Poetry.

HYMN TO THE CLOSING DAY.

Low sinks the sun, nigh is the closing day,
The deep, dank mists rise thin and gray
Along the winding stream, and overhead
The purple clouds put on a fringe of red,
And hazy, far-off hills stand glorified;
While on the beach the slowly ebbing tide
Whispers to the breeze that with its voice of air
Answers back, while overhead, in bush and everywhere,
Rises a low anthem the closing day;
And oh! setting sun, deem it not wrong
If I, too, chant to thee, in humble song,
An evening lay.

Oh! setting sun, thy work here nearly done,
How grandly endest thou thy daily run,
How gloriously sink down behind the hills,
Amidst the twittering birds and murmuring rills,
And wind around thee, fold on fold,
Thy purple canopies, now fringed with gold;
How sweet and simple are the varied notes
That mingled into one, arising, floats
Far out to thee.
How grand thy sinking quietly to rest
Upon Aeria's gentle, fluttering breast,
How grand to see.

Oh! closing day, now counted with the past,
How varied were thy works while thou didst last,
And now how glorious is thy ending; oh! it seems
Like some fair vision I have seen in dreams,
Wandering on some rare, enchanted shore,
Seen in my dreams, but never real before
Found here with thee. Oh! thou closing day,
Where are the words man has made can say
What is like thee;
Like the sweet, soft music that ever and anon
Is heard, wafted from some dreamland of rare song
A hymn to thee.

Oh! starry orbs that shine so far away,
Jewels in the night-cap of the closing day,
That ushers in the darkness of the night,
And hides the daylight from our harrowed sight;
Oh! thou art beautiful companions for yon queen,
Yon gentle queen that on high is seen
Shedding her pale light upon the earth,
Oh! busy, closing day, thou art the birth
Of peaceful night.
Oh! setting sun, how grandly dost thou sink
Behind yon hills and leave a tint of pink
Upon the coming night.

—W. M. Hazelton.

Communications.

Delano, Cal.

Dear Restitution:

Although far away from any church organization and having none of that "fellowship of kindred minds" which Christians so much need and which I so much covet, I must write to express my deep interest in the movement now being made towards organization of our forces. Co-operation is certainly Scriptural and wise and needful in our work. How I would rejoice could I be present in Philadelphia at the General Conference. May God direct you all in your planning and may the much needed union of effort be well begun and enthusiastically carried out.

Since it has pleased God by the "foolishness of preaching" (not foolish preaching), to save those who believe, we must preach if we save any. Now I am too much burdened by the cares of a large and helpless family, and poverty, brought on by sundry mistakes in business enterprises and consequent indebtedness, to hope to be able to give my whole time to this glorious work soon. Some who have heard me preach in years past urge that I ought to give all my attention to that work. Surely I am not a Jonah! I would rather preach the gospel than any other work. Hardships and privations for myself I mind not at all. But when my honest debts stare me in the face, and a wife and five children appeal to me for bread and clothing, how can I go forth among strangers, most of whom are not in the least interested in such things, with no brethren able to aid me, no organized or systematic methods among them to sustain me while my time and labor is given to gospel work?

I do preach, not often in public, for I have no opportunity for that, but by the wayside, on the cars, on the road, in private houses, to individuals, to all who will listen anywhere and everywhere. I lend books and tracts, and can see some fruit of my labor. But after various wanderings in search of a home for my family, I am at last located here on a government claim, a homestead of 160 acres, two miles from Delano. One year has rapidly passed away. I have a plain but comfortable house of four rooms, and a fence enclosing less than an acre about the house, a few grape vines and a dozen fruit trees growing nicely, a two-horse wagon, a two-horse buggy, a gang plow and seeder, eight or nine tons of hay, and four work animals. It is too dry to plow now. We have had no rain, except a light shower not sufficient to lay the dust well, since the forepart of last March! Last season was too dry to raise a crop except on irrigated land. But water is only twelve to fourteen feet from the surface on my land, and windmills would enable me to put in and raise an orchard and vineyard and a few acres of alfalfa; if I could only get them. Two or three cheap mills would be needed for ten or fifteen acres. The soil and climate are exceedingly favorable if we only had water. Rabbit-proof fencing is also a necessity. But here I am, unable to get work, without means to make these needed improvements; among strangers, no brethren anywhere near me, and, at present, no work of any kind by which I can earn a dollar. As soon as it rains I can get all the plowing I can do at good prices, but that does not supply present needs. Well, perhaps I ought not to say so much of my present condition, but it just occurred to me it might serve as an example of how some who long to preach cannot.

No one is more ready and anxious to help himself than I am, and in fact, when one reflects that a year ago I had nearly nothing and had to borrow from an old San Francisco acquaintance the money to file on my land, I feel great gratitude to our Heavenly Father for the success attained. Educated and trained for the ministry in the Presbyterian Church, having seven or eight years of practical experience as a preacher, in that church first, and then in the Christian Church or among the Disciples, having been pastor of a church for two years at Rock Island, Illinois, and then in San Francisco, California, and preached in many other places acceptably while knowing only a meagre part of the truth as it is in Jesus, I feel certain that I could do good heralding forth the "glad tidings of great joy which shall be to all people" were it in my power. It is my purpose, if the Lord tarries so long, to give my whole time to preaching as soon as I can get my farm into a condition that will enable my family to support themselves thereon. I am trying to teach my children (for I cannot send them to school at present) and am not neglecting the word of the Lord. This work may be more important now than any other, but of course when I get work to do I must be busy at that and may be compelled to be away from home, when such teaching will be interrupted.

In the meantime were the Lord to open any door for me to engage in my chosen work, I would try to do that rather. I have threatened several times to write to The Restitution and announce myself ready to fill calls in California to preach if any were interested and would pay my expenses to reach the place and return home. But I have been so isolated and so busy I have hesitated. This letter is written on the impulse of the moment, in view of the notices I have read concerning the General Conference and its aims. The thought came, unless the brethren know of my condition and feelings they certainly can never help me to devise ways and means to do gospel work, and perhaps, if they knew, some might be able and willing to join hands with me and so the good news be sounded out in California. Your brother in Christ,

H. B. Rice

DIED.

Ray.—At her home seven miles west of Norfolk, Neb., Sept. 24, 1888, Mrs. Mary A. Ray, wife of John Ray, and only daughter of Brother and Sister Robert and Martha Foale, aged 25 years, 2 months and 10 days.

She was sick over a year with the hasty consumption and suffered beyond description. They did all in their power to save her, but every effort failed. They tried different physicians but that cruel monster death took her in his cold embrace. She leaves a husband and a little son two and one-half years old, father, mother and three brothers, besides other relatives and a large number of neighbors and friends to mourn her loss, for she was a kind and loving wife and mother and an affectionate daughter and sister. She was a believer but had not become obedient yet; she requested that no preacher around there should preach her funeral as there is none around here of the One Faith. She did not want to be preached off to heaven, when she knew she was going down to the silent tomb. O may the good Lord soon come back to this earth and wipe away all tears from our eyes, and the dead in Christ shall rise; and those that are awake shall not hinder those that sleep. So our dear loving ones will come forth out of their graves when the Lord comes to receive his own. O may we be amongst those that will hear his welcome voice, Come ye blessed of my Father, inherit the kingdom prepared for you. When that day comes there will be no more sorrowing, and death itself must die. I well know how to sympathize with dear Sister Foale, for a little over thirteen months ago we buried a kind and loving daughter of nineteen summers, and the 20th of last May my dear, kind, affectionate and most indulgent mother died. A large number of the readers of The Restitution knew her. Martha Craton was her name. She has been a subscriber of our paper through all of its changes, names and editors. O may Gentile times soon close, and a new dispensation of things usher in. What a glorious thought! The Lord will soon come and sit on his Father's throne a thousand years and reign with his subjects gloriously. Rejoice, dear brothers and sisters, that day is soon coming.

Jesus, while our hearts are bleeding,
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, Thy will be done.

Though cast down, we're not forsaken,
Though afflicted, not alone,
Thou didst give and thou hast taken,
Blessed Lord, thy will be done.

M. A. Cuplin.

Announcements.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 8, 1888, at 7:00 p. m. and continue over Sunday following. We trust our brethren and sisters realize the importance of this meeting, and that no urging will be needed to induce you to attend, but that each will make special preparation to come and enjoy another good meeting of the Children of God. By order of Conference.

A. R. Underwood, Sec.

M. Joblin has changed his address from Murfreesboro, Tenn., to 624 Woodland Ave., Cleveland, O.

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

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"The Two-fold Life" by A. J. Gordon, D. D., price $1 25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

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"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 60 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. C. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinsons Streets, each Sunday evening, the morning service being led by Elder Wm. H. Sivel.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 21, 274½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

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This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has commanded the most profound thought of Christian thinkers, and which is exciting in the popular mind, among religious people, a strong and constantly growing interest. Already the masses are enquiring: "What are the signs of his coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprises, the miracles of modern inventions, railways, telegraphs and the telephone, to which new discoveries are constantly being added—these and many similar tokens, point unmistakably to the fact, that we now live in the near approach to a culminating period of the world's history.

The Coming Age is the product of laborious research—covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. It deals largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

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In brief it tells us concerning the Coming Age, whatever can be gleaned from the Inspired Word, supported by the drift of current events. It discloses the wonder-working hand of God in the history of by-gone ages and shows that the same hand in the present age, is shaping the course of events and forming its history. It also shows that his supreme hand is moulding and fashioning the events of the Age to come, preparatory to the dispensations yet to be. Literature and learning, science and philosophy, art, statesmanship, genius, piety, all are shown to be used by the great Guiding Hand in working out the purposes of divine wisdom and the fiat of the Unconquerable Will. Whoever reads this book will lay it aside with enlarged views of the greatness of the Supreme Majesty and the irresistible power of the Divine Sovereign who guides and governs all.

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A Cabinet size Photograph of Elder S. A. Chaplin, Editor of The Restitution, will be sent to any address on receipt of 25 cents at this office.

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—BY—

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Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 49	Thro' Freight 61
South Bend	5 05am	12 05pm	10 45am	2 37pm
LaPaz June	5 31am	12 35pm	11 15am	3 15pm
Plymouth	5 45am	12 55pm	12 05pm	4 25pm
Hibbard	6 00am	1 10pm	1 35pm	5 05pm
Marmont	6 15am	1 25pm	2 04pm	5 30pm
Marshland	6 27am	1 35pm	2 40pm	6 00pm
Kewanna	6 44am	1 54pm	3 05pm	6 37pm
Logansport	7 21am	2 25pm	5 00pm	7 40pm
Clymers	7 30am	2 36pm		
Colfax	9 17am	3 40pm		
Indianapolis	11 05am	6 15pm		
Crawfordsv'l	9 47am	6 40pm		
Terre Haute	12 01pm	7 30pm		
St. Louis	7 30pm	7 45am		

GOING NORTH.

STATIONS	Mail 54	Express 52	Local 50	Thro' Freight 62
St. Louis	9 30pm	9 00am		
Terre Haute	6 00am	4 00pm		
Crawfordsv'l	8 18am	6 15pm		
Indianapolis	7 30am	5 10pm		
Colfax	8 50am	6 35pm		
Clymers	10 33am	8 27pm		
Logansport	10 45am	8 45pm	5 12am	9 10pm
Kewanna	11 25am	9 27pm	6 41am	10 08pm
Marshland	11 44am	9 49pm	7 24am	10 49pm
Marmont	11 55am	9 57pm	8 08am	11 08pm
Hibbard	12 05pm	10 10pm	8 21am	11 49pm
Plymouth	12 25pm	10 25pm	9 13am	11 58pm
LaPaz June	12 53pm	10 50pm	9 56am	12 22am
South Bend	1 15pm	11 10pm	11 00am	1 37am

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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No. 18, " " 10 43pm
No. " " 3 35am
No. 100, Local. .... †12 25pm

GOING SOUTH.

No. 11, Passenger, Leaves .... †12 15am
No. 15, " " 10 33pm
No. " " 11 25pm
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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION
TERMS { One Year [illegible]
Six Months [illegible]
Three Months [illegible]

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

THE EARTH: ITS PAST, PRESENT AND FUTURE.--No. 24.

BY DR. J. K. THOMPSON.

THE THEOZOIC, OR AGE TO COME.
CONTINUED.

Scenic View of the age to come. ....The mild rays of the morning sun as it gilds Judea's hill tops, pouring a flood of mellow light and genial warmth over the vineyards and productive fields of Judean vales, are eclipsed by the intense phosphorescence emanating from the metropolitan city of Judea and the world; for there is no night there; for the Lord God giveth them light; and they need no candle, neither light of the sun, and it is now one day which is known unto the Lord, not day, nor night: for at evening time it is light, not only for the Jewish nation, but for the whole world.

Already have the tributes of praise and thanksgiving, and prayers for guidance during the labors of the day, with telephonic swiftness and accuracy, reached the ears of the King of kings and Lord of lords in the consistory of the holy temple, from every farmhouse, hamlet, town and city of the earth;—the offerings of loving hearts from the world's inhabitants, before entering upon their respective daily labors.

It is the time of the year for the visit of the delegates from the various nations, kindreds, tongues and people, (each in their allotted portion of the earth), in their annual convocation, to worship the King in his beauty, to bring the wealth of the nations, to keep the feast of tabernacles, and to partake, anew, at his table of the fruit of the vine, commemorative of the great sacrifice, he, himself had made for them and for the world away back in the years of the Post-tertiary age preceding the judgment era. What an assemblage is this! The political subdivisions, rearranged by the universal monarch of all of the earth,—of Europe, of Asia, of Africa, of North and South America; and of the isles of the sea, each have their representatives in this vast consociation. Each delegate rises in his allotted place and attests his allegiance, and that also of his people, and receives in return the kindly assurance of continued peace, prosperity, and fatherly protection.

Not one report of disloyalty or disaffection is made in all that host. The business being at an end, the angelic choir attune their harps and join in the songs of praise to God, and the Lamb that was slain; and now a glad shout of triumphant adoration from the ten thousand times ten thousand and thousands of thousands, is raised, and as the voice of one man we hear them saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;—blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever," and in response the elders reply, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Just now a voice from out of the throne, commands, "Praise our God, all ye his servants, and ye that fear him, small and great," and the vast multitude in tones like rolling thunders, or, like the ocean's roar, chant in unison, "Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him. Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thy judgments have been made manifest." Is not that king David, who, with a golden crown upon his head, leads the choir with well-tuned harp and lofty song, and to whom all show their deep respect? His voice is very sweet and rich as he sings,—"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised."

And who is that throng arrayed in white robes, and whence came they? An elder introduces them, saying, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They are, therefore, before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun strike upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. and God himself, shall wipe away every tear from their eyes." And with a loud voice they cried, "Salvation to our God, which sitteth upon the throne, and unto the Lamb," and with the four and twenty elders they sung their new song of highest praise, "Thou, O Lion of the tribe of Judah, the Root and offspring of David, art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests and we reign on the earth."

Oh, with what fervid rapture each song is sung! With what touching tenderness each request is made to the King in his beauty! How pathetic the review of the trials and tribulations through which these have passed in order to attain to all this blessedness! What a concourse of saints and angels! Blessed association of immortal ones. Our hearts yearn to join in your raptures, to mingle in your songs, and to enjoy your sweet companionship in the fulness of the Kingdom of God.

Before returning to the nation assigned to him as his particular sovereignty when the feast of tabernacles is done, and in which he has participated throughout, and where he has met and become acquainted with the subordinate co-rulers of every part of the earth,—delegates like himself to the city of the great king, the immortalized overcomer spends a day or two in visiting among the notable celebrities of the age, and in viewing the grandeur and lofty majestic splendor of the holy city, Jerusalem, with its restored temple, and its gold-paved streets, and its beautiful surroundings, and in recalling scenes and incidents of the first advent of him who, though now the King of kings and Lord of lords, then had not where to lay his head,—who then was a man of sorrows and acquainted with grief, when he travelled over these lands, always doing good, but despised, rejected and put to death by his brethren, now however, the One to whom every knee bows, and every tongue confesses in grateful adoration and thanksgiving,—and in enjoying repeated draughts from, and baths in, the waves of the river of the waters of life, clear as crystal, proceeding out of the throne of God and the Lamb,—or in partaking of the luscious fruits just ripened on the boughs of the tree of life, borne in plentiful profusion, which grows abundantly on either side of the river, and in the midst of the streets of the city,—or, in preparing a package of the leaves of the tree for the relief of such of his subjects as may, at his return, be suffering from any injury or indisposition.

Visiting the comfortable residence of Abraham, the father of the faithful, he receives a kindly greeting from the old patriarch and from Sarah, his loving wife, and listens while they repeat the prominent occurrences of the Post-tertiary lives, and the pre-eminent goodness of God who has fulfilled all the promises he had made to them and to their seed, by raising them from the dead, immortal, and granting them honor, power and glory only second to that of their royal seed,—the King of kings and Lord of lords,—whose supreme rule, and authority is universally admitted in all the world, under God. Enoch and Elijah, tell him of their respective lives, of their miraculous translation, and of the scenes through which they have passed since they were removed from the earth Moses, too, erect in form, and with an undimmed eye, explains anew of the old covenant in its relation to their present surroundings, and the wonderful care of the Lord God, over rebellious Israel under his leadership, giving praise to God; that though once debarred from entering with Israel into the land of promise, he now enjoys the full fruition of his former hopes, and the coveted reward for his ardent labors, trials and cares in behalf of that nation.

Miriam, the prophetess, sung again the song, as of old, for his edification, though its notes were now purer, bolder, loftier than at first.

Passing thus from one to another of those ancient worthies, he hears them recount the peculiarities of their previous lives, their failures and their ultimate victories, and joins with them in ascribing to God, and to his royal Son, the glory for their salvation and present blessedness. The apostles too, —each a ruler over his separate tribe of restored Israel,—rehearse the history of their eventful lives, their labors *for the spread of the gospel*, their devotion to the Master's cause, their terrible sufferings in consequence of the persecutions of their brethren, the Jews, and by the universal Roman power, their constancy in the time of trial, and their martyrdom and subsequent participation in the glories of the first resurrection, as well as the splendors attending the restitution of all things that had been spoken of by all the holy prophets since the world began, under the benign reign of the formerly despised, rejected, crucified, but now glorified and triumphant Master,—The Lord Jesus Christ. The impetuous Peter, the loving John, and Andrew, and all the rest, are present, making reports and receiving blessings for themselves, and for their respective tribes of Israel dwelling in national security, each in its allotted portion of the land of Palestine. Paul, too, enjoying the immortality he had offered to the seeker thereof, with his crown of rejoicing, regales him with the story of his adventurous labors and sufferings as an Apostle to the Gentiles. He reverts to the fierceness of his sufferings through persecution, but points to the nations blessed with everything that can make life desirable as the glorious result of his steadfastness to the gospel of Christ, and reminds him, that The sting of death is sin; and the strength of sin was the law; ending up with this thank offering; "But thanks be to God which giveth us the victory through our Lord Jesus Christ." "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out," Rom. xi. 33.

Leaving the holy city, for a stroll among the historical and justly celebrated scenes of Judea, the delegate notices the fertility and extreme productiveness of the soil. The plowman and the reaper labor together in the same field, gathering the golden grain and ripened fruits, even while the sower prepares the soil and scatters the seed for another equally prolific harvest. Brambles, *thorns* and briars, no longer hinder the fruitfulness of Eschol's grapes, or of the luscious pomegranate, or of the other delicious fruits. Tares and noxious weeds have long since ceased to choke the golden grain. Trees, herbs, plants and flowers, dressed and kept as in Eden's bowers of old, unhindered, yield their profusion of food and beauty, to satisfy every sense of taste, without alloy or stint. Fountains of pure water play along the roadside, and murmuring brooks, ever and anon, cross his path, Jordanward. Grateful shades of Lebanon's tall cedars, invite the traveller to rest and repose, ere labor, or travel has become tiresome. Locks, bolts and bars are unknown in all the land, as restraints to the greediness of the avaricious, or the infidelity of the covetous. On every side peace, plenty and prosperity abound. Numberless travellers are met on their way to the holy city. The young are going thither to visit the city and the temple; and the aged, to partake of the fruit of the tree of life for the perpetuation of their lives, and of the waters of the river of life. No beggars ask for alms along the highways, no palsied ones plead for cure, no lepers wait to be cleansed, no blind beg for sight, and no dead, sleep, waiting to be raised to life and conscious activity. Contentment, love, and true *holiness*, permeate every breast and furnish incentives for the performance of duty. Nor is this blessedness confined to Judea and Palestine. The remotest parts of the earth; the most obscure inhabitant not less than the nearer residents, all share alike the glory of the age.

To "dress and keep" the flora of the renewed earth in its most productive conditions, are man's,—perfected man's,—chief labors, even as it was in the beginning of the history of the race, before the fall.

But why shall we attempt to describe the indescribable. Since "eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him," and "it doth not yet appear what we shall be;" though we have learned that, "when he shall appear we shall be like him; for we shall see him as he is," and that "those things which are revealed belong unto us and to our children forever," it seems like a hopeless task to unfold, or attempt to depict the perfection, the glory, and might and majesty of that world, or the peace, joy, love and blessedness of the Age to Come, adorned with all the revealed and unrevealed glories of the Kingdom of God upon the earth. The secrets of the past ages as revealed by science and revelation, however, conjoined to the revelations of prophecy, lead the searcher of the sure prophetic Word to expect, in the realization of the future, conditions far exceeding any it is possible for the mind of finite man to conceive: so that in glory and duration,—

When we've been there unnumbered years
Bright shining as the sun,
We've no less days to speak His praise
Than when we first begun.

To the Church of God in Christ, Greeting.

"And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Gen. ii. 7.

In these few brief sentences, we have the most concise, as well as the most reliable history, of the origin of our race, to be found on record. Like all other orders of the animal creation, he was formed of the dust of the ground, the earth, on which it was designed that he should live and from the fruits of which he was to sustain the life given him. That life was temporal; based on the same principle as the life of the other orders of the animal kingdom, which fact we shall note bye and bye. But though man's then present life was circumscribed by the same bound as was the life of all the animal world, yet was he more highly endowed than they, in that he possessed a moral and intellectual nature above and beyond all the lower animals. Very early in his history we have evidence of man's intellectual capacity in the fact that he was appointed by his Creator to give names to all the lower orders of animal creation, and as proof that he had ability rightly to discharge this duty we read that his maker approved his work when he had completed it by these words: "And whatsoever Adam called every living creature that was the name thereof," Gen. ii. 19. This was the royal seal of approval on man's first intellectual work. Had he never been called upon to exercise these powers, neither he, nor his descendants, would have any assurance that he possessed them. How wonderfully and wisely it is ordained that proper use tends to the development of all the powers with which we are endowed.

Man's intellectual nature as well as his physical form placed him at the very head of the animal creation. Set him on a plane entirely above them. On that plane he stood, and looking abroad over creation he saw in it the handiwork of a Supreme power whom he acknowledged as his Maker. He had intercourse with the "elohim" or agents of the Creator. He saw that all was beautiful. He felt that all was good.

But here, or at this stage of existence the race was but in its infancy. Its intellectual ability was tested and approved. His higher or moral nature must also undergo a test that thereby a character might be formed. It required both an intellectual and moral nature to form character. The intellectual nature grasps the thought, while the moral nature comes in and discerns between right and wrong. These faculties or powers belong only to the human race.

Man in his first estate was not deemed a fit subject for eternal life. Then as now, it was a gift too exalted to be bestowed on any who did not of their own free will, seek it in preference to aught else. The first means of attaining to a higher life was by means of the tree of life, which was so placed in his first home that he might easily have obtained it. The tree of life embodied more than a continuance of temporal life. The fruits of all the other trees, save that of the knowledge of good and evil were designed to continue or sustain the present life. But the tree of life was designed to make them live for ever, for it is said Gen. iii. 22, "lest he put forth his hand and take also of the tree of life and eat and live forever." Had they partaken of this tree it would have imparted to them an age lasting nature. This they failed to do before they had developed a disobedient character, and then lest sin should be eternally manifested in them, they were deprived of access to the life giving tree, and though possessed of both a moral and intellectual nature the term of their natural life was circumscribed by precisely the same bound that limited the existence of all other animals, for we read in Gen. vii. 21-22, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of everything that creepeth upon the earth, and every man; all in whose nostrils was the breath of life of all that was in the dry land died. 23, And every living substance was destroyed which was upon the face of the ground, both man and cattle and the creeping things and the fowl of the heaven, and they were destroyed from the earth; and Noah only remained alive and they that were with him in the ark." In this brief record we find written by the inspired pen the doom of that ungodly world: and we see no distinction made between man and beast and creeping thing, all in whose nostrils is the breath of life. They were all formed from the dust of earth, endowed with natural life, and that life was taken away by the same universal agent—water, and all living nature went back to its original elements—dust; and over all things that then perished the sable pall of eternal silence hangs with impenetrable gloom.

Noah, and those that were with him were saved alive. Why? Because they believed, and obeyed. Had they too, scorned the divine message we cannot doubt that they too would have fallen in the general ruin. Nor have we any authority to say that they will ever be re-animated either to do their first work over again or to be merely slain a second time. The wrath of God abides or rests on them as it does on all the wicked. The beasts of that age will not be restored, and we read in Psa. xlix. 19-20, "He shall go to the generation of his fathers; they shall never see the light. Man that is in honor and understandeth not is like the beasts that perish. This the psalmist declares to be the portion of those who understand not the ways of the Most High, and again he says in verse 14, Like sheep they are laid in the grave; death shall feed on them and the upright shall have dominion over them in the morning (of the resurrection) and their strength shall consume, the grave being a habitation for every one of them (margin). Thus we see that they rest in the grave amid silence and darkness while the righteous come forth through the power of him who holds the keys of death and Hades.

MRS. CARLIE WILLIAMS.

Dear Restitution:

About three hundred verses of the New Testament, refer to Christ's second coming, hence all believe he will come a second time.

There are two theories with reference to the second appearing of the Savior, and the Millennium. One is, that the Millennium will be brought about, by the preaching of the gospel, and that the Savior will come at the close of the Millennium; the other, that it will be ushered in by Christ's second advent.

To enable us to determine which one of these theories is correct, let us first determine what is to be accomplished in the world during the Millennium.

It is to bring about a restitution of all things.

We find in the prophecy of Isaiah the following:

"The wilderness and the solitary place shall be made glad for them; and the desert shall rejoice, and blossom as the rose. * * Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame leap as an hart, and the tongue of the dumb sing!" Isa. xxxv. 1, 5, 6, 7.

We also learn that our Savior will remain in heaven until restitution times. Peter in speaking of Christ says: "whom the heavens must receive until the times of the restitution of all things spoken by the mouth of all the holy prophets since the world began!" Acts iii. 21.

The wild animals are also to be tamed. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand in the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters that cover the sea!" Isa. xi. 6, 7, 8, 9.

Will the preaching of the gospel bring about all this?

The gospel has been preached eighteen hundred and fifty years.

If the world is to be converted by that means, something certainly ought to be accomplished in eighteen and a half centuries, but what are the facts? Notwithstanding the claim that Christianity is spreading and that the world is getting better, history tells us that there is more sin, crime and misery in the world today than there has been since the ark rested on Mt. Ararat.

The religion of Jesus Christ brings peace. If the world is being converted, we ought to see indications of peace. But what do we find when we go to the continent of Europe? We find more than twelve millions of men trained in the art of war, ready to be marshalled in battle array.

But what do the prophets, who, with prophetical vision, looked over the world at the time of Christ's second advent and saw it as it will then be, tell us? The Savior speaking of his second coming said "as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all," Luke xvii. 26; Matt. xxiv. 37.

To the people of the world, "the day of the Lord so cometh as a thief in the night, for when they shall say, peace and safety—just what they are now saying—then sudden destruction cometh upon them!" 1 Thess. v. 2, 3.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived!" 2 Tim. iii. 13.

Again the Savior says, "When the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8. If the world shall be converted to true Christianity before Christ comes, will there be any doubt about him finding faith on the earth when he does come?

Can we come to the conclusion, from the foregoing quotations, that one thousand years of universal righteousness and peace, precedes the second advent of our Lord and Savior?

Will the Lord when he comes inaugurate a policy that will bring about the things spoken of in the prophecies quoted above? To determine this we must examine other prophecies.

I will remark that the prophecies which have been fulfilled have been literally fulfilled. We are forced to the conclusion that the unfulfilled prophecies will also be literally fulfilled.

In Dan. vii. 13, we read, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Again we read that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever," Rev. xi. 15. By reference to Dan. vii. 27 we learn that this kingdom shall be under the whole heaven, not above in heaven. We also learn from Dan. ii. 44 that "the kingdom shall not be left to other people." It is a mistaken notion that the Lord will reign through the church or by proxy, but he will reign personally.

Where shall his kingdom be set up? "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," Isa. xxiv. 23.

Again "the Lord God shall give unto him throne of his father David." Luke i. 32. David's throne was in Jerusalem.

The first great act in the Millennial age is the binding of Satan. Satan was in the garden and tempted Adam and Eve, but Christ, who is the second Adam, when he comes to people the world with righteous men and women, binds Satan so that he cannot trouble them. This world will never know a Millennium until Satan is bound.

After Satan is bound we learn that Christ is riging with his saints, and we are told that the rest of the dead live not again until the thousand years are finished; showing that Christ reigns at least one thousand years before the general resurrection and judgment. Rev. xx. 4 to 12. If that be so it cannot be true that he does not return to the earth until the general resurrection and judgment.

Ever since the time that Noah's ark rested on Mount Ararat the star of empire has taken its course westward, but henceforth the star of empire will appear in the east. Come Lord Jesus and come quickly. Amen.

R. S. DWIGGINS.

On This Foundation.

Our prospects or hopes for the future are valuable, only in proportion to our assurance that we shall realize them. Disappointed hopes are so many pointed arrows which pierce the soul. Far better have no flattering prospects of a glorious future, than having based our hopes upon a sandy foundation, have them all swept away. Paul's prospects, however, were as sure as they were flattering. He had built his hopes upon the Rock of Ages. He knew no other foundation but Christ. To the apostle, Christ was "of God made unto him wisdom, and righteousness, and sanctification, and redemption." Our apostle was of those who, hearing the sayings of Christ, did them. And all such the Master has likened unto a wise man, who built his house upon a rock; so when the rains descended, and the floods came, and the winds blew and beat upon that house, it fell not, for it was founded upon a rock. Paul's assurance of acceptance with God amounted to a certainty For, says he, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." So may all who have built their hopes of heaven upon the rock Christ Jesus, rest in the same confident expectation of the full realization of their future prospects, that characterized the apostle in his departing moments. "There is a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but to all them also that love his appearing."

The indications of the "time of the end" are plain. The trees are putting forth leaves. The winter of the world may struggle fiercely yet, but it is doomed. We know, blessed be God! that "summer is nigh!" But for this the summer's sun must come. The world's winter is arctic—winter and night in one; but Christ as the Sun of righteousness shall arise with healing in his wings; and then the Sun shall not withdraw itself; the days of darkness shall be ended.—*Help and Food.*

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Nov. 14, 1888.

IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

We have no time to write much editorially this week, as our time has been taken up in the duties of our Conference meeting here in Plymouth, and in making preparations to attend the coming Conference in Philadelphia. Our brethren have decided that we shall fill the place of editing The Restitution for one year longer should God, in mercy, spare us to live so long. We kindly ask our brethren to remember us in their prayers to God that we may be enabled to fill the responsible place to his glory, and also to remember Brother Underwood in all his perplexing cares; and, dear brethren, remember the paper; for you all know that journals advocating the soon-coming of the Lord, conditional immortality, and the restitution of all things, as predicted by all God's holy prophets, are not popular with the world.

We cannot get all the papers sent to us on the National Conference into The Restitution before the meeting takes place. Hence we shall take these unpublished manuscripts with us—Bro. E. Hoyt's and Bro. J. S. Miller's among the number. We expect to start to that meeting as early as Thursday. We ask the prayers of all our brethren and sisters that this general gathering of delegates may be blessed and that methods may be devised to build up and extend the cause of our loved Redeemer, by spreading far and wide a knowledge of his truth. We also ask the forbearance of our contributors for awhile should their articles be delayed a little, as we are compelled to distribute them to fill out future numbers while absent. Our Editorials, must also, be brief for a paper or two to come.

Communications.

WORK.

"Work while the day lasts, for the night cometh in which no man can work."

We are admonished to watch and pray lest we enter into temptation, and also to "wait for the Lord from heaven," etc. But lessons of inactivity are nowhere taught in the Scriptures. We are to work as long as the day lasts, for the night hasteth onward and we must not let it find our work unfinished. We are commanded to work the works of God. The demand lies all around us and no loyal child of the King can ignore his claims or refuse to do his commandments that he may enter through the gates into the city. There is no promise to him who simply believes the commandments of God, the admonition is to do them.

If the Master was called upon to do the works of him that sent him, so also we who are to follow in his footsteps must be "workers together with him." If he fed the hungry, that, too, is our mission. If he sought to elevate the race, we, too, must toil for the same grand end. The bride who looks for her lord should not sit idly watching for his coming. There is no room in this busy world for folded, useless hands. She must make ready for his arrival by doing the duties he would have her to do. Better be found busy at his work than idly longing for his return.

True it is, and blessed as it is true, that "his reward is with him and his work before him." True it is that this work is the sweeping back of the flood of wrong, cruelty and deceit. True it is that it will mark the closing of the long night of crime and suffering, of cruelty and carnage. But we cannot therefore wait idly for our King to do all of this. As long as sin and suffering are in the world earnest work is the duty and the heritage of God's people. We must not wait to follow the majority, we must not question the "policy" of eternal truth and righteousness. It is not the province of the private to question the conduct of the campaign. We must simply advocate the truth, and watch and pray and vote, for the principles of righteousness, leaving the results entirely in the hands of our Great Commander. His agents in the future training of the nations must be those who are accustomed to work for the elevation of humanity, whether they can see any good resulting from their action or not. Heart and brain, and hands and feet are paralyzed by inactivity. There is no idleness in God's great moving world, from the delicate circulation in the blade of grass up to the throbbing pulse of the ever restless sea, motion is the unchanging law of nature and idleness everywhere means death. From the quiver of the humming bird's wings, up to the stately measure of the circling stars, motion is life and life is work. "Go work today in my vineyard." Time is hasting, never resting, and the night surely cometh when our work must be closed if not finished.

Mrs. H. V. Reed.

Dear Restitution:

I was glad to read in your issue of the tenth inst., your selection from the *Central Presbyterian*, because it expresses a very important "Bible Thought." Jesus said, "I have many things to say unto you, but you cannot bear them now." If the disciples had been capable of comprehending all the revelations the Father had to make to them personally, then there would have been no necessity for the mission of the Holy Spirit, "to guide them (gradually) into all truth." Just as they were made capable by their sad experiences and surroundings, to receive it. For instance at that time they could not comprehend the necessity of his suffering and his death. Nor yet in what sense his kingdom was "not of this world;" nor of this age. The glamor of his glory, majesty and power filled their minds to their full capacity. They were so confident that he was the Christ, they could not shake themselves free from their Jewish hope and expectation, that the glory of the kingdom would be immediately manifested. Hence the question, "Wilt thou at this time restore again the kingdom to Israel."

Father proposed to educate them legitimately, hence they must learn through natural channels, just as fast as they were capable of digesting and assimilating the knowledge imparted to them.

We must not forget that Father had created man out of the dust of the earth. That he said to him, and of him, "dust thou art." Now it was organized dust that was to be exercised in receiving, noting and storing away consciously the varied impressions that visible surroundings was to make on him, and from this starting point he was to be led up by easy grade from these more animal impressions and their lessons, to the comprehension of the invisible Father and his relations to him, till step by step he should peer into the possibilities of his nature being elevated to a higher plane and being endowed with higher capacities. At the end of four thousand years he had made only the progress that was manifested by the state of Jewish society in the days of our Lord, where a very large and influential portion of the community neither believed in either "Angels or Spirits."

A community in this stage of mental development needed infinite wisdom to handle them intellectually. Hence the infinite love of our Father in embodying himself in our nature, so that they could not only see inspired men such as their prophets, but infinite wisdom, infinite love and infinite holiness manifested in their own nature, indeed "all the fulness of the Godhead (manifested) bodily" in the Lord Jesus. He had thus commended himself to them by the manifestations of his character under all the varied trials that human nature could be subjected to, and his Godhead shown conspicuously in every phase of his relations and actions. Yet even his disciples did not comprehend him, they did not believe him. Hence the astonishment of Mary when she met him as the gardener, of the two when he revealed himself in "breaking bread," of Thomas when satisfied, and of those who were fishing. Peter said that notwithstanding they had lost their hope, that, "He should redeem Israel." He had by his resurrection, "begotten them again."

It is not wonderful that such a community could not receive or comprehend all he had to reveal to them, and therefore the necessity that he should depart from them and remain absent during this long interval of upwards of eighteen hundred years, because his absence alone could *permit* the varied contingencies to arise by which the faith of each individual could be fully tested, and the necessities of personal light, personal comprehension be developed.

Father has not made his revelations to a class of the human family whose prerogative it is to teach others, but to each individual, who must personally comprehend his teachings on their personal habits, personal weakness, personal relations and surroundings. Each must be tested on his own standing ground, and in relation to him in all his bearings and relations to the world. No one but each individual personally for him or herself can comprehend what is necessary to lead them up to the light and make them understand it.

Each individual must be tempted in relation to the supply of his physical wants or bread. Must have worthy honor and preferment placed within his reach. Must have the opportunity of presumptuously testing the promises of God, and his education will be shaped by his developed character under these opportunities. Hence God alone by his Holy Spirit can be his instructor. No gifted mortal can ever supply the place of "the Comforter," and it is only as Father leads individuals by his providence through labyrinths of circumstances suited to his individual tendencies and dispositions that he can open to him the meaning and bearing of his revealed truth (frequently) to his own peculiar case, and not only so, but the great bearings of Father's purposes have been gradually opened to comprehension. through the same means.

How frequently in the past have the constituted church authorities anathematized and condemned individuals for believing and teaching what the churches receive and believe everywhere today. It is very dangerous for a church or an individual to undertake to prescribe what is to be believed or rejected in regard to Scripture teaching. As long as the Lord remains absent the work of the Comforter is not complete. We have not yet been guided into all truth. Let us remember we are brethren, and each stands or falls to his own Master.

G. B. Stacy.

Selections.

WHAT ARE YOU LOOKING FOR?

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for the blessed hope, and (even) the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 13.

"We should live—looking!" And so we do,—but for what? It would be well, perhaps, if the vast multitude of professing Christians around us, could be taken apart individually, and have each one the question seriously put to him, "What are you looking for?" It is to be feared, nay, rather it is quite certain, that with the very large majority it would be found that they were really looking for nothing beyond the present scene: that the business, the cares, the interests, and the pleasures of this life altogether monopolized their attention: that they were day by day so earnestly looking at the things that are seen and temporal that they neither desired nor designed to look off to those higher and better things which are unseen and eternal.

"What are you looking for?" might one reply: "Well, I am looking for such an increase in my business as will enable me speedily to accumulate sufficient wealth to live in ease and respectability for the remainder of my days, and when I die leave my children a step higher up the social ladder than when I began."

"What am I looking for?" would another say: "I am looking for some means whereby my worldly circumstances shall be so improved that I may prudently marry the woman I have selected as my future wife, and so share domestic joys which are the best and purest this earth can afford."

"What am I looking for?" might the man of science answer: "I am looking for some great discovery which shall give me world-wide fame, and enrol my name forever among those of the illustrious sons of science."

"What am I looking for?" might the politician reply: "I am looking for the triumph of my party;" or, if of nobler aims, "for the passing of some great measure of social reform, the repeal of some flagrant, the righting of some ancient, wrong."

But yonder methinks I see one whose bent form, hollow cheeks, and sunken eyes, tell too plainly that, for him at least, nothing can avail that earth can give, either of triumph or of joy, for more than a few brief days. To him, then, I repeat my question, "Friend, what are you looking for?" He lifts his heavy eye, and a sad, dubious smile flits over his emaciated features as he replies, "I am looking for death."

Alas, yes! from many indeed would such answers as these be received. But how many, think you,—how many I mean not of the men of the world, the merely careless and profane, but earnest souls, professing Christians, those whom we have every reason to hope and believe love our Lord Jesus Christ in sincerity? How many, even of such as these, I repeat, can make the language of their apostle their own and say, "The grace of God that bringeth salvation hath appeared unto me, teaching me that—denying ungodliness and worldly lusts, I should live—looking for that blessed hope, even the glorious appearing of our great God and Savior Jesus Christ!"

And yet Paul's language is sufficiently explicit. He distinctly tells us that the grace of God was manifested in order that not Titus and himself alone, but God's people generally at that time, might so live. And should it not be so still? Yes; and bear with me, reader, if I say further that no Christian who does not so live, is living as God would have him live; that no Christian who does not so live is living in the position of the faithful servant whose loins are girt about and whose lamp is burning: that every Christian who does not so live has, in this respect, received the grace of God in vain.

The coming of the Lord was, we know, indeed the blessed hope of the church of Christ in its first and best days. It runs like a thread of gold through all the apostolic writings of the New Testament. It is used as the incentive to the exercise of every Christian grace; as the sufficient consolation under every form of trial; and as the infallible criterion of meetness for Christ's coming kingdom.

What does Paul say of his Thessalonian converts: "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven," Thess. i. 10. How does he endeavor to comfort those among them who had been bereaved? "I would not have you ignorant, brethren, concerning those which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent—or go before—them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words," 1 Thess. iv. 13–18.

It is ever so. Does Paul exhort believers to manifest their moderation to absence of undue carefulness regarding temporal things, it is in such words as these: "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing," Phil. iv. 5, 6. Or is patience or perseverance the grace which another apostle would have them exhibit, then he says: "Be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh," James v. 7, 8.

How many and how precious are the promises made to those, and to those only, who love and look for the Lord's appearing. "Henceforth," said Paul, when ready to be offered up and when the time of his departure was at hand, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing," 2 Tim. iv.8. "Christ was offered," he says in another place, "to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb. ix. 28. "Let your loins be girt about," said the Lord himself, "and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed is that servant whom the Lord, when he cometh, shall find watching," Luke xii. 35–37.

The very last promise which the Bible contains is couched in these words, "Surely I come quickly;" and the last sweet echo of Revelation which lingers on the ear, is the Church's Amen to the promise: "Amen, even so, come, Lord Jesus."

But the inquiry, What are you looking for? besides its personal application has another more general but scarcely less important, What is to be the future of the church and the world? In this respect what are we looking for? This is a question which can hardly fail to suggest itself to every thoughtful mind at the present day. Mighty and accumulating forces of good and evil are at work around us. The battle becomes hotter, and the issue, to human foresight at least, more doubtful, day by day. Truly the word of God is tried to the uttermost. Christianity we are not untruly told is on its trial. Well, and what is to be the result? Shall it conquer and plant its victorious flag on the high towers of a world won to Christ? or shall the banner of the Cross go down beneath the dark inrolling tide of a science that seeks in vain after God, and an infidelity that blasphemes his name? Which are we to look for? For remember, I beseech you, should you be disposed to feel indignation at the suggested possibility of an adverse result, that Christ and Christianity must never be confounded. The Christian dispensation may end, and if I read the prophetic page aright will end, in apostasy, defeat, and judgment; but nevertheless Christ's kingdom is an everlasting kingdom which shall not pass away, and his dominion that which shall not be destroyed. Bearing this in mind, then, I ask again the question, What is to be the future of the church and of the world? How is to be inaugurated that gold age on which the prophetic eye of humanity has ever been fixed with a yearning, an imperishable hope? The question is indeed a momentous one, and, speaking generally, I may say that four answers have commonly been returned to it.

1. The first is that of Popery, or, as it prefers to be called, Catholicism; and it is to this effect: Our Lord Jesus Christ delivered to St. Peter, the prince of the apostles, the keys of the kingdom of heaven, and declared him to be the rock on which he would build his church,—that church against which the gates of hell should not prevail. Now the Pope is the successor of St. Peter, the promise made to the latter is therefore inherited by the former, and the ultimate triumph of the church secured. Sooner or later the union of Christendom will be accomplished; the breach which has for centuries divided the Eastern and Western churches will be healed; all Protestant opposition will be overcome; infidelity shall no longer exist: "The mountain of the Lord's house"—that is the Papacy—"shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." The church of Rome shall attain to universal dominion, and in the person of his infallible vicar Christ shall, take unto him his great power and reign.

It is a splendid dream, and doubtless, to those who believe in it, affords an animating prospect. But seeing that is based upon falsehood, not upon truth, that it would be in reality only the triumph of that sorest of the curses which God has permitted to afflict humanity—Priestcraft; and that it is but an impious attempt to antedate Christ's millennial kingdom, and to give to a sinful man the honor that belongs only to the Divine Savior, we may safely put this answer to our question aside as being only the Pope's millennium.

2. What is to be the future of the church and the world? Again we ask the question, and now from a very different quarter a very different answer comes to us. It is the answer of that rapidly increasing party silently mustering under the banner of scientific materialism and philosophic scepticism. These men tell us that Christianity is an effete and worn out superstition; that the Bible has no better claim to be regarded as a trustworthy revelation from God than the Koran or the Vedas; that in point of fact we do and can know nothing of any higher powers, if such there be, than the matter and force out of which the universe is evolved: that death in all probability ends our existence, or, at all events, if there be such a thing as a future life, we neither know, nor ever can know anything about it here. Consequently, by and by, men will cease to trouble themselves about these idle inquiries and apply themselves rather to the real and practical business of life,—that business being to be happy now instead of speculating whether we shall or shall not be happy hereafter. Then, to this end, seeing that kings and priests, the Bible and the religious, have ever been the great troublers of mankind, all these must be swept away, and social democracy, scientific progress, and universal education, become the watchwords of a new and better era. Now it may be quite possible that God in righteous judgment will permit men in the pride and folly of their hearts to try this awful experiment. It seems from the teaching of prophecy only too probable. We know from the testimony of Scripture what is to be the true character of the closing days of the present dispensation, now so nigh at hand.

But this cannot be the end. Evil cannot finally triumph in a universe Divinely ruled. Dark as the gathering night may be, the eternal morning lies beyond. Our world and our race belong not to the devil but to God. "Yet," says the Lord in that glorious second Psalm,—"yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, 'Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.'" Therefore, whatever indications there may be either in the Word or in the world of its temporary ascendency, we must repudiate the materialistic programme thus presented to us, as being in nothing better than the devil's millennium.

3 The third answer to our question is one which demands our more serious and respectful attention; it is what I may call the Protestant and Evangelical answer: the answer probably which some of our readers would give to the inquiry, What is to be the future of the church and the world? It is briefly this: The world is to be converted to Christ by the preaching of the Gospel and the power of the Spirit accompanying that preaching. By some future great revival movements, resembling in character, but far exceeding in effect those we have recently witnessed; by the outpouring of the Holy Spirit on a scale that shall altogether eclipse that of the day of Pentecost; by more abundant and manifest blessing on all missionary labors: in short, by our more diligent use of all existing spiritual agencies, the kingdoms of this world are gradually to merge into the kingdom of our Lord and of his Christ, and all the glowing pictures of the prophetic page be substantially, if not literally realized.

Let us not here be misunderstood. I am not for one moment calling in question either the power of Christ's Gospel or the grace of his Spirit thus to convert the world. But this is not the question. The inquiry is this, What warrant have we for concluding that it shall be so? Is this really the work which the Gospel was designed to accomplish? On the contrary, is not this plainly a dispensation of election, not of universality? Must not the wheat and tares grow together even unto the harvest, which is the end of the age? Is it not nearly 1900 years since the Gospel was first preached, and are there any signs of the world's conversion yet? For nearly a century missions to the heathens have been carried on, What is the net result today? As I said just now, we know from prophecy that this dispensation is to end in apostasy, not in triumph, and therefore, seeing that it is founded on no certain warrant of God's word, but rather on ignorance of his revealed purposes concerning the future, we are compelled to regard even this hope, widely as it has been and still is cherished by true Christians, as being, after all, only Man's millenium.

4. Blessed be God, though we cannot hope for the world's conversion by the preaching of the Gospel, still our faith in God forbids the thought that evil shall ultimately prevail, and we need not be without a surer hope either for the church or the world, if we live looking for "the glorious appearing of our great God and Savior Jesus Christ." Yes, for the world and every nation in it; for the church as well as for the individual believer, all my hopes are bound up in this. Do you tell me that the night is growing dark? It may be so, but the Lord is coming. Do you tell me that the enemies of Zion are banded together for her destruction? It may be so, but the Lord is coming. Do you tell me that faith is waxing low, and love cold, and indifference death-like? It may be so, but the Lord is coming.

As we trace the history of the past we see plainly that each dispensation has ended in failure on man's own part, and immediate signal interposition on God's, and so it shall again. No evangelization of the world till the Lord comes; no binding of Satan till the Lord comes; no resurrection of the dead in Christ till the Lord comes; no rapture of the living in Christ till the Lord comes; no establishment of the promised kingdom of truth and righteousness, of peace and glory, till the Lord comes. "The glorious appearing of our great God and Savior Jesus Christ," and that alone, will introduce God's millennium.

Reader,—Do you live looking for this?

D. M. A.

Popular Excursion to Fat Stock Show.

Special low rate excursion to Chicago from Cleveland and all points west on Nickel Plate, Tuesday, Nov. 20th, 1888. Inquire of nearest agent. Tickets good seven days.

Conference Report.

The State Conference of the Church of God (taking the place of our Annual Assembly as agreed upon at our last Annual Meeting), was held with the church at Browntown, Warren Co., Va. Being hindered by the rain from commencing on Friday, as announced in The Restitution, met on Sunday, and although a heavy rainfall hindered some of the little body and the people there meeting with us in the forenoon, the afternoon being favorable by night the house was crowded with attentive listeners to the word. At the close of the discourse by the writer we had a feast of fat things with the dear ones assembled, in the observance of the solemn ordinance by which we show forth the death of our blessed Redeemer until he comes. Then we met in Conference and there being nothing more than common to consider, the time was taken up in the consideration of the National Conference as the most important movement or step ever taken by us as a people. Why, the very thought of a goodly number of true and tried ones, who have so long been toiling on a good portion of their time almost alone, in sounding out the midnight cry, "Behold the Bridegroom cometh: go you out to meet him." Of having an opportunity offered them of meeting together as has been by those good and generous-hearted brethren of Philadelphia; when and where we can talk our trials, sorrows and joys over, filled our little cups to overflowing, and the hope of the good resulting by such a meeting in the interest of the truth was like Benjamin's mess a double portion. The meeting continued until Tuesday night with good interest, when it closed with the usual farewell greeting and singing one of the sweet songs of Zion.

Shall we meet beyond the river,
Where the surges cease to roll;
Where, in all the bright forever,
Sorrow ne'er shall press the soul.

N. J. Morgan.

P. S. The writer was appointed as a delegate from Virginia to the National Conference in Philadelphia, Pa., representing a goodly number of called out ones for the all-saving name, both in Virginia and Maryland, and by order of the Conference to be published in The Restitution.

A. J. Miller, Sec.

Familiarity with the Bible.

He who is so familiar with Bible that each chapter, open where he will, teems with household words, may draw thence the theme of many a pleasant and pathetic song. For is not all human nature and all human life shadowed forth in those pages? But the soul, to sing well from the Bible, must be imbued with religion as the flower is alternately imbued with dew and sunshine. The study of the Book must have begun in the simplicity of childhood, when it was felt indeed to be divine and carried on through all those silent intervals in which the soul of manhood is restored, during the din of life, to the purity and the peace of its early being. He who begins the study of the Bible late in life, must indeed devote himself to it night and day, with humble and contrite heart, as well as an awakened and soaring spirit, ere he can hope to understand what he feels—thoughts and feelings breathing in upon his soul like spiritual sounds and scents, as if from a region hanging in its mystery between heaven and earth.

Building.

Be careful how you build. Let nothing go to form your character that will not make it better and stronger. Let each brick be an honest one, and let it be laid carefully, with an earnest purpose to make yourself a good, noble man or woman. If already poor material has entered into your character, seek divine help to remove it. Get out every bad piece, every worthless habit. You cannot afford to have only an ordinary, much less a weak, character. While building see that you build of first-class material. You can build but one character in a lifetime, and it is to be yours for eternity; so make it the very best possible. But no character can be built of the best material unless we go to the Bible for it, nor built in the best way unless under the direction of Jesus, the Master-builder. Gathering your material from the Word of God, laying every portion with the towel of prayer and under the direction of Jesus, the great Master, your character will be one that will stand all trials, pass all tests, and remain through eternity well worth the lifetime it took to build it.—*Forward.*

Latest from Cleveland.

To Chicago via the Popular Nickel Plate Excursion, Tuesday, Nov. 20th, 1888. For additional information call upon or address any agent of the Company.

Poetry.

THERE IS NO UNBELIEF.

There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
Trusts in God.

There is no unbelief.
Whoever says, when clouds are in the sky,
"Be patient, heart! Light breaketh by and by!"
Trusts the Most High.

There is no unbelief.
Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

There is no unbelief.
Whoever lies down on his couch to sleep,
Consents to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief.
Whoever says "tomorrow," the unknown,
The future, trusts that power alone
He dares not to disown.

Selections.

The Jewish Morning and Evening Sacrifices.

From Scripture we know that the ordinary services of the sanctuary consisted of the morning and evening sacrifices. There is, however, some difficulty about the exact time when each of the sacrifices was offered. According to general agreement, the morning sacrifice was brought at the "third hour," correspoding to our nine o'clock. But the preparations for it must have commenced more than two hours earlier. Few, if any, worshipers could have witnessed the actual slaying of the lamb, which took place immediately on opening the great Temple gate. Possibly they may have gathered chiefly to join in the prayer "at the time of incense." In the modified sense, then, of understanding by the morning sacrifice the whole service, it no doubt coincided with the third hour of the day, or 9 a. m. This may explain how on the day of Pentecost such a multitude could so readily "come together," to hear in their various tongues "the wonderful works of God"—seeing it was the third hour, then they would all be in the temple.

The evening sacrifice was fixed by the law as "between the evenings," that is, between the darkness of the glooming and that of the night. Such admonitions as "to show forth thy faithfulness every night upon an instrument of ten strings and on the psaltry," and the call to those who "by night stand in the house of the Lord," to "lift up their hands in the sanctuary and bless the Lord," seem indeed to imply an evening service—an impression confirmed by the appointment of Levite singers for night service in I Chron. ix. 23; xxiii. 30.

But at the time of our Lord the evening sacrifice certainly commenced much earlier. Josephus puts it down as at the ninth hour, i. e., three o'clock in the afternoon. According to the Rabbis the lamb was slain at the eighth hour and a-half, or about 2:30 p. m., and the pieces laid on the altar an hour later—about 3:30 p. m. Hence, when "Peter and John went up together into the Temple at the hour of prayer, being the ninth hour," it must have been for the evening sacrifice, or rather half an hour later, and, as the words indicate, for the "prayer" that accompanied the offering of incense. The evening service was somewhat shorter than that of the morning, and would last, at any rate, about an hour and a-half, say till about four o'clock, thus well meeting the original requirements in Num. xxviii. 4. After that no other offering might be brought except on the eve of the Passover, when the ordinary evening sacrifice took place two hours earlier, or at 12:30 p. m.

Early in the morning the president directed a priest to ascend some "pinnacle," and see whether it was time to kill the daily sacrifice. If the priest reported, "The morning shineth already," he was again asked, "Is the sky lit up as far as Hebron?" If so, the president ordered the lamb to be brought from the chamber by the Beth-Moked, where it had been kept in readiness for four days. Others fetched the gold and silver vessels of service, of which the Rabbis enumerate ninety-three. The sacrificial lamb was now watered out of a golden bowl, and anew examined by torch-light, though its Levitical fitness had been already ascertained the evening before. Then the sacrificing priest, surrounded by his assistants, fastened the lamb to the second of the rings on the north side of the altar—in the morning in the western, in the evening in the eastern corner. The sacrifice was held together by its feet, the fore and the hind feet of each side being tied together; its head was laid towards the south and fastened through a ring, and its face turned to the west, while the sacrificing priest stood on the east side.

The elders who carried the keys now gave orders for opening the Temple gates. As the last great gate slowly moved on its hinges, the priests, on a signal given, blew three blasts on their silver trumpets, summoning the Levites and the "representatives" of the people (the so-called "stationary men") to their duties, and announcing to the city that the morning sacrifice was about to be offered. Immediately upon this the great gates which led into the Holy Place itself were opened to admit the priests who were to cleanse the candlestick and the altar of incense. The opening of these gates was the signal for actually slaying the sacrificial lamb. The sacrifice was offered in the following manner. One priest drew forward the windpipe and gullet of the sacrifice, and quickly thrust upwards the knife, while another caught the blood in a golden bowl. Standing at the east end of the altar, he sprinkled it, first at the northeast and then at the southwest corner, below the red line which ran round the middle of the altar, in each case in such manner as to cover two sides of the altar, or, as it is described, in the form of the Greek letter Γ (gamma). The rest of the blood was poured out at the base of the altar. Ordinarily, the whole of this service would of course be performed by priests. But it was valid even if the sacrifice had been killed by a layman, or with an ordinary knife. Not so if the blood were caught up in any but a consecrated vessel, or sprinkled by other than hands of a priest who at the time was Levitically fit for the service.

We proceed to describe the service of those whose duty it was to cleanse the altar of incense and to dress the golden candlestick in the Holy Place. A few particulars as to each of these will not be out of place. The triumphal arch of Titus in Rome bears a representation of the golden mortars in which the incense was bruised, and of the golden candlestick, but not of the altar of incense. Still, we can form a sufficiently accurate idea of its appearance. It was square, one cubit long and broad, and two cubits high, that is, half a cubit higher than the table of shew-bread, but one cubit lower than the candlestick, and it had "horns" at each of its four corners. It was probably hollow, and covered with a golden plate, and like an Eastern roof, surrounded by what resembled a balustrade, to prevent the coals and incense from falling off. Below this was a massive crown of gold.

The incense burned upon this altar was prepared of the four ingredients mentioned in Ex. xxx. 34, with which, according to the Rabbis, seven others were mixed, besides a small quantity of "Ambra," and of a herb which gave out a dense smoke. To these thirteen substances salt was of course added. The mode of preparing the incense had been preserved in the family of Abtinas. The greatest care was taken to have the incense thoroughly bruised and mixed. Altogether 368 pounds were made for the yearly consumption, about half a pound being used every morning and evening in the service. The censer for the Day of Atonement was different in size and appearance from the ordinary days. The golden candlestick was like that delineated in Ex. xxv. 31, etc., and is sufficiently known from its representation on the Arch of Titus.

Now, while one set of the priests were busy in the Court of the Priests offering the sacrifice, the two on whom it devolved to trim the lamps of the candlestick and to prepare the altar of incense had gone into the Holy Place. As nearly as possible while the lamb was being slain without, the first of these priests took with his hands the burnt coals and ashes from the golden altar, and put them into a golden vessel—called "tani"—and withdraw, leaving it in the sanctuary. Similarly, as the blood of the lamb was being sprinkled on the altar of burnt-offering, the second priest ascended the three steps, hewn in stone, which led up to the candlestick. He trimmed and refilled the lamps that were still burning, removed the wick and old oil from those which had become extinguished, supplied fresh, and re-lit them from one of the other lamps. But the large central lamp, towards which all the others bent, and which was called the western, because it inclined westward towards the Most Holy Place, might only be re-lit by fire from the altar itself. Only five, however, of the lamps were then trimmed; the other two were reserved to a later period of the service.

Meantime, in the Court of the Priests the sacrifice had been hung on one of the hooks, flayed, cut up according to rules, cleaned, and handed to the six priests who were successively to carry up the pieces to the rise of the altar, where they were salted and deposited. For "every sacrifice must be salted with salt"—nay, everything that was laid on the altar, except the drink-offering. At the same time, three other priests carried up to the rise of the altar the daily offering. The skins of the sacrifices were salted, and on the eve of each Sabbath distributed among the "course" of priests that had been on ministry.

The most solemn part of the service was now about to begin. For the third time the priests assembled in the 'Hall of Polished Stones," to draw the third and the fourth lots. But before doing this the president called on them to join the prescribed prayers. After this the lot was cast for burning the incense. No one might take part in it who had ministered in that office before, unless in the very rare case that all present had previously so officiated. Hence, while the other three lots held good for the evening sacrifice, that for the incense required to be repeated. He on whom this lot fell chose from among his friends his two assistants. Finally, the third was succeeded by the fourth lot, which designated those who were to lay on the altar the sacrifice and the meat-offerings, and to pour out the drink-offering.

The incensing-priest and his assistants now approached first the altar of burnt-offering. One filled with incense a golden censer held in a silver vessel, while another placed in a golden bowl burning coals from the altar. As they passed from the court into the Holy Place, they struck a large instrument (called the "Magrephah"), at sound of which the priests hastened from all parts to worship, and the Levites to occupy their places in the service of song while the chief of the "stationary men" ranged at the Gate of Nicamor such of the people as were to be purified that day. Slowly the incensing priest and his assistants ascended the steps to the Holy Place, preceded by the two priests who had formerly dressed the altar and the candlestick, and who now removed the vessels they had left behind, and, worshiping, withdrew. Next one of the assistants reverently spread the coals on the golden altar; the other arranged the incense; and then the chief officiating priest was left alone within the Holy Place, to await the signal of the president before burning the incense. As the president gave the word of command, which marked that "the time of incense had come," "the whole multitude of the people without" withdrew from the inner court, and fell down before the Lord, spreading their hands in silent prayer. It is this most solemn period, when throughout the vast Temple building deep silence rested on the worshiping multitude, while within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of "odors" rose up before the Lord, which serves as the image of heavenly things in this description: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.....And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." The prayers offered by priests and people at this part of the service are recorded by tradition as follows: "True it is that Thou art Jehovah our God, and the God of our fathers; our King and the King of our fathers; our Savior and the Savior of our fathers; our Maker and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to thy name by the sea-shore; together did all praise and own Thee as King, and say, Jehovah shall reign who saveth Israel.

"Be graciously pleased, Jehovah our God, with Thy people Israel, and with their prayer. Restore the service to the oracle of Thy house; and the burnt-offerings of Israel and their prayer accept graciously and in love; and let the service of Thy people Israel be ever well-pleasing unto Thee."

These prayers ended, he who had formerly trimmed the candlestick once more entered the Holy Place to kindle the two lamps that had been left unlit; and then, in company with the incensing priest, took his stand on the top of the steps which led down to the court of the priests. The other three who had also ministered within the Holy Place gathered beside him, still carrying the vessels of their ministry; while the rest of the priests grouped themselves on the steps beneath. Meanwhile he on whom the fourth lot had fallen ascended to the altar. Those whose duty it was handed to him, one by one, the pieces of the sacrifice. Upon each he pressed his hands, and next flung them confusedly upon the fire, that so the flesh of the sacrifice might be scattered as well as the blood sprinkled. After that he ranged them in order, to imitate as nearly as possible the natural shape of the animal. This part of the service was not unfrequently performed by the high priest himself.

The priests, who were ranged on the steps to the Holy Place, now lifted their hands above their heads, spreading and joining their fingers in a peculiar manner. One of their number, probably the incensing priest, repeated in audible voice, followed by the others, the blessing in Num. vi. 24–26: "Jehovah bless thee and keep thee: Jehovah make his face shine upon thee and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace." To this the people respond, "Blessed be the Lord God, the God of Israel, from everlasting to everlasting."

After the priestly blessing the meat-offering was brought, and, as prescribed in the law, oil added to it. Having been salted, it was laid on the fire. Next the high priest's daily meat-offering was presented, consisting of twelve cakes broken in halves—twelve half-cakes being presented in the morning, and the other twelve in the evening. Finally, the appropriate drink-offering was poured out upon the foundation of the altar.

The temple music now began. It was the duty of the priests who stood on the right and left of the marble table on which the fat of the sacrifices was laid, at the proper time to blow the blasts on their silver trumpets. There might not be less than two nor more than 120 in this service; the former in accordance with the original institution, the latter not to exceed the number at the dedication of the first Temple. The priests faced the people, looking eastwards, while the Levites, who crowded the fifteen steps which led from the Court of Israel to that of the Priests, turned westwards to the sanctuary. On a signal given by the president, the priests moved forward to each side of him who struck the cymbals. Immediately the choir of the Levites, accompanied by instrumental music, began the Psalm of the day. It was sustained by no less than twelve voices, with which mingled the delicious treble from selected voices of young sons of the Levites, who, standing by their fathers, might take part in this service alone. The Psalm of the day was always sung in three sections. At the close of each the priests drew three blasts from their silver trumpets, and the people bowed down and worshiped. This closed the morning service.

It was immediately followed by the sacrifices and offerings which private Israelites might have to bring, and which would occasionally continue till near the time of the evening sacrifice. The evening sacrifice resembled in all respects that of the morning, except that the lot was only cast for the incense; that the incense was burned, not, as in the morning, before, but after the pieces of the sacrifice had been laid on the fire of the altar, and that the priestly blessing was generally omitted.

The evening sacrifice was ordinarily slain at about 2:30 p. m., and offered at about 3:30 p. m., as stated above. But on the eve of the Passover it was killed an hour earlier, Chapter xi.

On the Sabbath day they sang Psalm xcii., "It is a good thing to give thanks unto the Lord," etc., "because the Sabbath was symbolical of the millennial kingdom at the end of the 6,000 years' dispensation, when the Lord would reign over all, and his glory and service fill the earth with thanksgiving."—*Dr. Edersheim.*

Communications.

THE NEW HEAVENS AND NEW EARTH: REMARKS ON 2 Pet. iii. 13.

No. 3.

"But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

On this subject, W. Trotter's remarks are worthy of consideration: "As to Peter's words, 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness,' they evidently refer to Isa. lxv. and lxvi., the only passages in the Old Testament where such a promise is recorded. In Isaiah the promise is unquestionably accompanied by statements which refer, not to the everlasting state, but to the Millennial period. Sin and death.... to however limited an extent, are found in the state of which the prophet testifies; and these, as all admit, have no existence in the new heavens and new earth of Rev. xxi. Two solutions of this difficulty have been suggested, both of which we shall present to our readers. It has been judged by some that Isa. lxv. 17, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind," refers to the actual new heavens and the new earth which are to succeed the conflagration of the present, and that in the succeeding verses, the prophet reverts from this final prospect to that which bears the nearest resemblance to it—the millennial state. Others judge that Isaiah has no eye to the literal post-millennial heavens and earth, but speaks only of the millennial state; the apostle Peter, according to the wisdom given to him, using the figurative language of the prophet, in reference to literal facts, to which the prophet could have no idea that his own language referred. Either of these views would materially tend toward clearing up the difficulty arising from a comparison of the passages before us."

On mature consideration we are inclined to accept the first of these solutions. We think the prophet had in vision "new heavens and a new earth," as they will exist in the everlasting future; for "the former things," he says, "shall not be remembered, nor come into mind." The change from the old to the new state is so great, so glorious, so blessed, that the old is no longer kept in mind; it is forgotten. And then, as a pledge of this, an earnest of it is given in the millennium. "But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Then follows a description of a state of things which we know belongs to the Millennial age, in which, indeed, mention is made of wonderful blessings, but which is not entirely free from sin and death.

The advent of Christ, with which is associated destruction by fire and judgments, has also associated with it unspeakable blessings; and in view of these blessings, in view of the restored, renovated earth, we have the figurative and glowing language of Psa. xcvi. 11, 12: "Let the heavens be glad, and let the earth rejoice; let the sea roar and the fulness thereof; let the field exult, and all that is therein; then shall all the trees of the wood sing for joy." How, therefore, can we suppose Peter's language to imply the universal conflagration which is generally supposed, and that this takes place, as many Adventists teach, at the commencement of the second advent? The destruction by fire in the early stage of the advent must be chiefly of bitter and avowed enemies. To accord with other statements which refer to the same period, it must be thus limited. The language of Peter, then, must be understood to refer to the end of the thousand years, and after the judgment of the wicked dead. The opposite view of this passage places it in direct opposition to a multitude of other passages.

Then how can this burning up of the earth, and the consequent creation of the new earth, take place before the millennium, when it is not till after the millennium that the wicked dead are raised, as taught in Rev. xx. 5. Geo. N. H. Peters, in his "Theocratic Kingdom," has a long argument to show that the new heavens and new earth come before the thousand years; but we fail to see this; this view is attended with insuperable difficulties, although the view we take ourselves may not be entirely free from difficulty. It certainly has no difficulty so great as the one we have just mentioned in the way of accepting the opposite view. How can we suppose that there is a literal burning up of the earth, issuing in the creation of a new earth; that this takes place at the beginning of the thousand years; and that then, after the thousand years, after the new earth has existed for that long period, there is the resurrection of the wicked dead, the resurrection of the unnumbered millions of unrighteous ones that have been mouldering in their graves all over the earth? This cannot be. The idea is incongruous and confutes itself. If this old earth, containing the carcasses of all the unrighteous dead that ever lived, is burned up prior to the millennium, and a new earth created, how can they be raised up out of the new earth after the Millennium?

The marriage of the Lamb, according to Rev. xix. is previous to the Millennium. The new heaven and new earth of Rev. xxi. are after. Of this, there can be no doubt, if we carefully examine and compare these chapters. But the question may be suggested, Can it be supposed that the marriage of the Lamb would take place before the creation of the new earth? We answer, Why not, if the bride dwells in the holy city Jerusalem, above the earth? Geo. N. H. Peters takes it for granted, because it is taught in Rev. xix. 7–9, just before the thousand years, that the marriage of the Lamb hath come, and his wife hath made herself ready, etc., that if the new heavens and new earth are not created till after the millennium, the marriage must be postponed a thousand years. This is a groundless assumption, because the eternal home of the Lamb's wife, the glorified church, will be the New Jerusalem; and that wonderful union may be celebrated in heaven before the descent of the New Jerusalem. Some speak of this holy city coming down to the earth, and resting upon the earth; but we are unable to find any Scripture which teaches this. When John had a sight of it, he was carried "away in the Spirit to a mountain great and high," in order that he might see it distinctly and be able to describe it. We conclude also that it does not come upon the earth, but rests above it, and yet within sight of it by its inhabitants, from the statement that "the nations shall walk amidst the light thereof."

With the conflagration, as we have seen, Peter associates the "destruction of ungodly men." But this destruction, it should be borne in mind, is not the same as the burning of the tares in the harvest, set forth in chapter xiii. of Matthew. This harvest is identical with the harvest of the earth under the sounding of the seventh angel set forth in chapter xiv. of Revelation. But this is previous to the reign of Christ on the earth, and therefore, the earth cannot be destroyed. Those who hold to the destruction of the earth leave no room for the fulfilment of the covenant to Abraham and his seed. The conditions of the covenant require this earth to be the theatre of its fulfilment. But if this earth undergoes literal destruction by fire, and a new earth is created at the commencement of the millennium, how can it be? "Instead of the curse being removed from the existing world," as one writer observes, "the world falls beneath the curse and is sacrificed, so that an entire new one which has never borne a curse may be created." This would by no means be a proper fulfilment of the promise that the creation—the present creation now known to us—shall be delivered from the bondage of corruption. As the earth was cursed for man's sake, the apostle Paul represents the earth as groaning under the burden, and anxiously looking for deliverance. But if the earth is dissolved, burnt up, in the sense of being "reduced to its original nothingness," as General Goodwyn and others teach, where comes in the deliverance of which Paul speaks? General Goodwyn says it is not the old earth that is repaired or purified; but that is the very idea, in our judgment, that is brought out in chapter viii. of Paul's Epistle to the Romans. We understand the burning by fire to be the consumption of the corruption under which creation is now groaning.

SILAS HENN.

(To be Continued.)

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Announcements.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 8, 1888, at 7.00 p. m. and continue over Sunday following. We trust our brethren and sisters realize the importance of this meeting, and that no urging will be needed to induce you to attend, but that each will make special preparation to come and enjoy another good meeting of the Children of God. By order of Conference.

A. R. UNDERWOOD, Sec.

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

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The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. O. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinson Sts., etc., each Sunday evening, the morning service being led by Elder Wm. H. Steel.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 26, 574½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

Poetry.

DEAR GOD, IT IS I.

Dear God, dost thou feel on thy white garment's hem
The touch of a trembling and faltering hand?
Dost thou see loving Christ of lone Bethlehem,
One kneeling to thee on the hot, burning sand?
Canst thou see kindly Father, the tears falling fast?
Dost thine ear catch the sound of a heart-troubled cry?
O God, one has come to thee, calling, at least,
On my head lay thy fingers; it is I, it is I.

My heart has reached out to the world for its love—
For its blessings of riches, its honor and fame,
But back it doth come to the Ark like a dove,
With no tidings of rest, or joy to proclaim.
And here at thy feet could I lay my bruised heart:
Wilt thou mercifully hear now my sorrowing cry,
And grant me, for the world, that sweet better part?
Dost thou hear me, O God, it is I, it is I.

I have come with my hands bruised and aching with pain,
I have come with my soul heavy weighed with its grief,
I have come with my life, with its sin and its stain,
I have come with my arms, empty, e'en of a sheaf;
Canst thou love, blessed Christ, one unworthy, unclean?
Canst thou care for one sinking soul ready to die?
Canst thou lead by still waters and sweet pastures green
A child gone astray—so unworthy as I?

S. E. McMANNS.

Communications.

THE MAN OF SIN, 2 Thess. ii.
No. 12.

"'I know,' says one of the ablest writers of the Romish Church, 'by the evidence of manifest and incorrupt tradition, that there has always been a never-interrupted succession of men from the apostles' time, believing, professing, and practising such and such doctrines, by evident arguments of credibility, as miracles, sanctity, unity, etc., and by all those ways, whereby the apostles and our blessed Savior himself confirmed their doctrines; and we are assured that what the said never interrupted Church proposeth, doth deserve to be accepted and acknowledged as a divine truth.'" p. 23.

"'The Temples of our Martyrs,' says he, 'are shining and conspicuous: eminent for their grandeur and the variety of their ornaments; and displaying far and wide the splendor of their beauty. These we visit, not once or twice, or five times in the year, but frequently offer up hymns each day to the Lord of them; in health we beg the continuance of it; in sickness the removal of it; the childless beg children, and the barren to become mothers; and when these blessings are obtained, we beg the secure enjoyment of them. When we undertake any journey, we beg them to be our guides and companions in it; and when we return safe, we pay them our thanks; and that those who pray with faith and sincerity obtain what they ask, is manifestly testified by the number of offerings which are made to them in consequence of the benefits received. For some offer the figures of eyes, some of feet; some of hands, made either of gold or of silver, which the Lord accepts, though but of little value, measuring the gift by the faculties of the giver. But all these are the evident proofs of the cures of many distempers, being placed there as monuments of the fact by those who have been made whole. The same monuments likewise proclaim the power of the dead. Whose power also demonstrates their God to be the true God." p. 24.

"Now this is nothing else but the very picture of that same superstition which is practiced at this present day by the Papists, and was borrowed of old from the Pagans. Livy tells the same thing of the Temples of the Heathen Gods, which Theodoret does here of the Temples of their Saints; that they were rich in the number of offerings which the people used to make in return for the cures and benefits which they had received from them. In both cases we allow the offerings to be real, but take the cures, or the miraculous part of them at least, to be imaginary; and as we reject Livy's miracles without scruple, or any hurt to the faith of history, so we may reject Theodoret's too without shaking the evidence of anything else that is credible." p. 25.

"Mr. Dodwell, as we have seen above, chooses to shut up the history of true miracles with the three first centuries concerning those of the fourth as generally forged and fabulous; for the proof of which he appeals to the monstrous fictions which St. Athanasius, St. Jerome, and St. Gregory of Nyssa, have related. And, thus far, I entirely agree with him; that the pretended miracles of this age are utterly incredible; and particularly those to which he refers us, and to which we might add many more, affirmed also from their own knowledge, by St. Austin, St. Epiphanius, and all the other saints of the same times. Yet after so free a censure on the miracles of the fourth age, the same learned writer thinks it necessary still, to make some exceptions, for a few of them, which St. Chrysostom has attested. But such a distinction appears to be wholly groundless; or if there be any difference between this particular Father and the rest of them, it is clearly to the disadvantage of Chrysostom when considered in the character of a witness. For his peculiar talents were those of a declamatory preacher, whose art lay in warming the passions, not in convincing the reason, and whose pompous style and rhetorical flourishes, instead of being adapted to a simple narrative of plain facts, was apt rather to exaggerate plain facts into miracles. And as there is no ground for any preference, in his personal character, so there is none likewise in the particular miracles which he attests, which are all said to be wrought not by the ministry, of any living and holy men, but by the reliques of the dead, or the oil of their lamps, or the sign of the cross." p. 27.

"Justin Martin frequently affirms that the gift of expounding the Holy Scriptures was granted by the special grace of God to himself" (among others). Yet some of his interpretations are most fanciful. "Discoursing on the Mystery of the Cross, he says, the sea could not be passed, the earth could not be tilled, without the sale of instruments of that shape. The form of man being erect, the extension of his arms and the projection of his nose from his forehead, show the figure of the cross." "Describing the fight of the Israelites with Amalek, as long as Moses employed himself in prayer with his hands stretched out in the form of a Cross, Amalek was beaten, for the people did not conquer because Moses prayed, but because he was exhibiting the form of the cross."

Middleton also says Justin "professes the highest regard for certain spurious books under the names of the Sibyl and Hystaspis, which he treats with the same reverence as the Prophetic Scriptures. It is certain from this example and authority of Justin, these silly writings were held in the highest veneration by the Fathers and rulers of the Church through all succeeding ages." He gives an instance in the case of Clemens of Alexandria. Dr. Case held those books to have been "forged for the advancement of the Christian faith." Some impute the fraud to Hermes, some to Papias, others to Justin himself.

Justin affirms also that silly story concerning the Septuagint version of the Old Testament, "That it was by seventy elders sent for that purpose from Jerusalem to Egypt at the request of king Ptolemy; whom that king shut up in so many cells, and obliged them each to translate the whole Bible apart, and without any communication with each other. Yet all their several translations were found to agree verbatim, and by that means were demonstrated to be of divine inspiration." Middleton adds, "The learned and ingenious Editor of Justin's Apologies and Dialogues, is often forced to break out into a kind of astonishment at his ignorance, negligence, rashness, credulity, so gross in many instances as to baffle the art of criticism, nor to admit any certain rule of collecting his real sense."

"Irenæus, who was the most diligent collector and asserter of Apostolic traditions, yet Photius one of the ablest critics of his own or any other age of the church, 'thought it necessary to advertise the reader that in some of them the purity of truth with respect to Ecclesiastical doctrines, is adulterated by his false and spurious reasonings.'" "He affirmed that our Savior lived to an old age, or was fifty years old at the least—as he came to save all men it was necessary that he should pass through all the several stages of life, asserting that this was received by tradition from those who lived with (St.) John and the other apostles.'" "He also asserted the *fabulous story of* the Septuagint version, as already recited. To this he added another, no less romantic, that the sacred Scriptures were utterly destroyed in the Babylonish captivity, but restored again after seventy years by Esdras, inspired by God for that purpose." In this he was followed by all the principal Fathers of the succeeding centuries." Speaking of the number of the gospels he says, It is impossible that there could have been more or less than four; for there are four climates, and four cardinal winds."

"The later Fathers, generally speaking, do but copy the notions and even the blunders of these two. For as they are the earliest who have left any considerable works behind them, so they are the first likewise in credit and authority with succeeding ages."

Mr. Dodwell, one of their most zealous admirers, frankly owns that their way of reasoning is loose, sophistical, and declamatory.

Dr. Whitby referring to Papias and his scholar Irenæus, says, "These two earliest writers of the second century, who, on the credit of idle reports of uncertain fame, have delivered to us things said to be done by the apostles and their scholars, have shamefully imposed upon us, by the forgery of fables and false stories."

Dr. Middleton remarks, "Since the very earliest of all traditions and the nearest to the fountain's head, are found to be so corrupt, it will demonstrate at least what a treacherous foundation they must be to build any opinion upon, and much more any article of our faith." "Here then we see the origin and history of tradition. Papias, a weak and silly man who mistook the sense of the apostles was the first who made it his particular business to recommend the use of it, and for that purpose took the pains to collect all the unwritten facts and sayings of Christ and his apostles, *from* the report of those who had conversed with them. These sayings as Eusebius tells us, consisted of a number of strange parables and doctrines of our Savior with several other fabulous stories, which the authority of so venerable a person, who had lived with the apostles, imposed upon the church for genuine, and the gravity of his scholar Irenæus confirmed and propagated to succeeding ages; through which every one still added to the collection, whatever he thought useful to the particular cause or opinion which he favored.

The miracles claimed were: 1. Raising the dead; 2. Healing the sick; 3. Casting out devils; 4. Prophesying; 5. Seeing visions; 6. Discovering the secrets of men; 7. Expounding the Scriptures; 8. Speaking with tongues." Of the first, beyond mere assertion, not a single instance of it is particularly described, or clearly attested in all history. The second was maintained by the heathens through fraud and craft. The third a false mimicry of our Lord and his apostles. Fourth, fifth and sixth, for example, "Cyprian declared that he had received a divine admonition to mix water with wine in the sacrament of the Eucharist in order to render it effectual," to ordain one Numidicus a priest, etc., saying, there was no occasion to wait for human testimonies (as consent of clergy and people) when the divine suffrage had already been signified!" "By a divine admonition also to the great scandal of his clergy, he fled from Rome to escape *from* persecution!" So also did Deonysius, bishop of Alexandria, swearing to the truth of the vision. These visions were contemned by many, of whom Cyprian himself confesses, "they would sooner believe anything against a priest than believe a priest." Seventh, see ante-Justin, etc. Eighth, gift of tongues. Irenæus declares it to have been indulged to many in his days. But it is very remarkable that this primitive bishop appears to have been in great want of it himself for the propagation of the gospel in his own Diocese among the Celtæ or Gauls, where, as Dr. Cave interprets his words, "it was not the least part of his trouble that he was forced to learn the language of the country, a rude and barbarous dialect, before he could do any good upon them." Not a single Father in succeeding ages made the least claim to this, or to speak of it than as a gift peculiar to the first Christians in the times of the apostles." Dr. M. says he might rest his argument on this single point.

"Apostolic Fathers, who had lived and conversed with the apostles, Barnabas, Clement, Ignatius, Polycarp, Hermas. There is not the least claim or pretension in all their several pieces to any of these extraordinary gifts. Nor to any standing power of working miracles for the conversion of the heathen world." Inquiry p. 2.

"Here then we have an interval of about half a century, the earliest and purest of all Christian antiquity after the days of the apostles in which we find not the least reference to any standing power of working miracles as exerted openly in the church for the conviction of unbelievers." p. 9.

"The difference in the *manner of* exerting them will greatly confirm the suspicion. We never find the apostles calling upon the magistrates and people to come and see the mighty wonders, etc., whereas this confident and ostentatious manner of proclaiming their extraordinary powers carries with it an air of quackery and imposture as it was practiced by the primitive wonder-workers; in the form especially of casting out devils, challenging all the world to come and see." p. 22.

"Of whatsoever condition the actors were in the performance of their miracles they were always charged with fraud and imposture by their adversaries. Lucian tells us that wherever any crafty juggler expert in his trade, and who knew how to make a right use of things, went over to the Christians he was sure to grow rich immediately by making a prey of their simplicity. And Celsus represents all the Christian wonder-workers as mere vagabonds and common cheats, "who rambled about to play their tricks at fairs and markets; not in the circles of the wiser and better sort, for among such they never ventured to appear; but wherever they observed a set of raw young fellows, there they took care to intrude themselves and to display all their arts." The same charge was constantly urged against them by all the other enemies of the Christian faith, Julian, Porphyry, etc. p. 23, Inq.

J. CAMERON.

M. Joblin has changed his address from Murfreesboro, Tenn., to 624 Woodland Ave., Cleveland, O.

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Plymouth	5 43am	12 55pm	12 12pm	4 20pm
Hibbard	6 05am	1 15pm	1 35pm	5 00pm
Marmont	6 15am	1 43pm	2 04pm	5 30pm
Marshland	6 27am	1 36pm	2 45pm	5 55pm
Kewanna	6 44am	1 54pm	3 10pm	6 30pm
Logansp'rt	7 21am	2 35pm	5 00pm	7 40pm
Clymers	7 37am	2 56pm		
Colfax	9 10am	4 30pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 [illegible]am	6 30pm		
Terre Haute	12 00 m	7 40pm		
St. Louis	7 30pm	7 00am		

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STATIONS	Mail 50	Express 5[illegible]	Local 50	Thro' Freight 62
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Terre Haute	6 00am	4 00pm		
Crawfordsv'l	8 15am	6 15pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 50am	8 35pm		
Clymers	10 03am	8 52pm		
Logansport	10 25am	8 53pm	5 15am	8 55pm
Kewanna	11 03am	9 28pm	6 44am	10 05pm
Marshland	11 43am	9 40pm	7 28am	10 40pm
Marmont	11 54am	9 57pm	8 02am	11 06pm
Hibbard	12 06pm	10 06pm	8 26am	11 30pm
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GOING WEST. GOING EAST. [illegible]

Through tickets [illegible]

B. F. HORNER,
LEWIS WILLIAMS, Gen. Pass. Ag't.
Gen. Sup't. Cleveland, O.
For rates apply to nearest ticket agent.

Pittsburgh, Ft. Wayne & Chicago Railway.

Schedule in effect June 7, 1888.

Trains depart from and arrive at Plymouth, Ind., Station. Central time. (Following.)

GOING WEST.

Mail Express .... [illegible]
No. 36 (Passenger) .... [illegible]
Fast Line .... [illegible]
Chicago Express .... [illegible]
Ft. Wayne Accommodation (Arrive) .... [illegible]
Local Freight .... [illegible]

GOING EAST.

Mail Express .... [illegible]
No. 3[illegible] (Passenger) .... [illegible]
Fast Line .... [illegible]
Day Express .... [illegible]
Ft. Wayne Accommodation .... [illegible]
No. 60 (Passenger) .... [illegible]
Local Freight .... [illegible]

Passengers holding tickets, only carried Local Freight Trains.

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*Daily. †Daily except Sunday.
JAMES McCREA, E. A. FORD,
Gen'l Manager. Gen'l Pass. & Tkt. Ag't.
PITTSBURGH, PA.

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The Restitution.

'THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.'

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THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 25.

BY DR. J. K. THOMPSON.

OBJECTIONS CONSIDERED.

Objections have been, and still are brought against the views of creation and redemption herein set forth, and, doubtless these objections will continue to be advocated in the future until its unfoldments shall reveal the certainties and processes of God's work, outlined now in science, and the brief revelations of his inspired Word. Some of these have been discussed, briefly, in the progress of this work, while a few of the others will be noticed in the present article.

Prominent in the list is the very prevalent and somewhat popular opinion of Darwin, Huxley and others, in relation to spontaneous generation, or "the origin of species by means of natural selection," which teaches that—instead of having been created by the All-Wise Creator in an unchanging world especially designed for each separate type of life, only affected within its specific sphere, by fixed laws of propagation or increase or decrease, improvement or degeneration,—the earth's fauna and flora are constantly undergoing mutations according to adaptation, through "natural selection," or "the survival of the fittest;" so that those of any particular species survive which are best calculated for their peculiar conditions of life, and to increase the improved stock at the expense of the weaker members. Affinity, or natural selection, it is claimed by the theory of evolution, affords the basis and occult force, by which all the fauna and flora may have been produced from a few, or even from a single form of life. Many eminent scholars have devoted their time and best thought to the development of this theory in its various forms, and they have adduced strong arguments and facts in support of it, but as long as the generic types of creation remain independent and distinct, and while the successive creations continue of the same general pattern in which they were originally created, although millions of years have elapsed since their first appearance on the earth, type after type occurring, each cast in its specific pattern,—"after his kind,"—and, while, too, the earth-parentage of the quadrupeds of the cenozoic predominance, and the water-origin of the reptilian productions of the mesozoic, are acknowledged as facts of revelation and research, with an unqualified resistance against the intermingling, or hybridizing of types so that it requires the utmost care, and unflagging persistence and patience, to even approximate such a result, by persons who have devoted all their best attainments to secure it, it certainly seems like folly to expect, or to argue that even years of association, or any other "natural" cause could produce this crossing of the species, with the improvement of the species of its ultimatum. Even if the hybridizing of allied species was not, so far as we know, inevitably followed by sterile progeny, deteriorization of the type would be equally as liable to succeed, or, even be expected, rather than improvement, and a universal "survival of the fittest."

But, even if the theory of the "evolution of the species by natural selection" be accepted as true, it does not follow that the forces which produce these results are the innate, inherent qualities of matter. God has ever wrought, (at least as far as our knowledge of his works extend,) through media, agencies and intelligences, in the accomplishment of all his purposes. When man was created, he was not brought into full being and conscious activity from the abyss of vacuity, nor by curtailing the caudal appendage of a baboon, but "The Lord God formed man of the dust of the ground," of the same material as was the remaining creations of Tertiary time, "and breathed into his nostrils the breath of life: and man became a living soul," Gen. ii. 7, and, whether we consider the ability of God as manifested in analytical and synthetical correlations of chemical combinations and affinities, or, in the forces and laws, the causes and effects of the physical world, or, attempt to fathom the occult processes and activities of animal and vegetable life,—their adaptation to each other and to their surroundings in the world, and of the different parts and members of organized bodies, with the peculiarly nice coaptation of each to the rest, and to its function in the economy of being, or study the beautiful mechanism of the universe of worlds, with the mutual laws, relations, composition and adjustment of each, or, trace the mind of the Creator through the development of the successive stages of earth-formative periods, with the advancements to higher planes of life in each age, or search the Word of God, which "came not in old time by the will of man: but which holy men of God spake as they were moved by the Holy Ghost," for a revelation of his will and purpose in relation to the earth, and to man, the wonders of the atonement, and the glories of man's ultimate perfection in the "age to come," or, the relations of mind, and matter, in any of their varied manifestations, it is impossible for us to separate ourselves, either by the theory of "natural selection," or of "the survival of the fittest," or even of "spontaneous generation," from the truth that, a supreme intelligence has certainly planned all these things; that an intelligent and superior power has directed all these activities, and affinities, and that an unlimited knowledge was essential to properly conserve and co-relate all the materials and forces necessary to produce such vast results with such mathematical exactness, stability and uniformity.

Underlying all the activities, forces, powers and properties of the material world there is an uninvestigable disposer and designer, who is above all, and through all, and in all; conserving or correlating matter and its qualities at will, to attain, or delay results according to definite formula, and under such foreknown rules and principles as his prescience sees fit to dictate, so that, whether accomplished by the forces of "spontaneous generation,"—by, "natural selection,"—by "the survival of the fittest," or, by an arbitrary exhibition of the Divine power exercised upon inert matter independent of pre-existing forms of life, his creative energy is equally manifest in the creatures, powers, and properties, produced by his skill and care.

Another objection frequently offered, is based upon the stability of the earth, and the lack of evidence (except scriptural testimony) of any change in its conditions, and manifestations of life. It is not uncommon to hear repeated the long-since predicted question, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation." Where are the proofs that there will be an age yet to come in the future? What surety can be given for the fulfillment of the prophesies concerning the kingdom of God?

Peter terms this class of objectors, "Scoffers walking after their own lusts," and he says "they are willingly ignorant" of the facts of age-changes that have occurred in the past, and that will take place in the future.

Had such a one been permitted to view the earth in its formless chaotic state, as it was when the thought of the Creator first expressed itself in the early correlations of hitherto conserved forces, in order to establish the rotundity of the molten, shapeless mass, his thought would have been, "Where is the promise of a change of form in this fluid mass by which it will assume the shape of an oblate spheroid? What assurance is there that the dense cloud-wall by which the molten earth is surrounded,—a vaporous canopy resting on the surface of the earth materials, utterly impermeable to rays of light,—will be thinned to permit the sun's rays to penetrate to the surface of the earth? How shall we know that day and night will eventually alternate each other as a result of cooling of the earth's exterior coating of rock? I see no evidence of change, and everything is as it was at the beginning of creation. Year after year passes by without visible change."

The fiat of God, however, went forth; the cloud of heavy mist became thinner; the earth assumed form; the waters rested evenly over the level surface of the earth, and light penetrated the pall, and scattered darkness from an empty world, vindicating God's Word, which had said "Let there be light, and there was light," by producing Day and Night forever. God's veracity is established; the scoffer stands rebuked.

The objector of the Eozoic would have asked, "Where is the promise that the mist of gaseous, water vapor will ever be raised above the earth's surface, affording an interspace of clear air between the waters resting on the bosom of the earth, and those that hang suspended above it? Is there any proof that a canopy (the firmament) is forthcoming? What evidence is there that the warm waters of the Eozoic age will be peopled by countless millions of living protozoans?" Eozoic time moves on towards the completion of the age. "All things," says he, "continue as they were in the beginning of the creation." But ere the judgment of the age is announced as good the cloudlift, the canopy, the firmament, the separation of waters above from those below by a clear air-space, and the unnumbered mass of protozoan organisms inhabiting the warm flood attest the creative power of God. The scoffer is again rebuked by the wonderful progress of creation and God's veracity is confirmed.

The objector of the Palezoic Period would have enquired, "Where is the promise of a separation of the waters into immense seas by land areas? or, of the setting of the sun, moon and twinkling stars, to give light upon the earth? or, of the growth of a vegetation upon the exposed land surfaces, so dense that by its fossilization it will furnish fuel for all the necessities of a future age? What surety have we that a higher plane of life will fill the waters of Silurian oceans, than predominated in the warmer Eozoic. Why should we look for a still grander type of animal existence in the Devonian age than the waters of Silurian and Eozoic seas afforded? Behold, all things continue as they were in the beginning of creation. Everything remains unchanged, because no change is required." The long period known as Palozoic Time, however, rolled on with its unfoldments. The Mollusk, and the radiate, and the articulate, pre-eminent numerically during the Silurian, yielded to the vertebrates of the Devonian. The slugs, snails, and corals of the former were no longer the predominating type, but fishes with unequally-lobed tails, rapacious sharks, garr and sturgeons were everywhere present in the waters of the latter, basking in the brilliance of a new-born sun, or seeking protection from his mid-day rays beneath a mossy bank, or devouring beds of weaker forms of life to appease their ravenous appetites, in the milder beams of borrowed light from the moon and starry host of night, or lying concealed among the thickets of brake and fern and towering rushes, of the Carboniferous Era. The continental reliefs and contours were well defined; the foliaged, flowerless flora, picturesque, dense, grand; the fauna profuse though of the ichthye type alone, with a bright sun, moon and stars, of Devonian birth, shining over all. The organic forms of life of the Paleozoic type, live, pursue the few purposes of their existence, and dying, receive their sepulture and epitaph in the solid rock, to be opened and read long ages afterwards. The wilful ignorance of the Paleozoic scoffer has been overlooked, and God's ability to create new heavens and new earths according to his will, purpose and general plan, with the fauna and flora of each creation rightly apportioned to the conditions of the age in which they live, has been fully established.

The question of a Mesozoic objector would have been, "Where is the promise of reptilian predominance? Have not the types of life been exhausted in the present creation's fauna? What evidence is there that the Silurian mollusks, encrinites, and corals, will be exchanged for any higher living forms than those which have lived in the past, and are still living in the present? Where is the proof that the Devonian fishes and Carboniferous forests will not be repeated to constitute the fauna and flora of the Mesozoic? All things continue as they were in the beginning of creation. Evolution has brought the minute protozoan types of life from the Eozoic up through the gradations of progressive advancement by a "survival of the fittest," producing the Silurian embodiment of perfection in living organisms. Four grand types have been fulfilled by those of silurian waters; the fifth is completed by vertebrate existence. Amphibious, four-footed reptiles are far advanced above the fishes of the sea, and the insignificant fauna that inhabited the waters before them. Where is the promise of any farther advancement? The judgment answer of the Creator at the close of Mesozoic Age-work again discloses the wilful ignorance of the objecting scoffer, and vindicates the character of God.

The Cenozoic age dawns upon the earth with the race of reptiles insignificant in number, and diminutive in form and stature. The fiat of the Almighty is issued; Let the earth bring forth, etc., but the scoffer of the Tertiaries insists at once that there is no need of an advanced form of life on the earth, and enquires, "Where is the promise of the huge quadrupeds spoken of? No such organisms have existed in the past, what evidence that they will exist in the future?

What evidence is there to show that a different form of living beings will populate the earth. All things continue as they were from the beginning of creation. Reptiles have preponderated in the past, not only in numbers but also, in stature. The ichthyosaurus, the plesiosaurus, the dinosaurs, the megalosaurs, the pterodactyle, the rhamphorynchus, etc., have held sway since the beginning of creation. Where is to be found the promise of quadrupedal, mammalian animation? Of the megatheria, and of anoplotheria, of the xiphodon, and mastodon, and mammoth, and gigantic Irish elk, and cattle for future domestication? Where is the proof that a being will be created in the image of God and in his likeness, capable of obeying law, and of becoming immortal and perfect through such obedience,—an heir of the world to come?

The royal proclamation however, is made of the work of the age and God's creative power and energy fulfils it by creation of all those types of earth's fauna. Placental mammals spring from the dust of the earth at the command of the Almighty, and man is created from the dust of the ground, animated by the same fauna (breath of life,) and assigned to their subjugation and control under God. God's work of the ages proceeds without abatement to its completion, and the scoffer's questionings display his wilful ignorance of God's plan of age work, and his own lack of prescience. God is again vindicated to the confusion of the objecting scoffer.

The present, historical age pushes onward, with man alienated from God, from his purpose, and from even a desire to aid in the age-labors as God requires of him. The Divine man,—the head of the new creation, is made perfect through obedience, by a resurrection from the dead,—a pattern of the earth's future predominating fauna, a future sovereign of all the earth under God; he passes into the heavens, and awaits the completion of the age and its work, leaving abundant promise of his future return near the end of the age to resume his labors, and to finish his assigned work, yet the willingly ignorant scoffer inquires, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation. Death, an eternal sleep, is the common lot of all living organisms, including mankind. The "age to come," the resurrection of the dead, the blessing of all the nations of the earth, through Abraham and his seed, and the kindred topics that pertain thereto, are mythical inventions of priestcraft, unsupported by reason, unknown to science, and are unworthy of investigation." Yet God's Word has gone forth for the fulfilment of all these things, and he, as the Supreme Architect of the world, and in whom is our only reliance for future life or any of its attendant blessings, asks us to believe and conform our lives to them, for a participation in all their glories, for our own mutual benefit. They are indissolubly linked together, while the oath and promise of God, the Creator of all things, stand pledged that they will assuredly come to pass; and the fulfilment of the prophecy of the chaotic age, when God said Let there be light and there was light; of the eozoic in the establishing of a firmament, dividing the "waters which were under the firmament from the waters which were above the firmament," and the introduction of protozoic organisms in the warm eozoic flood; of the silurian, with its defined continental outlines and reliefs, by which "the waters under the heavens were gathered together unto one place," with the exposure of fertile land areas, and its profusion of mollusks, articulates and radiates; of the devonian wealth of ichthye life, and the setting of the sun, moon and stars "in the firmament to give light upon the earth;" of the tree ferns, the sigillaria, the stigmaria, and lepidodendrons of the carboniferous era; of the mesozoic aion abounding in reptiles, hideous in form, terrible in appearance loathsome in their movements and, frightful in their destruction of the low forms of life, animal and vegetable, contemporaneous with, or, preceding them in creation; of the tertiary epoch notable for its giant quadrupeds, its animals for future domestication, and its man,—has not more certainly been followed by the exact fulfilment of the mandate of the Creator, than will his oath and promise for a "restitution of all things spoken by the mouth of all his holy prophets since the world began," that, "in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Age on age already past
With their records laid in stone,
Make assurance doubly sure, at last,
That there is still an "age to come."

CHORUS:
O, there is an age to come,
When the judgment day is o'er;
And when God has called his people home,
To rest in his rest evermore.

In that age, when Christ is king,
Sin and sorrow cannot come,
Crowned with life, the saints can truly sing,
The delights of "the age to come."

Angel-equals, they will reign
O'er the world, with earth their home,
And the fruit of life's fair tree, again,
Is theirs through "the age to come."

Through our God's sabbatic rest,
With unceasing love and home,
All the nations will be truly blest
Evermore in "the age to come."

Hasten then, Oh, present age;
By thy toils and pains make room
For the judgment's chiliastic page
And the rest of "the Age to Come."
Amen, and Amen.

The Gospel.

The power of God unto salvation is inherent in the gospel, and in it, to the exclusion of every other power or agency, for which Paul said he was not ashamed. See Rom. i. 16–17. A certain power, or powers, may, and often does, inhere in what might be termed a gospel; everything in general (but without Bible warrant), and nothing in particular (and without warrant), and so may produce spasmodic action, a very agreeable sensation, ecstatic joy, etc.; but this is the extent of its power; no salvation from death or from death's embrace.

It is the gospel, having the definite article "the" as a prefix designating it, as something specific and definite which it is to accomplish in its mission and work. Paul says to Timothy, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light, which no man can approach unto, whom no man hath seen or can see; to whom be honor and power everlasting, Amen. 1 Tim. vi. 13–16.

I wish now to call the reader's attention especially to the first clause of the 16th verse, which reads, "Who only hath immortality," i. e., in the present tense. A complete refutation of the current theology of the nineteenth century transferred from heathen or pagan mythology and transmuted through catechism, the doctrine or dogma of man's inherent immortality. Plainly, if God only has it, then certainly no other being in the universe has it now. But this does not militate at all against the idea that man can never attain unto it. By no means, for it can be attained by patient continuance in well-doing, and earnestly seeking for it. See Rom. ii. 6–16. The mission of Christ is to save men through their belief of and obedience to the gospel. See Mark xvi. 15, 16. This gospel was brought to light by Christ who abolished death. No immortality as long as death reigns. See 2 Tim. i. 9–13.

The germ of the gospel is found in the promise of the seed of woman who will bruise the serpent's head The gospel was preached to Abraham; the covenant to him and his seed (Christ) of the land of Canaan (not heaven, or "beyond the bound of time and space," equivalent to nowhere) and here, the papal dogma of "going to heaven at death" is refuted. No such thing as inheriting the earth, see Matt. v. 5, and Psa. xxxvii. wherein the inheritance of the saint and the destiny of the wicked are put in contrast with each other. Truth, when allowed its normal position, will displace error to the same extent. The resurrection of the dead, Paul says the preaching of which is the gospel. See 1 Cor. xv. 2. Please read the whole chapter. No future life without a resurrection.

M. I. LEWIS.

Selections.

ASHER'S GOLDEN PROMISE.

As thy days so shall thy strength be. Deut. xxxiii. 25.

Think how deep this promise is. It is as deep as all our necessity. What kind of days are before us? Days of weakness and weariness, when footsore and faint we shall creep along the rugged path? As these days so shall our strength be. Will they be days of conflict, when the demands of truth and righteousness are on one side, and the attractions of interest and ease on the other, and we have to choose between them? As these days so shall our strength be. Will they be days of labor, above what flesh and blood can stand? Still the promise fails not, the heaviest burden that comes will be successfully borne. Will they be days of anxiety? Already we may be wondering how provision will be made for all our wants. Look at the sparrows on the snowy street. They do not sow, they do not reap, they do not gather into barns, and your Heavenly Father feedeth them. Are ye not much better than they? O ye of little faith! Will they be days of perplexity, when all is dark and you do not know which way to turn? This bright promise guarantees guidance. Will they be days of temptation? You have entered on the way of life, how will you endure to the end, will you be among the number that overcomes? This gracious promise assures us that he who has begun the good work will finish it. Will they be days of death? The days of the last struggle, of the last terror, will certainly come to some of us, but let us lean on this life-giving promise and we will be able to sing,

Yea though I walk through death's dark vale,
Yet will I fear none ill,
For thou art with me, and thy rod
And staff, me comfort still.

Think also how high this promise is. If it is as deep as our necessity it is as high as God's capacity. It pledges to us all the resources of God. Can these ever be exhausted? If we can say "The Lord is my Shepherd," must we not add, "I shall not want?" Remember what strength God has poured into weak hearts, what wonders he has wrought for his people. Remember how he redeemed Israel and led them through the Red Sea, and guided and guarded and fed them in the waste, howling, wilderness, and brought them into his goodly land. Gaze on that picture gallery of faith in the eleventh of Hebrews and pluck up heart. Ponder the grace and strength that you have seen poured into the hearts of God's people around you in dark and evil days. Then lift up your hearts with confidence and say, "This God is our God forever and ever, he will be our guide even unto death."

Think again how short this promise is. It is limited to the day through which we are passing. It runs parallel to the command, "Be not anxious for the morrow, for the morrow will be anxious for itself." It echoes the blessed warning "Sufficient unto the day is the evil thereof." Do not expect the strength of two days to be given you in one day. You know not what a day may bring forth, but God does, and he never gives us Tuesday's strength on Monday, or Wednesday's on Tuesday, but according to the day so is our strength. God never promises us strength for burdens we shall never be called upon to bear, therefore if in our fear and folly we laden our hearts with the troubles of the future, we need not be surprised if we feel ready to sink beneath the load. I have heard of an old lady who was continually oppressed with the thought that she would die in the workhouse, and God gave her no strength to bear that burden, because he knew she would quietly fall asleep in her comfortable little room. Never bear tomorrow's burdens, for you cannot borrow tomorrow's strength; as thy days so shall thy strength be.

Think lastly how long this promise is. Though you live to be older than Methuselah this promise will last you all your days. This is a promise for all our earthly pilgrimage. We shall find it ready, waiting for us, every morning we awake on earth. However long, it will keep step with us all the way. Back from Murray Bay there are two lakes, Comporte and Morin, separated by a mile or two of bush. The camp at Lake Comporte is much better than that at Lake Morin, and once when fishing at Morin in the evening I resolved to come back to camp at Comporte for the night. But how could we traverse the interesting bush in the dark? I had with me a snowshoer's torch, and lighting it, I marched along the path with the two habitants following. Though I had often walked that path, I never before knew how many twistings it had, and how many fallen trees lay across it. Without the torch I should utterly have lost the way. Now mark! that torch did not light all the way from Morin to Comporte at once. It lit up only a very small part of it. But when I walked as far as the light illumined, it shed its light still further ahead; and thus, step by step, it lighted all the way, and brought us safely to our place of rest. So is it with this blessed promise. Though it only guarantees strength for the day, as we trust it every day, it will guide us to the very end, and bring us safely to our Father's house. Let not your hearts be troubled. Grasp this promise and say with David, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." "As thy days, so shall thy strength be."—*A. B. Mackay, in New York Observer.*

The Everlasting Rest.

One of the sweetest passages in the Bible is this one. "Underneath are the everlasting arms." It is not often preached from; perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the Divine support! The first idea of infancy is resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we see a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father the arms are felt, but not seen. The invisible, secret support come to the soul in its hours of weakness and trouble; for God knoweth our feebleness, he remembers we are but dust.

We often sink very low under the weight of sorrows. Suddenly disappointments can carry us, in an hour, from the heights down to the very depths. Props that we have leaned upon are stricken away. What God means by it, very often, is just to bring us down to "the everlasting arms." We did not feel our needs of them before. We were "making flesh our arm," and relying on human comfort or resources.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Nov. 21, 1888.

IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

Our paper is two days late this week, owing to the absence of the Publisher in Philadelphia. Full reports of the very interesting meetings held there will be given in future issues.

EDITORIAL NOTES.

At the time of writing these notes for this short paper I am, this Thursday evening, Nov. 15, at 6:30 p. m. in the city of Washington on my way to the contemplated National Conference to be held in Philadelphia as appointed in The Restitution. Six other brethren came on the same train that brought the Editor to this city. We came over the Baltimore & Ohio R. R., on the Limited Express, with tickets purchased to Philadelphia. We shall stay over in this Capital of the nation for about twenty-four hours. As it was becoming dark when the Editor, Brother J. H. Wagoner and Brother L. C. Conner got aboard at Walkerton, we had no good opportunity to see what kind of a country this road traverses through in the State of Ohio. This morning found us across the Ohio River in West Virginia. In this State we saw but little except rough hills and mountains interspersed with very narrow valleys. As a general thing the inhabitants of these regions live in poor, small isolated cots. Where there are coal mines, however, there will be something like a cluster of these small houses. It is only occasionally that the passing traveller beholds anything like beautiful, large, substantial buildings.

That our lives and our times are in the hands of God was demonstrated soon after we crossed the Ohio River at Wheeling. We were on the Limited Express East, and the Limited Express West was soon to meet us, but that one meeting never occurred. Through some cause not well ascertained by us, it ran into a freight train and several persons were killed, though, as we were informed, the passengers escaped.

> "Tomorrow, mortal, boast not thou
> Of time and tide that are not now;
> But know in one revolving day,
> That e'en thyself may pass away."

After climbing up grades, passing through dark tunnels, and descending down grades, and winding along valley streams, we found ourselves about 3 p. m. at Harper's Ferry, where the train was held a few minutes while the passengers eat their dinner or supper (whichever it might be called) opposite that little brick building now known as "John Brown's Fort." Here he intrenched himself with a few to fight in behalf of the helpless oppressed—the down-trodden slave. He fell a martyr to the cause he espoused, but his indomitable courage won the admiration of his most inveterate enemies, who envied him the fortitude to confront danger and death without showing any sign of flinching.

Along the line of the Potomac all through this part of the country is historic ground, made such in the last great conflict between the North and the South. Men die, but principles founded in eternal right live on in undecaying strength. God is in history and the revolutions that overturn thrones and wreck empires are not chance upheavals. John Brown plans and commences an apparently insane crusade, and his shattered body is suspended on a gallows, but the words, "His soul is marching on," inspired a resistless military avalanche that swept all before it. Mrs. Harriet Beecher Stowe writes a sentimental novel on the dreadful wrongs and oppressions of the despised slaves, and the heart pulses of nations beat in irrepressible throbbings of indignant sorrow and sympathy. The hand of destiny cuts down the oppressor with the sword, and wrenches the manacles off from the toil-worn limbs of the cringing slave. Moral forces are omnipotent when wielded by the Almighty hand of God. They may be smothered but after a while they become volcanic and overturn mountains. The end of overturning is not yet, and never will be till he shall come whose right it is to reign. It is only then that the earth will be filled with the glory of the Lord. It is only then that earth's deserts shall rejoice, and blossom as the rose, it is only then that the lion and the lamb shall lie down together, it is only then that every man shall sit under his own vine and fig-tree, and it is only then that the day of earth's regenesis shall come. So good-night dear readers of The Restitution. I have traveled nearly or quite 700 miles in the last twenty-four hours, and am writing these notes by gas light in a room of a Washington hotel, and it is bed time.

We left Washington on Friday evening last, or Nov. 16, at 5:30 p. m., arriving in Philadelphia at 9:30 p. m. Will postpone some notes regarding the capital of the nation to a future number, as our readers will look for some notice of the commencement of the National Conference in this number. Am writing between meetings at 1:00 p. m., and can only say that brethren have come in from north, south, east and west; that committees have been appointed and have got to work on the matters assigned them, of which details hereafter. A very able sermon was delivered today by Bro. Wm. Brookman, of Toronto, Ont., and the writer is appointed to deliver a short discourse on the Lord's Supper this evening, and serve in its administration. Bro. Kramer, from Brooklyn, is expected to speak at 7:45 p. m., this evening. Met with Bro. L. C. Baker, Editor of *Words of Reconciliation*, and some valuable works on human destiny. The presentation of the views advocated in his serial and books have resulted in his severance from the communion—Presbyterian—to which he belonged. To some extent his way has been obstructed, as a minister, but juster views of divine revelation will win their way despite all opposition.

So far the meetings for business have progressed harmoniously, but there are some perplexing questions up for consideration on which there may not be a unanimity of sentiment. The social meetings have been characterized by an exhibition of loving devotion to the Lord, and to his children assembled together—and those scattered abroad have not been forgotten. A spirit of the utmost kindness is manifested by the dear brethren and sisters of Philadelphia toward visiting brethren and sisters. Dinner and supper are prepared at the place of meeting so that no time is lost in going to and from places that have become our temporary homes. Our prayer is that they may meet a hundred-fold reward in this life, and eternal life in God's everlasting kingdom.

We forbear naming individuals, who are here as delegates, in this paper. We write this in the midst of exciting talk, and our readers must accept our paper for what it is worth, as the Editor will not be in Plymouth to throw it into the waste basket on a second reading. Imperfect notes may be acceptable owing to the subjects to which attention is directed. Till a better opportunity turns up we close, this another brief paper.

Communications.

THE NEW HEAVENS AND NEW EARTH: REMARKS ON 2 Pet. iii. 13.

No. 3.

If a kingdom is to be established on the earth that shall have no end, as the covenant requires, the earth itself must have no end. Christ and his saints cannot reign for ever on the earth, if the earth in a little while is to be burned up and destroyed. In Joel we read, "But Judah shall abide (margin, or, be inhabited) for ever, and Jerusalem from generation to generation," Chap. iii. 20. And in the 37th chapter of Ezekiel, verse 25, the Lord God says, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever."

The apostle Peter, speaking of the old world that was overflowed with water, says that it perished; but he does not mean that the earth perished; but that all the people, saving eight souls, perished in the waters, and also that an end was brought to the then prevailing state of society. The earth did not end, but has remained till this present time; and from the eight surviving souls, the human family has been replenished and remains. The burning up of the earth, therefore, is a strong expression implying, not its destruction, but its redemption,—its purification,—its being made anew. The Psalmist says, "Thou hast established the earth, and it abideth." "The righteous shall inherit the land, and dwell therein for ever," Eccles. i. 4.

When the seventh angel sounds, great voices in heaven will follow, saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever," Rev. xi. 15. A divine declaration like this is fatal to the notion that the world, or the earth, is to come to an end.

In a great multitude of passages there is clear evidence that after the coming of Christ, and the day of the Lord has begun, nations continue on the earth. But if there is a literal burning up of the earth, what will become of the nations during the time of burning? In our exegesis of this expression we are bound to have regard to the analogy of Scripture bearing on this period. All through the Millennial day we never lose sight of nations, and there is nothing clear on the point that they will end with the Millennium, although that opinion is so generally held; and we confess we have shared in it ourselves, more perhaps from the force of early training than from a conviction by comparing Scripture with Scripture; and therefore, whatever burning and destruction take place, it must be consistent with the continued existence of nations.

Dr. Seiss, referring to the several passages which speak of heaven and earth passing away, says, "The original word is never one which signifies termination of existence." It "is a verb of very wide and general meaning, such as to go or come to a person, place, or point; to pass, as a man through a bath, or a ship through the sea; to pass from one place or condition to another, to arrive at, to go through; to go into, to come forward as if to speak or serve. As to time, it means going into the past, as events or a state of things. That it implies great changes when applied to the earth and heavens is very evident; but that it ever means annihilation, or the passing of things out of being, there is no clear instance either in the Scriptures or in classic Greek to prove. The main idea is transition and extinction."

In his work entitled, "Geology and Revelation," Dr. J. Pye Smith says, "I cannot but feel astonished that any serious and intelligent man should have his mind fettered with the common—I might call it the vulgar—notion of a proper destruction of the earth. I confess myself unable to find any evidence for it in nature, reason, or Scripture."

There are a number of critical writers, some holding the Pre-Millennial view and some the Post-Millennial view, who do not confine this language exclusively either to the setting forth a material change or a moral and spiritual change. It may doubtless be regarded as embracing both; Scripture, we believe, will warrant its application to both. All the different forms of language employed on this point show clearly that the earth itself and also the heavens, or the firmament above us, will undergo a great and literal change. Every evil, indeed, every thing, whatever may be its nature, in the land or the atmosphere, which is inimical, in any way or in any degree, to man's well-being, will be removed. In this sense the earth and the heavens will be made new. But how little we can understand of the process of renewal which belongs only to the great Almighty Creator.

Then the language without doubt embraces a moral and a spiritual change. In the present age, the heavenly places, the air, or space above us, is occupied by the devil and by demons, or evil spirits: hence the devil is called by Paul "the prince of the power of the air," the wicked leader of the myriads of those who are "the world-rulers of this darkness," "the spiritual hosts of wickedness." These are enemies with whom we have to wrestle or struggle. But they will have no existence in the new heavens. In this sense the heavens will be made new in the Millennial age. The aerial regions perfectly cleansed of these foul spirits, may be well designated new, and much more so when the Christ and his joint-rulers, the king-priests, rule the world from "the holy city Jerusalem, coming down out of heaven from God, having the glory of God." The language of the apostle, therefore, not only embraces the purification of the earth and the heavens, in a material point of view, but also their purification morally and spiritually in the overthrow of Satanic rule and the restoration of the theocratic rule.

What a blessed subject for contemplation is the new heavens. It will never be said of the new heavens that they have gathered blackness, that dark clouds have hidden the light of day, that a terrible storm is threatening the inhabitants of the earth, or that noxious vapors exist in the atmosphere, that malaria threatens the heath of the people.

The mind cannot conceive the everlasting peacefulness and serenity and beauty and splendor of the new heavens. On exceptionally bright and sunny days we admire the grandeur of the present heavens, but what will they be in the future when the Almighty Creator sets himself to the work of renewing the heavens, or restoring them to their former state?

(Concluded in our next.)

Silas Henn.

Conference Report.

The Church of God in Indiana met at Plymouth, Ind., Nov. 8, 1888, and continued over Sunday following. On call of Churches it was found that Macy, Argos, Antioch, Rensselaer, Claysville, Pierceton and Plymouth were represented.

The treasurer's report shows $77.70 received. Paid out for Evangelist $25.00. Leaving a balance of $52.70.

The Evangelist's report shows that during the year he has preached 205 discourses. Number of converts 32.

Motion was made and carried that we try and keep an Evangelist in the field the coming year, and Brother L. E. Conner was again selected for that work.

A committee of three, I. G. Roberts, Wm. Railsback and W. Tuttle, was appointed on Evangelist work, and instructed to arrange with the Evangelist as to amount of salary, and to solicit funds from churches for his support.

Pledges were made of $50.00 each by Macy, Argos, and Antioch for Evangelist fund the coming year; Bro. Wince thought Claysville could send $10.00 and Bro. Willey agrees to have Rensselaer send $20.00. Pierceton has already sent a good sum, and if the other churches of the State will do as well as the ones who have pledged it will be an easy matter to keep our Evangelist at work all the time.

Brother Conner presented a letter from the Church at Sugar Grove, near Shoals, Ind., asking for admittance into this Conference, and on motion the request was granted. Sugar Grove church recommended Bros. Alvin W. Stewart and Philip C. Emmons as well fitted for ministers of the gospel, and asked that they be granted letters from this Conference, and on Bro. Conner stating that he had been there and could also recommend them, letters were granted them.

The preaching brethren present were S. A. Chaplin, J. F. Wagoner, L. E. Conner, J. L. Wince, R. S. Dwiggins and H. R. Carter. Notwithstanding it rained nearly the entire time until Sunday, the hall was filled at each meeting and good attention given to the words spoken. Our next meeting will be held, should the Lord permit, some time in February. Time and place will be announced hereafter.

A. R. Underwood, Sec.

Selections.

THE LITERAL RETURN OF THE JEWS.

The same prophets who predict a future reversal of the spiritual curse of hardening which has for ages rested on the Jew, no less plainly and explicitly predict the reversal of all temporal curses which were denounced, and have so literally fallen upon the nation, the land, and the Holy City. Thus, for example, we read in Jer. xxx. 3: "Lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, and I will cause them to return to the land that I gave unto their fathers, and they shall possess it." So we read again in Ezek. xxxvii. 21: "Say unto them, thus saith the Lord God, 'Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land!'" Such examples, as every Bible reader knows, might be easily multiplied. It is utterly impossible to apply all such predictions of return to the land, as some have sought to do, to the return under Ezra from the Babylonian exile. Whatever they mean, it is absolutely certain that they refer to an event which is yet in the future. This will be perfectly clear from the following considerations:

1. The Scriptures of Divine Revelation undoubtedly predict a return which is to take place "in the latter days." To "the latter days" is expressly referred, e. g., the prophecy of Jeremiah, in chapter xxx. What this expression means, every Bible student knows. It is never used with reference to any period before the first advent of our Lord. Least of all is it ever used in any of those prophecies which by common consent refer to the restoration from Babylon. The return of "the latter days," therefore, whatever it be, cannot be understood of the restoration from Babylon, nor of any event before the first coming of our Lord. Hence, as nothing since the first advent has occurred which could be so understood, it is plain that the promised return is an event yet in the future.

2. Another proof that the Babylonian restoration cannot be intended in all these predictions of a regathering of Israel in the land which God has given them, is found in the fact that the restoration of the ten tribes, under the names of Ephraim, Israel, etc., as well as that of the two tribes of Judah and Benjamin, is distinctly predicted. Thus, for example, in the prophecy of restoration in Jer. xxx. 31, the restoration of the house of Israel or Ephraim, as distinguished from that of Judah, is as specifically the subject of chapter 31 as is the restoration of Judah the subject of the chapter preceding. Very explicit is the language of the prophet Ezekiel in this matter: "Says unto them, thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand.... And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two nations any more at all," Ezek. xxxvii. 19–22. It is very plain, again, that, whatever these words mean, they were not fulfilled in the restoration from Babylon, nor have been at any time since. They must refer to an event yet future.

3. In the third place, whereas the restoration from Babylon, and the rebuilding at that time of the city of Jerusalem, was followed again and again by dispersion and by a yet more complete overthrow of the city, this restoration of the latter days is uniformly represented as being absolutely final. Thus we read a most emphatic declaration of a rebuilding of Jerusalem, after which "it shall not be plucked up, nor thrown down, any more for ever," Jer. xxxi. 40. So, also, by Amos, the Lord says: "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them," Amos ix. 15. These words assuredly cannot be referred to the restoration from Babylon, after which they were again pulled up out of their land, and scattered more widely and fearfully by the armies of the Romans than they ever were by the power of Nebuchadnezzar.

4. Again we read of a restoration which shall not only be final, but complete. Thus, the Lord said by the prophet Ezekiel, "O mountains of Israel!... I will multiply men upon you, all the house of Israel, even all of it," Ezek. xxxvi. 8–10. So, also, by Isaiah the Lord promised, "Ye shall be gathered one by one, O ye children of Israel!" Isa. xxvii. 12. Surely no one will insist that the restoration from Babylon satisfies such language as this. So far from all returning at that time, we are told that only 42,360 of the captives ever returned, Ezra ii. 1, 64. Anything approaching to a universal restoration of Israel to their own land the world has never yet seen. So, again, it is plain that whatever these predictions mean they cannot refer to the return from Babylon, but to an event which is yet in the future.

5. This is, if possible, made still more clear by what we are told of the condition of Israel thus restored. As regards their national life, they are to be in a state of independence. "Strangers shall no more serve themselves of Jacob," Jer. xxx. 8. But since the Babylonian restoration the Jews have had to wear the yoke of the Gentiles almost without interruption. The brief quasi independence of the Jews, under the Asmonean kings, was soon followed by the beginning of a more complete subjection than ever, from which they have never yet recovered. And then, in the second place, it is always added that after that future restoration to the land the long history of Israel's apostasies shall end. Thus we read of the prophecy of Ezekiel that after that final reunion of Ephraim and Judah on the mountains of Judah, they shall not "defile themselves any more with any of their transgressions." From that time on the sanctuary of God "shall be in the midst of them for ever more." It is needless to say that such words as these cannot be applied to a restoration which, if it cleansed them from idolatry, only brought them for awhile into their own land, there to commit after a time the greatest crime of their whole history, in the crucifixion of the Son of God.

6. Finally, the prophets themselves recognize the fact that there shall be two restorations. In the book of Isaiah this is said in so many words, thus: "It shall come to pass in the day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.... And he... shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," Isa. xi. 11, 12. But the Babylonian restoration was the first, and not the second; and as there has certainly been no restoration since, it follows, according to the explicit teaching of the prophet, a second restoration of Israel is yet in the future.

Here then we have no less than six independent proofs that the Scriptures do predict a regathering of the Jews into their own land, such as the world has never yet seen. Do the words of Scripture which foretells that this shall be, mean what they undoubtedly say, or are they, one and all, to be understood as merely figurative descriptions of the prosperity of the church in the latter days, or, at most, as poetic amplifications of the prophecies of Israel's conversion?

Strange, indeed, that such a question should be raised! If such words as those which we have cited do not teach that Israel, the literal historical national Israel, shall yet be gathered into their own land, to be rooted out no more for ever, we ask, with all earnestness, what words could possibly have been substituted which should have taught this? The very same terms are used in Jer. xxix. 10, in predicting the return of the Jews from the Babylonian captivity, which are elsewhere employed to predict the return of the latter days. As every one knows, the event proved that these words were to be taken in their plain and evident literal sense; they meant precisely what they said, nothing more and nothing less. How, then, on any sound principles of exegesis, can any one be justified in denying that the self-same words in the same prophets, foretelling a "second" restoration, also mean exactly what they meant in the former case, namely, a literal return of the Jewish nation to their own land? We insist, on principles of interpretation which seem to us little less than axiomatic, that the presumption in this case, for the literal interpretation of these temporal promises to Israel, is wellnigh irresistible.—*Samuel H. Kellogg, D.D.*

The Depth of Bible Thought.

In the Bible there are certain little incidental—and apparently careless—touches, either direct statements or implied inferences, that are sometimes startling when the attention becomes fixed on them—for they may have been read a thousand times without exciting any particular thought. We have frequently been arrested by such passages in both the Old and the New Testament, and it has at the time appeared to us they could not have been put where they are found by any human hand. They involve truths so profound, and utter those truths in so unforced and artless a manner, and their significance is so veiled to the casual reader, that it seems impossible that they can have an earthly source. Such passages often occur in the Evangelists, in the discourses of our Lord—declarations that find their echoes in the very depths of our nature, and that seem to descend, like the rains of heaven, from outlying realms. When Jesus cried on the cross, "My God, my God, why hast thou forsaken me?"—that was no human cry—though it came from the human side of his nature. But no other man, under the same circumstances, would have uttered that passionate appeal to God amid the agonies of the cross, for it was a dying testimony to the veracity of his life, and implied a consciousness of a relation to an extra mundane power which no human being could feel except through the Holy Spirit. We could point out many such verses in both the Gospels and the Epistles. They occur also in the Old Testament. For example, "It shall bruise thy head, and thou shalt bruise his heel." We find this right at the beginning of the Bible—in the beginning of the very first book. There is no sense in it, taken in its lower signification; and if it had appeared for the first time in one of the Gospels, or one of Paul's epistles, it would not have been remarkable. But in Genesis, it is remarkable. The Messiah had not been developed at that time in Hebrew thought. But at the very moment man falls these two great thoughts find utterance—the Serpent, the kingdom of evil, and the Christ, the Kingdom of heaven. They are at once in conflict. The serpent symbol runs through the Jewish theology, and finds its most vivid expression in the imagery of the last book of the New Testament, the Revelation. Now, to predict (say in the time of Moses—though it is doubtless much older), that the seed of the woman was to bruise the Dragon's head, is a conception impossible to human thought, for no son of man could possibly destroy the kingdom of Satan, unless he were at the same time the Son of God. And our remark is, that to find this little statement of a couple of lines, carelessly as it were, thrown into the narrative of the early chapters of Genesis, may well rivet our attention. The inspired writer strikes at once—and at the very outset—the key-note of the whole burden of Revelation. That is the theme of all the subsequent books of the Bible—history, prophecy, and psalm. It is an arrow, as soon as the bow is lifted, in the very center of the mark, piercing on the first attempt the very focus of all the human speculation of all the subsequent ages; imbedded like a hidden gem in the very oldest page of the Hebrew books.

Another statement of this sort is found in the same connection, and uttered on the same occasion. It is the curse pronounced on humanity after the fall, and on the earth.

It has been the effort of men of genius and of great writers to represent human life as in many respects a very satisfactory affair. A great deal has been written about human happiness, and the pursuit of happiness. Our works of fiction, and children's books, represent earth as a very pleasant place, and human life, under favorable condition, as a very agreeable state of things. The fairy books of the middle ages are all based on this thought and fairly express the popular sentiment. The Bible, on the contrary—while indulging in no extended talk—at the very outset, as soon as the tragedy in Eden is enacted, in one single stroke, gives us the true delineation of human life; "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread." And to the woman he said: "I will greatly multiply thy sorrow; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." There is no rose-colored view of human life here, but a deep significance in every syllable. When we cast the eye back over human history—take the history of the Jews—how fearful has been the amount of human suffering! Or take the world today; take even London, the metropolis of one of the most prosperous and flourishing of all nations of the nineteenth century, and what is the condition, and who can estimate the sorrows of nine-tenths of the population? And then go to China—to India—to Africa—and how deep in the wretchedness of the sons of Adam! It was all foreshadowed in the few verses we have quoted—and here again too in the third chapter of Genesis, on the very threshold of the sacred books, the inspired penman strikes the key-note of another strain which runs through the pages of Holy Writ—the ruin of man, and the bitterness as well as the utter vanity of the human life. On these two texts are preached all the sermons that run through the prophets, the chronicles, and the lyric strains of the old economy; and through the Gospels and the Epistles and the apocalyptic visions of the New Testament. "In the sweat of thy face shalt thou eat bread"—and in the sweat of thy brain shalt thou nourish thy spirit; and "the seed of the woman shall bruise thy head, and thou shalt bruise his heel,"—this is the summation of the history of humanity, and of the conflict between good and evil to be fought out through the ages on the theatre of human thought until Victory shall perch on the banners of the mysterious champion who in "the determinate counsel and foreknowledge of God" was to overwhelm with confusion the Serpent-Prince of the powers of darkness.—*Central Presbyterian.*

The Lord is Coming.

The light of his coming is flashing afar,
The rising and glory of Bethlehem's star;
The heavens receive him no longer from sight,
Descending, encompassed with seraphim bright.

He comes! lo, he comes for the harvest of earth—
The gems of his crown-bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at his feet,
And the hosts of the heavens his praises repeat.

Rejoice, O ye faithful! the circling of years
Has hastened his coming to dry up your tears;
The sweet fields of Eden again are restored,
The kingdom of Jesus,—rejoice in the Lord.

Poetry.

"I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS."

Even now my heart is ravished
With my Savior's precious love,
And, as hasting on to glory,
Daily I his sweetness prove,
Though he leads to living pastures,
And I taste a flowing tide,
Yet, until I see his beauty,
I shall ne'er be satisfied.

Many a song he gives to brighten
All the long and dreary night,
Many a cup of joy he gives me,
For in me he has delight.
Surely with such love abounding,
I could give up all beside;
Still, I'm sure, until I see him,
I can ne'er be satisfied.

O, my heart, with grace uplifted,
Would each fiery trial stem;
But, to gaze upon the Victor,
Decked with many a diadem—
Him to see, I've sweet desirings,
Who for me once bled and died;
And I know, till I behold him,
I can ne'er be satisfied.

For with him, I know, are treasured
Rarest things, both new and old;
But his love, his heart's affection
Choicer is than finest gold;
Changeless, too; than death, e'en stronger.
For my Lord was crucified;
And until these eyes behold him,
I can ne'er be satisfied.

Soon the day-dawn will be breaking,
And the shadows flee away:
Now, by faith, in joy and gladness,
I await the coming day;
For I know my soul is safely
Hidden in his wounded side;
And soon he sweetly tells me
I shall soon be satisfied.

Lo! he tells me now his secret,
Cheering with his heavenly smile;
Telling me, in love's low whisper,
It is but "a little while."
Yes, for soon to brightest glory
He will fetch away his bride,
Then I'll shine in his own likeness,
And be ever satisfied.

Communications.

THE MAN OF SIN. 2 Thess. ii.
No. 18.

"Dr. Waterland seems to be of the same mind in general with Dr. Dodwell concerning the miracles of the fourth century, yet adds the following amendment to it, 'Nay and if we may believe Paulinus who reports it as an eyewitness, they continued down to the latter end of the fourth.'" But Dr. Middleton asks, "Why must we be referred to Paulinus in a question of such importance? a name unknown to the greater part of his readers; while the names of Athanasius, Basil, Jerome, Chrysostom are in everybody's mouth, and appealed to by himself on every other occasion; and who have written whole books on the miracles of that very age, wrought by saints and monks and reliques, many of which they have reported likewise as eyewitnesses as well as Paulinus. The omission, therefore, of these great names....is a clear, though tacit confession that he knew them all to have forfeited their credit in this particular cause; and that even his beloved Athanasius, on whose faith he had pinned his own...., was not to be trusted at least with the report of a miracle." p. 28.

"I take it to be a maxim on which we safely depend, that wherever the bishops, the clergy, and the principal champions of the Christian cause are found to be tampering with false miracles and establishing new rites and doctrines by lies and forgeries, it would be vain for us to look for any true miracles in that age and that church. And this was actually the case of the fourth century, in which all its most illustrious fathers, now saints of the Catholic Church, Athanasius, Epiphanius, Basil, Gregory of Nyssa, Ambrose, Jerome, Austin and Chrysostom, have all severally recorded and attested a number of miracles, said to be wrought in confirmation of some favorite institution of those days, which in the judgment of all the learned and candid Protestants are manifestly fictitious and utterly incredible."

Dr. Middleton argues that as at the beginning of the fourth century the Church received the protection of the magistrate, which continued to increase, there was no need for miracles. And again, if the miracles of the fourth century were forgeries, it will naturally excite in us the same suspicion of their predecessors who were yet more credulous. p. 30.

Speaking of the first ages (centuries) he says, "There never was any period of time in all ecclesiastical history in which so many rank heresies* were publicly professed, nor in which so many spurious books were forged and published by the Christians, under the names of Christ and his apostles, as in those primitive ages." He then quotes Cyprian's account of the state of the Church just before the Decian persecution, about A. D. 250. "That the body of Christians studied nothing but how to increase their patrimony; and forgetting what the faithful had done in the times of the apostles, or what they ought to do at all times, had no other passion but the insatiable ardor of enlarging their fortunes. No true devotion in the priests; that the simple were deluded, and the brethren circumvented by craft and fraud; to swear not only rashly but falsely and to quarrel among themselves with an obstinate hatred. That the Bishops, instead of relieving their younger brethren in the church, were eager only to heap up money, to seize people's lands by treachery and fraud, and to increase their stock by exhorbitant usury. p. 37.

"Mr. Dodwell says 'that many things concurred to recommend the credit of the preceding ages, which have no place in those that followed;" and speaking of the life of Gregory of Nyssa, a bishop of the greatest piety and gravity, he says, "in this life there are many things which breathe the air of imposture and the genius of the fourth century, so that I dare not mix them with what is more genuine for fear of hurting the credit of all." p. 128.

I come now to consider the argument on the ground of the Scriptures, so far as the promise of our Lord contained in his final charge to his apostles is concerned.

John Henry Newman, D. D., as already mentioned, wrote an essay on the Ecclesiastical Miracles. The import of the essay is thus described by the author himself: "That ecclesiastical miracles, that is, miracles posterior to the apostolic age, are on the whole very different in object, character and evidence from those of Scripture on the whole, so that the one series or family ought never to be confounded with the other; yet that the former are not therefore at once to be rejected; that there was no Age of Miracles, after which miracles ceased; that there have been at all times true miracles and false miracles, true accounts and false accounts; that no authoritative guide is supplied to us for drawing the line between the two; that some of the miracles reported were true miracles; that we cannot be certain how many were not true; and that under these circumstances the decision in particular cases is left to each individual, according to his opportunities of judging."

Note that Cardinal Newman admits there were false miracles as well as true; affirms that we have no authoritative guide for drawing the line; and that there was no Age of Miracles, after which they ceased. In reply I affirm on the contrary there was an Age of Miracles after which they ceased; that we have an authoritative guide by which to distinguish both between the false and the true, and to determine when the Age of Miracles ceased.

It is on all hands agreed, among professing Christians, that miracles were performed at two notable epochs of the world's history, namely, at the institution of Judaism and Christianity respectively. In the former case a notable series of miracles on a grand scale inaugurated the deliverance of the Israelites from Egypt, their settlement in Canaan and even their intervening forty years' wandering in the desert. Occasional miraculous working occurred in subsequent times, but only during the period when men inspired by Jehovah, were expressly employed in his service. A precisely similar order of things is found to have existed at the introduction of the gospel of Christ. This may be conveniently demonstrated in connection with the work of Dr. Newman already noticed.

Dr. Newman says there was no Age of Miracles; let us see. He admits there was a period when miracles of a certain class were performed, and which were different in several important respects from any that have been performed at any subsequent period. There was then an Age of Miracles, properly so-called. He quotes Mark xvi. 16, and following verses to prove that miracles were to continue to be performed by all who believe. But here there is no distinction intimated as to one class of miracles during a certain period, and a different class during a succeeding period. This text cannot therefore be adduced to prove a perpetual succession of miracles unless they be all of one kind. But I think it must be admitted that our Lord here promises a succession of miraculous working to be exercised by believers in general, without expressing any limitation as to time, or otherwise.

While making this admission, however, there is another question which arises, namely, Was there any limitation introduced as regards the method by which this promise of miraculous working was carried into practice? In other words, Was the administration of this endowment attended with any conditions whereby its exercise would be limited either as to persons or times?

The facts of the case are these. On two occasions only was there a direct communication of miraculous endowment after the ascension of our Lord. These were the day of Pentecost when the apostles were directly endowed with the gift of tongues; and in the house of Cornelius several Gentile believers. All the other cases recorded show these to have been exceptional. In the first it was the apostles only who were endowed; in the second, the direct bestowal of the gift upon Gentiles was evidently for the purpose of removing the prejudices of Jewish disciples (who were witnesses) to the admission of the Gentiles to the blessings of the gospel.

Here is a different case. Philip works miracles, preaches the gospel, baptizes both men and women (believers) in Samaria. The news comes to the apostles at Jerusalem, who immediately send Peter and John. These apostles pray for the believers that they might receive the Holy Ghost; then they lay their hands on them and they receive the Holy Ghost. This process is noted by Simon the sorcerer, for when he saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, etc."

Note here that Philip possessed the power of working miracles, but he was not an apostle, and therefore had neither authority nor power to communicate the gift to others. It required the presence of an apostle to lay his hands on the believers before such an endowment could be conferred. There is little wonder that we find this act of laying on of hands spoken of as one of "the principles of the doctrine of Christ," in the letter to the Hebrews.

The instance just quoted is clear as to the conditions under which the power of working miracles was communicated to believers. Another case occurs, which although not so express as to the absolute necessity of the laying on of the hands of an apostle, is still so far confirmatory. I refer to Acts xix., where Paul laid his hands on a number of disciples at Ephesus and "the Holy Ghost came on them; and they spake with tongues and prophesied." Plainly in reference to this "principle" Paul writes to the Galatians and speaks of himself as "he that ministereth to you the Spirit."

Now it will be admitted that these instances are just as authoritative on the subject of the miraculous endowment of believers as our Lord's own promise recorded in Mark xvi. There is no inconsistency between them. The promise is silent as to direct immediate endowment as the result of belief and baptism. The facts are plain as to the conditions under which believers became recipients of the promise.

The Christian age of miracles began with our Lord's ministry, and was continued as there were apostles to administer the gift, and believers to receive it. After the apostles had disappeared, those believers who had received the gift would continue to possess it during the remainder of their lives. But when the last survivor of these had passed away, the Christian Age of Miracles would come to an end.

There was thus also "an authoritative guide for drawing the line" between the false and the true, namely, that indicated in the last paragraph, the existence of apostles to confer the power, and the right sort of believers to receive it.

It may be of interest to add an extract here from the Edinburgh *Review* on Dr. Newman's essay on Miracles.

The Reviewer, Edinburgh *Review*, points out several facts which are worthy of being noted. They are in substance as follows: (1) In the earliest remains of antiquity the traces of miracles are the faintest and the claims to their performance least decisive. (2) Chrysostom affirmed that miracles had ceased. In one place he says, as quoted in the Edinburgh *Review*, "Why are there not those now who raise the dead and perform cures?" In another, "Argue not because miracles do not happen now that they did happen then. In those days they were profitable and now they are not." (3) It was a maxim of many of the most eminent churchmen of the early centuries, expressly defended by Clement of Alexandria and by Jerome, that fraud was sometimes justifiable for a holy end. Mosheim says, "We would willingly except from this charge Ambrose and Hilary, Augustine, Gregory, Nazianzen and Jerome; but truth which is more respectable than these venerable Fathers, obliges us to involve them in the general accusation." The Reviewer says, "We may add also that it was probably the contempt of this pernicious maxim that engaged Sulpicius Severus, who is far from being in general a puerile or credulous historian to attribute so many miracles to St. Martin." (4) Such was the credulity, carelessness, the indiscriminate appetite for wonders which characterize even the recorders of the best attested and most venerated of these miracles, that there is not one of them who does not relate ten times as many as even the most egregiously credulous of these times can by any possibility receive."

Dr. Newman's craving for some authority outside the Scriptures may be seen in the following. The *Quarterly Review*, in a notice of John Henry Newman's "Development of Christian Doctrine," gives the substance of that work in these words: "There are no better grounds in the Scriptures and in the earlier Fathers for some of those doctrines which are most universally received by the great mass of Christian believers, beyond as well as within the pale of Rome, than for the more peculiar doctrines of that church; that the testimonies are equally vague, dim, precarious, ambiguous and contradictory; for the Trinity and the Inspiration and authority of the Scriptures as for the worship of the Virgin Mary and for the supremacy of the Pope. Original sin and Purgatory stand and fall together." Vol. lxxvii. p. 406.

I must now leave this branch of the subject for the consideration of the readers, hoping on some future occasion to say something on the destruction of this power by the brightness of the Lord.

J. CAMERON.

AN OCTOBER MORNING TALK.

Yesterday morning I came from West Farms, riding in a stage, which was merely a little wagon drawn by a sorry little horse, that had its courage stimulated by frequent clips about the ears and forelegs by the driver's lash. I did not enjoy the belaboring. But worse than this, was the speech of a young man sitting on a little box. Finally I said to him, "You and I are not alike in one thing. You swear and I don't. I don't enjoy hearing that kind of language, and if you will hold on until I get to my journey's end, I'll be obliged to you." He assented and refrained, and I had a ride in peace, even though it rained.

Now is apple-gathering time in New England, and many a man climbs into high trees, but let him climb carefully. Two things are needed in picking apples, viz., care and confidence; not one alone, but both. Confidence speaks or thinks thus, "the thing can be done," and care whispers emphatically, "yes, but every moment be vigilant, and step slowly and cling tightly." One must stand firmly on sound limbs, and have the ladder-top leaning securely. So all through life, what a needful combination, care and confidence! When I say care, I don't mean foolish and ugly worry, but healthy and perpetual vigilance. This work of apple picking is often much hindered by an excessive growth of small limbs. A knife and saw were much needed to clear the way. So in any important enterprise, it often happens that preparation must come first, or there is great waste of time and opportunity and vitality. And those treacherous dead limbs! We are to look out for them and trust them not. Let no one lean on false supports.

Here are my good aged farmer friend and his wife. In spite of the rocks on their place, they thrive. And what a glory in the dashing brook that comes fresh from the mountain-top and goes foaming and roaring through the orchard. I say a brook is a perpetual miracle. It never fails. Think of that. It illustrates the perpetuity of God, who never tires and fails. And into the kitchen comes a pure stream for all good and useful culinary purposes. It is infallible, it comes forever. And in fact there are miracles everywhere, the world is full of them in nature. And do we long for miracles still, when we are surrounded by them? We would suspend some law which is itself a wonder, and that suspension we call a miracle, and perhaps it is, but the law itself and its working excite our admiration if we stop to consider.

Perhaps it is no miracle when through lack of vital force, or violation of wise and divine natural law, disease is present. How precious and welcome then were some reinforcements of vital energy whereby the malady were rejected and recovered from! That gift to give Jesus had, and he gave it to his apostles, but it is all too doubtful and uncertain in our day. Some glimmering of it may now and then be seen around us, but it serves to me only or mainly as a reminder of what God can give again in its plenitude if he will. It is a matter of God's will and wisdom, whether any man on earth can ever again heal instantly with a word. But while we are about it, we may as well include the power to live long, as the patriarchs did. Why need people die. Why must they die, so commonly and often at a comparatively early age? When God reinforces the vital force with a breath, and when men obey the laws of life then, then they may live to be as old as the oldest of the venerables before the flood. If the Lord could blow the breath of life into our first father's nostrils, he can surely add to it with a mite of infinite breath, or I may rather say, spirit-power.

I think of things in these days by their qualities. In fact every thing has its virtue and even existence, by its qualities. Suppose you are invited into a room where a man lies. But he lacks one thing, that is, life, and he is a dead man, or practically nothing at all. There is another who has life, but he has no intelligence, and he is a mere drivelling idiot. There is another who has life and intelligence, but he entirely lacks truth, and he is accordingly a miserable liar. Or here is another who has life, intelligence and truth, but he lacks love, and he is still a fatally defective creature, and adapted for little usefulness or happiness. But in God all these things and more, exist together in grand and absolute perfection. What a being to be glorified then, is he! He is great by his qualities or attributes. And so the attributes make the title to adoration. Think of this, that God is love, and how much this means. That he is truth, and how much that means. Add to these life, and what a sum of perfections! And with them of necessity must go intelligence, for how, or where, can the others be or abide, unless the last is included?

I would that the world were full of industrious, honest farmers, at least until something better is provided or ordained. Alas, what sinks of iniquity are our American cities! Not totally, but deplorably. How vice thrives in indolence and thriftlessness! What infamy in stealings by sundry officials, as well as thefts by the grovelling poor and vicious! Moral reform may do great things, but we can never give up thinking and hoping of that administration of power that, if need be, will compel men to do right for the time, until that age when high and right choice shall supersede all need or sense of necessity from without. The necessity from within, or the perfect choice, is the perfection of things indeed. But for now, give us law and order, give us power and authority that will put an end to the villany and misery of the times. Give us the strong hand of the greater David, with the wisdom of the wise in that glorious perfection of the perfect man.

My farmer friend is busy as a bee, and he is a thinker, too. And his wife, who is nearly seventy, moves with almost youthful briskness over her kitchen floor. She is a keeper at home, and her eyes are open on her work. There are a hundred or less lively fowls on the premises, and quite often one of them comes to the table. How pure and tonic is the autumn air among the apple trees! But it is an autumn of copious rains, even to lavishness. When was such a September, or such an October? But today the sky is pure and blue, and who ever saw anything lovelier? In that vast immensity there is not a sign of anything to view, as I look up. Yet we know there are countless thousands of worlds out of sight. So everywhere, though we, guided by our weak sight and sense, may say there is nothing, there are nevertheless wonders on wonders. We may say there is nothing beyond electricity in nature, nothing interior to that, or more potent, but how little we know! In fact we know nearly nothing. So much we know. We know there is God and he fills immensity. God is spirit, and spirit rules. The invisible is at the head and heart of things. Nothing can resist the operation of the Spirit; silent, steady, invisible and irresistible, in all the realm of created things. The blue of the sky is sweet, and thanksgiving from the heart is a sign of character, an inner hue, in harmony with the hue of heaven.

C. C.

"He to Rescue Me from Danger."

I suppose nearly every one is familiar with the hymn,

"Come thou fount of every blessing,
Tune my heart to sing thy praise, etc."

I have been singing this hymn for many years, sang it a few nights ago in a company of eight or nine men, in what we Methodists call a class-meeting.

I was struck with the inaccuracy of the words, "for the first time," which heads this letter. I told my brethren there and then, what I thought of the author's conception of our Lord's mission. "Rescue me from danger?" Danger of what? Shipwreck? Yes, he did rescue some once on the Sea of Tiberias, and saved sinking Peter; also Paul and his trembling fellow passengers, near the shores of Malta; (there was no blood shedding required to effect this rescue). But how about the others who have perished all through the centuries and are still perishing on land and sea? Are the brave men and women rescued from danger, who leave home and home comforts, to minister to the stricken ones of Jacksonville, Florida? Are believers on the battlefield shielded from the enemy's shot and shell any more than their unbelieving comrades? I think not. No, no. The work and mission of Jesus the Christ means infinitely more than a rescue, an exemption from danger. The greatest danger is the (so far) unconquered enemy, close on our rear. Mounted on the fleetest horse, we cannot hope to escape his lance. No matter how long we may elude this monster, he is sure to run us down at last. No city of refuge were we may escape from this pursuer.

News has just reached me, that my dear old father, near Limavady, County Derry, Ireland, had to yield on the 15th of last month to this enemy. He was a God-fearing and upright honest man. He was about 104 years of age, and nearly half of that time was a great sufferer, in mind as well as in body. Myself and the rest of his children, at a time when he needed our society and help, left him and came to this country. We told him as we had nothing but what we worked for it was better for him and ourselves that we leave that poor and misgoverned country. While it is true that we always aided him in a pecuniary way, we could not rescue him, save him from a painful sense of isolation and loneliness. Has he ever experienced, because of his belief in Christianity, a rescue from danger, from loneliness, from helplessness, pain and death?

No, no, he has had all these in full measure, pressed down, shaken together and running over. Now when is this dear old prisoner and sufferer for nearly seventy years, to experience a rescue? Why according to the sacred book, when the time comes in the divine order to break death's prison bars, and the ransomed are brought back from the land of the enemy. Before I saw THE RESTITUTION I knew next to nothing about the teaching of God's word relative to the heart consoling doctrine of restoration, resurrection. The only comfort I got from the church was a muddled symposium on ghostology, namely, that all good ghosts would, immediately after getting out of the body, meet in heaven and have a real pleasant time talking over the dangers they had gone through, and the marvellous difference between ghost life and mortal life. I praise God in my heart of hearts, that I have learned the rescue Jesus brings to us who have fled to him for help, is more, far more than a rescue from pain, loneliness, poverty, bad men, or bad ghosts. It is a rescue from the grave, from death, from corruption. I had hoped to visit father before death made him his prisoner; but I will see him after resurrection, the time set by the author of our salvation for earth and sea to give up, surrender, their dead. My Methodist brethren scarce ever speak of resurrection. They have no particular use for it. Like the Presbyterians, after death, "they do immediately pass into glory." The grave digger is only a myth. If this delusion ministered any comfort to those who mourn, it might perhaps be harmless, but it don't. The friends who have "immediately passed into glory" are mourned as though they were dead. Blinds are closed. Crape fastened on the front door, and other indications to mark the place as "the house of mourning." There is a vast lack of harmony between creed and conduct in our "orthodox" churches.

The preacher who stands in the presence of death, and deals out pious blarney to the mourner, will surely have to answer for his religious lies. We sneer at Romish mummery, how is this for Protestant twaddle. (Ghosts bearing dispatches from earth to heaven!) Look at it.

"Our friends that death takes from us are every way better off than we, certainly in respect of knowledge. They hear from us, I am sure, for while there are no arrivals from their bright home to us, there are constant arrivals from us to them, from whom they gain intelligence that makes them, I imagine, love us more, and so we may expect, when it comes our time to go, the warmer welcome. I leave to your imagination the meeting that has now taken place between the father and the son, and the sweet story the latter has to tell the former of the other loved ones he is waiting for. Think of the greetings of the new arrivals by those who have gone before, of how their happiness is enhanced by joyful meeting, etc."

This is a part of what the preacher said a few days ago, standing by the coffin of a dead friend and brother minister of the gospel. "I leave to your imagination the meeting that has now taken place between father and son." (The father was "taken up higher" some time ago.) That God will rescue his own at the time he has appointed, I fully believe; but I do not believe the divine programme will be changed to gratify our whim.

ISAAC MCCORRY.

Up-lifting the Nation.

"Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God." Deut. xiv. 21.

It is true that many of the requirements of the Mosaic law are not up to the standard of the Christianity of today; but it is also true that the highest requirements of the Christianity of today are the outgrowth of the teachings of the Mosaic law, and are in accord with the inner spirit of those teachings. The first of these truths can be seen by all of us. The second of these truths we are liable to lose sight of....In the days of Moses the flesh of animals which died of themselves was eaten freely by wellnigh all the peoples with whom the Hebrews had to do; as indeed it is by a large share of all the primitive peoples of the earth at the present time. It was God's purpose to raise the Hebrews to a higher standard in this particular; therefore he told them to leave it to other peoples to pursue this custom, but to refrain from it themselves. If, indeed, God had commanded them not to allow other peoples to eat such flesh when they preferred it to any other sort, he would have seemed unreasonable, and even unkind. The wisest measure at that time was to teach the Hebrews that the higher standard, the standard for God's peculiar people, was an abjuring the use of such flesh, while permitting that use to those whose tastes and level were below their own. While travelling in the desert of Sinai, the writer of this note rejected a lot of rotten eggs from the supplies that had been brought from Egypt by his dragoman. At once the dragoman gave those eggs to the Arabs of the caravan, who, with a full knowledge of their condition, devoured them with as hearty a relish as an American epicure devours his portion of Limburger cheese. It would have been cruel to deprive those Arabs of the enjoyment of their epicurean feast; as it would have been unworthy of a person trained to Bible standards of purity so far, to have been a sharer in that feast. It is to be noted that God did not command the Hebrews to deceive the stranger and alien, by selling to them this flesh as if it were of fresh-killed animals, but he simply authorized them to dispose of it to them as it lay. Even at the present time, while there are strict laws against the exposing of such meat deceptively in the markets, a man may sell a dead cow, or dead fish, to a customer who has a use for it, and who understands its condition. There is, of course, no sin *per se* in the eating of the flesh of an animal that died of itself, or in the eating of rotten eggs and Limburger cheese. It is simply a matter of conformity to the "present ideas and customs" of those whose practices are conformed to the highest standards indicated in the upreaching of the Mosaic laws.—*The Sunday School Times.*

Good Advice.

It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life are highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

M. Joblin has changed his address from Murfreesboro, Tenn., to 584 Woodland Ave., Cleveland, O.

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. C. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinson Streets, each Sunday evening, the morning service being led by Elder Wm. H. Sivel.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at [illegible] Cliff Avenue, San Diego, California.

Services will be held at the Church of the Blessed Hope, 584 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

Poetry.

OUR DAILY BREAD.

Close beside us stands the tempter,
And his voice comes low and sweet:
"All these treasures will I give thee,
Only worship at my feet."
And our hearts so weak and wayward,
Long to prove what he has said:
Father, in our hour of danger.
Give us then our daily bread.

In the day when ruthless sorrow
Kills all joy within the heart,
When bright hopes that we have cherished
Slowly from our life depart;
When the storm cloud o'er us lowers,
And our hearts sink low through dread;—
Father, in this time time of trouble,
Give us now our daily bread.

When the sunshine brightens round us,
All our friends seem warm and true,
And the future with caresses,
Woos us as we still pursue;
Father, let our joys and gladness
Still from heavenly founts be fed:
In the hour of joy's sweet trial
Give our souls their daily bread.

At all times and in all places,
Under bright or clouded skies,
Framed in words of Christ's own choosing
Does this same petition rise.
May both we and all thy children
Ever by thy hand be fed;
Father, in thy love and pity
Give us all our daily bread.

—Frances E. Gordon.

Selections.

Rescued By Infidels.

Few people in lands of religious freedom have any knowledge of the amount of persecution to which Christians are still subjected in foreign countries, of the insecurity of Protestant converts in Mexico, France, Spain, Italy and other lands where the Roman Catholic Church has lost its power but not its spirit. The devout Romanist is especially bitter towards those heretics with whom he has associated, and who have been reared and instructed from childhood in his own faith. For such there is little mercy. Within the past ten or fifteen years it has been unsafe to attempt the burial of an Italian "heretic" in a Protestant burial ground in the city of Rome; corpses having been torn from the bier on which they were carried through the streets, and stamped into the ground by an infuriated mob, who attack funeral parties, bruising and wounding the company with clubs and stones.

The following account, related a few years since in the Pearl Street Congregational Church, in Hartford, Conn., by a well-known Protestant minister from Rome, himself an Italian, is another verification of that promise, "I will be with him in trouble: I will deliver him."

"About seven years ago, (1876?) I was engaged, as I have been since, in missionary work in the city of Rome. I found it exceedingly hard to obtain any building or rooms suitable for holding religious meetings. I would find a building to rent or for sale in a desirable location, but before the bargain was closed with the owner, the question would arise, 'For what purpose do you propose to use this building?' And when the answer came, 'to hold Protestant meetings' the face of the affair was changed, and I was sent on my way in quest of another room. At last after many disappointments, and when I was becoming entirely discouraged, I succeeded in securing a small building, on one of the narrow Roman streets, which opened upon a 'square,' in the form of a new moon, the horns of the crescent embracing the sides of the building. I am particular in describing the situation of this building in order that you may understand the circumstances connected with the story which I relate. The main entrance was upon the wide portion of the 'square,' but there was a side door opening upon one of the points of the little enclosure. The room in which we held our meetings was plainly but conveniently furnished, well lighted, and on the whole, a source of much encouragement to myself and others interested in the work of saving souls. I was prepared for disturbances and anticipated some disorder, but after preaching there for about a week, as everything remained quiet and the congregation steadily increased until the room was crowded, I began to lose all suspicion or fear of our enemies, and entered the pulpit with a freer mind and greater liberty of speech.

One evening, as I was speaking of the love of God toward sinners, I became so engrossed with my subject that I did not notice a cry outside, until my congregation had become so startled by it that they rose and rushed in great excitement into the street. I then perceived that a crowd had gathered around the house and were shouting in the Italian tongue: 'Death to the heretic! Death to the heretic.'

I knew what that meant. I had not lived in Italy all my life to be ignorant of the fact that that cry threatened butchery to me. I saw too, that, humanly speaking, there was no deliverance for me. There was nothing, even, behind which I could hide for the moment. And for that moment I lost all emotion save that of abject terror, and could compose myself to think of nothing but the loss of my own life. In the blind extremity of my terror, I even tried to crowd myself into the little box which served as a pulpit. As I was endeavoring to do this, my little Bible which lay thereon, fell open, and my eyes rested mechanically upon these words, "It is I; be not afraid." The Spirit of God sent those words home to my heart; and as suddenly as my fear came upon me, it departed, and I rose to my feet, calm and fearless. All this had transpired of course, in a very much shorter space of time than it has taken me to tell it, and at this point, two men entered the narrow side door of which I spoke to you, which was the only entrance except the one in front at which the mob were already assembled. In their hands were drawn daggers, and as I saw the glistening blades, I supposed that the assassins were about to end my life; but as they approached me the foremost one said.

'Don't be afraid! we are friends, follow us.'

Bewildered by this sudden change of circumstances, I descended from the platform, and without fear or hesitancy, passed with them out at the door through which they had entered, and, walking between them, went through the midst of the maddened crowd without the slightest notice being taken of me. The two young men were artisans and infidels. They had no personal interest in my welfare, but had heard of me and my work, and could see no reason why I should be butchered because I was a Protestant. They wore the costume of the workingman, and whether their dress and weapons led the mob to regard them as belonging to their own party, or whether the angel of the Lord blinded their eyes so that they might not know me, I never knew. I returned to the scene of riot next day and found the seats broken in pieces, the windows demolished, Bibles and hymn books destroyed, and confusion reigning. One small Bible remained. It was the little book that brought God's message of love to my heart, when I was on the dark waters. It had been thrown from one corner of the room to the other and caught upon the points of daggers, and was cut and hacked in many places; but I still carry it with a thankful heart, and have exhibited the book and told the story many times in my own and other lands, as my own testimony that the Lord is yet with us as he was with his disciples in the storm."

The young men who rescued M——, were afterwards converted, and one of them has since labored with him, doing mission work in the city of Rome.
—*Ella Beardsley.*

The Pool of Bethesda.

"We have generally an announcement to make, but not often of so much importance as that of this day. It is the discovery of the Pool of Bethesda." So writes Mr. Walter Besant in the *Quarterly Statement*, issued by the Palestine Exploration Fund recently. He is jubilant, as all Palestine enthusiasts are likely to be, that a vexed question in regard to a site is apparently settled forever. As the papers contributed to the *Quarterly Statement* by Herr Schick, Sir Charles Wilson, and Capt. Conder are of an exceedingly technical character, and seeing that the organ of the Palestine Fund has only a limited circulation, it may, perhaps, be of interest if we try to set out in brief space the nature of the important discovery that has so recently been made.

Bethesda is mentioned only by the fourth Evangelist. In the fifth chapter of his gospel, John says: "Now there is at Jerusalem by the sheep market [or gate] a pool which is called in the Hebrew tongue Bethesda, having five porches." The word translated "pool" in the authorized version is given by some authorities as "swimming bath," and the phrase "pool by the sheep market" is possibly better rendered "sheep pool." Eusebius explains the occasional red color of the water of this "sheep pool" as being a trace of the carcasses of sheep washed in it before sacrifice; hence the name. There were, according to the Evangelist, five porches, or porticos, around the pool. These, Dr. Geikie thinks, charity built for the accommodation of sufferers. It seems to us, however, equally probable that they formed part of the original scheme for the bath. Five porticos would seem to imply a pentagonal structure; but this is by no means essential. A rectangular pool with a portico on every side, divided by one across the middle, would answer the description. "Bethesda," by the way (a Hebrew name which was very probably invented by St. John) may mean either "house of mercy," or "the place of the pouring forth" [of water].

At the northeast of modern Jerusalem, close to St. Stephen's Gate, stands the Church of St. Anne. At the time of the Crimean war it was a ruined mosque, but when the French came into possession of it, they restored the church and handed it over to the Algerian monks. It is near this church of St. Anne, and in connection with excavations made around it, that the real Pool of Bethesda has recently been discovered by Herr Conrad Schick. There is a court-yard to the northwest of the church, which leads through a newly-opened passage into another court yard, some fifteen feet square. At the north of this latter court-yard there was at one time a small church. Beneath the floor of this sometime church are vaults, and through the floor of these vaults a cistern is reached, cut into the rock to a depth of thirty feet. This cistern is a portion of the original Pool of Bethesda. There is still water in it, but it is difficult to say whence it comes. This, in brief, is Herr Schick's report of April 5. Since then further excavations have been made, and he has prosecuted more extended inquiries. A twin pool has been discovered. Further examination will bring more details to light; but it may now fairly be assumed that the two pools, tanks or cisterns, thus discovered, really constitute the Pool of Bethesda, "having five porches," where Christ healed the paralytic of eight and thirty years' standing.—*Pall Mall Gazette.*

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LaPaz Junc	5 51am	12 30pm	11 14am	3 25pm
Plymouth	[illegible]	[illegible]	11 32am	4 00pm
Hibbard	[illegible]	1 15pm	[illegible]	[illegible]
Marmont	[illegible]	1 35pm	[illegible]	5 00pm
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Logansp'rt	[illegible]	[illegible]	5 00pm	7 40pm
Clymers	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Indianapolis	11 00am	[illegible]		
Crawfords'l	[illegible]	[illegible]		
Terre Haute	[illegible]	[illegible]		
St. Louis	7 30pm	[illegible]		

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STATIONS	Mail 52	Ex-press 54	Local 60	Thro' Freight 66
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Terre Haute	[illegible]	[illegible]		
Crawfords'l	[illegible]	[illegible]		
Indianapolis	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

NEW HEAVENS AND NEW EARTH: REMARKS ON 2 Pet. iii. 13.

No. 4.

The phrase, "the new," found in Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1, is thus explained by Robinson in his *N. T. Lexicon*: "renewed, made new, hence, better, superior, more splendid. So the corresponding word of the Old Testament means as a verb, to make new, renew, repair, restore, as in 1. Sam. xi. 14; Job x. 17; Psa. lx. 12; Isa. lxi. 4; Psa. ciii. 5; 2 Chron. xv. 8; and xxiv. 4. Whence are derived the words new, i. e. renewed as in new moon, new heart, new creation," etc.

Another writer says, "Heaven signifies symbolically the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect to the subjects on earth, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth."

It seems to be generally admitted among learned men, in regard to the usage of symbolical language, to make "heaven a figurative representation of the ruling power, and earth of its subjects."

In Heb. i. 10-12, we read, "And the heavens are the works of thy hands: they shall perish; but thou continuest: and they shall wax old as doth a garment, and as a mantle shalt thou roll them up, as a garment, and they shall be changed." No more seems to be implied here than a thorough renovation, or a making of the old into new. While we have the word perish in the former part of this passage, it is qualified in the latter part by the word changed. "Changed is put as a parallel to perish. Hence Dean Alford explains the phrase, "shall perish," to mean so far as concerns their present state. And Fausset says, "Perish does not mean annihilation; just as it did not mean so in the case of the world that, being overflowed with water, perished" under Noah, 2 Pet. iii. 6. The covenant of the possession of the earth was renewed with Noah and his seed on the renovated earth. So it shall be after the perishing by fire, 2 Peter iii. 12, 13.

After John sees "a new heaven and a new earth," he says, in verse 5, "And he that sitteth on the throne said, Behold, I make all things new." This seems to refer to existing things that are to be made new. As Dr. Litch observes, "It is not that he makes all new things; but makes old things new. It is not extinction, but renovation of the old earth." Alford's notes on this are exceedingly brief, but he says there is no trace of the idea that the earth is to be annihilated. "The flood," he remarks, "did not annihilate the earth, but changed it" and as the new earth was the consequence of the flood, so the final new heavens and earth shall be of the fire."

In "The Messiah," Eleazer Lord says, "The course of things eventually to be realized on earth will be such as would have taken place from the beginning, had no apostasy occurred. The apostasy and the curse on man and the earth will be overcome. The antagonism between the Mediator and the adversary will cease. The earth, freed from the curse and from all enemies, renovated, restored to its original beauty, will be the perpetual scene of holiness and happiness."

What a blessed thought is it that in the new earth there will be neither sickness nor death. Is there one in the present state who does not suffer more or less either from personal sickness, or the sickness of loved ones in the family, or in the social circle? And who has not lost a relative or a friend by the hand of death? What changes, what desolations, what heart-rendings, what sorrows have been caused by this enemy. But what a wonderful contrast will the new earth present, where sickness and death will be unknown; where graves, and funerals, and mourning, and tears shall find no place; where they shall belong to the forgotten past!

Those words of Peter, then, are to be understood literally to some extent, for though the apostle makes a contrast between the heavens and the earth that now are, and the world that then was, that perished, being overflowed with water in the time of Noah, we have seen that the world, in the sense of the earth, did not literally and finally perish; and hence we infer that the present heaven and earth, though stored up for fire, or stored with fire, being reserved against the day of judgment, will not be burned up, or made an end of, in the literal sense. And then, these words, to some extent, are to be understood figuratively, otherwise they will not harmonize with the prophets. No interpretation of a difficult passage can be the true one, which sets the writer in antagonism with other inspired writers on the same subject.

After the new earth is introduced in Rev. xxi., we have in chapter xxii. 2, seasons introduced; we have "the tree of life, bearing twelve manners of fruits, yielding its fruit every month." John gives no hint that the nations, as such, will ever cease. After he sees the new heavens and a new earth, which is after the thousand years, and after the judgment of the great white throne, he speaks of the nations walking by the light of the city. Some think John may be here taking a retrospective view, and that this may refer to the period of the thousand years; we ourselves long thought it referred to the Millennial period; but the connection of the passage and its grammatical construction are against this thought. The passage and the context seem to point to the existence of nations in the everlasting state; and the leaves of the tree are for the healing of the nations. Dr. Seiss has some remarks on the use of these leaves well worth our attention. He says, "As the fruits add to the joys of heaven, the leaves add to the joys of earth.... Nations are then to be who eat not of those fruits, though benefited by the leaves in connection with which the fruits are produced. Two classes of people are thus distinctly recognized in the new heaven and earth;—a class in glory who get the fruits of the Tree of Life, and a class in the estate of "nations" who get the leaves; but, whether fruits or leaves, a great and glorious blessing. As there will always be need for the ministrations of these celestial king-priests to those dwelling on the earth, so will those ministrations also bring them the healing leaves from the Tree of Life. As the Life waters are not wholly shut up in the city, but descend in a form to men on the earth; so the Life-tree, in a form, yields its benefits to them too. The meaning is not that the nations are full of sicknesses and ailments; for those remains of the curse are gone then, though it may be from the virtue of these leaves. The meaning rather is the preservation of health and comfort, and not that maladies then exist to be removed. The Life-leaves are for the conservation and augmentation of Life-blessedness of men on earth, as the Life-fruits are for the joy of the saints in heaven."

From the connection of these words, it is quite clear that by heaven, Dr. Seiss means the holy Jerusalem,—and the New Jerusalem will indeed be heaven to the saints,—but for ourselves we would have preferred the use of the phrase, the New Jerusalem, because that will be the future home of the saints, and because Scripture clearly distinguishes between the two places,—between heaven where Christ now dwells as our Mediator, at the right hand of the Father and the holy city Jerusalem, for this New Jerusalem is to come down out of heaven from God.

Brethren, if the dignities and glories and blessings of the new earth and the future kingdom occupied our thoughts as they ought to do, we should think far less of the honors and pleasures of the present world. Seeing that such great changes have to take place, what manner of persons ought we to be in all holy living and godliness. What humility, what sincerity, what fervor, what earnestness, what faith ought to accompany our prayers, our teachings, our exhortations, and our labors.

SILAS HEMM.

(Concluded.)

M. Joblin has changed his address from Murfreesboro, Tenn., to 624 Woodland Ave., Cleveland, O.

To the Faithful in Christ Jesus, Greeting.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Gen. ii. 7.

This a brief, yet very concise history of our progenitor Adam. Nothing has come from mortal pen uninspired by the Divine mind that can compare with this, and it leaves far in the wake—all presumptive predictions as to man's evolution through the by-gone ages. The material of which the bones, muscles, ligaments, tissues—nerves, brain hair, etc., etc. were composed is told in the little word dust. And this dust was of the ground—the earth on which it was designed that man should live. When this dead matter was moulded into a man perfect in form there was something wanting. There was no life there. Man was but a dead soul, (according to Webster that which is destitute of life is dead) life had not yet been imparted by his Creator. The second act was to impart to him the life principle. This was done by breathing into his nostrils the breath of life, or lives. Thus it was that the air, the all-surrounding atmosphere, was made to act on the already perfect human mechanism and the effect thus produced was called life, and man possessing that life, or having been acted upon by that vitalising principle was called a living soul, and while that condition prevailed he remained a living soul. But as soon as either of the combined causes which produced life ceased to act the effect ceased and man became a dead soul. The body or mechanism in due time returned to dust, while the breath, or the spirit of lives, or the vitalising principle returned to God who gave it. It was breath when given, it was breath and only breath when given back to God. In death the breath of life is simply exhaled or breathed out and on account of weakness of the mortal frame it is not inhaled or brought back into the lungs, and so respiration ceases; and death inevitably follows. There was nothing in the form or constitution of our first parents that would sustain them in endless existence, because the very substance of which they were formed was in itself subject to change and decay. They were undeveloped beings. They knew neither good nor evil. They were free agents and given full permission to choose for themselves, either the way of life or the way of death, both of which were set before them in the tree of life and the tree of the knowledge of good and evil.

To the tree of life they were given free access. But they were forbidden to eat, or even to touch the tree of the knowledge of good and evil with the terrible threat that "in the day thou eatest thereof thou shalt surely die," Gen. ii. 17.

Much foolish quibbling has been indulged in by the skeptical on this text, and it is contended that they did not die on that day else it could not have been recorded that Adam lived nine hundred and thirty years and then died. Taking the same latitude for the language of Scripture that we do for any other style of writing there is here no over-reaching the truth. Take an illustration. When a city is besieged by an opposing army we say it is a doomed city, doomed to death, and that doom is sealed the very day that the army encamp round about it. Why is it doomed to death? Just because the besieging army cut off all supplies of water and provision that would sustain life. The inhabitants can get no supply from any source and hence when the supply which they have on hand when shut in becomes exhausted they die, or the effect of the siege is manifested in the victory of the foe. Thus when our first parents sinned they were put out of the Garden; though not shut up in a besieged city, they were shut out from the tree of life; and the reason for thus excluding them from this source of life, inspiration tells us was lest they "put forth the hand and take also of the tree of life and eat and live forever."

Now it is very plain from these Scriptures that man at the beginning was mortal, for had he been immortal he could not have been threatened with death, nor could he have died, for that which is immortal cannot die. The only source of life everlasting then manifested was the tree of life. From this they were excluded lest they put forth the hand and take and eat. But thanks be to our ever gracious Father, his mercy toward our race is unbounded, and here in man's hour of darkest gloom he gave the promise of a life giver as recorded in Gen. iii. 15, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." This is the foundation of all hope. This is to us the germ of a future life. This is the promise which the righteous Abel took hold of by faith. By faith, or in exercising faith he offered to Jehovah a more excellent sacrifice than his brother Cain. By faith he saw the promise (of the Christ) afar off and was persuaded of it, and hence is he enumerated with the faithful of past ages who likewise were persuaded of the promises, and embraced them by faith. The Christ is our life giver. He came to bring life and immortality to light through the gospel. He came that we might have a more abundant, a fuller life than our progenitor lost through transgression. But this life comes only through faith. By faith we hide our life (future life) with Christ in God. Without faith it is impossible to please God. Christ teaches us this grand truth when he says, I am the resurrection and the life—and again, And this is eternal life to know thee, the only true God and Jesus Christ whom thou hast sent.

Man when created was wholly mortal, and he failed to attain to any higher nature through means of the tree of life. Transgression did not change his physical nature. It only developed a sinful character. Had he died before the promise of the Life Giver, no gleam of hope would have lighted the darkness of the tomb, where he would have rested in an eternal sleep. The penalty pronounced for the transgression would have been inflicted in the fullest sense when he would have returned to dust. There was nothing more in the sentence. There was no intimation given that he would be brought back to mortal life just to be again re-moulded back to dust. When the promise of the Life Giver was made known, it did not change man's nature. It had no effect upon his physical constitution. It did not reach that. It was only another opportunity given to man whereby he might develop a character such as he choose. The means by which character might be developed was by the exercise of faith. Faith in the given promise. In the entire revelation of God's purpose to his creature man, there is no mention of life beyond the tomb save only that which is attained through faith in the Christ, and that life is immortal, and those who attain thereto can die no more.

"Mortal resurrection," or a resurrection to mortal life is not in Jehovah's plan. "Dust thou art and unto dust shalt thou return," is the extreme penalty pronounced upon the guilty.

Submitted in love of the truth, your sister,

—MRS. CARRIE WILLIAMS.

BADGER, W. T.

Dear Restitution:

I am in receipt of a number of letters from brethren and readers of THE RESTITUTION, who have propounded a number of questions relative to the "Big Bend" of the Columbia, and especially of Douglas County. Some have requested that I answer through THE RESTITUTION, that they and others may have the benefit at the same time.

The character of the questions can be gathered from the answers:

There are many persons living east of the Rocky Mountains who are tired of cyclones, tornadoes, blizzards and electric storms, and who desire to go to some new country where they can get cheap homes where such extremes are strangers. Then to the task before me.

1. I am living east of the Cascade Mountains and also east of the Columbia River.

2. Crops are grown here without irrigation. The plateau or prairie lies from 1500 to 2000 feet higher than the river, and the river at this place is several hundred feet above the ocean.

3. The earth receives most of its moisture from the snows of winter.

4. The farming lands are prairie covered with the noted bunch grass and rye grass, and in many places sage brush also.

5. The timber is on the Badger Mountains and on the breaks of the Columbia. I live now at the foot of the mountain, and am only three miles from timber and saw mills, planing mill, etc.

6. Most of the prairie is gently rolling and is quite rich. There is but little water on the surface; some streams come from the mountain but soon disappear in the earth.

7. There are opportunities to take up lands yet, but of course the choice places have been taken; I mean by choice those places near the mountain where timber and water are easily obtained. In some localities the drill is used to obtain water. By this means the difficulty about getting water will probably be overcome. Most of the settlers have found water by digging from five to sixty feet.

8. The expense of getting a homestead of 160 acres is about $30.00; preemption for 160 acres is $1.25 per acre.

9. A man reaching here with $500.00 or $1000.00 can start in very well; of course more would not be in the way. The prices of horses vary according to the quality, and well-broke ones cost from $100.00 to $300.00 a span for farm or draft. Range cattle bring from $20.00 to $40.00 per head; good milch cows from $30.00 to $75.00—good stock.

10. There are some pretty large bands of horses and cattle on the stock ranges, where the land is not suitable for farming. The ranges are pretty heavily stocked, and that enterprise is likely to be overdone. Most of the farmers keep a few cattle and horses.

11. This part of the county between the Grand Coulee and the Columbia River is rapidly filling up with settlers.

12. It is expected that the cars will reach here from Spokane Falls on the Seattle, Lake Shore & Eastern R. R. next year, and between here and Seattle the road is being built as rapidly as possible in a mountainous country. Waterville is the county-seat of this county, and it is growing rapidly. Some people come here and are not suited, stay a short time and leave. There is no country on earth at present that will suit every one. In a newly settled or settling country there are many privations and those who come here need not expect to find a paradise, or luxurious living.

13. I am the R. Corbaley who some years ago wrote some letters to THE RESTITUTION.

14. In coming here from the east by R. R. the nearest point on the R. R. is Ellensburg in Kittitas Co. If, however, a person has a team and wagon, Ritzville or Spokane Falls would be preferable, as it would shorten the distance.

15. I have lived here portions of the time since May, 1884, and in many things I like the country. The climate in winter is more even and pleasant than Indiana and other western States, but not so pleasant as California. I have no disposition to advise any one relative to coming to this or any other country. This is a matter each one must settle for himself. Persons who are comfortably situated with good homes and among friends, in the enjoyment of good health, will do well, perhaps, to consider the matter of a change very seriously. We are living at a time when the very elements as well as the people are changeable. Many move for the purpose of gaining in wealth, others for health, etc. So the world moves. Insert this if you deem best. In hope,

RICHARD CORBALEY.

Dear Restitution:

As there are some readers of the paper who are new beginners and are investigating the Scriptures, and would like some light thrown upon some passages in the Bible, I thought that it might not be out of place to give my views on Matt. xvii. 1, 3, 5, 9, the transfiguration of Christ upon the Mount. "And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light; and behold there appeared unto them Moses and Elias talking with him. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased, hear ye him. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

Some people affirm that Christ's kingdom was set up at the transfiguration, for in the preceding chapter he said unto his disciples, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Therefore say they the kingdom must have been set up at this time. To this we offer objections because in Matt. xvi. 27, Christ says, "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." First, Christ did not then come with his angels nor did he reward every man according to his works at that time. Second, that coming does not answer to the description of his coming which is given by the prophet Daniel, who saw in the night visions one like the Son of man who came with the clouds of heaven, and there was given him dominion and glory and a kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting one which shall not pass away, and his kingdom that which shall not be destroyed. See Dan. vii. Now Christ did not come then in or with the clouds of heaven, for he went up with his disciples on the Mount instead of coming down from heaven with the angels; he did not come in his kingdom at the transfiguration or we would see all people, nations and languages serving him instead of infidelity and unbelief increasing. Matthew xxv. teaches that Christ's kingdom is still future. Vs. 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another." Vs. 34, "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Well, says the objector, if Christ's kingdom is future and was not set up at the transfiguration, what did he mean when he said to his disciples, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom?" I answer they saw just what our Lord promised them, the kingdom in vision, not in reality, as will be seen by reading the 9th verse of Matt. xvii., "And as they came down from the mountain Jesus charged them, saying, Tell the vision to no man until the Son of man be risen from the dead." Our Lord gave these chosen disciples a panoramic view of his coming and kingdom no doubt for the purpose of strengthening their faith in it. For Peter, one of the number, said, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy Mount." 2 Peter i. 16-18. Will some more able pen than mine please give their views on Paul's strait betwixt two, Phil. i. 20; also absent from the body, 2 Cor. iv. 18, for the benefit of learners. Your sister in hope of eternal life.

S. V. REGAL.

THE FULFILMENT OF PROPHECY.

"The Lord shall scatter thee among all people, from the one end of the earth even unto the other," Deut. xxviii. 62-64. "I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste," Lev xxvi. 33. "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you," Deut. iv. 27. These threatenings have been fulfilled to the very letter. Can a country be named where the Jewish race is not to be found? How striking are the predictions of the Scriptures in reference to the Jews! They are a standing proof of the authenticity of the Bible; a powerful argument to meet the scorn and taunts of infidels in the present day; a miracle which no subtlety, or reasoning can set aside. The voice which we hear is from heaven, ever proclaiming, "I am that I am." "The Word of the Lord shall stand and endure for ever."

Numbers of Jews has been found in Hindostan; in China, near Pekin; in Persia; the West Indies; South America, Great Tartary; Africa, eight hundred miles from the coast, found out by the celebrated traveller, Mungo Park; in Asia, where it appears they observed the essential rites of Judaism, and strictly avoided intermarriage with other sects; they had also in their possession parchments containing the different books of the divine law as given by Moses. Under all circumstances they are found to exist in climates where people of other countries cannot exist. This is a fact which we must not lose sight of, as foreshadowing the event ultimately to be ushered in, when they have become the heralds of salvation to carry the glad tidings to all the nations, and the prophecy fulfilled, "All shall know Me, from the least to the greatest of them, saith the Lord."

It is well known that in Africa, where the heat is so intense and scorching from the hot sun, the skull of the natives is of unusual thickness, to prevent the power of the sun's rays injuring the fine and delicate organization of the brain. They can endure the fierce glare of the heat without damage, when people of other climes become the victims of sunstroke. The Jews, however, possess a wonderful adaptation to all climates. They can live almost anywhere without in the least sustaining injury.

How important and instructive are the passages in the eleventh chapter of the epistle to the Romans: "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again," verse 23. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." The latter passage is clear, distinct, and definite; that under the glorious dispensation which shall be ushered in, "all Israel shall be saved." It is a wonderful restoration, and one which should intensify the spirit of prayer, that God would speedily perform his great work, and gather from the harvest field an abundant reaping, to the praise and glory of his great name. We are exhorted to "give him no rest" until he has made "Jerusalem a praise in the earth." "Pray for the peace of Jerusalem: they shall prosper that love thee." The signs of the times are encouraging, full of hope, and longing expectation. There is a growing and increasing desire in the Jewish mind to search the Scriptures, like the Bereans of old; old prejudices are fast dying out; inquiries after Gospel truths are multiplying; conversions are on the increase; the Gospel trumpet is awakening the dead from their slumber, and multitudes are flocking like doves to the windows, to find rest beneath the One, the Hope of Israel. "I will be as the dew unto Israel." When the hard soil feels the touch of the gentle dew, it opens to let in the sunlight, and reaches the hidden seed, that it may open, expand, and bear an abundant crop. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.... And cause you to walk in My statutes, and ye shall keep my judgments, and do them," Ezek. xxxvi. 24, 27. "And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God." verses 27, 28. "Thus saith the Lord; I will yet for this be inquired of by the house of Israel, to do it for them."—*Frederick H. Gervis.*

TO OUR SUBSCRIBERS.

We send statements this week to all our subscribers whose time has expired. This means is taken to notify each person *privately* just how his account stands. We hope that each person who receives such statement of his account will see the necessity of responding at once. If you cannot send all you owe, send a part of it, but send *something* IMMEDIATELY.

Many subscriptions expire this month. The large majority of newspaper readers think that if their time is out the last of the year, they can wait till after Jan. 1st before they renew, and so put off sending for two or three weeks. This is annoying to a publisher, as he has no way of telling whether such subscribers intend renewing at all or not. So he goes to the expense of sending out statements telling his patrons of the condition of their account, and in a majority of cases is blamed for sending out *duns*, subscribers failing to see that they themselves are to blame for not telling the publisher in time—*beforehand*—what their wishes are in the matter. We would like to impress upon each one of our patrons that it is much more satisfactory to always have your subscription paid in advance, before it runs out, than to have it run even one week over time. Not that we are afraid or unwilling to trust you, but because we do not know what you are going to do. Remember, it is now one whole year since we heard from most of you, and the changes that a year may bring, you know as well as we do, are many. The fact that you may have been "a regular subscriber for thirty years" does not tell us your wishes for the coming year. Therefore we ask you to send in your renewals promptly.

We trust our *friends* will not *forget* the poor. We have calls every week for papers and books to go to persons too poor to pay for them, and we can only supply these as our charitable patrons furnish the means to do so. Those who are able can find no better Christmas Present to give to a poor brother or sister than THE RESTITUTION for a year.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana. Dec. 5, 1888.

IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

HOME FROM PHILADELPHIA.

We left Philadelphia on Wednesday, Nov. 28, at 4:00 p. m., central time, via the Baltimore & Ohio R. R. and reached Walkerton, Ind., where we left the train at 4:00 a. m., Friday, Nov. 30. Waited there till 9:38 a. m. for a train to Plymouth, and arrived at our own home—a distance of twelve miles—somewhere about 11:00 a. m. of the day last named. We were well all the time while at Philadelphia till Tuesday, Nov. 27, the day before leaving the city, when, from some change in the weather, and some exposure, we caught quite a severe cold, which made the long journey of two nights and an intervening day, on the B. & O. Road, and an additional delay at Walkerton and on the other road to our home, a journey of a very wearisome character indeed. As there was no opportunity to rest or have anything done to alleviate the cold, or check its progress, it simply fell to our lot to suffer all the depressive affliction as submissively and patiently as possible. It is now noon, Monday, Dec. 3, and we do not at all feel like continuing our contemplated Notes of Travel, nor like giving our readers some further brief account of the different meetings held in Philadelphia for business or worship. But while feeling quite poorly, we must not neglect to express our most sincere [illegible] thanks, to the kind friends of the household of faith in Philadelphia for all their "labor of love" in administering so freely and fully to the wants and comforts of all who were in attendance from abroad.

"We met as strangers ever meet,
Yet still to part was pain:
For o'er us came the thought perhaps
We ne'er shall meet again."

We have met and we have parted. From the land of the "Golden Gate," where the orange bloom exhales its incense of sweetness to be wafted on the soft incoming breezes from sea-ward over ever-vernal climes—from the prairies of the west where ripening harvests wave over slope and level in endless perspective—from the sunny south where Magnolia groves fringe the borders of perpetual summer lands—from where the Atlantic waves girdle the eastern shores with the white cincture of foam—and from the land beyond the lakes where leaves soonest fall, and flowers soonest fade in coming winter's chilly breath, we gathered to the "City of Brotherly Love." We met, and we talked of One whose "love was stronger than death." We gathered around that sacred table on which were placed the solemn emblems of an age-lasting remembrance. Together we wept as we looked back to the sorrows and sufferings of the Lamb of God, and realized, "it was for us he suffered; it was for us he died." "But O, he said, I'll come again," and we rejoiced in our tearfulness that he rose triumphant from the rocky tomb, and is now exalted our Prince, our Savior, at God's right hand. He is soon coming, our glory-crowned king—and he brings our crowns in his hands. Through the sheen and the shade, through the smiles and the tears, we parted once journey toward the ever-blooming paradises of the re-genesis when God shall have made "all things new." We have parted but it is to meet again—to meet amid the delectable scenes of the heavenly Beulah land.

"O Beulah land, sweet Beulah land,
Our souls cry out for thee."

So to the church which is at Philadelphia we write,

"God be with you till we meet again."

Communications.

THE CHRISTIAN APOSTASY.

"Rome or Reason" and "Robert Elsmere" are two very significant straws in the "Zeitgeist" of the present, showing which way two intelligent phases of public opinion are more and more steadily blowing. The average intelligence of the present day has finally discovered that there is something the matter with doctrinal Christianity both Catholic and Protestant. It neither harmonizes as Christianity with itself nor enlightened common sense, the standard which ultimately tests and tries everything else in the world.

The leading question, which this tribunal always asks is what utility is subserved? And when this interrogatory has been satisfactorily answered, the next query is invariably, and what relation does this use and utility sustain to other uses and utilities in the world of practical work and worth. And then comes such interrogatories as, how does it work practically? Is it a mere hypothesis or a hypostasis? Is it a theoretical abstraction merely of some philosophic "crank" or has it been tried and applied in practice? A telephone or an electric light even is a mere hypothesis in a philosophical labratory. You cannot borrow any money on it in this phase of its evolution. At this stage in its approach towards utility it is "faith without works." The same has come to be true of theological inventions and religous doctrinal abstractions analytically evolved by "Doctors of Divinity" and professors of knowledge in the future tense. The listener who has fallen asleep, wakes up with an impatient start and says, that may all be well enough theoretically perhaps, but what do you know about the now and the exigencies of today? Then comes the invariable answer and plea, "The trumpet blows with no uncertain sound" because it is God's breath that fills the horn. The breath of inspiration surely cannot err. Very true, granted. But what do you claim to be inspiration? "The Word of God" of course is the stereotyped reply.

Granted again, says the honest practical truthseeker. But what do you call "The Word of God?"

Stereotyped reply again, "The Bible" of course.

Which? is the next query. Why, the one recognized and accepted by the Christian church for the last three or four hundred years. Which do you call the Christian church, the Catholic or Protestant claimant? For they both [illegible]. And what is your Bible called in the way of distinction? The "Douay Version" has the imprimatur of the "Church," and, therefore undoubtedly is "The Word" in its integrity. And you Mr. Protestant, what do you say to this? Oh, no, Protestantism by universal consensus has placed its imprimatur upon the "King James Version" as it is called and upon this Version only. What are these "Versions" as you gentlemen call them? Are they original documents direct from the "Grand Source" of inspiration? No. They are translations and compilations with a stamp of an "Index Expurgatorius" on them. What do they purport to be translated and compiled from? The same original documents? Yes. Do they differ materially? Oh yes, as wide as the poles in some respects. Do they agree at all? Oh yes, in many respects. Were the translators in either case incompetent or dishonest? They must have been one or both, as they translated and compiled from the same original documents, as asserted in title-page and preface. Which am I to believe then? That depends upon whether you are a Catholic or a Protestant. You must start with one or the other of these two assumptions. But I am neither. I want to know the truth in this matter. Why? For the love of truth itself and for the reason that I see enough of valuable truth and utility in both Catholicism and Protestantism to want to know the whole truth.

I believe in God and the wisdom of God and I believe that if he has made a special revelation of it, this special revelation will harmonize with the general revelation we have of God in the works of creation.

Well, have you familiarized yourself with the wisdom of the "Versions?" Yes. What do you object to in them? Their contradictions and absurdities. They give one the impression of a fine piece of mechanism that has been tinkered at with bungling hands, a watch for instance that has been taken apart and put together wrong and won't go. There is esoteric evidence of this tinkering you think do you?

Yes. Enough to convince any earnest truth-seeker, to convince him of the fact at least. Have you discovered any corroborative exoteric evidence, any evidence in history perchance that such a thing has actually occurred? Yes, the fact is now well attested in church as well as secular history, and moreover is distinctly prophesied in the Scriptures themselves. By whom does history say it was done and when? By different interested parties and at different times. The first tinkering was done by representative leaders of the Old Jewish Apostasy in the second century of the Christian era. What was their object? To confound the Messianic prophecies and to mislead their brethren primarily in respect to the legitimacy of their application to Jesus the Nazarene, although there were other motives which make themselves apparent in the way they did their work, prominent among which was hatred toward the rising Christian Church of "the new covenant" and the text of its adoption and use, namely the Greek. How did they go to work to corrupt the original Hebrew text and change its reading and significance?

Through the vowel-points. And how could this be done? Very easily under the circumstances, and in the following manner. The original Hebrew until about this time was like all the Semitic languages in the early history of their evolution, a consonant language only in its written form, the vowel sounds being necessarily supplied to the ear of the hearer by the voice of the reader. For this reason reading in those days was a fine art, and confined to the learned few. See the office and employment of the class denominated "Scribes" in the "Versions." Moreover the Greek was the first of the Semitic languages to become vocalized in the sense of written vocalization.

The Hebrew was still a consonant language in its written *form* when the translation was made by "The Seventy" into the Greek; and between two and three hundred years later, when Hebrew, as a vernacular was fast becoming obsolete, an attempt was made to vocalize it. This imperfect attempt was later on in the latter part of the first century of the Christian era given another honest impetus through the "Massorets" (Traditionists) a school of grammarians who flourished about this time. The perverters of the Old Jewish Church at this juncture laying hold of the "Massorets" incomplete work, under the plausible pretense of improving and perfecting through the convenient medium of the vowel-points or the characteristic vocalization, tinkered the whole text of the "Old Covenant" Scriptures. This they did in great haste and with secrecy, and then destroyed all the copies extant so far as known; that varied from this spurious text. At least, no manuscripts have since been found except "The Massoretic fragments" which have been made the basis with inconceivable labor and tinkering since for what is now called the "Original Hebrew text." History moreover tells us that this deception and fraud of the Jewish Rabbis was made easy by the fact that there was absolutely no knowledge of written Hebrew or Hebrew even as a vernacular in the Christian Church of that day, the Greek Scriptures having been absolutely adopted as "The Word" and the Greek language having become the vernacular of that period in the Church's history.

Spurious editions of the Greek still extant afford evidence of an attempt moreover to corrupt the Greek also at a little later period. History confirms the fact too and tells us that it ignominiously failed because of the watchfulness of the church and the difficulty naturally attending so palpable a fraud as trying to corrupt extant writings in a vernacular that everybody was more or less familiar with. There is evidence also that, while the fraud attempted on the Greek text was discovered and thwarted, that the perversion of the Hebrew was not discovered until a much later period, and in fact, though suspected by a few during the revival of Hebrew letters and literature about the fifteenth century of the Christian era. The certainty of this perversion, and the way in which it was done as well as upon whom to fix the responsibility of the act has been made a matter of historical record only within the last fifty years, and the opening up of the "Vatican" archives to the research of modern inquiry. The Catholic translation into Latin of the "Old Covenant Scriptures," made by Bishop Gerome, a converted Jew, shows evidence of being made, if not entirely from this perverted Massoretic text, to follow it, credulously as authoritive; and strange as it may seem now, this Latin Vulgate of which his translation was the basis has ever since been the authoritive basis for all the translations since made even of the New Covenant Scriptures into the European modern languages, the English included. The pretense of translating from the original Hebrew or the Greek of the Old Covenant Scriptures has been in very large measure pretense.

And so great has theological bias and prejudice been since the advent of Protestantism that the same is true, though in a less degree, of the pretended translations of the New Covenant Scriptures from the original Greek in which they were oracularly delivered and handed down to us. Indeed the cloven hoof of the Latin Version or "the Vulgate" as it is called is still plainly to be seen in the "King James Version" and the later "Revised" of the "New." For example the pretended translation of the Greek word *diatheke* meaning "covenant" by the Latin word *testamentum*, anglicized to testament, or the Greek word for ability or force in action *dunamis* (dynamics and dynamite come from it into the English direct) by the Latin word *miraculum* anglicised to miracle. Now the Hebrew perversion was bad enough it would seem. But when it came to be filtered through the heathenish corruption of the Latin apostasy, the wonder (the miracle indeed) is that the wisdom of God has asserted itself to the extent it has in the world as well as the so-called church, and not that we have these contradictory and foolish absurdities asserting themselves in all sorts of sectarian cranky notions, which have about as much foundation in the word of God as Baalism ever had. But the wisdom of God and the truth of God is too large a quantity and too vital a reality to thus hide or ultimately hinder, and all this million-voiced protest of outraged common sense of late so distinctly heard is rapidly preparing the way for an honest investigation (no more "whitewashes"), a "Berean" inquiry that will sweep theological prejudice and learned assumption before it like chaff from off the summer threshing-floor. Faith will be found to be a hypostasis not a credulous hypothesis afraid of "ghosts;" and fear of "ghosts" will flee with the elimination of this idea from the word of God, there being absolutely no such concept taught in the text, but translated into the versions through the Latin and German.

The fact that "the Christ" and his immediate disciples placed their *imprimatur* upon the Greek Scriptures, ought alone to be sufficient evidence of their verasity, and nothing but an apostasy would ever have gone back to this *imprimatur* to dabble in the muddy waters of Hebrew perversion.

Thank God this Greek text of Christ's day has been wonderfully preserved and guarded for us; and it won't be long now before the intelligent laity will demand to know for themselves what it says in its integrity. If we have "the word of God" in the Greek with Christ's *imprimatur* upon it, we can afford to let the Hebrew stay lost till its appointed time to be revived in its integrity, namely "until the times of the Gentiles have been fulfilled."

The gospel was sent to us 'Gentiles" in the Greek and not in the Hebrew or Latin; and I for one can see the hand of God in this delivery "once for all" "to the saints in light." This promise once accepted, and the apostasy with all that has been said above and much more that could be added to it, follows as a plain *sequitur;* indeed is the only rational explanation of the varying and absurdly conflicting Christian professions of faith.

"Rome or Reason" and "Robert Elsemere" are the straws in the wind. An awakened intelligence set free from fear and bigotry is the new undercurrent that is coming in while the old gale of apostasy is sweeping over us with its nearly spent fury. God speed the day when the devotees of Christianity shall not only welcome enlightened intelligence, but sanctify it and harness it to the car of Christian progress. Then in the language of the Psalmist and not till then, will it "mount to ride to the heaven of heavens" and "all the earth be filled with the glory of God as much water once covered the seas."

The day has not yet passed though when "sons of God in promise" swear by "Jehovah" but bend the knee to Baal.

CHAS. GARDNER.

On a certain occasion while our Savior was upon the earth, when his disciples were in a ship, tossing about on the waves of the sea, our dear Lord in the fourth watch of the night, went walking on the water to the ship; and when he heard them crying out with fear (for they did not know him) he said, be of good cheer, it is I, be not afraid. Then Peter answered and said, Lord if it be thou bid me come to Thee on the water, and he said come; and Peter got down out of the ship, and stepped out, and began to walk to his Master, on the waters of the stormy sea. What faith Peter had in his Lord to believe that he would not sink beneath the briny waves. But presently the wind grew boisterous, and his faith began to waver and he became alarmed, and commenced sinking and he cried out, Lord save me, and our Savior took him by the hand, and said, Oh thou of little faith, why did you doubt?

What a lesson of faith this is to us; although we do not expect to perform miracles through faith, as we do not live in the time of miracles, but we do believe, that every true Christian has the same faith in the Master's word that Peter had, when he stepped down out of the ship to walk on the waters of the sea. Our Savior has told us, that our Heavenly Father, knoweth that we have need of food and drink and raiment, and that if we seek first the kingdom of God, and his righteousness, all these things shall be added unto us. Then let us believe what he has said, and if our faith in his word is unwavering, we know just as sure as he said this just so sure it will be so.

In order to be righteous, we must travel in the path of self-denial and sacrifice; and we must have charity, which is nothing less than love, but something more. And we are glad to know, that those who are able to give, and do give the most, are not always the most charitable; for we believe that the poorest peasant in his hovel, can be just as charitable as the richest millionaire in his mansion. Remember the widow's mites, worth less than half a cent, yet our Savior said, she had made a greater sacrifice, and had given more than all those rich persons, who had cast their large gifts into the treasury. The Apostle Paul in speaking on this subject says, But this I say, he which soweth sparingly, shall reap also sparingly, and he which loveth bountifully, shall reap also bountifully. every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity; for the Lord loveth a cheerful giver. Every step the Christian takes in the Christian journey is by faith, for we walk now by faith and not by sight. Then let us have faith enough in God's word to be willing to make sacrifices for the gospel, and for the promotion of the cause of Christianity, realizing that everything that we possess belongs to the Lord, and that even we ourselves are not our own, for we are bought with a price; and that by and by he is going to come and reckon with us. Dear brethren let us as many as can take THE RESTITUTION, and may we not be so careless about paying for it in the future as some of us have been in the past. Let us not be unmindful of the perplexing cares of our dear Editor, and our faithful Publisher. Let us not only remember them in our prayers, but remember them financially by patronizing our much loved paper, and paying for it punctually. Let us instead of disobeying the command of our Father in heaven by laying up for ourselves treasures upon the earth where moth and rust doth corrupt and thieves break through and steal, be willing instruments in his hands to assist through the medium of our paper in heralding the glad tidings of salvation to a dying world.

LOUISA STEWART.

Dear Restitution:

We wish to say to the readers of THE RESTITUTION that Brother L. E. Conner commenced a series of meetings at Sugar Grove, about three miles southeast of Shoals, Indiana, Oct. 19, and continued with increasing interest until Wednesday night Oct. 31. Preaching in all fourteen discourses, three of which he preached at the Wirebaugh School house three miles north of Sugar Grove.

Good order was maintained throughout our meetings, notwithstanding they were held in the time when the political campaign had nearly reached its climax, with all its attendant horrid noisy din and uproar of a crazied populace, whose clang and clamor are so shocking to the sensibilities of truly refined and pious people.

Brother Conner greatly endeared himself to the brethren here, and won the kind regards of many others, by his Christian deportment and his earnest manner of presenting the truth in love without making any compromise with error whatever.

When our Conference selected him for the position of State Evangelist, it surely placed the right man in the right place.

When our Savior sent out preachers to preach the gospel, he told them to be wise as serpents and harmless as doves, and we are persuaded that these qualifications are just as essential now for a minister as they were then. We do not know how much good will be the result of the meeting, but we trust that the good seed sown may bring forth fruit in due season.

One dear sister put on Christ by baptism on the last Sunday of our meeting, and others like King Agrippa of old were almost persuaded to be Christians. One lady even started to go forward the last night of our meeting, to manifest her desire to obey, but from some cause her good resolve failed her and she remained back in the congregation. Dear trembling halting ones, may you yet take fresh courage and boldly out on the Lord's side before it is too late. Surely this meeting will ever live in the remembrance of our brethren here as a bright oasis in the desert of life. And Oh! how many times during our dear Brother's stay with us, and while our brethren so much enjoyed his society, was my mind carried forward to the time our blessed Master has told us about, when many shall come from the East and the West and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. Yes that will be the happy time

When the saints of all ages in harmony
meet,
Our Savior and brethren transported
to greet.

Cheering thought that these few fleeting transient moments for happiness in this life, are as it were but drops in comparison with the great ocean of bliss in reservation for the people of God in never ending eternity. May success crown our dear Brother's labors is our humble prayer.

LOUISA STEWART.

Mr. Oscar S. Straus, United States Minister to Turkey, reached Washington for the purpose of conferring with Secretary of State Bayard, preparatory to returning to his post on September 29. Just before leaving Constantinople Mr. Straus made an argument before the Turkish authorities in support of the application of the American Bible Society of the Levant for permission to print New Testaments and Biblical tracts in the Turkish language. The privilege had been denied by the Minister of Public Instruction. Word has been received that the desired permission has been granted by the Porte, and the American Bible Society has already formally expressed its thanks to Minister Straus. The British Bible Society and similar organizations of other countries will unquestionably receive the same courtesy at the hands of the Porte, and Mr. Straus will be entitled to their thanks.

Minister Straus is a Jew; yet here we find him helping two Bible Societies to circulate the Old and New Testaments.

JEWS.

The *Evangelical Review* for April contains a valuable article on "The Jew." We give extracts from it which are of the most hopeful character.

"Have we any indications that the Christian religion is having any impression upon them? I think there is every evidence that a great work is being commenced in this direction. There are many agencies at work to this end, and amongst the number is the London Society for the Promotion of Christianity amongst the Jews. Its name defines its object, and its efforts are wide reaching. This society was conceived in 1809, when there were but 38 believing Jews in all England. In 1813, H. R. H., the late Duke of Kent, accompanied by members of Parliament and other high officials, in the presence of thousands of people, laid the first stone of the Hebrew Episcopal Chapel and Schools in Palestine Place, London. Since then the work has gone steadily on. The late Earl of Shaftesbury was deeply interested in it, and for 39 years only once failed to take the chair at its anniversaries. The society employs 140 agents, consisting of 24 ordained missionaries, 25 lay and medical missionaries, 44 school teachers, 47 Scripture readers, colporteurs, and other lay agents. Of this number 89 are Hebrew-Christians, and 17 ordained ministers of the Church.

"In very many places the Jews are anxious to hear the word of God as explained by the missionaries. In a Jewish paper in London, whose sole object is to oppose Christianity, the editor tells his readers that they 'cannot afford to lose great numbers every year,' that 'they (the Jews) are being caught in the net,' they are most anxious to attend mission hall, etc.

"At one of the society's anniversaries in Birmingham recently 400 Jews and Jewesses were present, and gave also liberally for the work of the society. Dr. Cassel, who has been at work in Berlin five years, reports 60 baptisms, 20 of which took place last year. The *Haibrat*, Jewish organ, is our authority for saying that in Vienna 248 Jews were converted last year to Christianity. Recently the Rev. Canon Bell made this statement: 'Ten days ago I was in Amsterdam, and went into the Portugese synagogue, which is one of the finest in the Netherlands. There are in that city 50,000 Jews. And a few years ago there were only a few Christian-Jews there, now they are counted by hundreds, and the work of conversion is going on rapidly.'

"The movement of Prof. Delitzsch, of Leipzig, is a wonderful step towards the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over 300 students of the universities have enrolled themselves as members of a special school for training to this end.

"With the mention of the name of Joseph Rabinowitz, who was a lawyer and a Jew, but who has been converted to Christianity, I must close. He has given up his profession and preaches 'Our Brother Jesus.' It was his independent study of the Scriptures which led to his conversion. He is exerting a wide-spread influence."

Grand Holiday Excursions via "Natural Gas Route."

For the coming Christmas and New Year's Holidays the Lake Erie & Western Railroad, "Natural Gas Route," will sell excursion tickets between all stations on its line at one and one-third fare for the round trip. Tickets will be sold December 24, 25 and 31, 1888, and January 1, 1889, limited going to date of sale, and limited returning until January 2, 1889, inclusive. Tickets can be procured upon application to any Agent of the above Company.

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

Poetry.

IN MANUS TUAS, DOMINE.

Loose not thy hold, O hand of God!
Or utterly we faint and fall.
The way is rough, the way is blind,
And buffeted with stormy wind;
Thick darkness veils above, below,
From whence we come, to what we go;
Feebly we grope o'er rock and sand,
But still go on, confiding all,
Lord, to thy hand.

In that strong hold salvation is;
Its touch is comfort in distress,
Cure for all sickness, balm for ill,
And energy for heart and will.
Securely held, unfaltering,
The soul can walk at ease, and sing,
And fearless tread each unknown strand,
Leaving each large thing, and each less,
Lord, in thy hand.

O mighty Friend, forever near!
O heavenly Help! so soon forgot,
So oft rebelled against and grieved,
Unthanked, distrusted, disbelieved;
Forgive us all, and hold us fast
Till dawning lights the dark at last,
And looking back we understand
How we were kept, and knew it not,
Lord, by thy hand.

—Susan Coolidge, in S. S. Times.

Selections.

THE MESSAGE OF THE PROPHETS.

The Old Testament, especially the prophecies, speak of a glorious period of blessedness and universal peace under the dominion of Messiah the King, and if that is not the personal and premillennial coming of the Lord Jesus Christ, then words fail to express the idea. Israel's expectation of that blessed period began in the reign of Solomon, when the kingdom of Israel was at its highest earthly glory. It was then that the prophets began to speak of a more glorious time to come, and of one greater than Solomon, himself a son of David who should sit upon the throne of David for ever and ever. That is the wonder of the Old Testament.

Then, when you come to the New Testament, and find you are standing in the light of much of the glory prophesied for Jesus as coming to redeem sinners from the power of sin and Satan, you learn of something more glorious yet to come, even Jesus as King of kings and Lord of lords in his eternal glory.

But what is comprehended in this millennial period, the "times of restitution" which holy men of God speak of from the foundation of the world? It comprehends the appearing and the glory of our great God and Savior Jesus Christ to accomplish the restoration of all things, the resurrection by him of his departed saints, and the rapture of his living saints to take part in his dominion over the living nations; the overthrow and expulsion of all forms of evil from the earth; the binding of him who was the source of evil; the repentance and restoration of Israel in honor and holiness to their own land; the outpouring of the Spirit on all flesh that should be spared from God's judgments sent upon the earth; the renewal of the earth to more than its original beauty as the blessed home of the race; and, finally, at the close of his millennial period, the resurrection, judgment, and condemnation of the wicked dead, the casting of Satan into his own place of punishment, the abolition, last of all, of death, and then the eternal years of God over all, blessed for ever. That is comprehended in the phrase, the times of restitution, the millennial period, the coming of the Messiah. Such is the uniform testimony of the prophets who testified beforehand the sufferings of Christ and the glories to follow.

From Isaiah to Malachi there were sixteen holy men from God who spake as they were moved by the Holy Ghost concerning these things. They sometimes appeared together, at other times at intervals, during a period of nearly 500 years. Of these sixteen prophets there is a three-fold classification. First, the prophets down to the seventy years exile, viz.: Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah. Second, those who prophesied during the Babylonish captivity, viz.: Jeremiah, who continued his ministry a few years into the captivity, Ezekiel and Daniel. Third, the prophets after the restoration, Haggai, Zechariah, and Malachi. Some of these prophets belonged to the Northern Kingdom, some to the Southern.

The turning-point in the history of Judah and Israel came when the prophets of Jehovah were rejected and ignored, and the prophets and priests of Baal were honored instead, and it was then that a change occurred from spoken to written prophecy. As soon as the days began to degenerate, then began the writing down of the utterances of Jehovah, through the mouth and pen of these writers inspired of God, indicating, as has been pointed out by another, two things: first, the withdrawal of Jehovah's presence from his people; second, a delay, longer or shorter, in the fulfilment of the Divine purposes concerning Messiah and his kingdom. Joel and Jonah were acknowledged to be the oldest of the written prophecies, Jonah probably the oldest as to his public ministry, but as his written prophecy was not given until later in his life, Joel probably came first.

In the book of Jonah, if it was the earliest of the prophetic books, you find this significant fact, that the Lord makes known the underlying truth in all revelation, and the whole purposes of God, viz.: that God is not the God of the Jews only, but also of the Gentiles, and that grace and mercy are to be proclaimed to the Gentile nations as well, and in the name of him of whom Jonah himself was but a type.

Then Joel came and struck the keynote for all who followed him. His prophetic vision embraced the future down to the establishment of the millennial kingdom, when Jehovah shall have returned to Israel again in Mount Zion, Joel iii. 9-21. There you have the substance of all Old Testament prophecy, and it is that glorious declaration that appears again in the eschatological discourses of Jesus and in the Apocalypse of John. It is in Joel you meet for the first time the phrase, "to bring again the captivity," etc.

Turning to Isaiah the evangelical prophet, his prophecy is a vision concerning Judah and Jerusalem.

The main subjects of his prophecy are these: Israel's future in the millennial glory, with Jerusalem as the metropolitan city of the redeemed earth, the judgment of the nations and their blessings afterward in subordination to Judah and Jerusalem, and all in connection with the coming and kingdom of Messiah the Christ, and it is to be observed that Christ, and the apostles quoted this prophet more frequently than any other. The first twelve chapters have to do with the destruction of the Assyrian, the great northern power and political enemy of Israel, followed by the deliverance of earth from the curse, with the full redemption of Israel, and Christ the Messiah standing as an ensign to the people, to whom, as the centre of rest and of glory, all should gather, Isa. xi, 10. In this section occurred that magnificent promise of the coming King and kingdom, "Unto us a Son is born, etc." There was no possibility of denying the literalness of the other part, Isa. xxiv. 21-23; xxv. 7-9.

Three things certainly are proven by these two prophets, viz: first, that Jehovah Jesus will come again in glory as he once came in weakness and suffering, personally and visibly. Second. There is no hope for Israel, and no fullest blessing for the nations until this Jehovah Jesus shall come. Third. There will be no Millennium before Christ comes in person to bring it in. Meanwhile, the church, like the forerunner of the Messiah, of whom Isaiah spoke so definitely, is to proclaim the glad tidings, and make ready the way for the coming of the Lord. That gives us the distinction again between Israel and the church, between the past dispensation, the present, and the coming dispensation. The church is the antitype of John the Baptist, proclaiming the glad tidings of the coming One in glory, making ready the way of the Lord, and when he comes he will take up the line of prophecy, and fulfil that which is written.

Jeremiah, like John the Baptist, was ordained a prophet, unto the Lord before his birth. Two of his prophecies, xxiii. 5, 6, and xxxiii. 14-17, were exceedingly definite and distinct concerning the personal coming of the Lord Jesus Christ. Hosea, whose name meant salvation, or deliverance, prophesied in the long and brilliant reign of Jeroboam the second, in the northern kingdom. It was true he bewailed the apostasy, and in most tender and affectionate terms rebuked the people for their sins, but all through his prophecy of lament and rebuke there runs the blessed promise of hope and glory to come, of spiritual and of national recovery, of the time when Jehovah should return to his own again. (Take specially ch. iii. 4, 5)

Amos, contemporary with Isaiah and Hosea, spoke of Judah and Jerusalem, and of the Gentile nations. His great Messianic prophecy had a significant fact connected with it; it is the one which James at the first council in Jerusalem quoted as giving the Divine order of events, Amos ix. 8-15, compared with Acts xv. 14-17. If we had had no other comment in the New Testament on prophecy that that, it would be sufficient. Amos tells us of the dispersion of Israel, sifted among the nations as corn is sifted, and yet not a grain is to be lost, and then of a glorious time of recovery, a planting of them again in their own land. Amos knew only of the dispersion of Israel, and then of the gathering again, but when they turned over to the New Testament then came in this present dispensation, as James tells us. He said, first it was God's purpose to gather out a people for his name from all the nations, Jew and Gentile, and after this—after the gathering of the church out from among the nations—after this he would return (quoting from Amos) and build the tabernacle of David.

The other prophets filled out and confirmed these things. I have not touched the great prophets, Ezekiel and Daniel, and those after the restoration, Haggai, Zechariah, and Malachi. You are perhaps more familiar with them than with some of the smaller ones, but you see how constantly and increasingly, and with more definiteness, came out this line of revelation, of suffering and glory. There was an unfolding until the silence fell in Malachi's day. For 400 years the heavens were brass over the earth, no voice broke the stillness, no words came to comfort the hearts of men. Then suddenly the stillness was broken, the brazen heavens parted and filled with light, and there came the words, "peace on earth, good-will to men," and the revelation of a Savior, Jesus the Son of David according to the promise made to the virgin mother, "He shall be great, and the Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end."

In conclusion, you find in these prophets, who is to come, when he is to come, why he is to come, how he is to come. You find these characteristics of the kingdom: it is to be universal over all nations, in righteousness; in it Israel is to have the first place among the nations; it is to be administered by one of the seed of Abraham, and of the family of David: and it is to be the kingdom of Messiah the Christ, the ideal Prophet, Priest and King. Your hearts must therefore certainly yield to the blessed influence and teaching of the prophetic Word if you believe that God is a God who has a purpose to accomplish, and who will assuredly accomplish that which he has spoken. All lines run forward and gather together, and are consummated in glory in the person and the coming and the kingdom of our Lord and Savior Jesus Christ.—*Albert Erdman*,

WHAT THE BIBLE CONTAINS FOR THE BELIEVER.

The Bible is not a book to be studied as we study geology and astronomy, merely to find out about the earth's formation and the structure of the universe; but it is a book revealing truth, designed to bring us into living union with God. We may study the physical sciences and get a fair knowledge of the facts and phenomena of the material universe; but what difference does it make to us, as spiritual beings, whether the Copernican theory of the universe is true, or that of Ptolemy? On the other hand, the eternal things of God's word do so concern us. Scientific knowledge and the words in which that knowledge is conveyed, have no power to change our character, to make us better, or to give us a living hope of a blessed immortality; but the word of God has in it a vital power—it is "quick and powerful"—living, and full of divine energy, Heb. iv. 12, and when received with meekness into our understanding and heart, is able to save our souls, James i. 18-21, for it is the instrument of the Holy Spirit wherewith he accomplishes in us regeneration of character.

The word of God is a living seed, containing within itself God's own life, which, when it is received into our hearts, springs up within us and "brings forth fruit after its kind;" for Jesus Christ, the eternal word of God, is the living germ hidden in his written word. Therefore it is written, "The words that I speak unto you, they are spirit and they are life," John vi. 63; and so it is that "he that heareth my words," that is, receiveth them into an honest and good heart—heareth the word and understandeth it—puts himself in personal relation to it—"hath everlasting life." Matt. xiii. 23; John v. 24. Of no other book could such things as these be said. Hence we say the word of God is the instrument in his hand to work in us and for us regeneration and salvation: for "of his own will begat he us with the word of truth....the engrafted word, which is able to save your souls." James i. 18, 21.

This leads us to say that we are related to God and the eternal verities revealed in this book, not through intellectual apprehension and demonstration, but by faith. Not by reasoning, but by simple faith, do we lay hold on those verities, resting one faith on God, who is under and in every saving fact in the book. 1 Peter i. 21. It seems to me, therefore, supreme folly for men to be always speculating and reasoning about these spiritual and revealed things; and yet we constantly meet even good people who are thus dealing with God's word. First of all they treat the revelation as though it were only an opinion expressed concerning the things revealed; and so they feel free to dissent from it, or to receive it with modification, and to deal with it as they would with the generalizations and conclusions, more or less accurate, of the scientists, and the theories, more or less true, of the philosophers. If the word commends itself to their judgment they accept it; thus making their judgment the criterion of truth, instead of submitting their opinions to the infallible word of God. And it is not seldom that we hear people say they believe the word of God to be true, and then the very next instant, when pressed by some statement or declaration of that word they fly off and say, "Ah! but then I believe so and so,"—something entirely different from what God has declared. Then again, many people who profess to believe God's word seem never to think of putting themselves into practical and saving relation to it. They believe that Jesus Christ is the Savior of the world; but they never believe on him or in him; in other words that he is a Savior to them.

God's book is full of doctrines and promises. We declare them: and some one says: "You must prove this doctrine or that promise to be true." The only way to prove a doctrine to be true is by personal experience of it through faith in Jesus Christ. Jesus Christ says, "Ye must be born again." Should you attempt to master the meaning and power of that doctrine by mere speculation, you would presently land just where Nicodemus did, and say, "How can these things be?" Instead of doing so, suppose you attend further to what is said, namely, "Whosoever believeth is born of God." 1 John v. 1; John i. 12, 13. In obedience to this divine teaching, not knowing how it is to be done in us, we take that word and yield ourselves to Jesus Christ; and lo! there dawns upon us an experience that throws light upon all that which before was a mystery. We have experienced no physical shock; but a great change is wrought in us, especially in our relations to God. "Old things are passed away; behold all things are become new." 2 Cor. v. 17.

Thus we come into an experimental understanding of the doctrine of the new birth. So every other doctrine pertaining to the spiritual life is by God's grace transmuted into experience. For just as a word stands for an idea or thought, so the doctrines of God stand for experiences; but the doctrine must be received before the experience can be had. And, moreover, we are to receive all doctrines, all truth, through faith in him; for Christ and his word are inseparable, just as a man's note is only current and worthful because the man is good. A banknote is received in the faith of the bank it represents. Should the bank fail, the note instantly becomes worthless.

But there are some things revealed in the word of God which we believe without experience. For instance, we believe that this "vile body," Phil. iii. 21, dishonored by sin, and upon the neck of which death will soon put his foot, will in the day of Christ's "appearing and kingdom," 2 Tim. iv. 1; 1 Thess. iv. 16, be raised, changed, and fashioned like unto his glorious body. Phil. iii. 21. Do you know how we can so surely believe these things? We answer, because God has proved to us so much of his word that when he announces something yet to be made true, we, on the basis of past experience reach out toward and accept as true the promise of the future things. Indeed, he always makes it true in our hearts, for "faith is the substance of things hoped for," Heb. xi. 1. For even here we have a present spiritual experience which is as an earnest to us of the culmination yet future. For we are already risen with Christ. Col. ii. 13; iii. 1; Eph. ii 5, 6; Rom. viii. 11.—"*In the Volume of the Book.*"

SUNRISE BESIDE THE JORDAN.

Moonlight was still in the air, as away from our tenantless beds fell the folds of canvas there beside the Fountain of Elisha on the opening of that memorable day when we had our first sight of the Jordan River. The ride was to be long, the start must be early. So the thin tents were struck while we were dressing ourselves for the saddle.

Wierd and strange appeared the scene; for the embers yet lay unextinguished, glowing sullenly against the lazily smoking brands; deep shadows of the rocks were flickering under the flashes of flame. Most of our company awoke pensive and thoughtful. For one, I admit I never found myself more painfully imaginative; things seemed unreal. Still, there grew to be a kind of subtle sympathy between those scenes around me and my own excited feeling. We cherished a common memory and hope. Gilgal was close by somewhere; Naaman came down this way or that to be cured in the Jordan yonder over behind the bushes; these hills and low reaches of plain looked as if they felt desolate at the departure that was imminent, rather sorry that somebody, who knew that they had surely seen better days, did not offer them some kind of pitying help. It struck me that mute nature, in that singular morning beneath the starlight, was asking our best offices of intercession at the throne of an upright God, who understood that she had been more sinned against than sinning; indeed, I never had so touching a sense before of the meaning of the apostle when he made the familiar statement: 'For we know that the whole creation groaneth and travaileth in pain together until now." In the midst of these suggestive surroundings, one learns to appreciate the poetic sensibility of Goethe: "When I stand alone at night in open nature, I feel as though it were a spirit and begged redemption of me; often have I had the sensation as if nature in wailing sadness was entreating something at my hands." Nowhere on earth does this lonesome and pitiful emotion away one's mind as it does in Palestine. The land appears waiting—waiting for something it seems to expect.

The atmosphere was moist and warm when we arose, betokening with prophetic warning a fiercely hot day before us. So it concerned us to be off ere the sun could kindle the hills. All the Passover week the moon was just at the full, and the white light mingled with the ruddiness of the fire, flinging sharp shadows upon the lithe Arabs and muleteers as they hurried their preparations in vociferous and altogether unmelodious confusion. Queer shapes were fashioned in their mysterious twilight, so that the entire scene was full of supreme romance. A moment sufficed to catch a mere morsel of food; then we were on the slow horses, our canvas houses borne on the mules' backs behind us, long in advance of the day-break coming over the mountains of Moab.

I look upon that tranquil transit across the plain of Jericho as one of the precious things of all my remembrance. The ineffable sense of peace and quiet, the unparalleled beauty of the heavens overhead at the time, the deep meaning of the associations through which we passed along the way, the slight little spice of danger from Bedouins out before us among the shadows,—all these combined to inspirit the imagination to its highest exercise. How striking then appeared the comparison employed by the friend of Job as he recounted the tokens of God's immaculate purity: "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight"! Up over us in the serene, cloudless, ever brilliant sky, there was not one gloom of darkness; an open reach of uncontaminated blue, of immeasurable depth and richness, positively shown with the silver of the moonlight; and yet God was holier than that was pure. And then the voice of another friend pressed that bewildered patriarch: "Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight; how much less man, that is a worm? and the son of man, which is a worm?" And yet I do aver that one could not conceive of a purity more untarnished and untouched than this sapphire clearness which was in the body of the heavens that morning.

Full of high exhilaration, which such splendor would be likely even to the tamest heart to kindle, we pushed on our way, drawing nearer and nearer the border of Jordan, but often thrown back a good deal in amusing disappointment just at the instant when we imagined we were close to the stream. A curious series of deep and abrupt ravines seem to lie like corrugations across the traveled path, resembling lines of cultivation left by some giant's harrow in the plain, mere ruts in the soil, dry and sandy; each looking as if it contained the rushing river, it only we could get to it, and each suggesting that though it was not the Jordan, it was the forerunner of it, the bed of a torrent one ought to reach in the next half-hour, and each, when attained, offering only a dusty level of a few rods' extent, and proposing farther on another endeavor if we would be patient. We learned to laugh at the continuously absurd deception, and rode on still in excellent spirits. At about seven o'clock we finally came to the real river side, and sat down, glad of a brief repast and repose among the heavy willows fringing the margin of this wonderful stream, before opening our books for study.

If there were nothing more than the striking physical characteristics of the Jordan to be considered, it would be visited almost like one of the curiosities of the world. Here is a vast river starting at the ocean-level as the highest point which it ever touches; commencing to flow where every other river known to geography commences to empty; then from that low source plunging along headlong through a course actually rent by its own violence out from divided rocks, till at last a pool receives its volume more than twelve hundred feet below the Mediterranean, a depressed reservoir without any outlet for itself, sullen and bitter as gall, and for its name fitly called a Dead Sea. The infant stream begins where the snow-clad peaks of Lebanon rise in sight; it ends where the dry air smokes with concentrated heat, as if it were yet burning with the fires of Gomorrah and Sodom over which it lies.

But one has to couple with these peculiarities all the wonderful historic associations likewise. I recollect that the earliest of what were the stories of my childhood in constant repetition had its locality fixed here. My first awe struck notion of a miracle was received, I suppose, because in New England I understood the qualities of an axe perfectly, from the tale of the prophet who caused such a thing to swim; and that was in the Jordan, and he did it with a mere word. I thought of that the instant I looked over the bank down into the water; and so, of course, I thought next of Naaman, sent there by the same prophet to be cured of his leprosy. Seven times up from and out of the current I was gazing upon came the proud head of the Syrian captain, before he opened his eyes once to see his flesh clean like that of a child.

The first sight of the stream does not produce any very inviting impression. It is tortuous enough to be quite romantic, but then fair dealing requires one to admit there is no picturesque beauty in its meandering curves. The water is as yellow as that of the Tiber in Rome; but while the Tiber is sometimes golden, glistening exquisitely in the sunlight, the Jordan is dull, looking as if it were oily and dirty by reason of the sand and soil it tears away from the banks in its career down through the gorges. Beyond, there are some mountains, blue, with delicate markings of indigo lines; but there is no landscape proper to give this river a picturesque setting. The verdure of plains, as well as the populousness of quays, is wanting; so the Jordan has its homeliness unrelieved by thoughts of either prospects or profits. To me the stream looked like one of the familiar "roaring branches" I used to be afraid of in Vermont, augmented to the last degree by an extraordinary and somewhat violent summer shower until it was opaque and muddy.

There is another verse in Job's history that was illustrated exquisitely by the sunrise, with which that most irreproachable day came in. The whole phenomenon as we saw it on this occasion, from its out-leading ranks of beams to its full blaze of completeness, was one continuous surprise of splendor; it constituted the most glorious spectacle our eyes ever witnessed. The singular effect of the dawn flashing high over our heads until it suddenly struck upon the ragged hills behind us, before one gleam had made its appearance ahead, was exhibited to us (Occidental people every one) for the first time in our lives.

One magnificent line of purple, dissolving into violet and scarlet, with a beautiful and indescribable play of palpitation in it, almost like phosphorescence, lay along the black hills to the west,—the emaciated crags of the Quarantania, which we crossed the evening before our encampment. Wilder pinnacles of rocks, or deeper gorges, or heavier ravines desolate with shadows, surely cannot be found on the planet than those thus thrown into view. Lines of gloom were drawn with hard distinctness almost inconceivable, by that peculiarly sharp moonlight a passover week always brings in the Orient. Now, these were yielding the place they had held to the equally sharp light of the sun; only in hue the one of the mysterious jets of illumination played yellow, while the other played white,—and neither of those jets could we discover now.

Over those ridges of rough and splintered rock finally swept the full radiance, as the sun lifted his golden face above the horizon line running along the summits of the mountains of Moab, across on the distant territory beyond the Jordan. And when that spectacle was completed, so sudden, so resplendently beautiful as to make us all fairly exclaim with irrepressible emotion of wonder and delight, then, at last, we understood an old verse that we had quoted and sung before. We knew what the enthusiastic and hopeful Zophar meant when he said, "For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning."—*Charles S. Robinson, D. D.*

[We take the above from the *Sunday School Times*, a valuable paper for all interested in Bible studies.—ED. RES.]

Statistics of Illiteracy.

S. M. L., Charlottetown.—The proportion of illiterate persons is as follows in the countries you indicate: In England and Wales in 1885 the number of those who could not read or write was about 10.7 per cent. of males, and 12.0 females. In Scotland in 1884, 6.16 per cent. males, 11.33 females could not read or write. In Ireland, in 1886, 23.4 per cent. of the men and 26.3 per cent. of the women were illiterate. The United States census of 1880 showed that the number of people over fourteen years of age who could neither read nor write formed 13.4 per cent. of the total population, while those over 14 who could not write formed 17 per cent. of the population. The Canadian census of 1881 showed that the number of people over the age of twenty-one who could neither read nor write formed about six per cent. of the total population, while those who could not write formed about nine per cent. of the total population. Statistics relating to the formation of the United German army show that of all military recruits for the year 1886 only 1.06 per cent. could neither read nor write. In East and West Prussia and in Posen the percentage ranged from 5.80 to 7.56 and in most of the other states the number was less than one per cent. In Queensland according to the census of 1886, 28.44 per cent. of the population could not read nor write. In Victoria in 1881, 92½ per cent. over fifteen years old could read or write and only 3½ per cent. were wholly illiterate. In Tasmania in 1881, 27 per cent. were returned as unable to read or write. In France among the 299,934 men on the conscription list of 1884, 11.7 per cent. could neither read nor write. The percentage of ignorance varies from six per cent. in the department of Doubs and 61.8 in Haute Vienne. In Russia in 1869 only two per cent. of army recruits could read. In 1882, 19 per cent. In the Grand Duchy of Finland the whole of the inhabitants are returned as able to read or write.

Holiday Rates.

The Vandalia Line will sell excursion tickets between all stations on its Line where the one way rate is fifteen cents or over, at one fare and a third for the round trip. Tickets will be on sale December 24th and 25th, also 31st and January 1st, good going on date of sale, and good returning to and including January 31, 1889.

"THE CHRISTIAN HYMNAL.

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

Services will be held at the Church of the Blessed Hope, 418 Woodland Ave., Cleveland, Ohio; every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

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Poetry.

PITY FOR THE FALLEN.

Sometimes I grow tenderly sober,
As I look at the faces defiled,
And the sorrows that all the world over
Strow the path of the prodigal child.
I think of the pain and the trouble
That attend all the pathways of sin,
Of the sadness the years but redouble,
Of those who have entered therein.

I think of the sorrows unspoken,
Of the fallen that long for the light,
Of the sad eyes, and hearts that are broken,
Of the tears that are kept out of sight,
Of the pleasures that end but in sorrow,
Of the sadness that fades not away,
Of the hopes of a brighter tomorrow,
That should banish the cares of today.

And my bosom grows tender with pity,
As I ponder the woes of the world:
Then I think of that jasper-walled city
Where the banner of peace is unfurled;
And I think of the Savior, all-seeing,
His nature as loving as when
Long ago, in the streets of Judea,
He carried the sorrows of men.

And O, would I take to the Savior
Those who struggle 'mid sorrow and loss,
I would tell them their sinful behavior
Has caused him to die on the cross;
I would plead that their hearts be not hardened,
I would tell them the Savior said "Come,"
Accept of his grace, and be pardoned,
Then rest in the gladness of home.

—L. D. Santee, in Advent Review.

Communications.

To the Faithful in Christ, Greeting.

The Lord is my strength and my shield, my heart hath trusted in him and I am helped, Psa. xxviii.

Perhaps some of our brethren and sisters to whom I have not had time to write for a long while may fear that health has failed me, or that the "world in its busy round" has so entangled me in its deceitful meshes that I have forgotten them. No, neither of these misfortunes have come upon us. My health is vastly better than it was a year ago, and my life much more active. Husband's health is also excellent and we are both better pleased with this far off region, having now been here a year, than we were at the first. San Diego has its advantages and its drawbacks but we think its advantages far out number its inconveniences.

The climate I believe is unsurpassed by any in the wide world. For the months of July, Aug. and Sept., the thermometer registered a fraction over 60 degrees mean temperature. Oct. is equally pleasant, the mornings and evenings slightly cooler. We had a slight thunder shower about the 17th of Sept., and another about a month after, which is all the rain we have had since I think, away back in March. Of course the hills and plains are mostly dry as in the fall, that is where irrigation is necessary, but this is not the case in all regions even of San Diego, Ca. As to the soil. So far as we have seen the fruits and vegetable products thereof we cannot doubt that it is equal to the climate. Such fruits and vegetables I have never before seen, and in most cases the quality quite equals the size and abundance. The raisin grape which is the finest that grows has been on the market now nearly three months and have sold from one to four cents per. lb. Pears are very large and of the best varieties, also apples. Apricots are very choice and in season very plentiful and cheap. Plums are excellent and in great variety and so are all the fruits you can desire. But the surrounding country has not yet been developed to any very great extent. Rail roads are multiplying and this is the one great feature of enterprise required to give an outlet to the productions of a rich soil. The water lack is being gradually remedied by water systems inaugurated and carried out by men of both means and enterprise. I am told that it costs just three dollars an acre to have all the water you require for cultivation.

So much for the country of whose innate beauty and wonderful wealth I might fill the paper with description but time and space forbid. This city, "Our city by the sea" and on the bay is a modern wonder to every one who saw its nucleus a few years ago and now sees what it has grown to. There are as fine stores of all kinds as you can find in any eastern city of its population, and these stores have as great, and as good a stock of goods as any you will find elsewhere. Educational institutions are numerous and first class. Some are fully equipped others in various stages of progress. The people as a class are intelligent and enterprising and in a worldly point "society is very good." Many new branches of business are springing up which will as they proceed give a general and lasting impetus to business in general. The present outlook is for a large influx of people both of health and pleasure seekers as well as actual settlers. But with all this I would not advise anyone to come here without means sufficient to keep them a year. It takes time to adjust matters all round. The little band of believers who reside here meet as advertized every Sunday both for the breaking of bread—worship, and searching the Scriptures. We find each meeting a season of refreshing and trust we are becoming more and more thoroughly established in the ever blessed truth that leads to eternal life. In the blessed hope your sister,

Mrs. Carrie Williams.

Jesus Christ, His Paternity, Genealogy, Nature and Character, in the Light of the Covenants.

This work is now in press, in Pamphlet form. It will include solutions or answers to many questions and things of difficult apprehension in the Scriptures; at least generally so considered: such as, how the Messiah could be a Son of David, and yet his Lord; how he could be a Son of David and yet a Son of God from his birth; how he could be born of a woman and yet not begotten by man; how he could be David's Son, and Son or seed of Abraham, and yet not begotten by either of them; how he could be the fruit of David's body and yet come down from above; how he could be "the seed of David according to the flesh," and yet not begotten by David; nor born after the flesh, but after the Spirit, Gal. iv. 23, 29; how he could be the Word made flesh; how he could be "made of a woman" in the "likeness of sinful flesh," and yet be without sin; how he could be before Abraham and yet the Son of Abraham; how John could say, he was before me, and yet he was not born until six months after John was; how he could be equal to the Father and yet could say my Father is greater than I; how he and his Father could be two persons—Father and Son—and yet he could say I and my Father are one; how he could say I am in the Father and the Father in me; how he could say, the Son can do nothing of himself and yet he could raise the dead; and many more seemingly paradoxical Scriptures.

Including also a brief historical sketch of the Jews—that Nation "of whom as concerning the flesh Christ came."

Also a brief consideration of Anglo-Israelism: and other interesting matter never before published.

Portions only, of it, have been published in a series of articles in The Restitution; and many have written me in high commendation of them.

The Editor of The Restitution wrote me as follows:

"On the Genealogy of Jesus your articles are capital; the best exposition I have ever seen: and on the Josephite heresy, in my view unanswerable."

Eld. J. B. Cook wrote, "It is clear and seems exhaustive. As yet I see no need of more, except to note the vital import of the subject."

Bro. Samuel Wilson wrote, "I am pleased with your articles in The Restitution, and they are not a day too soon, as the leaven of untruth on this subject was being widely disseminated."

Bro. H. Davis of Philadelphia, wrote, "I have been reading your articles opposed to the Josephite theory, as to the paternity of Jesus, and I must say I have been greatly edified. They show evidence of an immense amount of laborious research in the matter, and the studious array of facts and arguments in support of the Divine paternity, are to my mind fully sufficient to overthrow all that can be produced to the contrary."

H. Hoyes of England wrote, "Bro. Thomas, I will express to you my satisfaction at the publication of your articles on the Divine Sonship. Thank God for it."

G. B. Stacy, of Amelia, Virginia, wrote, "I have been delighted at every step, as I progressed with the reading. You seem to me to have covered and exhausted every point and phase of the question, and completely annihilated every position assumed by the Editor of the *Millenarian*, and *Day Star*, and all of that School of whom I have met with. Your articles are a triumphant vindication of the Scriptural testimony against all rationalistic attacks. I wish they could be issued in pamphlet form and have a broadcast circulation wherever the human mind is interested in the study of the Scriptures."

Other letters of a similar character might be quoted, but I deem these sufficient. The price of the Work will be 30 cts. Orders now being received. To all who order soon—while the Work is being published—I will send that and my Work, "The Law, the Covenants," etc., a dollar Book, bound in cloth; and my Work—"The House of Many Mansions," a 15 cent book—all for $1.00. Address, Box 8, Dover, Delaware.

L. C. Thomas.

Hasty Words.

Half the actual trouble of life would be saved of people would remember that silence is golden—when they are irritated, vexed, or annoyed. To feel provoked or exasperated at a trifle, when the nerves are exhausted, is perhaps natural to us in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which once uttered, is remembered, which may burn like a blistering wound, or rankle like a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will be almost certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent till the sweet "bye-and-bye," when you shall be calm, rested and self-controlled. Above all, never write a letter when you are in a mood of irritation. There is an anger which is justifiable, there are resentments which are righteous; it is sometimes a duty to express indignation. But if you consider the matter the occasions for putting such feelings on record are comparatively few. They come once in a life-time, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—our friends and neighbors, and the community of which we form a part—are trying to do the best they can; and in hours of good temper and health life wears a bright and sunny aspect.

Much of the friction which makes the machinery of living move rough and discordant is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven, and forgotten. But the letter written in an ebullition of wounded feeling is a fact tangible, and to be conducted. There it lies with a certain permanence about it. You have sent it to a friend, who, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away cannot be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire, months after you have ceased to think of the folly which penned them. Never write an angry letter when you are angry.

All heated feelings seek the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech we are pretty safe.

We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory which will be photographed there for the remainder of life, and of which you would in coming days be ashamed.—*Mastery.*

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. C. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinson Streets, each Sunday evening, the morning service being led by Elder Wm. H. Sivel.

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Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 59	Thro' Freight 61
South Bend	8 00am	12 05pm	10 00am	2 30pm
LaPaz June	8 31am	12 32pm	11 14am	3 25pm
Plymouth	8 51am	12 55pm	12 22pm	4 20pm
Hibbard	9 05am	1 10pm	1 25pm	5 00pm
Marmont	9 15am	1 22pm	2 04pm	5 20pm
Marshland	9 27am	1 35pm	2 40pm	6 00pm
Kewanna	9 44am	1 54pm	3 09pm	6 30pm
Logansport	[illegible]	2 35pm	3 55pm	7 40pm
Clymers	[illegible]	2 56pm		
Colfax	[illegible]	4 40pm		
Indianapolis	[illegible]	6 15pm		
Crawfordsv'l	9 47am	5 30pm		
Terre Haute	[illegible]	8 20pm		
St. Louis	7 20pm	7 00am		

GOING NORTH.

STATIONS	Mail 52	Express 54	Local 60	Thro' Freight 62
St. Louis	8 00pm	9 00am		
Terre Haute	6 00am	4 00pm		
Crawfordsv'l	8 15am	6 13pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 50am	6 35pm		
Clymers	10 [illegible]am	8 20pm		
Logansport	10 45am	8 45pm	5 15am	2 35pm
Kewanna	11 20am	9 27pm	6 41am	10 45pm
Marshland	11 43am	9 40pm	7 23am	10 50pm
Marmont	11 55am	9 57pm	8 02am	11 05pm
Hibbard	12 05pm	10 06pm	8 21am	11 45pm
Plymouth	12 20pm	10 22pm	9 18am	11 50pm
LaPaz June	12 50pm	10 40pm	9 50am	12 10am
South Bend	1 15pm	11 10pm	11 00am	1 45am

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No. 12, ... [illegible]

No. .... [illegible]

No. 100, Local, ... [illegible]

GOING SOUTH.

No. 11, Passenger, Leaves .... [illegible]

No. .... [illegible]

No. .... [illegible]

No. 101, Local, ... [illegible]

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Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrives)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 6 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
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VOL. XXXVII. Read PLYMOUTH, INDIANA, DECEMBER 19, 1888. NO. 47.

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Discourse by Geo. E. Kramer, of Brooklyn, N. Y., at the Blessed Hope Chapel, Philadelphia, Pa., Nov. 18, 1888.

Dear Brethren:

I invite your attention to the first chapter of the gospel according to St. Luke, first verse; also to the last clause of the thirteenth verse, nineteenth chapter.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." "Occupy until I come."

The clause to which I call attention in this first verse of the first chapter of St. Luke, is this, "Set forth in order, a declaration of those things which are most surely believed among us." "Occupy until I come."

These two texts from the same evangelist, bring before us a unity of idea, in that the persons who set forth the declaration of the things most surely believed among them, constitute a body, illustrated by the parable of our Lord as occupying the territory claimed by the departed nobleman. That body occupying the territory occupied it in this way, by setting forth in order a declaration of the things most surely believed among them. No one, it seems to me, who is an earnest student of the Scriptures, can question the fact that this earth belongs to Jesus Christ. As it is written, "Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." And it is said of the Messiah, that he shall have dominion from sea to sea, from the river to the ends of the earth. When our Lord was about to enter the city of Jerusalem, they supposed that the kingdom of God would immediately appear. Then he spake the parable of the nobleman, by which our Lord taught that there would be a kingdom on earth, but that the kingdom would not be at that time.

The manner in which the church of Jesus Christ is to occupy until that King returns, I believe we have in these words, "To set forth in order a declaration of those things which are most surely believed among us." And is it not significant that this same evangelist who brings before us this record of setting forth these things in order, and the parable of the returning nobleman, is the same who gives us the history of the organized church. So that we see the armies of that body, we see its fortifications, and we see its banner over the ramparts, "displayed because of the truth," as we read in the book of Psalms. We see the manner in which this body occupied this territory which belonged to the nobleman, believing in his return, when he would give the most splendid assertion of his authority in putting down all power against him, and causing all nations to acknowledge him.

My dear brethren, I am thrilled with this occasion, and I cannot find words adequate to express my feelings. I feel that I am in the presence of a most stupendous theme, and I am impressed with the fact that this may be a very remarkable occasion. I have read in the book of Acts, recorded by this same evangelist, who gives us the parable of the nobleman and the setting forth of the declaration of things believed—I have read in this book of Acts, the account of the Church of God coming together, and we see how they occupied the territory when that matter of circumcision was considered. The apostles and elders met to consider the matter, and when their views had been expressed they reached a conclusion, and that conclusion was the conclusion of the whole Church of God, and it was accepted. It was recognized, and all the churches everywhere accepted the decision of that church council as the expression of the faith of the Church of God. Now what I wish to impress upon you is this, and I ask that you pray we may have the Holy Spirit with us, and the name of God glorified in the expression of his truth, for that is the way to glorify God.

What I want to impress upon you is this, that the body occupying this territory or earth until the return of the Lord Jesus, and setting forth in order a declaration of those things most surely believed, is the Church of God. In connection with this, I ask attention to this Scriptural fact, that Jesus Christ organized a church. He says when Peter made a confession of his faith in the Christ, the Son of the Living God, "Upon this rock will I build my church." Now in the face of that language, can we deny that the Lord Jesus Christ organized the body, and not only did Jesus, who is the truth, say "I build my church," but we read in Matthew, Mark, Luke and John the work of the Lord Jesus in building his church, he and his twelve apostles, and he looked upon them as those working with him in order to establish a body on this earth. A body to witness to the truth; to preach the gospel; a witness to the truth down to the time of his own epiphany, when in the language of Paul "The Lord Jesus shall be revealed from heaven."

Does any one suppose that when the Lord Jesus said, "I build my church," when he called his apostles to declare his truth, that he intended that that church should cease to exist after the apostolic age? If so, what are we to understand by his words, "Occupy till I come?" Now if we look into this matter, we shall find that that church existed after our Lord's ascension to heaven, that he left this church on earth in order that it might witness through every age to that magnificent truth that he had given to them. Jesus said to the Father in reference to these apostles, "I have given them thy words, and they have received them." And to show that they were constituted authorities to teach the word of God through all time, Jesus said, "I pray not for these only, but for all who shall believe on me through their word." And he prayed that, and he expected that word to be received down through all generations, and I say to you this evening, that I believe from my very heart, that if there be any people who have the apostolic testimony, the belief of the gospel preached by the apostles, it is you assembled in this meeting to declare the great truth of the coming of the Lord and immortality only through him.

We have the apostolic faith. Now I would impress upon you, as you have the apostolic faith, the importance of perpetuating the apostolic church to set forth in order a declaration of those things which are most surely believed among us, and in this way to occupy until the coming of the Lord Jesus Christ. It is written in reference to this church in the epistle to the Ephesians, "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." And then he says, "And ye are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone." There we have the church which Jesus built, and what about those apostles and prophets. There are some who may think that these prophets are the Old Testament prophets. While I believe and found my faith on those Old Testament prophets, yet I do not believe that the epistle referred to them at all. In the first place they are mentioned after the apostles, and we have the same expression in this epistle wherever read, the things which are now revealed were not known, but it is said they are now revealed to the apostles and prophets by the spirit. Before the ascension of the Lord Jesus, the spirit was not given because Jesus was not glorified. And then this church organized by Jesus Christ was a visible, tangible church. I know that there are a number of persons constantly speaking about an invisible church; and what they call a spiritual church, consisting, they say, only of those who love the Lord Jesus, and so far as organization is concerned there is no such thing as the real organized church of God, but that the church of God is an invisible church.

My dear brethren, it is not an invisible church that marches before us in such splendor, in the book of Acts, it is a church that can be seen and recognized, and is no invisible church, but a visible, tangible, organized body, and such a body met on the occasion I have read in Acts xv., and that church was a visible, tangible body upon which Jesus Christ built. "Upon this rock will I build my church." It is no ghost that walks before us in the book of Acts, no invisible body. And, after all, is not that a contradiction of terms? Is not the baptism or the Lord's Supper visible, and is it not said, "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come?" And cannot baptism be seen and recognized? Is it not the expression of our faith in a tangible way? As surely as we have the Bible, that Bible teaches that the church of God is not an invisible body, but a visible body, and it is intended that it shall be a visible body, in order that it shall witness properly the truths of the Bible, and set forth the things believed by that church.

"Ye are the light of the world," says Jesus Christ, but he said, "As long as I am in the world, I am the light of the world." But he gives us to understand that when he leaves, we are the light of the world. And Paul says, that "Now as the sons of God, we are to witness in the midst of a perverse generation, and hold forth the word of life." Hold forth the word of life, that is a visible witness to the truth of God. What is holding forth the word of God, but declaring the things believed among us and thus testifying to the truth as it is in Jesus? This is a tangible organization to which men may unite themselves and from which men may be separated, and though there may be wicked men and hypocrites in it, these persons do not affect that church so far as its visible organization is concerned. The church of God exists, and it had evil men in it in the days of the apostles, but they did not disband the church. They did not tear down the church and say, let us have no visible organization.

Another remark I wish to make in this connection. Not only was the church an organization, but no matter how many distinct organizations there were necessitated by locality, it was one organization, one organized church, so that the church in Corinth was the same as the church in Thessalonica, and the church in Thessalonica the same as the church in Ephesus, and the church in Ephesus was the same as the church in Jerusalem, and while there were these different bodies, they were parts of a component whole. Jesus did not say, I build my churches, but I build my church. And it is said that we are one body with many members, and one body in Christ; and if I have a church that is utterly distinct and separate from the churches standing by it, and has no connection in any manner with any other church, such a thing may be by necessity sometimes, because there may be some who do not express the truth and faith. It is unscriptural to have any church in any city or town so independent of any other churches, that they have no connection with them whatever. And I say that such a condition of things is directly opposite to the holy teachings, and is not in harmony with God. And when Paul said, "I have the care of the churches," he meant not the church of Corinth, or the church of Thessalonica, or Ephesus, but he meant all these churches, and he recognized them all as the church of God, and he spoke of that church as one body, when he said in reference to God's glory, "That now unto the principalities and powers in the heavenly places might be known by the church, the manifold wisdom of God," so that it is one body, and when it is said that Jesus loved the church and gave himself for it, there is reference to one body.

The apostolic church, notwithstanding its comparative feebleness to the colossal powers of this world, was a felt power because of organization. Felt by Pharisee and Sadducee, felt not only by every sect in Judaism, but by the Empire of Rome itself, and this power was recognized in the church because of her unity and visibility. Therefore you see that the word of God is incompatible with individualism and separation. Isolation has nothing to do with any organization whatever, belonging to nobody and belonging nowhere. All this is antagonistic to the word of God, and if everyone took that position, God would be without a powerful witness on the earth, and there would be no organization to impart faith and declare his truth.

Now let me call attention and impress upon you the meaning of the occupancy of this earth until his coming again. What is the best way for this organized visible body to occupy this territory until the return of the nobleman? I claim from the authority of the word of God, that it is to assert the claims of that nobleman and to be a witness to the truth. Just before our Lord went away, his disciples asked him, "Lord wilt thou at this time restore again the kingdom to Israel?" And he said, "Ye shall receive power, after that the Holy Spirit is come upon you and ye shall be witnesses unto me." Ye shall be a witness to me in Judea, Samaria and unto the ends of the earth.

Now let me call attention to some things in connection with this matter. Very true but not essential, good brethren will express it. I know that there are some good brethren who are afraid of having a church, and very much afraid of having a creed. And what does the word creed mean? It comes from credo, I believe. But what is taught in the word of God is not what I believe as an individual, but what the church of God believes as an organic body, and the church of God has not been afraid through ages to express her creed. And when the apostles preached it, they taught not only as individuals, but what the church of God believed.

As there are so many different bodies and churches from the east to the west, and each dear brother has his opinions, I would say this, that let there be independence of thought to study the Scriptures, and let there be such a thing as an individual right to study the word of God, and each man to study the word for himself, but I would say in this connection, who are we and in what do we believe? And while there may be a difference of opinion amongst us, are there not some things that we all believe? And are there not some things that not only we all believe, but some things most surely believed among us, and which we believe, no matter how much we may study the word as individuals, can never be shaken?

Let me glance as briefly as possible at some of these things. There are some things believed by the church of Brooklyn also believed by the church in Philadelphia. We are one on a great many things, and no matter how much we study as individuals, and no matter how we may differ, we believe that these things can never under any circumstances be antagonized, and I say as these things are most surely believed amongst us, let us set them forth and be a Scriptural church. I believe in God the Father. Now there may be, and I think there are, a great many differences as to the mode of the divine existence. I may have some idea and you may have an idea that antagonizes mine as to the divine existence, but you and I both believe this. We believe that the God of this universe is our Father, and we can say from our hearts that we believe in this God who created the universe, and believe that we may be his children. Then again. We believe in the divine sonship of Jesus. Now some may say in reference to Christ, "I believe he is the divine Son of God, and I believe that this Sonship began at the birth of the Virgin Mary." Some may think differently and say, "No, I believe that before this, in some way, Jesus existed with the Father, before what we call his incarnation." Well we say, dear brethren, you believe that way and I believe this way. Now it is not necessary for us to antagonize each other, but I tell you what both of us believe, that Jesus is the divine Son of God. That is one thing most surely believed among us, and whatever may be our differences of opinion, as to some other things connected with the relation of Jesus Christ with the Father. Let it be set in order and declared, and let it be known that we are the people who believe in the divinity of Jesus Christ as well as his humanity. And we all believe this, that Jesus is not only the Son of God but we believe also that he is the King of Israel. Now that is a matter that distinguishes us from a great many other people, let us say so and be understood, That Jesus is the King of Israel. In the word of God, the confession of Jesus is not only the confession of his divine Sonship, but also the confession of his kingship. A great many denominations are satisfied to stop there, but let us have it distinctly understood and believed that Jesus Christ is the King of Israel.

I know that you never expect to reach a conclusion to antagonize the fact that Jesus is a King. And therefore, I do not think that we ought to hesitate to say, and to set it forth as one thing most surely believed among us is that Jesus is a literal king, and is to make a personal advent, and that when he comes, his kingdom will be established on the earth. Set it forth, make it plain, so that when men ask "What is your belief?" Say this is one of the things believed by everyone of us, namely: That Jesus is the Divine Son of God, and that he is coming back to this earth. Make it plain, that we believe in the literal kingship of Jesus. Raise the banner and say this territory belongs to Christ; he is the King who has the right to it, and we intend to occupy it by our faith, and assert that fact, until his coming again. We all believe in the atonement. Set it forth that this is most surely believed among us, that Christ died for us, that he made an atonement for our sins, and rose from the dead.

There is a great deal of thought going on in the churches, and men are inquiring in these days, what is the truth? Let us set it forth in the covenant that shall be agreed upon in the Church of the Blessed Hope in Philadelphia, Chicago, and everywhere, that as a people we most surely believe that there is no life outside of Jesus Christ, and that immortality is conditional upon faith in him, and I am not ashamed to say so, and let us set it in order, as one of the things believed among us, that their is no immortality outside of Jesus Christ, and that this is recieved at his second coming. If this will not honor Jesus Christ, I do not know what will.

This is one of the things most surely believed amongst us; set it forth. And now my brethren as to the Holy Spirit. I think I may say we all believe in the Holy Spirit.

Now some person says I do not believe that the Holy Spirit is a person. We do not believe the doctrine of the Trinity, but that the Holy Spirit is an influence coming out from God. We can say whatever our difference, we do believe in the Holy Spirit one and all; let us set that forth.

A creed was handed me some time ago, and it read this way: I believe that the Bible is one thing and the Holy Spirit another, that the Bible is an instrument and the Holy Spirit an agent. Mark my words dear brethren, I do not know what may be done, but mark my words, that if this organization will recognize the Holy Spirit, I tell you the Holy Spirit will recognize you. Now take these facts. The Holy Spirit always seeks a body in which to manifest himself, always. Now what we want is a visible tangible body, or organization for a recognition of the Holy Spirit, and the Holy Spirit will work through the body. Man works through the body of man, and as James says, "The body without the Holy Spirit, will be a dead body. No matter how much we may believe in the Holy Spirit, unless we have a visible, tangible organization or body through which the Holy Spirit can work, there will be nothing done. It has made the Methodist Episcopal Church what it is today. And you ask me why the Holy Spirit has not come and recognized the truth more and comforted more people. I say it is because the Holy Spirit has found no body through which it could manifest his power. And just as certain as you organize a scriptural church of God, and set forth in order, the things most surely believed among you, you will be a power. People will understand what you believe, and a witness will be felt by the communities in which you go.

I met a very intelligent, cultured lady in the city of New York, and I spoke to her on the doctrine of conditional immortality, and she said that she had not heard of it; did not know it was preached. Just think, did not know it was preached.

You ask a man "What do you believe?" "O," he answers, "Our creed is the Bible." Well now he is just as wise as before, and he asks you what you believe, and you tell him what you believe, but you do it as an individual, and not as an organized body. Put it in the covenant and say, "That is what I believe," and hand him the printed covenant. I say in the name of God, do not be afraid of forming any ecclesiastical body, for that is what you want, and do not be afraid of forming a creed, but be afraid of the opposite, and you will have a more powerful influence on mankind in teaching them the truth. O, is it not discouraging to go from place to place, and teach the truth of God, and have no organization united in the same expressions of belief?

I feel, as I said before, that this may be a very great occasion. God has had a hand in bringing you all together, and I have only to say to you, if you do not do the work, then God will raise somebody else to do it. My dear brethren, there is a great work for us to do; great fields opening for usefulness. There is a great field opening in the South, for the propagation of the truth. People there are congregating in places to hear the truth of God preached, as far down as Florida, and near Augusta, Ga., the ministers are finding most remarkable audiences. Now I say, let us set forth the things that we believe, and let us have authorized and ordained preachers, and have men amongst us recognized by the Holy Spirit, having authority to preach the word of God. What we want is this; to have one organized body and have men who have the confidence of that whole body, so that when a man comes to me he shall have his credentials, not because he says so, but because you all say so. Suppose I make myself a preacher, then there is only one man who has had a word in the matter, and in the other case a number of good men have had something to say about it; in other words the one thus ordained is recognized by the Church of God

One of the glorious truths that is presented to us in the text that I have just read, one of the things as set forth and most surely believed amongst us, is that Jesus is coming back to this earth. O, my dear brethren, what a precious truth is that, that Jesus is coming again. What a privilege it is to meet with you this evening, who believe that the Lord Jesus is coming back again. I thank God that this truth was revealed to me, that Jesus is coming again. And Jesus says to you and to me, "Occupy till I come." Work for him, and the best way to do it is not to stand on some hill with our arms folded, and wait for something to occur in nature; studying the newspaper; and seeing what European powers are going to have war, but go to work and help build the church and spread the gospel. It will be better for you to be found at work when Jesus comes. Another precious truth taught by this text is, that this body of the church shall occupy the territory of this earth down to the time of the coming of Jesus. O, my dear brethren, that is a glorious truth, a glorious thought. When Jesus said "Upon this rock will I build my church and the gates of hades shall not prevail against it," he meant that the members of his church shall continue in steadfastness of purpose, in spreading the holy truths, under his protecting guidance. He meant that that church should never go into the grave, that is what he meant. He meant that all the members of that church who went into the grave should come out, but he meant also that that church should never go into the grave, because if it went into the grave there could be nobody to take the Lord's Supper for the church would be dead. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he comes." And Jesus meant this when he said "The gates of hell shall not prevail against it." And he meant just what Paul meant when he said, "We shall not all sleep." And so when Jesus said occupy till I come he intended to teach us that there would be a visible organic church on this earth, down to the time of his coming, and how do you know, but what you have been called together upon this occasion, to do a most remarkable work. I do not say that you will convert the world, but why not believe that there is to be a body to witness to the great truth of the Lord's coming, and eternal life through him. How do you know, but that you will commence a work that will be a germ, and go through the process of evolution, finally attaining the grandest proportions? The church shall never die. She has been too powerful for defeat. Although every where spoken against, she never failed, and her powers were felt and recognized, though the fishermen of Galilee were her doctors of divinity; she lived not only to see Jerusalem in desolation, but the colossal Roman Empire divided, and she lived through the middle ages and infidelity of the French Revolution. And whatever difficulty she shall meet with in the future, she shall outlive them all. The church of Jesus Christ shall always rise above the storms of time. And over her fortifications is seen the banner of faith, and though it is a body, it is a powerful body. And on that banner is the daring inscription expressing her faith, and it asserts the claims of the King Jesus, and at the same time the grandeur of her mission, and the worlds are seen welcoming his advent and asserting his authority as the King of kings and Lord of Lords. "Till he comes."

Holiday Excursions via Pennsylvania Lines.

Excursion tickets at low round trip rates will be sold by the Pennsylvania Lines West of Pittsburgh on Dec. 24th, 25th and 31st, 1888, and Jan. 1st, 1889, good returning until Thursday, Jan. 3rd, 1889. No tickets will be sold to adults for less than 25 cents, nor to children for less than 15 cents.—3t

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Dec. 19, 1888.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

Bro. Samuel Wilson's discourse will appear next, and others preached at the Philadelphia Conference in following numbers of our paper. Do not neglect to read them all.

Absence from home, a severe cold, the approach of the holiday season, and other circumstances have caused us to defer some articles. Be patient, dear contributors; we hope to be in better working order soon.

Two pamphlets have come to hand of which we can only give brief notices. One is "The House of Many Mansions," by Dr. L. C. Thomas; and the other is entitled, "Bible Chronology," by Mrs. A. C. Hanchett. Both very good.

To our young readers we have to say, that we conclude the story of Isaac Levinsohn this week. It is a reprint from the *Hebrew Christian*, and has been read with a great degree of interest. With the coming year we hope to make the Youth's Column specially worthy of perusal.

At the opening of the coming year we contemplate making some changes in conducting The Restitution. Long obituaries of persons unknown to our readers are seldom or never read, it is therefore of no use to publish them, and we must rule them out. While short letters relating to personal experience, church progress, and the spread of the truth are more than welcome and eagerly read, it would by no means follow that a long, prosy account of all the trivial incidents connected with the whole past life of an individual would prove equally interesting, or that it would even be read. Some hobbies have been ridden to death; let them now be buried out of sight by all means, as in these fast times we can scarcely delay long enough to read their epitaph, and there is enough of the world to weep over without stopping to shed tears on their graves. The pathetic inspiriting theme, the monthly musings prompted by the scenes of real life, the piquant illustration of Scripture, the lesson from history, exhortations to prayer and a holy, consecrated, sacrificing course of life, very condensed reports of ministerial labor among the scattered churches and in evangelical fields, and similar topics of interest are the themes to make a live newspaper in this last age. We want living topics treated with something like living energy for a living class of readers, a great deal more than we want matter to merely fill up our columns with. We want our brethren to write, but to write both pointedly and briefly about some living issue.

THE LAST TEAR.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. xxi. 4.

From cradle to coffin the pathway of life is moistened with falling tears. The first breath of the new-born extorts a wail of anguish, and gray hairs go down sorrowing to the grave. The mother's soft hand wipes tears from the infantile face, and if smiles play upon the ruddy cheek of growing childhood, they are only like the sunny spots in shadows of gloom, and the gleamings of joy from youthful eyes are too often, like rainbow hues, reflecting glistenings from drops falling from deep sombre clouds. The pathway of manhood and womanhood is through the valley of weeping. Even when the bride departs, the home kinship imprints the farewell kiss on a tear-bedewed countenance, and grief chokes the parting adieu in its utterance."

"Holy and pure are the drops that fall,
When the young bride goes from her father's hall."

The dying never weep — the icy hand freezes the fountains of sadness and its streams stand still. We recently read of one lone tear that stayed in the eye-lids after the heart had [illegible] of the *Christian* religion. "When Haldane, that eminent servant of the Lord, sat by the dying bed of his wife, as he closed her eyes a single tear gushed out, and ran down upon the pale face. He said, 'I wiped it away, and I thought it is the last one, for God shall wipe away all tears from their eyes.'"

"The eye that faded look'd through gathering haze."

O cold drop of sorrow! last memento of an affection not born of clay-mold. On earth it is but a pendulum beat between the smile and the tear, and through our mortal life Sadness and Mirth go hand in hand—inseparable in their strange companionship. O, ill-assorted pair, ye are bound by ties that death alone can sunder.

"Ye meet at the bridal with flower and tear;
Strangely and wildly ye meet at the bier!
As a gleam from a sea-bird's white wing shed,
Crosses the storm in its path of dread;
As a dirge meets the breeze of a summer sky,
Sadness and Mirth! so ye come and fly!"

But the last lone tear was wiped from the pallid cheek, and her "days of mourning are ended." The saintly sleeper will weep no more. In the glory-lands beyond the dark river the voice of weeping and the sighings of anguish will never be heard. Grief will never suffuse the love-lit eyes of the Lord's redeemed ones with tears of streaming agony.

The rosy-dawn of the resurrection morning will soon crimson the eastern skies, and the blood-washed and white-robed shall then live again. The Lamb, himself, "shall lead them to fountains of living waters; and God shall wipe away all tears from their eyes." The eye of sorrow drops its last lone tear outside the New Jerusalem.

"Thou hast wept mournfully, O human form!
E'en on this greensward; night hath heard thy cry,
Heart-stricken one! thy precious dust above,
Night and the hills, which sent forth no reply
Unto thine agony!
But he who wept like thee, thy Lord, thy guide,
Christ hath arisen, O love! thy tears shall all be dried."

Farewell, an eternal farewell, to the last lone tear, when we reach the sorrowless shores. Eternal are the raptures there. Like angels, the children of the resurrection from out the dead ones never weep.

A NECKLACE AND A THRONE.

Towards the close of the last century, 1782–1786, the court jewellers of France, Messrs. Boehmer & Bossange, who also were reported to be the best jewellers in the world, undertook to fashion a necklace that had never been surpassed for value and beauty. It was composed of the most costly gems, gathered regardless of expense, from all parts of the world. It is claimed that not less than eight-hundred diamonds, arranged in nine rows, and distributed into loops, festoons, and clusters, where crosses, crowns, and lilies shone in all the marvelous radiancy of these glittering pendents entered into its composition. The worth of this paragon of art was 1,600,000 francs. At this time Marie Antoinette, the wife of Louis XVI., was Queen of France. She was beautiful of person and endowed with all the charms of gentleness and feminine grace. The old monarch Louis XV., while King was well pleased with her vivacity, although his mistress, Mme. du Barry, and his daughters were unfriendly to the Austrian princess. Her dislike of the restraints of court, her natural liveliness and freedom of manner, and a powerful anti-Austrian feeling, brought upon the impulsive and young princess the scandal of her enemies, and, at the same time, alienated from her all the rigid upholders of etiquette among the nobility. She was, consequently, left to drift along in a social set which included many persons of inferior moral culture, who encouraged her in indiscretions which were so misconstrued as to injure that popularity that her youth and fascinating manners had gained for her. Unfortunately for her she became desirous of becoming the possessor of the wonderful necklace. At this time a profligate Cardinal, named Rohan, was grand almoner to the King. There was also in Paris at this same time a French adventuress, Countess de La-Motte-Valois, who had succeeded in being introduced to Marie Antoinette, who took some little interest in her and to Rohan the King's Almoner. Rohan had been bending all his energies and efforts for ten years toward winning the favor of the Queen, but all in vain. Madame Lamotte persuaded the Cardinal that she could conciliate for him the Queen's favor, who, as she told him, was very desirous of getting that magnificent diamond necklace. Accordingly she induced a Mlle. Ollive, who resembled Marie Antoinette, to personate the Queen at a midnight interview with Rohan in the gardens of Versailles. With the real signature of the Cardinal, and a forged one of the Queen, the necklace was placed in the hands of Madame Lamotte, Feb. 3, 1785, which she sold in London, but yet pretended she had delivered it to the Queen. The Countess succeeded in concealing the robbery for several months by producing forged autograph messages from the Queen. On the demand of the immense price of the necklace by the jewellers, which had been purchased in the name of the Queen the fraud was discovered, and a public trial before the parliament resulted. In the examination, which the Queen demanded, it was proven that she never ordered it. In the trial Rohan answered vaguely and unsatisfactorily, and he was arrested and imprisoned in the Bastile, August 15, 1785. After a year's proceedings he was acquitted, and released, but at the same time was exiled from the court and deprived of his grand-almonership. Madame Lamotte was sentenced to be whipped, branded on the shoulder, and imprisoned for life. After being incarcerated for two years she escaped, June 5, 1787, and fled to London where she published libels against the Queen. Notwithstanding the Queen's non-participation in this fraudulent infamous plot, her enemies succeeded in casting a stigma upon her, and credulous people laid every public calamity to her charge. Of this affair Allison says, "This intrigue revived all the old stories, which the economy of recent years had somewhat lulled into oblivion, of the prodigality and extravagance of the court; and the Abbe Talleyard Perigord, then a young man, but whose penetration nothing could escape, early discerned its importance. 'Attend narrowly' he said, 'to that miserable affair of the necklace; I should be nowise surprised if it overturned the throne.'" Speaking of this "unutterable business of the diamond necklace" Carlyle says: "The throne has been brought into scandalous collision with the treadmill. Astonished Europe rings with the mystery for nine months; sees only lie unfold itself from lie; corruption among the lofty and the low, gulosity, credulity, imbecility—strength nowhere but in the hunger. Weep, fair Queen, thy first tear of unmixed wretchedness! Thy fair name has been tarnished by foul breath; irremediably while life lasts. No more shalt thou be loved and pitied by living hearts, till a new generation has been born, and thy own heart lies cold cured of all its sorrows." Thus by a swindling trick, done in the name of the Queen, though without her knowledge a jewelery firm is defrauded of a diamond necklace of immense value, and the throne is disgraced in the popular estimation. True, the Queen resides in a palace most beautiful to the eye, but darkness, as of the tomb, pervades the royal halls. The year 1787 has come, and the nation finds itself fast verging toward an abyss of bankruptcy. The annual deficit of the revenue below the expenditure is found to be 140,000,000 francs. To intensify the sorrows of the Queen Lamotte, the necklace Countess, makes her escape from the Salpetriere, and the hope that Paris might forget her, and this scandalous and ever-widening lie, and multiplied lies broached about the necklace, proved vain. Lamotte-Valois, with a V. (for voleuse—thief) branded on her shoulders has got to England, and from thence, with her falsehoods, defames the queenly name; and these unfounded lies the French people, in their present humor, are more than willing to believe.

Early in this year the Assembly of Notables was convened, but as it proved itself both parsimonious and refractory, there was little or nothing done to alleviate the public exigencies although the state of the finances excited the greatest alarm. After passing a few resolutions and rules the Assembly dissolved, and the members carried with them to every part of France the information they had received as to the embarrassment of the finances, the faults of the ministers, and the prodigality of the court. At this crisis the French Revolution, the bloodiest and most frightful drama ever enacted upon the stage of time commenced its terrible career. As an avalanche, scarcely poised upon the mountain's icy declivity, needs but a reverberating sound, or a jarring tremor to precipitate itself downward, sweeping forests and fields, cots and palaces, homes and hamlets into one dire abyss, so the jarring echos about court extravagance, culminating, as was believed, in this affair about the necklace constellation of precious stones, started an avalanche of horrors that crushed onward over King and kingdom, over crown and throne, over priest and noble, and stayed not till one undistinguishable ruin had engulphed all. The whole nation was poisoned to madness by the virus of infidelity and Popery, and the solemn day of retribution for the oppressions and martyrdoms of a thousand years had come. On Aug. 24, 1572, the Romish Papacy had its St. Bartholomew massacre, and now a Camille Desmoulins harrangues the mobs of Paris, urging a "St. Bartholomew of the patriots." It came. Aug. 10, 1792, arrives and the revolutionary mob besiege and take the royal palace of the Tuelleries, the royal family make their perilous escape to the National Assembly, find doubtful security there for a few days, and thence, Aug. 13, 1792, are borne in Petion's carriage to the compact prison of the Temple; its gates close; French royalty vanishes; and Louis XVI., and Marie Antoinette, who, as his fair young Queen, was a vision of beauty, and the cynosure of all eyes, are discrowned, treated as prisoners—as felons—and as such severally meet the malefactor's death by the guillotine. The throne is lost, and the beautiful neck instead of being encircled with the constellation of brilliants is severed by the descending blade of cruel steel. So closes this sad episode of history—the necklace and the throne. It is only an episode however, in a terrible drama that deluged Europe with blood. The end is not yet. The scenes of a drama far more terrible will soon open upon the gaze of an ungodly world. O, church of God, watch and pray.

The following address is sent out by the Committee appointed at Philadelphia. The report was published in our issue of Dec. 12, 1888.

To the Churches of God throughout the United States and Canada, by whatever names called,—Greeting.

Dear Brethren:

Our first National Conference is now a thing of the past, and a full report of the proceedings will be published in due time; but knowing the anxiety of the brotherhood at large to learn the result of our deliberations and labors, we the delegates and honorary members of this Conference assembled from California in the West to New York State in the East, from Canadian Ontario in the North to Florida in the South, feel impelled to communicate with you on the subject.

We have worked earnestly, prayerfully and harmoniously; and have every assurance that our prayers have been answered, and that Divine wisdom has guided our deliberations and moulded them into definite form.

Without restricting the liberty, or binding the consciences of the Children of God, and without lowering the glorious Divine standard, the Word of God, as the only guide for his people; a plan for work, education, co-operation and protection has been formulated, which we submit with full confidence that it will meet with the unanimous approval of the Churches, as it has of the delegates.

To carry into practical operation the result of our labors we have appointed an Executive Board as follows:

President, J. W. Willey, of Indiana; Vice-President, Samuel Wilson, of New Jersey; Secretary, A. J. Eychaner, of Iowa; Cor. Sec'y, Jas. W. Wilson, of Austin, Illinois; Treasurer, Geo. F. Work, of Pennsylvania. L. C. Chase, Michigan; S. A. Chaplin, Indiana; J. L. Wince, Indiana.

Honary Vice-Presidents, S. A. Chaplin, of Indiana; Benj. Wilson, of California; Wm. Brookman, of Toronto, Ont.: Peyton G. Bowman, of N. Carolina; N. J. Morgan, of Virginia.

These brethren you will recognize as practical and successful business men and Elders whose names are as familiar as household words; "Old men for council and young men for war,"—and we earnestly request for them your hearty support and prayers. And now dear brethren, a few practical words with you.

The responsibility for the success or failure of this movement rests with you, individually and collectively. This is God's work, but it is your work also for "Ye are workers together with God." God works through agents, and holds them responsible to the full measure of their abilities, morally and financially. When Israel of old lived at careless ease in the land, they allowed the Ark of the Lord to dwell in tents. Are we not in the same position? The light of Divine Truth that has been committed to our care has been almost hidden from view, only flickering at intervals in a spasmodic and indifferent manner, and the warfare against the forces of evil and falsehood has been of the guerrilla character, from behind the rocks and trees, conducted without order or discipline. You now have an opportunity to assist in lifting on high a beacon light no longer a flickering character, but increasing in intensity; and of organizing and equipping trained battalions who can do effective work in breaking through the serried ranks of enmity to the truth of God.

Will you do it? We have confidence in you that you will. The time for action is now. It is useless to mourn over the past. It can never come again. The future is in God's hands, but today is both his and yours. The present moment while in your possession covers the measure of your responsibility to God. Seize it and hold it for his glory! "The King's business requireth haste;" let us work "while it is day, for the night cometh when no man can work."

Our Lord demands of us the sacrifice of time and money; not only to burn upon the altar, but to consecrate for the salvation and edification of others, to the glory of his Name. Your delegates have laid before the Lord one-tenth of their incomes in the full confidence that you will follow their example; and if this is done, an impetus will be given to the spread of Truth that will surprise us. Let us profit by the wise and successful example of others, and many now in darkness will see "a great light." "Honor the Lord with thy substance;" "He loveth a cheerful giver," and so shall we learn to share in his Divine nature of Love, ever overflowing for others.

We appeal to you not only for financial support for the cause of truth, but also for your personal support. Become active workers, study carefully the suggestions for practical work given in our Report. Organize in churches and District conferences; establish Sunday schools, neglect "not the assembling of yourselves together as the manner of some is," stir up the gift that is in you; study the Word of God; care for the poor and afflicted, and by prayer and praise, and in every other divinely appointed way, endeavor to build each other up in our most Holy faith.

Recognizing as a truth that "In union there is strength" your delegates, as one united body have grasped each other by the hand, and now appeal to you to join and swell the circle of workers, that "knit together in Love," preserving the "unity of the spirit in the bond of peace" we may with one accord work together in spreading abroad the Truth, to the glory of God through Jesus Christ our Lord.

Respectfully submitted by your Committee,

S. A. Chaplin,
Samuel Wilson,
W. Brookman,
Committee.

Report of Churches.

The following is a condensed report of part of the churches represented at the late conference at Philadelphia.

Place.	Members.	Meetings.
Brooklyn, N. Y.,	30	Weekly.
Austin, Ill.,	25	"
Cleveland, O.,	70	"
Raisin, Mich.,	85	"
Watson, Mich.,	35	"
Dutton, Mich.,	17	"
Fair View, Neb.,	15	"
Plymouth, Ind.,	41	"
Antioch, Ind.,	20	"
Moline, Mich.,	15	"
Blessed Hope, Brooklyn, N. Y.,	65	"
Philadelphia, Pa.,	—	"
Delta, O.,	11	"
Oleander, Cal.,	23	"
Byron, Mich.,	14	Semi-monthly
Red Hill, Fla.,	26	"
Claysville, Ind.,	23	Monthly
Fisher, Mich.,	18	Occasionally
Rensselaer, Ind.,	48	Irregular
West Virginia,	20	"
Hesperia, Mich.,	—	"

I would like to have the various churches whose reports I have not received, send me statistics of membership and officers, also form of worship and organization, frequency of meetings and of communion, and any other information which will aid me in compiling the statistics of the church, ordered by the conference. I also would like the names and postoffice addresses of clerks or corresponding secretaries of the various churches and conferences, also the names of isolated brethren who are connected with no regular church organization so that I can correspond with them in relation to the work of the General Conference, and send them reading matter for distribution, etc. Jas. W. Wilson,

Cor. Sec. General Conference of the Churches of God in Christ Jesus, Austin, Ill.

TO STATE AND DISTRICT CONFERENCES.

The following offer from Bro. Geo. F. Work, of Philadelphia, explains itself.

To the Corresponding Secretary of the General Conference:

Whenever ten or more churches united together in a State or District Conference shall pay unto that Conference the sum of $100.00 for the work of that Conference I will also pay $100.00 to each of such Conferences on above conditions.

Geo. F. Work.

This is an offer the State and District Conferences cannot afford to neglect. Jas. W. Wilson,

Cor. Sec. General Conference.

Report of Labor.

Commenced work as evangelist for the Iowa conference June 18. Worked for them till some time in August, the exact date I don't seem to have. By request I stopped till after conference, which was to convene Sept. 13. The work done was in Benton Co., where we held eleven meetings. Our meetings were hindered or stopped over two Sundays by rain. We made twenty-seven visits. Found in this county the following brethren who seem to be steadfast in the faith: J. Remington and wife, George Titus and wife, A. L. Mitchell and wife, Wm. Meridith and wife, Oliver Bunker, Alva Stillierd, Aida Hilliard, Ike Stephenson and Natta Todd. These we visited and found them steadfast in the faith. We found it impracticable to organize churches on account of their scattered condition, there being no one among them that had self-confidence enough to take the lead in anything, except Brother Hilliard who has some courage, but he is young in the cause and lives away to one extreme from the rest. There was a good interest manifested in his locality and we are to return there as soon as possible to hold another meeting which we shall do soon, no preventing providence. For labor done here we received from the evangelist fund $29.00.

This closed our work as evangelist till September, when we, at the call of Brother Fox, proceeded to Nebraska. Some account of our meetings there we gave in The Restitution some time ago, hence we pass over till the conference which assembled Sept. 13. Had a good meeting and baptized four willing souls into Christ, and here let me say that three of them were [illegible], one son, one daughter by law. On the 22nd of Sept. I resumed work as evangelist and have worked two months except one week during which my wife was sick so that I had to stop to take care of her. I find that I have held thirty-five meetings, made forty visits and baptized six willing souls into the Anointed One. I find that there are forty-six baptized believers and some others who hold the faith and many of them openly confess they believe it. I have visited nearly all of them in the last two months. These brethren and sisters are situated in Beuna Vista and Pocahontas Counties, Iowa. I sent their names to the secretary in last report. For this work I have received from the evangelist fund $45.00.

In looking over my record I find that it is twenty-nine years this month since I began preaching the gospel of the kingdom. Although I am called a hobby-rider, yet the record shows that I have baptized 173 persons into the all-saving name of Jesus the Anointed One, and yet the most of this twenty-nine years I spent on the farm and supported myself and family mainly with these hands of mine. Three years ago my effects for keeping house were consumed by fire, my land being heavily mortgaged was taken by the mortgagee and I left to the world without anything. I then determined to devote my whole time to proclaiming the coming kingdom, since which time I have been in the field and expect to be there till the Lord comes, if the old monster death don't lay me by to wait in the dust for the Lord.

And now, before I close, let me say to the brethren scattered abroad, if you desire me to come to see you let me hear from you, as we are informed by the Treasurer that the fund is running low and work for them will soon close. When that is done I am ready to go anywhere that the truth is wanted. I have engagements to Jan. 1. As this has ceased to be a report and become historical now, we wish to change again and exhort the scattered ones to faithfulness. Put on the whole armor of God and do not be busybodies in other men's matters; and lay aside envy, malice, railings and backbitings, and let us love with a pure heart fervently that we may be kept by the power of God through faith unto salvation, ready to be revealed in the last times, and may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do his will through Jesus Christ, to whom be glory for ever and ever, Amen.

T. J. Whitesitt.

M. Joblin has changed his address from Murfreesboro, Tenn., to 624 Woodland Ave., Cleveland, O.

Announcements.

The Annual Meeting of the A. C. Conference of the State of Mich., for 1888, will meet with the Church at Sylvester, Mecosta, Co. Mich., commencing Thursday evening, Dec. 27th, 1888, and holding over Sunday.

Teams will meet the trains at Mecosta, on the D. L. & N. R. R. Also the morning trains at Lakeview on the St. Louis & Saginaw Valley R. R., the day the meeting commences. Let us all come together with love and the Spirit of the Master.

A. L. Fox, Pres.
Peter L. Scott, Sec.

The First Quarterly Conference of the Church of God in Michigan will (D. V.) convene at Watson, Allegan Co., on Friday evening, Jan. 18, 1889, and will continue over the next Sunday. Those coming on the C. J. & M. R. R. will stop off at Fisk Station and inquire for John Grant or Wm. Kent. Those coming on the G. R. & I. R. R. will stop off at Martin and inquire for Bro. Pallett. Now brethren and sisters this is an important meeting, as the business of the Philadelphia Conference will be discussed. We hope there will be a large attendance. Come brethren in the Spirit of the Master, and with the intention of making this a good meeting. Good speakers will be in attendance.

L. C. Chase, Sec.

Will all of the brethren and sisters of the Church of God in Michigan, whether connected to a church organization or not, please send me their full name and P. O. address. By so doing you will confer a great favor not only to me but to the executive board of the National or General Conference.

Address, L. C. Chase,
Box 567,
Adrian, Mich.

A Word About California.

The western railroads have recognized the importance of California travel by placing fast and improved trains in service and endeavoring in every way to remove the tedium of the long journey. If you contemplate a trip to the Pacific slope this winter it will be well for you to communicate with the nearest passenger or ticket agents of the Pennsylvania Lines, who will give you the fullest information about all the roads and sell you tickets at lowest rates via any route you may choose.—2t

Holiday Excursion.

The Nickel Plate will sell Excursion tickets between all stations at One Fare for Round Trip, good going Dec. 24th, 1888, to Jan. 1st, 1889, inclusive; returning on regular trains including Jan. 3rd.

Grand Holiday Excursions via "Natural Gas Route."

For the coming Christmas and New Year's Holidays the Lake Erie & Western Railroad, "Natural Gas Route," will sell excursion tickets between all stations on its line at one and one-third fare for the round trip. Tickets will be sold December 24, 25 and 31, 1888, and January 1, 1889, limited going to date of sale, and limited returning until January 3, 1889, inclusive. Tickets can be procured upon application to any Agent of the above Company.

Services will be held at the Church of the Blessed Hope, 636 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 126 Grand st., on first floor, Brooklyn, N. Y.

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. C. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinsons Streets, each Sunday evening, the morning service being led by Elder Wm. H. Sivel.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

TRACTS BY THE POUND!

The following tracts will be sent postpaid at the low price of 60 cts. per pound. This makes about 500 pages, size 5x7½ inches.

Pearls of Light, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
Age to Come not a Heresy, State of Man in Death, Human Government a Failure.
What was the Sabbath, and What was the First Day of the Week.
A Letter to a Friend.
Christ's Kingdom: Where is it? What is it?
Thanatopsis, or the First and Second Death Scripturally Considered.
Scriptural Baptism Defined.
Letter to a Baptist Minister on the Literality of the Kingdom of Heaven.

JUST TRY IT!

THE RESTITUTION
ON TRIAL THREE MONTHS
—FOR ONLY—
Twenty-five Cents.

Poetry.

MESSIAH'S ADVENT.

He came to his own in the fullness of time,
But him they knew not nor his mission sublime;
They read not his signs, they saw not his star,
Yet strangers discerned it and came from afar.
Through dimness of vision they strained for the light,
But heard not the Bethlehem song of the night;
They knew not the infant that lay in the stall
Was child of the Virgin, and Monarch of all.
They looked for his coming, great David's great Son!
But knew not already his time had begun.
That the lowly degree, by prophets foreshown,
And the mission of love was the base of his throne.
They stumbled before him, and over their fall
Came riches and fullness of blessing to all:
The babe in the manger is born to the race,
And he, the rejected, has magnified grace.
"Despised and rejected of men" was he then,
But when he shall come in his glory again,
The Jew and the Gentile, the bond and the free,
In glad adoration shall bow down the knee.
Meanwhile at his feet, as the sages of old,
We bring him our homage for spices and gold,
We worship him lowly, the child in the stall,
And hail him Redeemer and Savior of all.

Communications.

El Paso, Texas.

Editor Christadelphian Advocate:

I wrote you some time ago on the subject, "Was Christ a Descendant of Adam?" which you acknowledge having received, in the November number of the *Advocate.* And you in that number say that it is unnecessary to publish the letter in full, as it consists mainly of what was contained in the letter to the brother, and reply thereto, published in the May number of the *Advocate.* But you quote a few passages from my reply, and arrange them in such a manner as to make them appear puerile, to say the least. If you had published the whole reply and then made your strictures upon it, I would make no complaint, because your readers would be able to judge as to whether or not my arguments were sufficiently conclusive to settle the point of discussion against you. I do not feel satisfied to leave the matter in the condition that your editorial in the November number of the *Advocate* puts it. If my conclusions are not correct, I will be only too glad to have the fallacy shown, that I and others may be set right on this subject.

You denounce the view that I take of the subject as heresy, for you say to me, "The brother, to save himself—rather, to lose himself if he does not change—snatches, etc." Now I deplore the idea of being lost, therefore if I am in error that will cause my loss I will certainly abandon it; but I cannot consent to turn away from what I believe to be Bible doctrine and accept directly the opposite because you or any one else says that my view is heresy and that your view is orthodox, without giving me a Scriptural warrant for so doing. You conclude your editorial with the following sentence, which shows the real subject at issue, viz: "We are pleased, however, ... and hope that our brother who has been led astray by the pernicious heresy of Free lifeism may retrace his steps and return to his first love for the pure, unadulterated truth of the Living God." The subject, "Was Christ a Descendant of Adam," comprehends what you are pleased to term "the pernicious heresy of Free lifeism." The question to be discussed is, was Christ in the loins of Adam? and the logical deductions drawn therefrom. You hold that he was, while I say that he never was, and we each try to prove from the Scriptures our position. To prove that he was in Adam's loins shows that he was as much under the condemnation of death as Adam or any of his descendants; while to prove that he was not in Adam's loins, shows that he was not under condemnation of death, but was as free from death as Adam was before he sinned and came under the condemnation.

It was sin that brought death to Adam and his children. He was of a flesh and blood nature, and was not subject to death as long as he obeyed God; therefore continuity of life was natural to flesh and blood, and death was brought by Adam's sin and God's judgment upon him. Had Adam never sinned he no doubt would be alive today. His sin, however, did not change his nature nor that of his descendants, neither did the judgment passed upon him by his Creator, for the flesh and blood nature of Adam has continued with mankind. Sin was not in the world until brought by Adam upon himself and all his descendants who were then in his loins, and he and them were condemned by God's judgment passed upon them. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Therefore as by the offence of one judgment came upon all men to condemnation." Rom. v. 12, 18. What was the condemnation to? Why death, most certainly. If Adam's nature was subject to death before he sinned and judgment was passed upon him, did his sin and the judgment of condemnation, really bring death to him? If it did not he eventually would have died. Death would then have been natural to him, and his descendants would have the same nature; therefore they would all in like manner die. But the Scriptures prove that death was not natural to man but was brought by man's sin and God's judgment of condemnation upon all men.

The Scripture shows that our Lord Jesus Christ was of flesh and blood, that he took it on, that he was made like unto his brethren; that he took on the seed of Abraham; that he was made of a woman who descended from David and from Adam. Because he was made of a woman, who was of the same substance as Adam, does not prove that he was in Adam before he was made, any more than that Adam was in the ground before he was made. But if you cannot say, that the portion of the ground of which Adam was made was Adam, neither can you say that the woman of whom our Lord was made was Jesus. Again, if Jesus Christ was in the loins of Adam, he was a sinner, according to the authority of Rom. v. 12; and according to vs. 18 he was under the judgment of condemnation as much as any of the race of Adam. But the Scripture says that he was without sin, he was not under condemnation, therefore he was free from death until he should sin and thus come under condemnation; or until he should voluntarily lay down his life, even unto the death of the cross in obedience to his Father. His death did not come through disobedience as did that of Adam and his children, but through obedience—disobedience is sin, obedience is righteousness.

He said, "Therefore doth my Father love me, because I lay down my life, that I might take (receive) it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take (receive) it again. This commandment have I received of my Father." John x. 17, 18. This shows a voluntary death on his part, in obedience to his Father's command; and not an involuntary death through disobedience, like Adam and his children; in their case death came by judgment on account of disobedience; but in his it came by command on account of obedience. Although he was not subject to death, he did not have eternal life while he was in flesh and blood nature. The body must be changed to spirit nature before it has eternal life, which took place at his resurrection Rom. i. 4.

Now we will pursue the argument in another line to see if it can be shown that our Lord Jesus Christ was not in Adam's loins. The Scriptures show that the father is the progenitor of the child, as, Abraham begat Isaac, Isaac begat Levi; thus showing that the child descends from the ancestor through a line of fathers. Take any of the genealogies given in the Bible, and it will be found that descent comes from Adam through fathers. In Heb. vii. 9, 10, it is said that Levi paid tithes while in the loins of his great grandfather Abraham, thus attributing action to Levi before his grandfather Isaac was born. The Scripture goes further and shows that all men sinned in Adam, thus attributing action to all while in Adam's loins, and all were condemned to death while still in his loins. Then no one could descend from Adam except by begettal, and every one begotten was a sinner condemned to death.

This fact proves that the father is the progenitor of the children. So if our Lord Jesus was in Adam's loins, Adam must have begotten a son, and this son another, and so on down to one who was the father of Jesus, this being the only way of exit from the Adamic loins. If our Lord Jesus was of divine begettal, he could not have been in Adam's loins, for the reason that he could not be transferred from Adam to God, and then begotten, by the Holy Spirit, of the woman. Jesus said, "I came down from heaven." "I am from above, ye are from beneath; ye are of this world, I am not of this world." We find in the first chapter of John it is said, "In the beginning was the Word, and the Word was with God, and the Word was God." Now, if Jesus was created in Adam as all his children were, he was of the earth, earthy, and did not come down from heaven any more than did Adam. Jesus said that he had glory with the Father before the world was; could this be true if he was created out of the earth with Adam?

You take the promise to David, recorded in 2 Sam. vii. 12, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom;" to prove that Jesus was in David's loins when this promise was made to him. You will not say that this seed was David's son, but you must admit that he was to be a son of one of David's descendants; and also, that this seed could only be a son of Mary, to fulfil the prophecy. Then if this seed, Jesus, was begotten of Mary, it is clear that he was not in Mary until begotten, and, if not in Mary, neither was he in David's loins when the promise was made. Jesus was son of David because he was son of Mary, who was a descendent of David.

Do you say, can you say, or will you say that Jesus was in David's loins as the Scripture says that Levi was in Abraham's? If you do, can, or will say so, then you must admit that he descended from there in the same manner that Levi descended from Abraham, by David begetting a son, who begat another son, and this son another on down to one who begat Jesus, just as Jacob begat Levi. Then if you do not say this, you must either abandon your position, or the proof you try to deduce from that premise. You must not try to answer this interrogatory, as you heretofore did, by saying this is a two-sided question, and that both sides must be kept in view in order to arrive at the descent of Jesus.

In your reply in the November *Advocate* you say, "Brother Bendy seems to have entirely lost sight of one side of the question. Let both sides have their places and there will be no conflict. No reasonable person will deny that Jesus had his paternity in God; but that fact does not conflict with the other, namely, that he was of the seed of David according to the flesh." Let me say that I have never lost sight of either side of the question as my letters to you amply prove. Now I ask you, Do you mean to say that Jesus was in David's loins because his mother was? And that he was in his mother before begettal by the Holy Spirit? You seem to make so much of the mother's side of the question, that one would think you meant to hold that Jesus proceeded forth and came from Adam simply because his mother did. If that is your view, I must beg you to read what Jesus said about where he came from, viz, "If God were your Father, ye would love me; for I proceeded and came from God; neither came I of myself, but he sent me." John viii. 42. Again, "And have known surely that I came out from thee, and they have believed that thou didst send me." John xvii. 8. You may reply that you do believe that he proceeded forth and came from God. Then I would ask you, which do you believe was Jesus, he who proceeded forth and came out from God, as he says, or he who proceeded forth and came out from Adam as you hold? It is evident that both cannot be correct, for he proceeded forth and came out from one alone, either God or Adam. If he was in God he was not in Adam; but if in Adam he was not in God. Jesus said again of himself, "I came forth from the Father, and am come into the world;" again, "I leave the world, and go to the Father." John xvi. 28. Does this testimony show that he was in Adam?

You say, "Why will men struggle against reason and common sense to evade the simple, plain, and positive language of Scripture? God himself has declared to David, Of the fruit of thy body will I set upon thy throne; and Peter says that God had sworn with an oath that of the fruit of David's loins he would raise up Christ; and Paul tells us that Jesus was made of a woman; and that the flesh and blood of which the brethren were partakers, Christ was partaker of the same, and therefore he was the seed of Abraham, and the seed of David according to the flesh."

Do you mean to prove by the foregoing citations and quotations of Scripture that our Lord Jesus was in David's loins as Levi was in Abraham?

Do not the Scriptures show that it was of the *fruit* of David's body that he would set upon David's throne? Does it show that it was the fruit of David's body that he would set upon his throne?

Peter says that it was of the fruit of David's loins he would raise up Christ. He did not say that Christ was fruit of David's loins. Now let Peter's saying be examined in the Greek. Acts ii. 30, and it will be seen that the particle 'ek' is used, and, which may with equal right be translated out of, as in Matt. xxvii. 53, where the saints are said to have come out of the graves after his resurrection; and many other instances might be cited to show that the particle ek, would be correctly translated out of, as any one may see. Then it appears that the idea conveyed, is that, out of fruit of David's loins, he would raise up Christ. It does not say that Christ was of David's loins, or, out of David's loins, or fruit of David's loins; but that he was ek, out of fruit of his loins. You are entitled to all the comfort you can derive from any little smile of merriment provoked by your treatment of my use of the Greek particle ek; as well as every other little criticism used at my expense.

Now let me ask you a few questions, to which your reply is demanded, viz: Do you hold and teach that, Jesus had no existence as part of his Father before his begettal? Do you deny that the spirit substance was put in the womb of Mary which became flesh and blood, thus taking on the seed of Abraham, and being made like unto his brethren? Do you hold and teach that Jesus had no existence previous to his begettal, and that Adamic substance in Mary's flesh was simply energized by spirit action, and that this Adamic substance so energized became Jesus? Is it not because you hold this view you teach that Jesus was in Adam's loins, and so condemned to death in him? If you hold that a part of the Divine Spirit was put in the womb of Mary and became flesh and blood and took on the seed of Abraham, could you then hold that Jesus was in Adam's loins? Does not this last view agree with the Scripture teaching concerning the origin of Jesus?

Did he not say to the Jews? "Ye are from beneath; I am from above; ye are of this world; I am not of this world." "For I came down from heaven." "I am the living bread which came down from heaven." "What and if ye shall see the Son of Man ascend up where he was before?" "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. And the Word was made flesh and dwelt among us. John bore witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me; for he was before me." This quotation from Jno. i. was written by John, not said by Jesus. The New Testament, shows John to have been some older than Jesus, then according to your view John was mistaken when he said that Jesus was before him. Again, how could Jesus have had glory with the Father before the world was? I might cite many other Scriptures to show that Jesus had an existence previous to his begettal, but these are sufficient. As Levi is said have paid tithes while in the loins of his great grand Father Abraham, may we not say that, Jesus while in his Father did the works that are ascribed to him?

Now if you will state your view of the origin of Jesus, and that he was in Adam's loins; and sustain it by Scripture, reason, and common sense so that I and others may see that my view is wrong and yours the correct one, you will have done a good work for those in darkness seeking light. I write an open letter that all may see what I say and be able to judge from the whole letter whether I have sustained the position I hold. I trust I have said nothing to give offense. I am truly your brother seeking more Scripture light.

N. B. Bendy.

Selections.

THE STORY OF ISAAC LEVINSOHN.

This story must now be brought to an end, and the reader will please bear in mind that, between this chapter and the last, several years have passed by. Isaac Levinsohn is no longer a youth; he is a happy father of five children, and has a loving partner in his wife. The desire of his heart is realised, for his present position enables him to go to all parts of the kingdom, preaching Jesus Christ and him crucified, and gives him the opportunity for relating God's gracious ways with himself, and with many, yes, very many, of the nation of Israel.

Thus far has the Lord led me, and as I cast a retrospective look over the years that have gone by, I thank my God for every difficulty and every sorrow I have undergone, and for his peace which passes all understanding, which, even this day, fills my heart. He has made my dangers, adventures, journeys, hungering and weariness, yes, my every trial to become an occasion of thanksgiving. I cannot cease to thank God for enabling me to settle in this land of civil and religious liberty, and in delivering me from a country of cruel despotism. But what is this compared with that great liberty into which I have been brought, even the sweet freedom of the Gospel of God's Son, which he gave to all who come to him, whether they be Jews or Gentiles. Oh! how I long that my Jewish brethren might learn to put aside every form of selfrighteousness, and, casting aside the burdens of Rabbinism, simply trust in Jesus who is abundantly able to save.

But this chapter is especially written in order to recount some of God's gracious ways with my family in Kovno. Great changes have taken place there during the last three years, caused by the bitter persecutions against the Jews, which have broken out in various parts of the Russian empire. Thousands of Jews have been driven out of their homes and from scenes of comfort and affluence, to perish in misery and want. Great fires have been maliciously ignited, and the houses of many Jews—indeed, at times whole villages inhabited by Jews—have been burnt, and the poor people have been cast out, almost naked, to starve and to perish. Around the burning ruins cruel mobs have gathered, and while witnessing the conflagrations they have mocked the cries of the innocent children and tears of their mothers as they were driven out, where, they knew not. In the face of this wickedness, let English Christians ask, "How can the Jews in Russia have any kinder thoughts of the Christian religion than I used to have?" for these persecutions are inflicted upon the Jews simply because they are Jews!

Yet "the wrath of man shall praise Thee." Psa. lxxvi. 10.

Ten years had passed away since I heard from my dear family, and at length my longings, my yearnings, my prayers for news from my home were answered. But, alas, what news! My father had died a victim to the persecutions, my precious mother was a widow, and, with my two young sisters, was brought to desolation.

How to act or what to do I know not! Would my mother accept any help from me? Would she so much as receive a letter from her son, who for ten years had been cut off, cursed, and considered as dead? However, my duty was plain, and I wrote:

"My dear mother,—I have heard of your terrible calamity. Remember, that God is wise, loving, and righteous. Oh! if I knew how to comfort you, how gladly would I do so, I would then endeavor to cheer you.

"My dear mother, for ten years I have been compelled to be silent. Will you now allow me to offer you a few words of sympathy, for my heart bleeds for you?

"How mysterious are the ways of God. He has called you to be a widow. May it not be, dear mother, for some wise and good purpose? When I think of you, my precious mother, and my dear young sisters, whom I cannot help, I feel sure that he, who is a Father unto the fatherless and a husband to the widow, will not allow you to live unprotected and unprovided for, but will give you succor.

"I am very anxious to help you, will you allow me the pleasure to do so, and let me do my sacred duty to you as becomes a son? Of the little that I have you shall have a part. You shall not want. I will rather deny myself in order that my precious mother may be provided for. If I only have one penny you shall have half of it, and I am sure that my God will supply all my needs. I enclose....notes, which you will be able to exchange anywhere, and will joyfully send you ....every month."

I was impatient to receive a reply. At last it came, and with what feelings did I read the words written in my mother's handwriting!

"My dear son,—Your sweet letter came to hand when your sisters and myself were at prayers over the grave of your sainted father. We were there for several hours, prostrate, and crying that his holy soul might intercede for us, three lonely women. My eyes were nearly blinded with much crying as we lay prostrate upon the sacred soil, under which rests your precious father, and my sweet companion, husband and all. Oh! what am I without him? Life is not worth living. Oh! why has not God taken me first?

"Opening your letter, your dear sisters read it with me. We were all overcome, and we all burst out crying and lamenting, and when we came to ourselves we three vowed that the God of your fathers should be our God.

"Your letter, my dear child, has almost made me brokenhearted. It is a mystery to me that you should show me such kindness, when I think that you are a Christian and have been one for years. I never thought that a Christian would show such kindness to a mother in distress, more especially in my case, as I consider how we have acted towards you, and erased your name from our family register, pronouncing you accursed and a *meshamad.*

"If we had seen you on the streets of Kovno starving, and in the greatest misery, we should have naturally rejoiced—we should not even have offered you a morsel of bread or a cup of water, and yet, as soon as God has visited us with trouble you are coming forward to be a saviour unto us. You certainly, I must confess, exhibit a better spirit than what any of us would have shown.

"My dear son, whom I considered dead, is after all alive! I thank you for your sweet words of comfort and offered help. The notes are at hand, and they are indeed a most acceptable gift. God himself reward you.

"Yet, oh! how I wish that I could be sure that my son Isaac still feared God, the God of Israel. I fear you have forsaken him. Seek his face now. There is no God like unto Jehovah, the God of Israel."

A fresh opportunity was thus opened to me for corresponding with my mother. I began to realize that although her terrible troubles were almost more than she could bear, probably they would become the means of her blessing. While rendering temporal help, I began at once to send her, in one form and another, the words of truth. I translated a sermon on "Christ our Passover," and sent it to her, with a letter from which the following sentences are extracted:

"I wish to explain, that which seems a mystery to you. You are surprised that I should want to help you. It is strange to you that I, your son, should show kindness to you, my own mother. Is it not the duty of every son to help his mother? especially is it not mine to help her who, from my earliest days, has brought me up with tears and prayers?

"I know you do not understand my profession of Christianity. You have no doubt an idea that the religion I have embraced is as the religion of the Christians whom you see in Kovno. These people are *Goyim* [idolaters], whose lives are unworthy. But I am not a *Goi* [idolater]; I worship the God of Israel; Jehovah is my God, and none other God do I serve.

"The Christian religion is a different thing entirely from what you see. True Christianity ennobles a man and makes him pure, true, and holy. It teaches people to love one another, and to forgive even their enemies, and although you have for years disowned me because I am a Christian, yet I have never forgotten to pray for you, my dear mother, and for all my kindred.

"Had I not been a believer in the Messiah, and influenced by his beautiful teaching, very likely the door of my heart would have been shut against even you, and others with you. The remembrance that I was cut off by you, and cursed, might, perhaps, have caused me to turn a deaf ear to the sad cry of even a mother, but were I guilty of such conduct, I should be unworthy to be called a Christian, a name you cannot understand, but one which, thank God, is known here.

"I have a magnificent example before me, when I think of the last words of the dying Jesus of Nazareth. When he gazed from the cross of shame and anguish upon the multitude who triumphed in his death, he prayed, 'Father, forgive them, for they know not what they do.' When I think of him, and know that he is my Savior, how can I help loving him? This Jesus is the Savior of the world. To him every knee shall bow. The more I think of him the more I must love him. I cannot describe to you my joy through trusting and loving him."

My mother replied as follows:

"My dear boy,—A thousand thanks for your kind letter with the sermon by Rabbi Spurgeon. He must be a man full of earnestness, and I cannot help but think he is as earnest in his religion as your sainted father was in h

"My dear child, I never in my li thought the Christian religion co make men so good and true as you me they are.

"The sermon I have read and lent others who have read it with much interest. It almost bewilders me. Concerning the teaching and interpretation of the Passover as given in the sermon is it really true? Can it be true? It seems too good to be true. If it is true, how is it that the wise in Israel know it not? Why does not our God who can do wonders, reveal it unto us and somehow make us believe in it, so that we shall not doubt it?

"I should much like to enjoy the happiness and peace which you tell me faith in the Messiah gives. Pray for me, my dear child."

Such words, coming from my dear mother, filled me with gratitude and with hope that she might speedily be, not only as she seemed to me, near the kingdom, but in the kingdom.

Through my communications with my mother and sisters, much prejudice previously existing in the hearts of many of my Jewish friends and relations had been broken down. Nor is this all; my elder and only brother visited England with strong hopes of setting me right, and of bringing me back to the Jewish fold. But he soon became convinced of the truth of the gospel, and now, for Christ's sake, is ready to suffer the loss of all things, even to that of wife and children.

Beyond this, I have received visits from my two dear sisters, to whom I preached the gospel as well as I could. May God open their hearts to receive his truth!

Several old associates, friends, and distant relatives, having heard of my conduct to my mother, were so surprised at such behavior coming from a *meshamad,* that they came to see me, and expressed their desire to learn the difference between me as I was, and as I am now, and I now know of several among them who profess loyalty and love to the Lord Jesus Christ.

Now I must conclude, and as I meet with Christian brethren in various denominations, my heart triumphs in witnessing that Christ reigns among all who love him in sincerity, and I am encouraged in seeing so many Christians praying for the peace of Jerusalem, and rejoicing in what is being done for the conversion of the Jews. But still I cannot but mourn over many who, indeed, love the Lord Jesus Christ, and who wait for his coming, but who hardly ever gave a serious thought concerning the spiritual welfare of my poor brethren according to the flesh. I marvel why Gentiles whom God has made his children are not filled with a hallowed enthusiasm for Israel, and especially so on this day, when he is leading so very many of his nation to Christ—yes, when even the persecutions in Russia, which have driven so many Jews to England, have been used by God to the salvation of their souls and their everlasting reward.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

(Concluded.)

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Poetry.

THE HYMNS THAT MOTHER SUNG.

Throughout the changing scenes of life,
  That shadowed vale of smiles and tears,
Where all is lost within the mist
  That hides the bygone years,
Some strains there are that linger still,
  And many hearts no longer young
Are thrilled with joy, again to hear
  The hymns that mother sung.

We used to gather at the hearth
  When darkness overcame the day,
And, dreamily, as children will,
  We'd watch the shadows play;
And sitting by the glowing fire,
  As to and fro the kettle swung,
We learned the songs we've always loved—
  The hymns that mother sung.

We seem to hear again her voice,
  So long remembered, clear and sweet,
As when, in days of long ago,
  We sat at mother's feet;
And gazing upward on the wall,
  When dearest father's picture hung,
We thought he smiled, for he, too, loved
  The hymns that mother sung.

On many snowy winter nights,
  When all without was cold and drear
We've clustered close around her chair
  In happiness and cheer.
No more for us the glowing fire,
  No more the cricket's chirping tongue,
And never more on earth we'll hear
  The hymns that mother sung.

To them we owe our happy homes,
  Praise be to God who reigns above,
For keeping ever bright and clear
  The lessons learned in love.
Outliving sorrow, beating hope,
  The dear old songs have always clung,
And never can the heart forget
  The hymns that mother sung.

—*Prescott Beach, in N. Y. Observer.*

Communications.

UNIVERSAL SALVATION, AND THE LARGER HOPE, OR A SECOND PROBATION. No. 1.

There is doubtless a great deal of disquietude in men's minds,—far more than is acknowledged,—in reference to the future destiny of the untold millions of human beings who have passed away without so much as even hearing of Jesus Christ. Thousands of millions of heathen, down through the ages, have lived, have played their part on the stage of existence, and died; and yet they never heard that such a person as Jesus Christ ever appeared on the earth. Will these all perish? We cannot think so. True, it is said that there is no other name than the name of Jesus, by which men can be saved; but this can only apply to those who have heard his name. Those to whom Christ has been preached, if they will not receive him, must be lost. Such, on this point, is the uniform teaching of the New Testament. But the teaching is no less certain that whosoever, outside of the instruction and influence of Christianity serves God according to the light within him and around him, shall be saved. And he will be saved through Christ as the propitiation for sin, though never having heard the gospel tidings; just as those who die in infancy in Christian lands are saved through Christ, though too young to have any knowledge of the matter.

Now this subject is so important, and so much is involved in a right understanding of it, that no mere reasoning, however specious, must be allowed to set aside plain Scripture teaching.

If we would discuss, or endeavor to settle, any disputed point of doctrine, we must have a common platform on which to stand; we must have some standard of appeal. And until a better has been found, we claim the Bible, specially the New Testament, as that standard. We cannot allow human reason to be the standard, for reason may be perverted; reason in one man, according to the tendency or bias of his educational training, differs from reason in another.

Our appeal then shall be to the law and the testimony. Is universal salvation taught in the Sacred Scriptures? Do they hold out eternal life and happiness for all, irrespective of character? Or is the larger hope, or a second probation, which at present is being advocated more widely than formerly, taught there? We will endeavor to answer these questions in the order in which we have put them. First, then, in respect to universal salvation. What are we to understand by this? This doctrine, to give it in a few words, is, that all mankind are children of God, are part of his family, that every man and woman, however disobedient, are still his children, and that as he gave his Son to die for the whole world, so that death will be efficacious towards all, and all will be ultimately saved. We do not overstate this point. It is taught definitely and plainly that "all mankind will be exalted to a higher life," and that "this exaltation will not depend on whether the individual has lived well or badly in this life."

Now this doctrine we pronounce unscriptural; it was not known among the Apostles. And history gives no account of such teaching in the first century, nor in the second. It gives evidence of it, however, in the third century, Origen being the principal teacher. But what was not taught in the apostolic age; what was not known during the first two centuries of the Christian era, could not be a Christian doctrine. The early Christian Fathers were strangers to the dogma.

Universalism, as taught by Origen, "was strenuously opposed by Jerome and others, and was condemned formerly at a Synod in Constantinople in A. D. 544. "And it has been opposed generally by the wise and the good of almost every church as being without foundation in the Sacred Scriptures.

By whom, let us ask, will the song of the redeemed be sung in the kingdom of God? Will it be sung by all mankind, by all the nations, past, present, and future? As the answer to this question is important, let Scripture decide it. On the authority of the Word, then, we answer, No; but it will be sung by a people taken out of the nations. But a people gathered out of the nations are a select and distinct company from the nations. He who denies this is prepared, we think, to deny almost anything that stands in the way of his theory.

By whom will the white robes be worn in the kingdom? Will they be worn by every individual, whether good or bad? Nay, they will be worn only by the saints, the holy ones, "for the fine linen," Scripture declares, "is the righteous acts of the saints." This excludes the wicked, for having no righteous acts, they have no bright and pure linen in which to appear, and none can be admitted without the white garment of righteousness.

The advocates of Universalism make a great point of the fatherhood of God. We see this point insisted on more than any other. But it is misunderstood,—thoroughly misunderstood, and a false inference is drawn from it. It is taught that God is the Father of all men, that all men, without regard to character, are his children; and the inference drawn from this is, that however disobedient some of them may be, he will, as a Father, lovingly forgive them, and not allow one to perish. But this doctrine of the Fatherhood of God, in relation to the unrighteous and ungodly, is disproved by the following texts:

John i. 11, 12: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." As the result of faith, believers have the right, not the privilege only, but the power and authority of becoming children of God, sons and daughters of the Lord Almighty by adoption. Receiving Jesus as the great Teacher, as the light of the world, and as the Christ, God gives them his Holy Spirit; they are born from above. They have a new moral and spiritual nature, and are conscious of a relation to God and of a union with God, never before realized. But it plainly follows from this that those who do not receive Christ, are deprived of this right and this privilege. They are not the children of God.

John viii. 4-44: "They said unto him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do." These Jews were the children of Abraham by natural descent, but they had this faith. They were the people of God in the sense of being descendants of Abraham according to the flesh, Abraham having been chosen as the head of the Jewish nation; but inasmuch as they departed from the faith of Abraham, they were not the people of God in the highest sense of the word. They were God's people in the sense that other nations were not; that is, God favored them in giving them the written law, and in establishing the theocracy among them; but lacking faith, rejecting the claims and the mission of Jesus, they were still in their sins, and were destitute of the moral likeness of God. Hence God was not their Father in the spiritual sense of the word. Had God been their Father in that sense, they would have had the Spirit of God, and they would have loved Jesus who was the Divine Son of God. In their disposition, in the spirit of their mind, in their feeling of hatred, they were imitators of the devil, and therefore, Christ speaks of the devil as their father. And the same thing is just as true today as it was in the days when Jesus was on the earth. They who have the temper of these Jews, and reject, whether in theory or in practice, the divine mission of Christ, are not the children of God, but are of their father the devil.

2 Cor. vi. 17, 18: "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." Words like these, so very plain, need no comment. What a great dignity, what a wonderful honor is this, and how careful we should be as God's children to be obedient in all things to his will. But this high dignity is promised on certain conditions; hence those who do not fulfil the conditions cannot stand to God in the relation of children.

Gal. iv. 4-6: "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Now that we are redeemed from under the law, and are under the glorious dispensation of the gospel, if we heartily accept the redemption by faith in the Redeemer, we receive the adoption of sons, and have a title to the inheritance, where we shall dwell with him and share in all the privileges of his family.

Holy Scripture, then, teaches that believers in Jesus are the children of God in a sense in which others are not, that they are the children of God in a peculiar sense, having been spiritually begotten. Scripture teaches that God has a family, and that this family consists not of the natural seed of the first human pair of the Adamic race, but of the seed of the second Head of the race, the Lord from heaven, being all adopted sons and daughters. It is those who are the children of God in the Scriptural sense; they belong to the household of faith, and it is of these that God is the Father, for they have been begotten, born again of the Spirit of truth. This representation of God as the Father of all men, no matter how immortal or vile their character, which is now spreading among a certain class of writers and preachers, is a gross misrepresentation of the clear sense of Scripture teaching on this subject. The promise, therefore, that every child of Adam is the child of God, in the true, Scriptural sense, is a false premise, and the argument built upon it, that because every one is the child of God, God will never suffer one, however wicked, to perish, is equally false. It is a mere hypothesis, a man-made doctrine, which has against it the whole tenor of Scripture teaching.

SILAS HENN.

DECEMBER EVENING AND MORNING TALK.

There is a lesson yet to be learned. An easy lesson too, and yet somehow mysteriously difficult in practice. One is astonished to see how it is ignored. A lesson for sextons, ushers, deacons, stewards, or whatever else should be named those who care for churches, chapels, halls, assembly-rooms and auditoriums of every grade or sort in the civilized world. The lesson is that of ventilation. Even now, when the nineteenth century lacks but twelve years of joining its eighteen vanished predecessors, the care-takers of congregations, take but wretchedly poor care of them in a multitude of cases. Think of it! What a shame for human beings to be boxed up in a tight room, breathing over and over again their mutual respirations, with exhalations and emanations from bodies yet every whit mortal! Boxing up is for the dead, not the living. Who has a right to shut off the air of heaven from an assembled throng? Yet many a man does it. He may be a good keeper of fires. He may even make his cylinder or pyramid of iron, a conference-room (metaphorical) red-dragon, devouring oxygen in great draughts, and robbing the people that come to pray, or hear the gospel. Sextons, ushers and room-keepers, the world over! Hear my voice of protest. I charge you open a window or two, and let the people live. I do not ask you to kill them with deadly draughts of cold air, but give safe ventilation, aye, safe and reasonable ventilation. Some scientist has discovered an active poison in over-breathed air,—I mean, over and beyond carbonic acid, and the repulsive odor of air fetid with catarrhal expirations, or insensible perspirations. So I read the other day. Is it righteous or wicked to sit through meetings poisoned and contaminated with utterly bad air? Judge ye, who may and will and can—yes—judge ye! Whether yes or no. I do say it is grossly faulty, or wicked to refuse the people air.

Today I have seen and heard Gen. Armstrong of Hampton Institute. He is direct and pleasant, well-spoken and able. He has, I suppose executive ability, and love and zeal for his work. He has with him half a dozen young negros and Indians, who sang pleasantly and gave addresses. His mother, I hear, was reared in the little neighboring town of Russell, and with her husband went to labor as missionaries in the Sandwich Islands. The occasion was very interesting.

I presume it may be in order to append a column or so of newspaper readings and gleanings. Some things are read eagerly for the sake of their bearing on great questions and events of the near future.

The *North German Gazette* says the situation of France is full of peril and unbearable, or something to that effect. The national debt of France is over six thousand millions of dollars! What an abyss of indebtedness! Her annual deficit is over a hundred millions. So says the eminent financier M. Leroy Beaulieu. But France can bring three million fighting men into the field when she renews her war with Germany. And she has her army provided with a finished and sufficient weapon, the Lebel rifle.

The Berlin correspondent of the *London Standard* says that the repeating rifles of the German army must be discarded. The calibre is too large. The manufacture of a new rifle is to be carried forward with great energy at enormous expense. The Magazine rifle now to be thrown aside, was only perfected last spring, and the reserves are only just learning its use, when it must be abandoned. The existing rifles cannot be adapted as was the Magazine rifle. New frames and new barrels will have to be made.

The Countess Von Krockow writes that the cordiality which young Emperor William and his suit recently met with in Russia was quite conventional. They encountered proofs of the Russian inclination to France on every hand. There is mentioned, as a negligence that was probably prepense, the letting of portraits of Napoleon hang on the walls of the Emperor's apartments, side by side with those of the Czar.

"Self-indulgence, which is mainly associated with physical appetite and desire, is never more conspicuously seen than in one's creed, or beliefs, or habits of thought. Never was an age more eagerly self-indulgent, intellectually, than this. Men as a rule, believe what they desire to, not what the weight of argument demands." D. M. Pratt.

Said Mr. Carpentor of Lincoln's face during the dark days of the war. "In repose it was the saddest face I ever knew. There were days when I could scarcely look into it without crying." In N. York State, criminal executions will take place by electricity, after Jan. 1, in the case of crimes committed after that date. The Medico-Legal Society, suggests the following method which is likely to be adopted. "A leather rest holds the criminal's head, and bands across his forehead and face keep him from moving. A metal bar tipped with a ball for an electrode is fitted to the top his head. Another similar bar and ball, touch his bared back between the shoulders over the spinal cord. The first electrode is connected with the positive, and the second with the negative pole of the current. When the poles are joined, the current will pass downward through the head and go out through the pole at the back."

"In Europe the taxes are not only certain but crushing. Ground between the upper millstone of military conscripton, and the nether millstone of taxation, the estate of the people is pitiful, often tinged with dark despair. Berlin with its ever recurring drum-beats, its platoons of soldiers marching hither and thither, its officers thronging the beer gardens, its shop windows filled with pictures of generals and fields of carnage, its arsenal and army clothing establishments, its unceasing agitations in newspapers, in legislature assemblies, in public saloons and private houses, about the war crisis—with its emperor arrayed in military dress and making military speeches, seems to be little else than the headquarters of fighting men." Prof. Doolittle.

The Italians have just launched their great iron-clad, the "Re Umberto." Her displacement will be 13,298 tons or 1358 more than the largest English ships. The "Re" is 400 feet long, with 76 feet 0 inches beam, and will draw nearly 29 feet of water. Her barbettes have 19 inches of armor, she has an armored deck of 3½ inches, and her sides and bottom have three steel skins. Her speed is to be 18 knotts an hour. Her principal armament will be four 104 ton guns and twelve 4½ ton guns.

There is a furore of eagerness and interest about "Robert Elsmere" a book—a novel, written by Mrs. Humphry Ward of London, grand daughter of Dr. Arnold of Rugby, and niece of Matthew Arnold, who wrote books impugning some vital truths of Christianity. And as I understand it Mrs. Ward's book does the same. I have no desire to read it. Why should one read anything that assails the idea of our Lord's Divinity and the miracles he wrought? Yet the book is eagerly sought, and is discussed by ministers in their pulpits, and among the rest, Lyman Abbott of Plymouth Church, whose excellent sermon I have read. Hold fast to truth high and vital, that has been over and over thoroughly put to test, and give no room to the thinnest edge of a lever that would tear asunder the solid fabric of Christianity, if possible. A daughter of mine wrote me, "What do you say of Robert Elsmere?" I reply. "Touch it not. I believe it is poison to the mind—a Bohon Upas to faith, at least faith not thoroughly strong and established." Such a book may indeed lead to almost incalculable defection from the truth of the gospel—when it has fully done its work.

C. C.

BOOKS.

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VANDALIA TIME TABLE.

Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 59	Thro' Freight 61
South Bend	6 00am	12 05pm	10 05am	2 30pm
LaPaz June	6 31am	12 35pm	11 15am	3 25pm
Plymouth	6 45am	12 55pm	12 01pm	4 10pm
Hibbard	6 05am	1 15pm	1 25pm	5 00pm
Marmont	6 15am	1 32pm	2 01pm	5 30pm
Marshland	6 37am	1 56pm	2 46pm	5 50pm
Kewanna	6 44am	1 51pm	3 00pm	6 30pm
Logansp'rt	7 21am	2 45pm	3 50pm	7 40pm
Clymers	7 33am	3 38pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 00am	6 15pm		
Crawfords'v'l	9 47am	5 00pm		
TerreHaute	12 00 m	7 30pm		
St. Louis	7 50pm	7 00am		

GOING NORTH.

STATIONS	Mail 50	Express 54	Local 60	Thro' Freight 62
St. Louis	9 30pm	9 00am		
TerreHaute	6 00am	4 00pm		
Crawfordsv'l	8 15am	6 15pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 50am	6 55pm		
Clymers	10 15am	8 25pm		
Logansport	10 45am	8 45pm	5 15am	6 55pm
Kewanna	11 26am	9 35pm	6 44am	10 05pm
Marshland	11 45am	9 40pm	7 25am	10 40pm
Marmont	11 56am	9 57pm	8 02am	11 20pm
Hibbard	12 02pm	10 08pm	8 32am	11 35pm
Plymouth	12 30pm	10 28pm	9 15am	11 50pm
LaPaz June	12 55pm	10 40pm	9 45am	12 35am
South Bend	1 15pm	11 10pm	11 00am	1 35am

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No. 18,	"	....	[illegible]
No.	"	....	[illegible]
No. 100, Local,	"	....	[illegible]

GOING SOUTH.

No. 11, Passenger,	Leaves	....	[illegible]
No. 15,	"	....	[illegible]
No.	"	....	[illegible]
No. 101, Local,	"	....	[illegible]

†Daily except Sunday.

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	Depart
Mail Express................................	[illegible]
No. 14 (Passenger)........................	[illegible]
Fast Line.....................................	[illegible]
Chicago Express............................	[illegible]
Ft. Wayne Accommodation (Arrives)......	[illegible]
Local Freight...............................	[illegible]

GOING EAST.

	Depart
Mail Express................................	[illegible]
No. 32 (Passenger)........................	[illegible]
Fast Line.....................................	[illegible]
Day Express................................	[illegible]
Ft. Wayne Accommodation.................	[illegible]
No. 20 (Passenger)........................	[illegible]
Local Freight...............................	[illegible]

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He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end, Luke i. 32, 33.

These are said to be the words of Gabriel, that angel, who stands in the presence of God. An important message is here communicated to the children of Israel, and to the world, and God selects as his messenger the Angel of his presence. The words of our text are introduced by an exalted salutation to Mary, the promise to her of a son and directing that his name be called Jesus. The word "Christ" is so often heard in connection with the name Jesus and we see them used so frequently together in the Scriptures that but few people recognize the distinct difference between them. The term Christ signifies anointed or one anointed, and when applied to Jesus is more properly "the Anointed," the Messiah of the Old Testament so long foretold by the prophets. It is an official title rather than a name, but "Jesus" is a name. His name shall be called Jesus.

Preaching is teaching; and if I had nothing to teach I would sit down immediately, but here is a great lesson for us all. You will pardon me if I speak from a text this evening, as the text read is an embodiment of the lesson of which I have spoken.

There is a series of propositions in the text to which your attention is invited for a few moments. These propositions are plain, tersely stated and simple. Thou "shalt call his name Jesus." Truly, Jesus was the name by which the disciples knew him. One is impressed with the frequency and familiarity with which the evangelists use that name.

"He shall be great." My friends, Jesus was the greatest person who has ever stood upon the earth. You all by common consent accord greatness to him. Denominational lines do not obliterate or eclipse his greatness, and whether you are Baptists, Methodists, Adventists, Congregationalists or Presbyterians, you will understand the proposition as referring to his character and deeds as manifested in his life and work. The moral impetus which His character has given to his words has sent them through eighteen hundred years, even down to you and to me. He spake as never man spake. If we view him as a person, a man, a God, or only as a character, in each and all he stands pre-eminently above all in greatness. Even Renan said of him, "Jesus will never be exceeded." He lives in his deeds. See how he opened the eyes of the blind, and restores the silent ear to sensibility. Leprousy vanishes at the potency of his touch and he even approaches the charnel house of death and speaks to those in the tomb and they spring to activity and life. Look at him in any light that you like, I care not. There is a greatness manifested which stands pre-eminently above and eclipses by its brightness all the deeds of the great of the ages past. Whether you believe that Jesus the Christ, was the son of Joseph and by devotion to principle and fealty to God perfected human life; whether you believe he had a prior existence and Divine with the Father, and came down and was made in the fashion of man; or whether his beginning was divine by circumstances of birth, from any and every standpoint there is a moral grandeur never excelled by the sons of men.

And what comes next in our text, "He shall be called the son of the Highest." He is the son of the Highest. Here again we agree and [illegible] proposition is accepted as literally [illegible] Go with me to the scene at the ri[illegible] Jordan, when John baptized Jesus. As they come up out of the water the Spirit of God descends upon him and there is a voice heard from heaven saying, "This is my beloved Son in whom I am well pleased." He is the Son of the highest, you see, acknowledged to be such by the great Father himself. Thus early, before his work had begun there is a fulfilment of the prophecy in the text "he shall be called the Son of the Highest." Again, upon Mount Tabor, the Mount of transfiguration, while the glory and power of the coming and kingdom of Jesus as it will be, passed in swift transit before the bewildered gaze of Peter, James and John, the voice was heard again speaking from the bright cloud that enshrouded them, "This is my beloved Son in whom I am well pleased, hear ye him." The testimony is plain. The proof conclusive. He was called the Son of the Highest. I will add but a single text more upon this point. In answer to the question put by Jesus to the disciples, "But whom say ye that I am," Peter promptly answers, "Thou art the Christ the Son of of the living God."

Upon the foregoing propositions there is not a dissenting person in the house. So far we all agree; but I now come to a proposition where we shall differ. But why should we? It is just as plainly and positively stated as the preceding ones.

I will tell you the trouble my friends, and the reason why we differ. It is not because the points which follow are more difficult, or that they are less plain in their wording than the preceding ones, but the difficulty lies in the manner of investigation. People begin to explain and tell what the Bible means. Well, if God does not mean what he says, I want inspiration or be inspired so that I can tell what he does mean. This "explaining" unsettles every principle of language. It brings to my mind a circumstance which fell under my own observation. An infidel came to a minister with an objection founded upon a text of Scripture, which the minister disposed of as best he could. In relating the circumstance afterward the minister stated that he had "explained it all away;" and right here is where the trouble lies. The Bible is all explained away. If I were to preach to you a hundred years, you never would hear me say "the text means" so and so. The Bible tells us that he shall "be called Jesus." We see that fulfilled. "He shall be great." We agree that he was great. "He shall be called the Son of the Highest." Again we agree. Whether by pre-existence, first born by resurrection or Spirit conception, he is the Son of the Highest, he is so-called and so recognized by all believers in his existence. But now I come to the propositions where we will differ; but why should we differ? The text so far has come to pass, been fulfilled. The remaining propositions are all in the future; but men seeking their explanation as having been fulfilled and not seeing their literal accomplishment in the past as the other three propositions are, they begin to speculate something like this—"the next proposition must have been fulfilled too, because the preceding ones we know were fulfilled, it follows therefore that we do not understand the sense in which it was done. Then one theologian begins to explain it as he understands it; and about the time he gets it nicely "explained," another comes along and says, "You are entirely wrong, my friend, but I will tell you how to explain that." Then a third has to give his view of the matter, and so it goes. There is one thing which I have noticed about this matter of "explaining" the Scriptures and to which it would be well to call attention in this connection, and that is, the text reads just as it did before they began to explain! The force of a text is in the way it is reads, not in the way it is explained. Jesus said to the lawyer "How readest thou?" Not how explainest thou. If the secret was only known and the people acted upon it, viz: let the angel's words mean what they say, there would be no difficulty.

With this idea before us let us read the next proposition. How many of [illegible] There is [illegible] and straightforward as the parts already read. Let us be honest in our investigation. I make you my jurors. Decide it for yourselves. Decide it by what it says. It reads "And the Lord God shall give unto him the throne of his father David." A plain proposition is it not? A child can understand it, if it knows what the word "throne" means. We certainly understand the word throne in its common use. It is the place occupied by a king or queen and the symbol of sovereign power, the position of a king in ruling the people. When we hear any one speak of the throne of Queen Victoria we understand what that means. We understand it to refer to her power as ruler over the kingdom of Great Britain, and so of any other throne. Just what is meant in the common use of the word "throne" is meant when used in the Bible; just exactly. God will give unto Jesus David's throne.

In order to fully understand the scope and nature of this promise which the Angel made to Mary concerning Jesus we must find out what the throne of David was. Says the objector, I know where you are going, you are going back to the history of the old Israelites. You have guessed it exactly. It says the throne of David is to be given to Jesus. The Bible reveals but one David, and his throne is the subject of this proposition. I therefore invite your attention now directly to the record of David's life and the facts concerning David's throne.

I want to refer to a little history. You remember that the children of Israel came out of Egypt where they had been in bondage for four hundred years. After wandering in the wilderness for forty years for disobedience, they were brought into the land of Canaan under Joshua in fulfilment of a promise made to Abraham as recorded in Genesis, xv. After conquering the Canaanitish nations and dividing their land among the tribes they were organized into a kingdom, God governing them by means of judges for 450 years until the time of the prophet Samuel. About that time the children of Israel said that they wanted a King like the rest of the nations around them. How prone humanity is to err. We only see upon the surface. The Israelites wanted a king that they could see. God they could not see. They wanted something that their physical eyes could rest upon—a man who would lead their armies in person and conquer their enemies. They had refused to own God as their king but wanted a personal king, one of their own number and of their own choice. They came to Samuel with this request. Samuel was grieved over it and took the matter to the Lord. And the Lord told Samuel to hearken unto the people and show them the nature of a king and what he would expect of them. But the people still desired a king, so the Lord told Samuel to anoint them a king. So Samuel anointed Saul the son of Cis a man of the tribe of Benjamin and he was king over Israel for 40 years. But he did not follow the Lord, and in 1 Sam. xv. 35 we read that "The Lord repented that he had made Saul king over Israel." He wanted a better king than Saul. But notice the fact that Saul was king over Israel. After these things God told Samuel to go to Bethlehem and take a little oil with him and anoint a king instead of Saul. So he went to the house of Jesse, made a feast, and invited the guests. In his search for the one the Lord wanted he made the sons of Jesse pass before him in the order of their ages. The first was a large, splendidly proportioned man named Eliab, and Samuel as soon as he saw him thought surely this is the Lord's anointed. But the Lord said, "Look not on his countenance or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart." In like manner all the sons of Jesse present, passed before Samuel, but the Lord refused them all. Samuel was puzzled and asked Jesse if these were all the sons he had. Jesse told him there was one more up in the mountains [illegible] the sheep. [illegible] said to Sam. [illegible] for this is he. So Samuel [illegible] horn of oil and anointed David. This you will find in 1 Sam. xvi. David was anointed to take Saul's place, or in the words of the Apostle Paul "When he had removed him, he raised up unto them David to be their king." Thus we see that David was anointed by the Lord to be King over Israel. Well the time ran along. Saul the King of Israel had David in his household. But Saul grew worse and worse, departing farther and farther from the Lord until he was possessed of an evil spirit. David was a wonderful singer as well as player upon the harp; and while David played on his harp the evil spirit would depart from Saul. There is inspiration in music. This is why we love to sing so much. It even charms a savage. It is said of John Smith that when the Indians were about to kill him he sang them a song which so delighted them that they spared his life. But matters still grew worse until David fled from Saul and was a wanderer in the mountains and in the wilderness. David was of the tribe of Judah and the men of Judah clave unto David, and gradually there was a division made in Saul's kingdom; for we read in 2 Sam. ii., that David and his men went up to Hebron "and the men of Judah came and there they anointed David king over the house of Judah." Now note this fact, the men of Judah anointed David to be their king. Who was Judah? Judah was one of the tribes of Israel. Now if you will go back in the history of this people, to the time of the patriarch Jacob we will find that on the night that Jacob wrestled with the Angel at Peniel his name was changed to Israel. This man Jacob or Israel had twelve sons in his household, and when they were grown to manhood they became the heads of families; these families grew into tribes. Each tribe took as its tribal name the name of one of Israel's sons, and so in process of time they were known in the world as the *twelve tribes of Israel* or the House of Israel. One of these sons was named Judah and he of course was the head of the tribe or house of Judah. David being of that household, it is but natural that the tribe of Judah should cling to him; and here it is that we first read of the "house of Judah." The other eleven tribes or ten of them (leaving out Levi) are here known as the men of Israel, and this distinction is more clearly marked under the division which took place upon the death of Solomon when they became permanently divided into the "House of Israel" and the "House of Judah." I have been thus particular in pointing out these two houses, that I might show the extent of David's throne; for David became king of both these houses, or in other words he was king over all the tribes of Jacob, and the next proposition in our text declares that *Jesus will reign over the house of Jacob forever*, and that is exactly what David reigned over, as I shall now proceed to prove.

We have already shown that David was anointed by Samuel to be king over all Israel. We have also seen that the men of Judah anointed David to be king over the House of Judah in Hebron. The tribe of Judah then acted in harmony with God who through Samuel anointed David to be king over all Israel. Now let us see if the eleven tribes or the "Men of Israel" will acquiesce and receive David as their king. Turn to 2 Sam. ii., and there we read of a quarrel between Abner and Ishbosheth in which Abner declares his intention to turn the forces of Israel over to David and away from the house of Saul. With this intent he came to David at Hebron and entered into an agreement to that effect. Saul at this time was dead. After making this covenant with David Abner started off to see the children of Israel and bring about this consolidation of the kingdom, but unfortunately or fortunately the man was killed by the artful and revengeful Joab the leader of David's forces. However, in time the union was brought about, for the record reads, "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold we are thy bone [illegible] in time past when [illegible] thou wast he [illegible] brought in Israel, [illegible] thou shalt [illegible] and thou shalt [illegible] Israel. So all the [illegible] to the king to Hebron; and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years,—in Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years over all Israel and Judah." Thus we see that David is established in his throne and ruling over the consolidated kingdom of Judah and Israel.

Now I want to ask a question. Does any one who knows anything about the history of that event have any doubt that it was literal? Does any man question this event as having actually, literally taken place? And was not this kingdom now under the rule of David a real, literal, tangible, kingdom? If it was then David had a throne and a kingdom. But says one, you have not yet shown that David had a throne. Very well: for this purpose I call your attention to 1 Chron. xxix. 23. "Then Solomon sat on the throne of the Lord as a king instead of David his father." Notice first that it is here stated that the throne of the Lord is occupied by Solomon as king, and secondly that it is instead of David. Thus showing that David during his life was king and occupied the same throne. In 2 Sam. vii. 16: we read, "And thine house and thy kingdom shall be established forever before thee; thy throne shall be established before thee." If you will carefully read this chapter I think you will readily glean the following *facts*: that David was Ruler over Israel; that God will plant Israel in a place where they will move no more; that David will die; that a person spoken of as his seed shall establish David's throne and kingdom forever; that this shall be done in the *presence of David, hence refers* to a time after David's resurrection. I want to make a *statement right here* concerning the Bible term "Israel." That term is never used either in the old or New Testaments as referring to any other people than the literal descendants of the twelve sons of Jacob.

Now in the light of the foregoing testimony let us read our text again, thou "shalt call his name Jesus. He shall be great, he shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Before Jesus can receive the throne of David and reign over the house of Jacob that throne and kingdom must be re-established. The house of Jacob is now scattered among the nations of earth. How the heart sickens as we look over the history of that people. For their sins the nation and kingdom of Israel as a nation and kingdom have been destroyed. It was not an accident when that great king came from the North and carried into captivity into Assyria ten of the tribes, and which have never since returned. It was not an accident when many years after this that the Lord said to Zedekiah through the prophet "Remove the diadem, take off the crown ....I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is and I will give it him." It was in the purpose and providence of God which I trust we shall see as we proceed. If the throne and kingdom of David were real, literal, and his throne is to be given to Jesus will not his be literal? It must be the same throne. No other throne in the broad empire of God will answer the purpose or fulfill the promise made to Jesus but David's throne. Concerning its overthrow we have the following significant words in one of David's psalms. "Thou hast made his glory to cease and cast his throne down to the ground," but concerning his future glory God says, "My covenant will I not break nor alter the thing that is gone out of my lips. Once I have sworn by my holiness, if I lie unto David; his seed shall endure forever and his throne as the sun before me." This seed of David is Jesus the Christ, and the throne here spoken of is to be his according to the language of Gabriel. Jesus of Nazareth then has a title to David's throne and kingdom. In harmony with this idea is the prophecy of Isaiah, "For unto us a child is born....and the government shall be upon his shoulder....of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever." This language of the prophet agrees perfectly with that of the angel to Mary, and refers to the same throne. I am here tonight my friends to plead the right of Jesus our Lord to the throne of his father David. When the tragedy of the crucifixion was taking place Pilate wrote a title—an explanation of his death, and had it spiked up over his head "This is Jesus of Nazareth the king of the Jews." Pilate recognized fully the fact that Jesus was a king. He questioned him very minutely in relation to his kingdom, and when he learned that his kingdom was not of this world (Kosmos) but that it was future, that it in no way conflicted with the government of Cæsar, he washed his hands and declared his innocence of the blood of that just man. People tell us that Jesus had a mock trial. I say no, he had a fair trial, Pilate sought to release him, which is evidence that the issue of the trial was in his favor, but on account of a tumult made by the Jews he delivered him up to be crucified even after Pilate's wife had told him to have nothing to do with it. During the trial Jesus concealed nothing but boldly claimed his right to the throne of David. In answer to Pilate's question "Art thou a King then?" Jesus answered "To this end was I born;" and the Apostle Paul declares that he witnessed a good confession before Pontius Pilate. His claim was a just one, just, because he was heir to the throne of David. He came to the Jews as their king, but they received him not, but the time will come when they will receive him, and he shall reign over the house of Jacob forever and of his kingdom there shall be no end, or as the prophet expresses it, "Upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." I believe it. Do you my brothers and sisters? Do you believe that Jesus will take the throne of David, really, and that the government will rest upon his shoulders? We read that in his day shall the righteous flourish, and abundance of peace. His throne will be established in judgment and justice, and of the increase of his government and peace there shall be no end, until the knowledge and glory of his reign shall fill the whole earth. This is the gospel of the kingdom which Jesus preached. It is a real kingdom that Jesus is to have and it is to bring a blessing to this world of ours. This is why the sister said in the social meeting tonight that she had a hope she could stand upon.

That was a glad company of disciples that gathered around Jesus just after his resurrection. Hope again kindles in their hearts as he shows himself alive by many infallible proofs and for forty days discourses to them upon the things pertaining to the kingdom of God. The disciples expected Jesus to take the throne. They understood that he would restore the kingdom to Israel and asked the question "Lord wilt thou at this time restore again the kingdom to Israel?" They received that idea from his teachings and the predictions of the prophets. They were in no doubt about the event but were not certain about the time: and his answer implies no doubt about the correctness of their faith but tells them that the Father has kept the time in his own power. See Acts i. 3. 6.

Peter was a practical man in his ideas. One day he came to Jesus and said we have left everything and followed you, now what are you going to give us? Jesus answered "I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." This cannot be fulfilled until the twelve tribes now scattered are gathered into their own land and the Apostles raised from the dead. I have read somewhere that one of them was hung upon a cross head downwards until he expired; another flayed alive; another stoned, and so one after another the most of them if not all, became martyrs for the truths of this gospel. They believed in the promise of the angel to Mary, that the Lord God would give unto him the throne of his father David and Jesus had promised to share it with them. They looked forward to the time of Restitution, the age of regeneration when Jesus would sit upon that throne. Jesus says "When the Son of man shall come in his glory and all the holy angels with him then shall he sit upon the throne of his glory." How expressive! Do we understand the force of these adverbs "when" and "then." When peculiar force is required or especial attention directed to a thought the Bible frequently deals in "doubles," or repeats for the sake of emphasis. So in this passage When the Son of man comes then he will take the throne. Could language be plainer? Do you believe it, or do you have any idea that he is sitting on that throne now? He is not on the throne of his father David now, but I will tell you where he is. The Bible has not left us in the dark. It tells us he ascended to heaven and is at the right hand of God. In the last book of the Bible we read "To him that overcometh will I grant to sit with me in my throne even as I overcame and am set down with my Father in his throne." Here are two thrones one is "my throne" the other one is the "Father's throne." He is now upon his Father's throne in heaven, but when he comes in the glory of the Father then he will take his own throne or the throne of his father David. Then will begin a rule of righteousness and peace, with Jesus as King of kings and Lord of lords.

One thought more and I shall have done. Jesus in his promise to the seven churches of Asia in the fullness of his love has included even us Gentiles, to share his throne with him, for the promise is to him that overcomes. Now brethren let us make a practical application of this to our own hearts. Are we overcomers, and will we share with Jesus in his throne? Shall we be kings and priests and reign with Jesus on the earth? Remember the promise is to the overcomer. Remember

"He is a hero staunch and true,
Who fights an unseen foe;
Who puts at last beneath his feet,
All passions base and low:
He may not wear a conqueror's crown,
Nor fill a hero's grave;
But truth will write his name among
The bravest of the brave."

THE RESTITUTION

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Jan. 9, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

Articles from Bro. Work, Bro. Colegrove, Sr. Palmer, Sr. Carrie Williams, and shorter pieces from others next week. Some of those have been delayed a little. Bro. Wagoner's sermon delivered at the National Conference, also in the next paper.

We direct the attention of our readers to what our brethren G. P. Work and A. C. West have written for the paper this week. We are, for ourself, conscientiously placing by one-tenth of all income that comes into our hands, whether in larger or smaller amounts, and find it the greatest satisfaction to do this. We may have approximated doing this in years past, but we now want to feel sure of doing this much at least, and hope to do even more for our dear Redeemer's precious cause. The time and privilege of doing will soon end.

Dear Brethren:—*Editorially* we have not been saying much lately regarding the necessity of all doing what we can for our paper, The Restitution. We are now commencing another year, and with some of us it will most probably be our last year. Let us try to do something to aid the circulation of our paper. We can present some one of our friends with The Restitution for a year. Let us all remember how much the feelings of multitudes have changed toward the truths we are advocating within the last few years. Very many are not only willing, but even anxious, to investigate the doctrine we make prominent, as regards human destiny, and the future of our world. Send out the paper, and good will result.

A word of counsel. In raising money—so far as our brethren of the National Conference has this object in view—the design is to Evangelize—to send out the gospel to whatever localities the way may be opened for such work. Let it be definitely understood that it is not the object of any one, whether of more or less means, to raise money to give to every one, or indeed to any one, who may apply for it. Above all it is not the object of any one to grant loans of money. Let no one commit the indiscretion of making any solicitation of this kind. Those that have pledged one-tenth, or more of their income, have to labor for what they may use for themselves, as well as for the Lord's cause. As soon as the means shall have been gathered and forwarded to the Treasurer, we shall expect the money to be used in employing Evangelists of approved character—and such only—to labor in the fields needing such labor. We are already doing something in our home Conferences. It is our duty to help the poor and destitute, but it is hardly less our duty to know whom we are helping lest we do worse than throw away our money on those entirely unworthy. Let our hearts and hands ever be open but let us be on our guard. It is our duty, as Christians, to help any and all in distress; and most especially those of the household of faith, but this duty is for churches and individuals to perform for known cases at home, or at least cases commended by some responsible person to their benevolence. Our Conference object is an entirely distinct work, and all our brethren thus engaged have neither the time nor the means to do the work, or attend on the duties that belong to persons in their home associations.

As our readers have already been apprised, two persons were in attendance at the late National Conference in Philadelphia from California—Bro. B. Wilson and Bro. H. B. Rice. The latter went to Wilmington, Del., after the Conference closed, to preach to a band of brethren and sisters in the latter city. As our paper is largely occupied by our correspondents this week, we conclude to subjoin two letters from Bro. Rice—although written as private letters—instead of occupying a large space editorially. We give them both in the order received. We greatly prefer to yield a part of our usual editorial space for this purpose rather than deprive our readers the pleasure of their perusal. May the "word of the Lord have free course and be glorified" among the larger and older denominations of our time. On very many important truths of divine revelation regarding human destiny and the future of our earth there is great need of re-investigation on the part of the different sects. It becomes us to be very kind, patient and forbearing in all our intercourse with those who, as we believe, have misapprehended the teaching of the Bible on these all-important themes, while "earnestly contending for the faith once for all delivered to the saints." While not compromising the truth, it should be our endeavor to win men and women to embrace it by our Christian love and demeanor rather than to drive them away from hearing it presented by harsh denunciation. May God bless the labors of Bro. Rice while he may remain in the more eastern part of the United States, and make him a successful evangelist when he shall have returned to California.

Knoxville, Tenn., Dec. 28, '88.

Bro. Chaplin:

Please state in The Restitution that I am here in the city of Knoxville, where nearly all my early years were spent. I left Wilmington, Del., a week ago today and reluctantly, too, for I had become very much interested in the brethren and sisters whom I found there. They could not find a suitable place in which to hold public services, and for that reason concluded that it were better for me to come on to Knoxville during the holidays as I had made promise to my mother and eldest sister, who reside here, to spend Christmas with them if possible. I would have been pleased to have remained in Wilmington longer, if God had so ordered it. But I have been very busy preaching the glad tidings all the way from W. to this place, and have not been idle since I came. My people are all very devout Presbyterians and I am invited to preach next Sunday morning in the Second Presbyterian Church here where I was a member for many years. With much Christian love I am,

Your brother in Christ,
Hugh B. Rice.

Knoxville, Tenn., Jan. 1, '89.

Bro. Underwood:

I am having a very interesting time in this city of my youth where my mother and eldest sister (the only one living out of the three lovely sisters God gave me) reside, and where are many friends whom I have not seen for more than eighteen years! The most of these are in the Presbyterian Church here and regard me as one of the "sons of the church," as they express it. I became a member of the Second Presbyterian Church here when eleven years old, and was educated by them largely for the ministry. It was with extreme delight that I was permitted to sound out to them in the old church last Sunday the glad tidings of great joy to all people. I do not mean to boast, but I had great freedom of speech and held the unusually large audience for three-quarters of an hour without any flagging of interest. It was the truth that enabled me to interest them, and I trust God will use my words to awaken the minds of many who have been at ease and lead them to imitate the more noble Bereans. I am invited to lecture next Saturday evening in the Y. M. C. A. Hall on "the "Second Coming of Jesus the Messiah!" A grand opportunity. At every step of my way doors are opened for me to sound out the glad tidings of the kingdom.

On the cars, coming from Philadelphia and Wilmington I had many exceedingly interesting conversations, and distributed tracts and copies of The Restitution. Here I am preaching and teaching all the time from house to house, as I am urged by friends to visit them. I had yesterday an unusually interesting discussion with several educated ladies who board with my sister. One was a Methodist, another a Presbyterian, and a third one of the most devout and sincere Catholics! We began soon after dinner and the interest never failed till it was about time for supper! When I got through the young lady who is a Catholic said, "Well, Mr. Rice, if I could conscientiously accept your views I'd be the happiest woman in this world. I think you have made good headway with me seeing I'm a Catholic!"

I am as yet, of course, unable to return to my family in California, and I suppose God has a work for me to do here yet else he would send me the money to get home. I am, as cheerfully as possible, doing whatever is under my hand from day to day, biding my time, or rather the Lord's time. In much love, your brother in Christ,

Hugh B. Rice.

Needed Correction.—We have been too long in doing this, but absence to the General Conference, and a severe attack of cold on our return, has been the cause. One error is in the Report of the Annual Meeting of the "Association for the Promotion of Christian Knowledge." Bro. Samuel Wilson's subject was, "The Fountain of life," and the subject, "Wait, Watch, Work," was handled by O. C. Ramsay. The second error is that by the accidental dropping of a page in No. 9 of Bro. J. Cameron's Articles on the "Man of Sin" the following was left out. It should commence the article given Oct. 17, 1888.

The first series of extracts I shall give is from a book entitled, "The glories of Mary" translated from the Italian of St. Alphonsus de Liguori, and published in London for the Redemptorist Fathers, St. Mary's Clapham 1852. This work extends to 624 pages, and is prefaced with a strong recommendation by Cardinal Wiseman, a copy of which is as follows:

> "We hereby approve of this Translation of 'The Glories of Mary,' and cordially recommend it to the Faithful.
>
> Nicholas Card. Wiseman,
> Archbishop of Westminster.
>
> Given at Westminster on the Feast of Saint Alphonsus de' Liguori, A. D. 1852."

I consider that a very few extracts from this work will amply serve to establish the identity of the "Man of Sin" predicted by the apostle Paul in his second letter to the Thessalonians in so far at least as his statement in verse 9 is concerned, namely, "Whose coming is after the working of Satan (or an adversary) with all power and signs and lying wonders."

Hartford, Kansas.

While reading an article this morning in a Restitution, kindly loaned to us by Bro. S. B. Lawrence, I could not resist the temptation to write you a word from this point, 'tis the first paper of our belief I have seen for ten years, but my faith was strong and I had the Bible. We were poor and did not like to borrow papers when we had to go some times ten some times forty miles to get them.

We had got some of our neighbors to reading and last spring Bro. Foore came and preached a few sermons. My husband has been a Bible student for two years and this month at Bro. Foore's meeting was baptized at Indian Hill. Two others young men were baptised [illegible] Foore has [illegible] people a[illegible] church, [illegible] homes an[illegible] all of you[illegible] bourn, I wish [illegible] loving greeting and would be so glad to hear from any of you who have moved away what you are doing for the Master. I am living quietly reading carefully teaching my children diligently, dropping a truth now and then where I think there is soil for it to grow. I have tried to "sow beside all waters," and we have the promise that "in due time we shall reap if we faint not."

Some times I almost fainted for want of sympathy and help, for even my husband did not take any interest for so long. Now we can work together he is not pinned at home as close as I, and can go farther to meetings than I. We are very much interested in the study of Revelations. What do the brethren think of the 13 chapter 18 verse? I think without doubt it means the Pope for his Latin name on his crown gives the letters to stand for 6,000 three score and six. Blessed is he that reads and they that hear the word of this prophecy, and keep those things that are written therein, for the time is at hand, Rev. 1.

Please send me one of Sister William's Catechisms, I am very anxious to get one for two reasons, think I could get some of my neighbors to buy if I had one to show them and my little boy eight years old is trying to read the Bible and 'tis most too hard for him to understand.

Any of the Brethren can find us eleven miles west of Hartford, Lyon Co., Kansas, don't know when I will ever see another Restitution, not till money gets plentier than at present, but wishing you all prosperity I will close.

Mrs Delia Lawrence.

Thank Offering to the Lord.

Dear Brethren and Sisters:

Where are your thank-offerings? The Lord has been good to us the past year; what have you to lay upon his altar at the beginning of this New Year? Come forward. Some poor invalid wants a good paper to read; send them The Restitution, and the Lord will bless you. S. R. Winch.

Thank-Offering Corner.

In compliance with a request we start this "Thank-Offering Corner." A number of poor people are yet to be supplied with our paper for 1889. These have been paid for in the past only partially, and as we are not willing to stop any of them, we hope our friends will come forward with "Thank-offerings" so that all may be supplied.

One Who is Thankful.............. $5.00
Another Thankful Heart 5.00

Communications.

UNIVERSAL SALVATION, AND THE LARGER HOPE, OR A SECOND PROBATION. No. 4.

Again; during the last few years quite a number of writers have advocated what is called the larger hope, or a second probation. They do not go so far as the Universalists, who hold that every human being will be ultimately saved no matter how wicked and impenitent he may be when he dies; but they hold to the doctrine of repentance after death; and though admitting that some may ultimately perish, they contend that it will not be until a fair and favorable opportunity has been given them in the future state, if they had not such an opportunity in the present state. As not only millions of the heathen in foreign lands, but millions in our own land almost as ignorant as the heathen, have died without a chance of understanding or receiving the plan of salvation by Christ, it is concluded that these will have a chance in the life beyond the grave. It is believed that without a second and a more favorable probation, it would be unjust to fix their eternal destiny. To this we deem the following a satisfactory reply:

It would be unjust to condemn any for not accepting of a Savior of whom they had never heard, and had had no opportunity of hearing. It would be unjust to inflict punishment upon any in the future state for not walking by a light which they had never received. God, the judge of the earth, will do right, and never will act thus towards his creatures. He will not require the use of talents which he has never given. He will never condemn a man for the non improvement of what he never had, and which through his unfavorable circumstances he could not have. It seems, however, to be overlooked that God is under no obligation to place all his creatures on an equal footing. In the animal creation below us, that are not subjects of a moral nature, we see a wonderful disparity. And among the moral and intelligent beings above us,—the holy angels, there is, according to the Scriptures, a great difference in rank. And as the Creator of man, and as the Giver of human life, God has not seen fit to put us all on the same level. In our mental capacities [illegible]oundings. In our op[illegible] not according [illegible] hath not, there is no injustice in this. He is no respecter of persons, but will deal justly with all. Christ says, "To whomsoever much is given, of him shall much be required." Luke xii. 48. There must be a result in the case of every man in proportion to what is conferred upon him. God requires no more. The apostle Peter says, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts x. 34, 35. He who is a godly man, who endeavors to know God's will, and then lives and obeys according to his knowledge, and does good works, or works of righteousness, no matter of what nation he may be, is acceptable to God. Such a one will be saved and will be happy, though in rank and excellency he may be far below a believer in Christ, who is exalted to heirship with Christ. The apostle Paul also says, "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law shall be judged by law," Rom. ii. 11, 12. As many as at the judgment of the great white throne are found to have sinned outside the pale of the Bible revelation,—without the revelation of God's will through Christ, shall not be tried or judged by the Bible standard, shall not be charged with rejecting a written divine revelation, but shall be tried and judged by the law they have, had and broken. This on the face of it is manifestly right and just. The revelation of God in nature and the revelation of God to the human mind, or the light which is given to man as a guide who is not in possession of the Scriptures, is the law by which he shall be judged. The heathen, then have sufficient light in their own minds, if they will follow it, to lead them to discern between good and evil. But this remember will not justify the Christian Church in withholding from them the superior light,—the light of divine revelation in the written word. Thank Heaven that this responsibility has been realized by the church during the last hundred years in a very large measure, and is being realized today more largely than ever; and the Bible, or portions of the Bible, are now translated into almost every known language and tongue. The foregoing arguments, then, based on plain Scripture teaching, show the fallacy of the conclusion at which some arrive, that justice requires all men to have a chance of accepting the great salvation, either here or hereafter, ere their everlasting destiny can be fixed.

The doctrine of the larger hope, or a second probation, is a supplement to the doctrine of Christ; it is something added to the teaching of the great Teacher, the hope it holds out to mankind is larger than the hope which Christ holds out. The teachers of the larger hope, therefore, step on in advance of Christ; they leave the great Teacher behind in their supposed revelations of truth. But men who will go beyond the Master, who will not stop where he stops, who will not accept his teaching as absolute, are not to be trusted. Neither the church nor the world should give heed to their speculations. Their theories may be plausible, and may appeal specially to the sympathetic side of our nature, but if they are not in agreement with the Word, we are not to receive them.

Silas Henn.

(Concluded in our next.)

"The Engrafting Word."

"Of his own will begat he us by the word of truth that we should be a kind of first fruits of his creatures," James i. 18. The engrafting word is equal to the engrafting hand, or power by which a branch of one tree is placed into living union with another so as to live upon the substance of the other.

The same result is attained by the begetting word of truth. The begotten one is changed from the common stock of God's creatures into one of the first-fruits. As it is the word of truth which contains or is the medium of God's will it is of the utmost importance to all who are of the common stock of his creatures that they should know this word of truth, as apart from it no one can rise from the common to be one of the first fruits.

No one of the common stock can by any act of his own raise himself out of it. It is true in this case as it was before declared by Jesus "that which is begotten of the flesh is flesh, so in like-manner that which is begotten of the common stock is the common stock, Branches have not self engrafting power. This power is in the hands of the owner of the root and of the branch. Ev[illegible] every [illegible] God's [illegible] its stock comes down from him. The gift, or power comes down from him, let this be carefully noted.

Of his own will, this is the source or cause of any difference in the stock of his creatures. He first willed to have a common stock and then he created it. Afterwards he willed to raise from out of the common stock into a first fruit stock. Having willed he next chose the means for doing it. This means James calls the word of truth. This is the divine instrument or begetting power. It is the adaptation of a means to an end. As it is to raise the lower up to the higher, it must begin with the lower and lead them out of their condition and place them in the higher. The state of the lower is described as one of sin or disobedience. The first adaptation of the word of truth must reach the disobedient ones.

Disobedience stands related to its cause and also to the punishment due to it. These two parts must be met in the begetting word. If the cause only were met then it would simply stop the continuance of disobedience but fail to settle the past. The wage of sin is death. This death would still be due to him who had sinned and could not be settled for by simply stopping the practice of sin. The effect of disobedience is therefore fairly met in the begetting word by the voluntary death of the first born of the first fruits. Christ died for our sins according to the Scriptures. The just one died for the unjust.

He was buried and raised up again the third day for our justification from all past sins. This is the central fact in God's begetting word of truth that he so loved the world which was perishing in disobedience that he gave his only begotten Son up to be put to death that whosoever in this perishing world believeth in him might not perish but might have eternal life. It is the knowledge of this love towards us that destroys the disposition to disobedience, for the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead, that they who are made alive or quickened by it should not henceforth live unto themselves but unto him who loved them and gave himself for them. The begetting word of truth therefore embraces all the details of the history of Christ as all these have come out of the one moving cause in the mind of the father of lights who first willed to take a first fruit of his creatures out of a perishing creation.

The word or message of God to us is perfect in all its parts. It is formed round his will to save from death a world worthy of death, and that those saved should be a kind of first fruits. This gracious will, disposition or purpose of God took shape in his own mind when he determined to raise up a special son a first fruit. All the references to this purpose from the first time it was formed became a foundation for forming this company of first fruits. These promises at the time they were given were God's begetting word of truth to every one who believed them.

The fulfilment of these great and precious promises in the history of God's Son from his conception in Nazareth until his exaltation to God's right hand in the heavens forms the begetting word to us in these times.

The begotten one is alive. He has passed from death into life. He is taken out of the common perishing world, and is numbered among the living. He is one of the first fruits of God's creatures. He has believed the message of God's favor towards the race as it is found in the history of Christ Jesus. He has put on him the name of Christ by being baptized into him. He has become one of Abraham's seed and an heir according to the promise of God made to him.

This is the special word of God given to men in these times for salvation from death. In its smallest form it is the name of Christ, God's first-born, and in its widest compass it embraces all the promises of God, for all the promises of God are yea and amen, in Christ Jesus to the glory of God the father. Unto Jehovah therefore be all the glory through Christ Jesus unto the unending age. Amen.

W. Ellis.

Selections.

BLESSED HOPE CHURCH.

The opening services of the Church of the Blessed Hope were held Sunday morning, the 11th inst., at their new church building on Woodland avenue, opposite Longwood avenue. It is a very neat and tasteful structure of modern design, and was well filled both morning and evening with a very attentive audience. The introductory remarks were made by Mr. Robert McLauchlan, who was one of the thirteen who formed the church, many years ago. He spoke as follows:

Brethren, Sisters and Friends: With devout and humble gratitude to our Heavenly Father, through whose kind providence we now occupy this building, which has been set apart for his service, we may well congratulate one another on the improvement made, as contrasted with our former occupation, while we earnestly and ardently hope and pray that our improved facilities for usefulness may be blessed of God for the spread of his truth, and for the inbringing and upbuilding of many, and for the glory of his holy name. We have no wish, on so joyous an occasion as the present, to cloud your minds by introducing sad and mournful recollections, but while to many of you, and especially to the young members, this day is bright and joyous, it has its sad and mournful side to some of us who cannot refrain from reminiscences of the early history of this church, and of the loved ones who participated with us, and encouraged us in our efforts to establish the one faith and hope of the gospel in this city, whom we sadly miss and mourn today; and in this connection we cannot but advert to the trying bereavement of our dear brother and sister, who have so long labored with us, and offer to them and their family our heart-felt sympathy in their deep affliction, although we know full well from sad experience, how utterly unavailing is human sympathy to assuage our grief; and we can but the more fervently pray "Come Lord Jesus, and come quickly." Raise thy sleeping saints, take away sin, roll back the curse, vanquish death, and triumph over every foe; make all things new. O! what a prospect! May we all strive like the apostle, "If by any means we may attain to the resurrection of the dead." The first resurrection the one out from among the dead ones.

It is indeed cause for congratulation to know that this house was not built to perpetuate spiritual bondage. Our mission is not to enslave, but to emancipate, and we shall not, for the sake of gaining numbers or popularity, form any alliance with human creeds begotten of ignorance and misconception, which for ages have dishonored God and fettered the human mind. Here we propose to hold aloft the light of God's prophetic word, the brightness of which can dispel the mists of error and delusion as no other [illegible] can. Scripture teaching can alone give more just conceptions of the Almighty and of his beneficent plans and purposes toward men and nations than what now prevail, without a knowledge of which we cannot render to him the loving and intelligent homage of sons and daughters who shall reflect his image, and this is the homage which he desires. In matters of religious faith we submit to no human authority, no matter with what pomp and solemnity it may be surrounded, but we reverently bow to the divine authority of God's word in which we have an impregnable bulwark which for ages has withstood the assaults of infidelity, and which never can be successfully assailed. This is our mission, and let me ask what more noble and grand mission can any man or any body of men be engaged in, and as we are this day dedicating this house to God's service, let us all individually dedicate ourselves anew to the accomplishment of this work, remembering what our Lord has said, "Herein is my father glorified that ye bear much fruit, so shall ye be my disciples." A little fruit will not do. "In this is my father glorified that ye bear much"—a great deal of fruit—"so shall ye be my disciples;" and feeling encouraged by the results of past efforts, let us redouble our exertions, and let us all co-operate, and work earnestly, and perseveringly to this end. Knowing that the time for any of us to labor is short, individually we know not how short, and realizing that no great undertaking has ever been accomplished by spasmodic efforts, may we apply ourselves to the work before us in the true spirit of Christian consecration, feeling assured of the correctness of the position we occupy, the soundness, the grandeur and stability of our faith and hope; and firmly believing that if the principles we have espoused and teach where known and appreciated, as they ought to be, instead of this plain building and moderate capacity we would require accommodation for ten thousand, and the flag of victory would wave triumphantly from our turrets. But as it is, we prefer to go with the twelve, rather than follow the crowd whose shout of hosannas, or cry of crucify, is swayed by the fluctuating sentiment of popular opinion. I have now the pleasure of introducing Mr. Joblin, the future evangelist of this church, and one of its pastors, who is already well known to many of you [illegible] his ability to present Scripture, truth in a clear and forcible manner, and I bespeak for his address your close and earnest attention.

Mr. Joblin then followed with an able discourse from the text "Our God, whom we serve," beautifully tracing the character of God as displayed in Nature, in providence, and redemption's plan, and manifested in ten thousand different ways as a God of love, whose tender mercies are over all his works; dwelling on the crowning manifestation of Jehovah's goodness to man in the gift of his Son, who died and lived again, and is alive for evermore.

In the evening the subject was further elaborated from the text "That blessed hope," dwelling on the promises of God in their richness and fullness; embracing the gift of eternal life now treasured up in Christ, but to be brought unto the saints, at the revelation of Jesus Christ, and enjoyed by them evermore in the kingdom. The discourse throughout was full of pathos and fervor, and was listened to by a most attentive and appreciative audience.—*Cleveland Leader and Herald, Nov. 19.*

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE,—No. 44.

PEACE.

Lesson Chapter St. John xiv.

"Peace, Quiet, repose. To place in confidence."

Christ's promise to his disciples, was, Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John 14: 27. And the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ, Phil. 4: 7; Rom. 5: 1; Col. 3: 15; Eph. 2: 14.

What will bring peace?

Mark the perfect man, and behold the upright; for the end of that man is peace, Psalms 37: 37. And the work of righteousness shall be peace, Isa. 32: 17. To be spiritually minded is life and peace, Rom. 8: 6. The fruit of the spirit is love, joy, peace.

If we have that peace what are we promised?

That the God of peace will be with us, Rom. 15: 33; 16: 20; Phil. 4: 9; 1 Thess. 5: 23. Finally brethren farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you, 2 Cor. 13: 11.

Poetry.

LIFE'S HEAVENLY SECRET.

Jesus, my Lord, thou art my life,
My rest in labor, strength in strife;
Thy love begets my love to thee;
Thy fulness that which filleth me.

Long, long I struggled ere I knew
My struggling vain, my life untrue.
I sought by effort of my own,
What is the gift of Christ alone.

I prayed and wrestled in my prayer,
I wrought, but self was ever there;
Joy never came, nor rest, nor peace,
Nor faith, nor hope, nor love's increase.

My effort vain, my weakness learned,
Weary, from self to Christ I turned.
Content to let his fulness be
An unbought fulness unto me.

Life's heavenly secret was revealed;—
In Christ all riches are concealed.
We try and fail; we ask, he gives,
And in his rest our spirit lives.

O peaceful rest! O life divine!
My effort cannot make thee mine,
I yield my sinful heart to thee,
And in thy love thou fillest me.

—Dwight M. Pratt, in N. Y. Observer.

Selections.

LEPERS AND LEPROSY IN THE EAST.

Not many years ago, one mild afternoon of November, we neared Ramleh, the resting-place between the Mediterranean and Jerusalem, and glad were we to descry the lofty white tower from whose height is seen the loveliest landscape in Palestine. We had left behind the orange-orchards of Jaffa, with golden fruitage guarded by cactus hedges, had crossed the Plain of Sharon, almost a solitude, capable yet of maintaining a population dense as when the herds of Solomon grazed the rich pastures stretching far away to the North. Picture-like villages clung to the hillsides. Eastward lay the purple mountains of Samaria. Westward a line of dying color marked the halcyon sea which sparkles under the sea-blue sky, close beside the excellency of Carmel. Even in mourning, lamentation, and woe we see the Land of Promise was once the glory of all lands, the joy of the whole earth.

Every step of our way had been trodden by the feet of renowned warriors, heroes, prophets, kings; has rung with the clash of steel, and glittered with the curved scimiter, in whose shadow Paradise is prefigured to the faithful. Ramleh (ancient Arimathea) was headquarters for the armies of crusaders,—not a great way from the spot where the Lion-hearted Richard caught sight of Mount Moriah, and, covering his face with his hands, refused to gaze on the city of crucifixion, desecrated as it was by the infidel, crying, "Ah, Lord God, I pray that I may never see the Holy City, if I may not rescue it from the hands of thine enemies!"

While we recalled these delightful memories,—phantoms of all time,—and debated what the Rose of Sharon really was, we heard hoarse cries like the screams of enraged wild beasts. At the same moment apparitions, weird, spectral, with wiry matted hair, sprang from the hedges, and held out hands from which joints had rotted off, lifted up arms without hands, showing stumps healed over. Their eyelids were thickened and drawn back, exposing sightless swollen balls. Each one was draped in a garment of faded blue cotton; and for an instant the feeling was that creatures, neither man nor woman, neither brute nor human, had burst out of their graves, and, with bodies decayed and decaying, besought rescue from the horrors of the foul prison-house. To restore the mangled shapes to health and comeliness would appear a greater miracle than to breathe again the breath of life into an uncorrupted body from which the spirit has fled.

They were, indeed, of those whom the ancient Jew numbered with the dead. "These four are counted as dead," says the Talmud: "the blind and the leper, the poor and the childless." The carriage stopped. "Lepers!" shouted our guide; they did not venture to come nearer. We flung the expected coin, and hastened through the gateway which those outcasts might never enter.

And thus, again, the next day, when we approached the Holy City. The Damascus Gate of Jerusalem is the chief entrance for pomp and honor, as the Joppa Gate is the main thoroughfare for trade and pilgrimage. Outside of it is the leper hospital; but the patients have a precinct within and against the wall, huddled in sheds of wretchedness and filth unspeakable. Some are eyeless, having merely sunken holes in empty sockets; many are without nose or ears; all are maimed and distorted, hideous past telling. They dare not touch the stranger, and rise ghost-like, as fabled ghouls, from the ground, and, without advancing, lift up their voices afar off, as the ten described by Luke, Luke xvii. 12, 13. They live in a community under a sheik, also a leper, and, having human fellowship, are amazingly cheerful over their tin platters of copper coin.

There for ages on ages, by the old Fish Gate, have they been permitted to dwell, to marry within the forbidden degrees, perpetuate their horrible selves, and from this center radiate the awful pestilence, in the time of the Apostles consider a direct "stroke of God," incurable by human means; a punishment for sins of special magnitude. A poor bundle of dirty rags lies on the paving-stones. That is a baby leper. If you dare, lift the coverlet. Oh, the horror of the spectacle! You see a loathsome mass of rot, livid, revolting. It should be buried out of sight; but it moves, and pipes a shrill cry. The sinless soul has not left its horrid tenement, and may have weary years of struggle before it can escape.

Often baby comes into the world fair as your first-born, young mother, without spot or blemish. The stricken father plays gently with the stick and straws which amuse the little one; and the mother kisses it with cancerous kisses, as they march, at morning, to the wayside beyond the walls, the better to catch the passing traveller, and ask an alms,—sometimes in heart-rending wails or meaningless gibberish, for their palates are gone. No skill can remove the taint from the fair child. It is not reached by medical knowledge, or tempered by foresight or sanitary measures, is without arrest or palliation,—a doom hopeless, inevitable as death. At maturity, if not earlier, the plague begins, and, strangely enough, is attended by slight pain. Discolored inflamed splotches appear on the skin; lumps rise under it, and change to festering sores and putrid ulcers. The face swells; the muscles of the mouth contract and lay bare the ghastly grinning teeth; the eyeballs are shapeless and broken "like bursted grapes,"—let me spare the reader the sickening detail. Microbes are eating through the tissues and into the very marrow of the sufferer,—or do they batten on each other?

Moses writes of the whiteness of leprosy, "white as snow," Exod. iv. 6; Num. xii. 10; 2 Kings v. 27. He refers to a grisly mould or mildew, shining like scales, which sometimes forms on the surface. The different varieties are described by the Hebrew with minute exactness, and it was dreaded as the most terrible calamity possible to man. The victim was dead to the law, to civil life, to the temple service. In caves of the wilderness, in dens, and among rocky tombs, he sought shelter, in a sort of death-in-life, rotting piecemeal; and, so long face to face with the destroyer, we can imagine he would welcome the pang which at last released him.

Physiologists assert that Syria is one of the most favorable regions for the perfect development of the physical and mental powers of the human race, and insist that under stringent regulations leprosy would disappear, as it has from Britain and France. Here it has been from earliest historic times. In the days of Elisha there were many lepers in Damascus, and under a hot sun, in reeking noisome huts, with poverty of blood and lowered system following exposure and insufficient food, the colony at the Jaffa Gate has small chance of "cleansing." They are, in the expressive words of Luke, full of leprosy, and, like Job, clothed with worms and clods of dust. "My breath is corrupt, my skin is broken and become loathsome."

We are told the ancient type no longer exists; it is now communicable only by close contact. Of old it was more violent, and who entertained a leper became himself polluted, and subject to the same laws, one of which was forty stripes if he entered a town. The walls of his house, clothing, utensils, the very stones, were pronounced accursed, and dangerous sources of contagion. This makes more noticeable the last Sabbath of Christ upon the earth. He, with his disciples, dined at the house of Simeon the leper; "an act sternly forbidden by the ceremonial law which he had come to fulfil and supersede." In the village of the poor, with the outcast, in the home of extremest suffering, the alabaster box of ointment, very precious, was broken, and our Savior was anointed for the sepulcher.

The disease was probably an outgrowth of many miseries in the hard bondage of Israel in Egypt. At the beginning of the exodus, Moses ordered all lepers without the camp, in laws merciless and sweeping, isolation without appeal or exception. In Egypt, the segregation reached even the animals; for it was believed swine were liable to leprosy, and for that cause forbidden as food. To the Christian descendants of the ancient Egyptians (Copts), pork is an abomination. They will not touch the unclean thing.

History records that the two hundred years of the Crusades scattered the seeds of leprosy throughout Europe. In the medieval years it swept, as an epidemic, across three continents. High-born delicate women, men in the bloom and flower of youth, the king on his throne, the starveling on the ash-heap, were alike smitten. Henry of Lancaster died of leprosy at Westminster in 1413; Robert the Bruce was leprous; and Baldwin IV, illustrious king of Jerusalem, died at the age of twenty-three, a leper.

No latitude is exempt from its influence, and all climates are friendly to the growth of the evil I am trying to describe. It spreads in temperate zones, in Iceland and the Polar Circle, in arid deserts of Africa and the wet districts of Batavia, in Asia Minor,—one of the fairest portions of the globe,—and penetrates frigid, ice-bound Russia. It follows the track of the Chinese cooly on sea-coasts, thrives thousands of feet above the level of the sea in healthful plateaus of old Mexico, and finds congenial home in the pure salt air of the islands of the South Seas. Doubtless superstition and fear have magnified its power in our times, and even after death the poor leper is still outlawed and avoided. To this day the Spanish peasant believes that a leprous corpse contaminates the earth, imparts its contagion, and defiles bodies buried around it in the churchyard.

In certain old cathedrals of France, at the back of the choir, half-way up in the crypt, the tourist may see an empty stone cell made for the leper in the sanctuary. There he might pray, lost amid shadows and reprobation, in the midst of multitudes, yet alone as the corpse under the coffin-lid. From the depths of his dreary cage the bloated savage face, pressed against the openings of the wall, must have appeared like some terrible mysterious animal, confined by strong bars to prevent outrage.

In his desolation, the prisoner, innocent of crime, might listen to the roll of organ music, the responsive singers, (so sweet, so sweet, I hear them yet!) might scent the incense and hearken to the intoning. But he was a bias among the adornings of the sacred [illegible] kinship [illegible] from [illegible] ity, yes, for no fault of his own, abhorred, a thing to shrink from and shudder at. Not for him the smile of woman, the hand of man, the prattle of children. In the soft gloom over the altar he could see (if sight were spared) the great still Christ, wounded in hands and feet and side. With what rapture the man broken in heart and body must have worshiped the unseen One that prophetic image represented; and how he must have rejoiced in the gracious message to the heavy laden, written above the bleeding forehead: "Come unto me, and I will give you rest!"—*Susan E. Wallace.*

CLEVELAND, O.

Dear Restitution:

The address on my paper reminds me that the time for which it is paid for has nearly expired. I therefore enclose two dollars for another year. And while I write I think of the time when the Christian's hope will be realized. But in the publications concerning the blessed hope there seems to be but little written and published when to expect more than at any other time the ushering in of that day of days. No one can reasonably expect that day to come while something else predicted in Holy Writ is to come first.

The primitive disciples of Jesus, even before he went away, were interested enough in his return to ask him, What shall be the sign of thy coming and end of the dispensation? It seems to me that he fully answered the question. Especially does it appear so in Math. xxiv. in connection with the fore part of chapter xxv., commonly called the parable of the ten virgins. In chapter xxiv. we recognize the fact that Jesus told of signs to be, and then, without changing the subject says, Then shall the kingdom of heaven be likened, etc. We ask why the comparison that the kingdom of heaven should be like ten virgins of an ancient, oriental wedding party, if not intended to be another sign of his coming? Does not the parable show that something called the kingdom of heaven was to expect Christ and subsequently have to wait for him?

If we are mistaken in our view of this interesting subject, will some one give us something better, on the fulfilment of the answer to the question, What shall be the sign of thy coming and end of the age.

I. A. M.

Communications.

Discourse Before the Church of God, Brooklyn, N. Y., on "Present Duty and Privilege."

Dear Brethren and Sisters:

I feel it to be my duty to address you, as it is yours to hear me! And what I am about to say, I will endeavor to say in as direct a manner as possible; so that when I have delivered my message, you shall not have it to say, I beat around in such a way that you were unable to get the drift of my argument! I am to bring before you, as your representative to the General Conference held in Philadelphia, such matters as we, an individual church, are interested in. When sending me, you gave me the fullest liberty a man could ask, to act for you. I went, burdened conscientiously, to act as in the sight of God! I went, not to help formulate a system of concrete donothingism, but to help, by presence and by voice, in a work which my whole soul desired to see done. I went, feeling assured I should meet with a contrariety of sentiment, and in this I was not disappointed; but this I must say, that from first to last, I never saw a more cheerful and intelligent body of people, and so well read in the Holy Scriptures.

This gathering was unique, the like had never been before, and mark my words now never will be again, if this begun work is permitted to count for naught! Therefore, what I desire to do now is, to impress upon you the reasonableness and practicable character of this remarkable convention. I have no hesitancy whatever in calling it a "remarkable convention!" I believe, I do most heartily believe, that if we as a church, and as a body of churches, allow what has been done thus far, to go by default, the One "who walketh in the midst of the seven golden candlesticks," and who knoweth our works, will chastise us, and unless we do better, will remove us out of this glorious "midst." I am therefore more than ordinarily stirred to say to you, inasmuch as you are the professed followers of the Lamb, show your faith in him by your works; for what I have to say, has much to do with works!

A few words as to [illegible] were delegates from [illegible] South, West and the Middle [illegible] from thirteen different States and Canada. Twenty-five delegates—representing thirty-three regularly organized Churches of God in Christ Jesus! At the first there was a shyness, and seeming fear that some were disposed to put a yoke on the neck, in the form of a "creed." This was what most of us had come out from, and to our misfortune (as I think) had gone to the other extreme, even to the ignoring of any form of agreement, whereby we could, as we should, work together as a unit. I think I can make all proper allowances for this disjointed state of existence, when I consider the tone of the churches, out of which we came towards us. Our eyes had had the "eye salve" applied, and we saw, as we never saw before; we had been subscribing to a formulated statement of religious belief, which we had accepted without question, and which is today, alas! the evil of the sectarian bodies known as "orthodox." When the committee on church covenant came together, of which committee I had the honor to constitute one, we came with no other desire before us, than to grant to all the largest liberty of thought, and the right to express themselves under circumstances favoring the same. Our desire was to put into the hands of all our preachers an open Bible, believing none would prostitute its sacred character in the advocacy of the things not most generally believed amongst us. You will see by published report, the entire proceedings of the convention, so I shall forbear to address myself to a further statement on this question.

I want to say, that there was a uniform expression of desire, by all the delegates, to come into good working order, and it was for this purpose the convention had been called, by one, whose liberality, and sense of his stewardship, led him to pour out his money as water; manifestly desiring, not to glorify himself, but to put in motion a work which was near and dear to him, as I hope we shall prove by our works, is as near and dear to us.

The beautiful exhibition of brotherly and sisterly love that was exhibited throughout the entire session, was to me a convincing proof that the true spirit of missionary effort had brought us together, and that, that which lay before us, was duty and responsibility to God our Father; to the Lord Jesus Christ our blessed Redeemer, and to each other, and the world, that even now lieth in darkness and superstition; especially as concerning the great and important truths we do most devoutly believe. The feeling was general, that while our testimony on the side of Bible truth had won its way into many an avenue, and that former prejudices had been greatly broken down, yet the field was very large, and the harvest to be gathered was more in our hands than it ever had been. Men are now questioning the grounds of belief as they never did before, and we feel assured that if any people on the face of the earth are qualified to give a reason for their faith and hope, it is ourselves! egotistical as this may seem to some, yet I do say, and say it without mental or other reservation. But what does all this knowledge amount to, if it is hedged on every side lacking co-operation, the thing we are now after! Unless we carry out our principles, unless we go forth speaking and minding the same things, how can we ever hope to accomplish our hearts' desire, in seeing the truth prosper? Do not deceive yourselves, my dear brethren in the belief that all we have to do is to preach; the commission of our Lord was not only we should preach, but that we should so let the light shine that men should see our good works, and thus be led to glorify our Father in heaven. It is one thing to sing,

"Now I must fight if I would reign;
And suffer with my Lord!
I'll bear the toil, endure the pain,
Supported by thy word."

Or,

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my zeal, my life, my all!

Or,

He fills my heart with joy,
My lips attune for praise;
And to his glory I'll devote
The remnant of my days.

Or,

O had I Gabriel's tongue to sing
The honors of my Lord,
To tell the victories of my king,
And all his love record!

Or,

How blest the sacred tie, that binds
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes
are one.

I say, [illegible] brethren, it is no use our [illegible] if it ends there! [illegible] other things than [illegible] they must, [illegible] but to do, [illegible] faith in works [illegible] another matter altogether! I fully subscribe to a remark I heard many years ago, "We have done a good deal of talking, and some singing, but how many have we brought up out of vice and degradation?" Yes, much, and highly as I esteem the bold front we have made in defense of God's holy word, the stinging, ringing sense of unfaithfulness comes home to me. How is it with you?

My purpose now is, not to give a detailed account of all said and done at the Philadelphia Convention, but, to stir up your pure minds as to present duty, as well as privilege!

The history of this church is the history of too many like it; a disposition to settle down and say, What can we do? we are only a few, and the popular mind is engrossed with that which is popular and orthodox? I will try and answer this. I know, living as we do, in a city of close on to a million souls, and across the river another city with twice as many, that it seems almost out of the question that we should ever be able to accomplish that which we desire, viz., a revolution in religious belief, showing men and women a better hope than that so commonly entertained! We see giants, and hitherto we have been afraid! The question with us should be, do we know our weakness, and are desirous of becoming strong? If so, then I present to you the action of our late Conference, in which measures were brought before us whereby many can help one where one may not be able to help the many.

Several things presented themselves while in Conference, and the reasonableness was not questioned, but as to practicability some had their serious doubts. And now, in order to answer, as best I can, the question, "What can we do?" I say, Up and be doing! No use looking to the rear; our work is before us, the promises of God are, "To him that overcometh." Will we prove ourselves overcomers? It is for us to create material whereby, as one united brotherhood we may go forth conquering and to conquer! Concerted action has seldom failed when rightly directed; I care not, whether in a good or bad cause, the result has always been the same.

By this time you cannot fail to see the drift of my argument; and the only way to success is to start right! The Conference is, and is a centre from which we may well work; there are men elected to office who are good practical men, business men; and in whom we may trust under God, the direction of such matters as shall come before them; they are fallible men, yet I believe have the prosperity of the truth as it is revealed in the Oracles of God at heart, they call for our united support; I ask you now, Will you give it to them that they may put in progress the work begun, and as I believe, well begun?

Your permission granted me to act for you, and your guarantee to stand by me was all you could do! I felt under no restraint whatever; but knowing that amongst us not a millionaire exists, but that we all draw our resources from our daily efforts, I felt disinclined to say while there, what I thought we would do, prefering rather to see you, and have you see the documentary evidences of the work done and now proposed to be done.

For years I have had the feeling that while we have amongst us men, who are not only well read in the Scriptures, but who are good, self-denying men, at the same time, a large part of our preaching brethren are certainly lacking in the complete mastery of the English language and its grammar, as also wanting in that "Grace of a good delivery." At the conference (and after leaving there) of the "A. P. C. K." I named this observed want to two or more persons, and judge of my surprise when I found myself selected with others to constitute a committee called "The Ministerial and Educational." While at our work a letter from Bro. Geo. F. Work was given us, in which he proposed to give five hundred dollars, providing a like amount of five hundred dollars is subscribed by the church at large, to establish a school to meet this want, and further, to instruct in the original languages of the Holy Scriptures if it shall be possible. There are other propositions from this brother which will come before you in another form than this. You will do well to seriously consider the several questions before us as a church at large, and in view of our individual as well as our church relations, prepare to act now, and at once! I will further answer the question, "What can we do?" by saying, that inasmuch as we have heretofore done so little—Go back, and gather up, and dedicate to the service of the Lord that which you have held back! And this that you have "held back," has been in all probability on account of a want of knowing how you could best dispose of what the Lord has blessed you with. Brethren, do not forget or ignore, in smallest degree the fact that you have been greatly blessed! Make no comparisons with your condition and that of others; put the duty and responsibility where it properly belongs; and let this be the only standard of determination, as to your present duty as well as privilege.

The committee on "Ways and Means," of which committee I was one, thought the rule laid down in the discourse of Bro. Work everyway commendable, that of devoting one-tenth of the value of our possessions, as well as one-tenth of our income, but knowing how little this matter had come before our brethren at large, we presented this in a modified form, the which you shall all be fully made aware of in the Report as a whole.

Questions were grappled with at the Convention, the which had never before come before us as a people; these were well discussed by the assembled convention in open session—nothing was done in a corner, and I am proud to put this on record, believing you will endorse our actions. With all my privileges from this church, I have not committed you to anything other than an open declaration that this church not only expects to do its duty, but will most assuredly do so.

I heartily commend to you the action of the committee on "Ways and Means," at the same time would not ask you only to do as they suggest, but as much more as it is possible. Resolve that this is the very least you will do, and as God shall prosper you, you will act as his stewards, and not live simply and solely to please yourselves, "The field is the world." We need good and tried men to carry the word of this salvation. We need appropriate places where it can be statedly presented. We need funds to carry on this work, and we must get these from the cheerful giver, as we don't propose to raise any of our funds by fancy fairs, or grab bags, or Punch and Judy shows. We don't propose to establish a paid pastorate, this may be done by individual churches if they please, but our work as a body is, to send out evangelists by ones or twos, and have a good reserve fund in the hands of the Executive Board to keep them constantly at work at different posts as the way may open or present itself.

We propose to give good attention to Sunday School and other missionary work, as it shall come before us—having all work—the sisters as well as the brothers. We propose to seize all well-ordered means as they have proved themselves, come from whatever source they may, providing they in no wise conflict with statements aforesaid. In a word, we are determined to show our faith by our works, we ask you, one and all, to put your shoulders to the wheel, and by the grace of God, prove to your brethren and the world, that ours is not an empty sound of hollow words only, but of deeds that shall tell on ages!

I want everyone of you, who feel your responsibilities, to go from this place, after hearing what I have said, determined not to allow what I have said, or what the convention has done, to fall on listless ears, but as wise men and women, fearing the Lord, whose you are! to sit down, and between your keenest conscience and the sight of him who knoweth our hearts, and from whom are all things, resolve to act as duty and privilege shall prompt you. We exact nothing; we propose in our united judgment, certain courses of action; if these are practicable and reasonable, there should be no reason why we should not all act. And now to him who hath saved us, who hath given himself for us, let us show how greatly we prize our relation and glorify him in all we are or have. Amen.

GEO. W. YOUNG.

Dear Restitution:

I enclose a money order of two dollars to pay for THE RESTITUTION for the year 1889, which please place to my credit. There are quite a number in this region who believe the second advent near, but are of the *Crist's* faith. I meet with them some, but they do not talk much about the restitution nor do they care to hear much said about it as revealed to my understanding in the Bible and as published in THE RESTITUTION. I have taken the paper for thirty years or more under its various names, and still enjoy reading it very much, and will say that my faith and sympathy are with you all in looking for the same blessed hope and glorious appearing of him who will be King of kings and Lord of lords, and hope to be made a king and a priest unto God and reign on the earth. I embraced this hope in 1842, forty-six years ago; am almost seventy years old and still this hope cheers me and I find the yoke of Christ easy and his burden light. I hope to overcome and share with all the faithful all the glory promised in the word. Your brother in Christ,

R. H. NEAL.

DIED.

ATWOOD.—At Lakeport, Lake Co., Cal., Nov. 25, 1888, Riel Atwood, aged 74 years and 9 months.

Brother Atwood was an old Californian, having crossed the plains in '49. He never united with any church till in February, 1883, hearing the word explained by Elder Richard Corbaley he was by request baptized by him and joined the "Church of God" at Kelsey Creek, Lake Co., Cal. Since that time he lived a faithful and consistent Christian life. The only reading he cared for was the Bible and THE RESTITUTION. The coming of our Savior and the establishing of his kingdom on this earth was his favorite theme. He peacefully fell asleep with the blessed hope that he would soon be called to awake by the Master.

D. T. S.

Services will be held at the Church of the Blessed Hope, 516 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

"The Gospel of Our Salvation and kindred doctrines—no Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we cordially invite the public. After divine service, [illegible] will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." [illegible] Grand st., [illegible], Brooklyn, N. Y.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at [illegible] Avenue, San Diego, California.

THE RESTITUTION.

A Seven Column Four Page Weekly Paper
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Poetry.

NO PAPA FOR US THREE.

A man of intemperate habits had been absent from home for a long time, and did not often write; and when no letter came his little three-year-old girl would say, "No papa for us three;" which incident inspired these verses.

'Tis four months and a day, dear,
  Since we kissed you a fond good by;
One letter only came to us
  To keep the tear-fonts dry.

Wee Maggie lists the postman's call,
  When letters come for me,
And Willie asks, "One from papa?"
I shake my head; my baby says,
  "No papa for us three."

The days drag, O, so slowly by,
  The nights are sad and drear;
You do not write, say why, O why!
  Where are you staying, dear?

The chilly autumn winds are [illegible]
  Our children's feet near bare;
The coal-bin empty long since,
  In our board scanty fare.

Oh, James, where can you be to-night?
  What are your thoughts for me?
Our baby's words go through my heart;
  "No papa for us three."

Last night I thought her lost in sleep,
  Wrapped in her tiny bed,
I heard her softly ask, "Dear God,
  Can papa dear be dead?"

I ask the question o'er and o'er,
  No answer comes to me;
The postman's gone, and baby says,
  "No papa for us three."

Oh, husband, wandering far
  To-night, in paths of sin if be,
List you the cry from breaking hearts,
  "No papa for us three."

Please send a letter soon to cheer,
  The loved who wait for thee,
And change the sad tone to the glad,
  "A papa for us three."

—Danville (N. Y.) Good Times.

Communications.

DECEMBER EVENING TALK.

I give my right hand of fellowship to Bro. Samuel Wilson in the matter, and on the occasion, of his candid, careful, logical, Scriptural and elevated address, published in THE RESTITUTION, and this day read aloud to my wife, with the energy, the enthusiasm, and the gestural punctuation of a God-praising and emphatic endorsement. If it were in any respect to be subjected to criticism, it would I think bear it easily and perfectly. May we stand calmly on the noble height which this address so excellently and reasonably points out. There is nothing better under heaven than that every pious soul should be as susceptible of of influence and attraction by the word of the living God, in its most elevated and Christ-like interpretation, as he would most heartily desire to be, by that supernatural power that shall draw the elect of his love unto mid-air, in the day-star stage of his coming. In order to this, let us seek to be free from every entanglement. A holy liberty is something too precious to be sacrificed or underrated. A mind untrammeled, and action unrestrained by the imperative formula of articles, of which ecclesiasticism makes the transgression a capital offence, and from which it would make deliverance or release an impossibility,—how eagerly should it be sought, and how earnestly maintained!

I have been reading a little in Gen. Wallace's famous book, "Ben Hur," but thus far I fail to be greatly interested. His representation of the Virgin Mary's age, as barely fifteen at the birth of our Lord, I must say I openly discredit. I need not now give the reasons for accounting this statement as glaringly improbable.

In considering the intensely interesting subject of an earlier translation of saints, one might query, Why is the Philadelphian church accorded the peculiar honor of an exemption from an extraordinary trial? In pondering the question, one might say they have been put to the proof. They have renounced worldly usages and advantages. They hold steadily to truth which is non-fellowshipped, let us say, by orthodoxy. They live in an age when there are no apostles, and no miracles, an age far remote from the first advent. They live in an age of wonderfully diverse teachings and beliefs—an age intensely worldly, active and self-magnifying. It is an age of almost idolatrous insistence on the natural immortality of an inner self in man. It is a time when "proud science" with its mastery of some secrets in nature has a marked trend toward denial of an intelligence having individuality and infinite wisdom. It is a time when it is pre-eminently laid on believers to live and walk by faith alone, amid a legion of popular illusions, and amid manifold activities, with much to commend them, yet ignore the great impending world change, foretold by prophets of old, and Messiah himself. That change is underlying and vital. It involves issues of the grandest magnitude. I take it then, there is a time, even now, when men's souls are tried. Is it an idle thing to live and be true? To be true to each indication of Providence, and dictate of Spirit influence, true amid adversities, and true when every champion of individual opinion is ready to draw falchion for the quick demolition of divergent beliefs. It is something then to live in such a time as this, something to be right, patient, non-combative, holy, and true to the God who of all things is supremely good, and supremely loves the creatures of his power. For those who can live and be blameless, amid influences so many, so strange, so earthly, so powerful, there is promised a special preservation from a world-wide trial, and it is believed to be through the noiseless advance of the Chief and Prince, to commence his great work of rescue from the darkness, and the rulers of the darkness of this world.

There are doubtless before us events of great magnitude, that lose nothing of their impressiveness by previous delays. We have seen much of the prophetic day of "preparation"—a time of no small consequence, but entirely necessary indeed. How rapidly railways and telegraphs have multiplied! How rapidly, and in what overwhelming masses, may armies now be moved to the field of conflict! What wonderful and ingeniously destructive weapons have been prepared! Who can tell what 1889 hath of tragic tendency and force in its womb of resources, its treasury of omen!

"Knowledge leaves no room for chances." Wallace. "If the past has been an enemy, bury it, and build the future." David D. Porter.

Five eclipses in 1889. "There will be an eclipse of the sun, Jan. 1, total in parts of Alaska, California, Nevada, Idaho and Manitoba. Such an eclipse will not happen again for 300 years. There will be an annular eclipse of the sun June 28, and a total eclipse Dec. 22. There will be also two partial eclipses of the moon in January and July, the first visible in the United States. In the days when people put faith in astrology, and thousands of people do, to this day, the year 1889 would be awaited with dread."—*Boston Globe.* C. C.

Dear Restitution:

By the urgent request of a few lovers of practical Christianity I pen a few lines for publication. First let me say I understand practical Christianity to be a step in advance of a believing Christian. Practice should very soon follow our belief or faith. Faith and works are strongly urged on the would-be servant of God or follower of Christ. See James ii. 14 and onward. If we have the spirit of God and Christ we will have a sacrificing spirit. God made a great sacrifice when he gave His son to die for the world. Jesus made a great sacrifice when he gave his life for us. Should we not be willing to make a sacrifice of something dear to us in return for such love? Or shall we be content while we dole out a few pence occasionally to one of his able ministers who should be kept in the field, rather than laid by for lack of means, while we are entrusted with this world's goods for the which we are held accountable. Better by far will it be for us to be "co-workers together with him," for, so to speak, he has the world on his hands to care for. Even the hairs of our heads are numbered. By and by he will say to his messengers, "Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness for God is judge himself." Psa. l, 56. "As it is written he hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever." 2 Cor. ix. 9. Or rather commence at verse 7, "Every man as he purposeth in his heart so let him give. Not grudgingly or of necessity, for God loveth a cheerful giver. He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

Then again, chap. viii. 13, For I mean not that other men be eased and you burdened but by equality, that there may be equality. He that had gathered much had nothing over, and he that gathered little had no lack. But there should be first a willing mind, then it is accepted according to that a man hath and not according to that he hath not.

Brethren you well know I have not exhausted the great flood of Scripture testimony treating on this subject, but there are a few thoughts connected with the "equality" above quoted. Now to give equally so one shall not be eased and another burdened will require a certain given per cent. for each member of the body to estimate his or her contribution. Now I do not know as we find just the per cent. given in the New Testament. Early Christians were taught to "lay by on the first day of the week as God had prospered them," but just the per cent. is not here stated, but they well know our Father used to be well-pleased when his faithful ones gave one-tenth of their prosperity into his treasury to be used in his service. I think such a course will please him now, for he declared, "I change not."

Three years ago last October wife and myself came to the conclusion we would try the tithing system. We use system in almost everything else and why not in the Lord's service? We were in debt a little less than $100 and nothing to turn off to pay taxes or indebtedness. Dry weather had shortened our hay and grain crops, and yet our stock must be fed. I had already sold all we could well spare, and at the time we did our first tithing we had $37 00 on hand. Well we laid by the $3 70 and trusted God would make "all grace abound toward us that we should have all sufficiency in all things—may abound to every good work," 2 Cor. ix. 8. We had formerly done as most church members do: give if we had the means. But it often happened the means or money was scarce when an opportunity was shown us to invest in the Lord's cause. We were not sure we were doing all we ought to do in that direction, and yet if we measured our liberality by others we comp[illegible] though more has [illegible] Such people [illegible] since church, [illegible] eral [illegible] homes an[illegible] another [illegible] of you[illegible]

So we laid by our tithe; first used an envelope, but soon found we needed a pocket-book, and although there has not been over $10 00 at any time in the Lord's treasury, as we term it, yet I think it has not been empty but once, and then, perhaps, a little injudiciously, acting on the spur of the moment. But we have done our full equal share in church matters and come to help needy brethren beside. Do you ask what about the other nine dollars? I answer, by our Father's blessing, it has gone farther in the battle for life than the ten dollars would before, scheme as close as I could. At least we paid our taxes and indebtedness and kept our stock through, dark as it looked in the fall. I wish I had time and space to tell you how our Father overruled and placed me in a condition to earn the needed means to extricate me from embarrassment. We trust him still, and the more we form his acquaintance the better we love him.

If it were my privilege I should like to tell you how we have used the tithe money, but the injunction is, "Let not," etc. Matt. vi. 3. But I will say this, if the brotherhood would adopt the tithing system and use as much wisdom and good judgment in investing or using the tithe as they do in other business matters, the truth would advance ten-fold and many needy ones be relieved, and yourselves wonderfully blessed.

Now my brother, bend your ear quite near while I whisper a secret and yet I would emphasize it. It is this: If you would be heartily interested in any thing, put money in it. Put in enough. If one-tenth cannot do it put in more. "Where thy treasure is," etc." One man said, "the half of my goods I give to the poor." A poor widow cast into the treasury all her living. "But whatsoever you do, do it heartily as unto the Lord, for ye serve the Lord Christ. Put in enough to secure your best attention to the business. But the use of money alone will save no one, neither will any other sacrifice avail except it be "a broken and contrite heart;" with such God is pleased. Even to yield yourselves as a martyr would not avail without charity. 1 Cor. xiii. Charity is kind, seeketh not her own, etc. There must first be genuine heart work ("willing mind") else whatever we do will be in vain.

There has been a good start made in the right direction at our National Conference at Philadelphia worthy of our co-operation. Now is our time to act. Now dear ones think of this. Commence with the year and lay by one-tenth of your cash receipts for the Lord to be used by you in his service as means and opportunities may afford you the pleasure of lending to the Lord. Dig deep now, get at your bottom thoughts, your prompters, examine them, if you desire God's glory. His blessing be upon you. I leave the subject for the present, hoping some abler pen will take it up.

A. C. WEST.

Announcements.

The First Quarterly Conference of the Church of God in Michigan will (D. V.) convene at Watson, Allegan Co., on Friday evening, Jan. 18, 1889, and will continue over the next Sunday. Those coming on the C. J. & M. R. R. will step off at Fisk Station and inquire for John Grant or Wm. Kent. Those coming on the G. R. & I. R. R. will stop off at Martin and inquire for Bro. Pallott. Now brethren and sisters this is an important meeting, as the business of the Philadelphia Conference will be discussed. We hope there will be a large attendance. Come brethren in the Spirit of the Master, and with the intention of making this a good meeting. Good speakers will be in attendance.

L. O. CHASE, Sec.

Will all of the brethren and sisters of the Church of God in Michigan, [illegible] ied to a church organ[illegible] the executive board of the National or General Conference.

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Box 667,
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We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

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"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. C. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinsons Streets, each Sunday evening, the morning service being led by Elder Wm. H. Sirol.

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The above is the title of a New Hymn Book just issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

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A Letter to a Friend.
Christ's Kingdom: Where is it? What is it?
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VANDALIA TIME TABLE.

Takes effect June 1, 1888.

GOING SOUTH.

STATIONS.	Ex-press 51	Mail 53	Local 59	Thro' Freight 61
South Bend	6 00am	12 03pm	10 00am	[illegible]
LaPaz June	6 31am	12 35pm	11 14am	[illegible]
Plymouth	6 [illegible]am	12 55pm	12 [illegible]pm	4 [illegible]pm
Hibbard	6 05am	1 15pm	1 30pm	5 00pm
Harmont	6 15am	1 29pm	2 01pm	5 20pm
Marshland	6 27am	1 35pm	2 46pm	5 50pm
Kewanna	6 41am	1 51pm	2 40pm	6 30pm
Logansp'rt	7 24am	2 35pm	5 00pm	7 [illegible]pm
Clymers	7 30am	2 56pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	[illegible]pm		
Terre Haute	10 00 am	[illegible]pm		
St. Louis	7 30pm	7 [illegible]am		

GOING NORTH.

STATIONS	Mail 52	Ex-press 54	Local 50	Thro' Freight [illegible]
St. Louis	9 20pm	9 40am		
Terre Haute	6 00am	[illegible]pm		
Crawfordsv'l	8 15am	6 15pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 40am	6 55pm		
Clymers	10 [illegible]am	8 [illegible]pm		
Logansport	10 45am	8 40pm	5 15am	[illegible]
Kewanna	11 28am	9 25pm	6 41am	10 [illegible]pm
Marshland	11 43am	9 40pm	7 25am	10 50pm
Harmont	11 53am	9 57pm	[illegible]	11 04pm
Hibbard	12 06pm	10 00pm	8 41am	11 [illegible]pm
Plymouth	12 25pm	10 22pm	9 13am	11 50pm
LaPaz June	12 45pm	10 40pm	9 50am	12 25am
South Bend	1 15pm	11 10pm	11 00am	1 35am

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest, Also with the Evansville Route, via Evansville to all southern points.

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GOING NORTH FROM PLYMOUTH.

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No. 12, " "	....	[illegible]
No. " "	....	[illegible]
No. 100, Local, "	....	[illegible]

GOING SOUTH.

No. 11, Passenger, Leaves	....	‡10 00am
No. 13, " "	....	[illegible]
No. " "	....	11 [illegible]
No. 101, Local, "	....	‡10 [illegible]am

‡Daily except Sunday.

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The above is the title of a discourse delivered at Berwick, Pa, July 22, 1870, by Jos. Laclar. was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Jos. Laclar, Mauch Chunk, Pa., 10c., each, 3 for 25c. or 15 for $1.

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This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress, Mrs. Carrie Williams, San Diego Cal., for 25cts or free to those not able to buy.

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Following is time in effect Nov. 25, 1888, and until further notice.

GOING WEST. Local	No. 1	No. 3		GOING EAST. No. 2	No. 4	Local
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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Schedule in effect Oct. 18, 1888.

Trains depart from and arrive at Plymouth Ind., Station, Central time, as follows:

GOING WEST.

	Depart
Mail Express	[illegible]
No. 24 (Passenger)	[illegible]
Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrive)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 22 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 10 (Passenger)	[illegible]
Local Freight	[illegible]

Passengers holding tickets, only carried on Local Freight Trains.

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*Daily †Daily except Sunday.

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The Restitution.

'THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.'

VOL. XXXVIII. Read x PLYMOUTH, INDIANA, JANUARY 16, 1889. NO. 3.

THE RESTITUTION

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

THE COMING OF THE LORD.

Synopsis of a Discourse Preached at Philadelphia Conference, Nov. 22, 1888, by J. F. Wagoner.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. iv. 15-16.

These words announce an event that is if possible more strongly accented than any other that is recorded in the Bible. A careful examination shows that about 300 texts allude to the subject, in the Bible. It is not a new doctrine for it is recorded that Enoch the seventh from Adam taught it. Thus early in the history of the race was announced an event that will revolutionize the world. To learn the importance of this theme, we need only read the epistles that were written to the early churches. The strong prominence of the doctrine as taught then forms a wide contrast with its almost utter absence from modern systems of faith. It was then preached to comfort those in distress, but now it excites in the minds of some professors only feelings of horror and dislike. That the coming of the Lord should be viewed with feelings of fear and deep anguish by those who reject him is not surprising, for to them his coming means punishment for their evil deeds, for in the language of Holy Writ he "comes in flaming fire to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction." That this class should view with feelings of horror this event is natural, but what shall we say of those who profess to love and serve him, and yet cry out against the doctrine whenever it is taught. This seems the more strange and unaccountable when we look at the relation that believers sustain to Christ. Paul says "they are espoused to one husband even to Christ." O then with what anxiety should the "wife" the church wait and look for the return of the absent "husband" the Lord. How gladly would she welcome any news of the return of the absent Lord. What would be our conclusion if the husband of Mrs. A., had been sojourning in a foreign land for years, but through letters written by some of the friends of Mrs. A. his speedy return was announced. To the wife so long separated from her husband, we read the announcement of his return. But instead of receiving the news gladly (as a true wife would) she exclaims in accents of deep disappointment and pain "O tell me not he is coming, do not distress me with such unwelcome tidings." Would not this be clear evidence that the affections of the lady had become alienated from her husband and transferred to some other man?

Then what shall be our conclusion when the professed followers of Christ reject the news of his coming, with such bitter opposition. O false wife return to thy first love, break that unholy alliance that has been formed with another that is not thy husband. That two classes of the human family will be differently affected by the event of his coming is a doctrine clearly enunciated in the Scriptures. To the one its effect is purifying, to the other it will be terrifying. One inspired writer in speaking of Christ's coming says, "He that hath this hope in him purifieth himself even as he (Christ) is pure." Truly will those who are waiting for the return of the Master, cultivate holiness, keeping themselves unspotted from the world. They will be like servants who lovingly await the return of the Master, they will keep themselves pure for they expect to be ushered into the presence of one of whom it was said "In him is no guile."

Levity and foolishness do not belong to those who are trying to keep unsullied the robe of righteousness. O to be ready to meet him with joy and confidence is worth more than all the wealth of this world. Let us then obey the divine injunction "Be ye therefore ready." But O, what terrors await the unprepared servants, to them his coming will be indeed terrifying, once at least in their lives they will call to their lips a prayer, but it will be to the "rocks and mountains" to hide them from the presence of him who would have gladly heard the most humble petition their lips could have addressed to him. But alas, too late, "the harvest is past, the summer is ended." The religious world with a strange tendency to mystifying the Scriptures, has denied the personal coming of the Lord, and this denial has laid the foundation for errors that have rendered null and void the Scriptures that speak so often and so plainly upon the subject. Through a system of false teaching the necessity of Christ's coming has been set aside, and to one the coming is made to mean the death of some dear friend, to another it means any great moral or religious change, to another it means the final destruction of our fair earth and all it contains. It would be well to ask if these conflicting views can be traced to a lack of clearness on the part of the inspired writers. Have they failed to make plain what they meant by "his coming?" We often hear people express a desire that God had made his word so plain that all might have understood it. But we ask if his coming is to be understood as a literal event could words more plainly express the fact than the ones employed by the sacred writers.

And on the other hand we ask, could words be selected that would more completely mystify the subject if his coming is not literal. It is plainly written that "the Lord himself shall descend from heaven." Does not this language necessitate the belief that Christ will come personally to the earth? Is there any other way of understanding the language? Would not violence be done to the passage to give it any other interpretation? Can there be any doubt that it will be the same Jesus that was here, that will come again? If any such doubt could exist here is a passage that will forever remove the doubt.

"This same Jesus that ye see now ascend shall in like manner descend as ye have seen him go up into heaven." This is not an ecclesiastical opinion that has been formulated by fallible men, but is a testimony borne by angels, and as that is "Sure and steadfast" the matter ought to be forever settled. Human comment upon such language would be entirely useless, and let all acknowledge the grand truth that "God will send Jesus Christ that before was preached unto you."

Having by these plain testimonies established the fact of his coming personally, we wish to call attention to an objection that is sometimes urged against a supposed conflict of texts that relate to the coming of the Lord. It is claimed that one class of texts teach that Christ's coming will be secret, that his approach will be unobserved, while the other class of texts teach with equal clearness that his coming will be open and public. It is true that Paul speaks of the "day of the Lord that cometh as a thief in the night." And John the revelator speaks of his coming thus: "Behold he cometh with clouds and every eye shall see him." This supposed contradiction vanishes when it is learned that the Lord's coming will consist of two stages. This is the order as announced by the inspired writers, Christ will come for his saints, and then he will come with them. The Lord descends from heaven attended by all the holy angels and as they approach the earth a halt is made by the grand procession. Simultaneously, with this a remarkable scene will transpire upon the earth, the dead saints will be raised to incorruptibility, and the living saints changed to immortality, and both classes will then be caught away to meet the Lord in the air.

This stupendous work will be executed so quickly that no cognizance can be taken of it by mortals. The description of the scene says it will occur "in a moment, in the twinkling of an eye," this language describes a moment of too great rapidity for the human eye to follow, hence the mighty change will be wrought unobserved by mortals.

A startling change will be visible after the translation of the saints. This change will be to the world a proof that God has taken his jewels. As the disarrangement of the fixtures of a room is the first proof to the owner that a theft has been committed, so to the world the first evidence that the Lord's priceless jewels have been taken away will be the disturbed condition of the silent chambers of death! Here a marble slab will be found lying prostrate in the cemetery, then a long neglected grave will show that its occupant has mysteriously disappeared. Here and there in society there will be a missing member. The philosophy of a skeptical world will be taxed to account for the strange phenomena, and the papers will no doubt contain reports like this "disappeared from home suddenly and very mysteriously." How quickly would the mystery be solved could the eyes of these skeptics behold the significant language of our Lord, "the one shall be taken and the other left." This then is the first or secret stage of the Lord's coming, it is an event of which the world is and will be ignorant. The second stage of Christ's coming is thus described "Behold he cometh with clouds and every eye shall see him." The first stage is accompanied by all the angels, the second stage by all the saints. "The Lord God shall come and all the saints with thee," they are caught up to meet the Lord as he comes to earth, and from the point in the air where they meet they all come to the earth together. This I will illustrate to further show the harmony of the divine statements. Suppose the governor of the State of Pennsylvania should announce his purpose to visit the city of Philadelphia. Upon the reception of the news a committee of prominent citizens is formed to meet the governor and welcome him to the city. A special train takes the committee to the point on the road agreed upon for the meeting, at this point both trains are halted and a meeting takes place, and after introductions and mutual congratulations, the governor and his attendants and the committee of reception all journey together to the city. We might say that the governor came for the committee, and then came with the committee without doing any violence to the language. In the absence of knowing all these facts how easy it would be to infer that the committee accompanied the governor from his residence at the capital of the state. And ignorance of the facts pertaining to the coming of the Lord has led some to the belief that as the saints come with Christ, they must be with him in heaven. This is claimed too, right in the face of the statement that Jesus made to his followers "that where he was going (to heaven) they could not come," and the equally plain statement that they could not be with him until he returned. In all the epistolary writings the coming of the Lord is made the basis of the fulfilment of all the promises of future life and all that pertains to it. The resurrection of the dead saints will not be accomplished unless Christ comes, and it is plainly taught that if there is no resurrection of the dead ones they are perished, and the hope that animated them becomes a vain hope, and the preaching that inspired that hope would not only be false but vain also. To the living saints the coming of the Lord would ensure exemption from death, for the living saints at that time have the promise that they will be changed from mortality to immortality without tasting death. Upon the event of his coming depends the establishment of the kingdom of God. Christ's coming and the kingdom are related like cause and effect, no coming, no kingdom, hence the anxiety that is manifested by all the followers of Christ for his return from the heavens. For upon this depends the fruition of all their hopes. It has animated since the Master took his journey into the far country. I stand tonight in the presence of men who have cherished the hope for half a century. In this audience sits a veteran of four score who preached this glorious theme in 1833, one year before I was born, and tonight he is listening to it again. Precious truth, it grows more clear to the hearts of the children of God, and as we near the blessed consummation of our hope may our faith grow stronger and our lives purer and sweeter. O what joy to be found of him in peace when he comes. Amid life's duties that devolve upon us all what duty could we prefer to be acting in the discharge of when our Master comes? I feel tonight that I should prefer to be found at the hour of his coming engaged in the solemn duty of trying to convince men and women that the Lord was coming. O let us all heed the words of our blessed Master "Be ye ready, for at such an hour as ye think not the Son of Man cometh." These words of our blessed Lord were most strikingly illustrated by an incident that occurred on our journey to Philadelphia. We were ordered by telegram from Bro. Wilson, of Chicago, to wait at Walkerton for the fast train due there about five in the evening. Arriving at Walkerton in good time we took our places in the waiting room of the B. & O. Depot. As the time approached for the arrival of our train, our dear Bro. Chaplin said "Now brethren let us get ready so that we can step aboard when the train halts." Heeding his kind admonition we hastily gathered the various articles that belonged to us that were lying promiscuously about the room, and in a short time we stood ready and equipped for the train. With overcoats secured and satchels in hand we stood upon the platform in a state of complete readiness for the train. Yes, not only ready but waiting! And soon we saw in the distance the gleam of the headlight, and presently heard the roar of the train as it came sweeping into the station, then heard the welcome voice of the conductor "all aboard" when away dashed the train bearing us to our destination. To be ready implies more than simply to believe that he is coming. Some there are who believe and are ready to argue logically that the Lord will come, but are not ready for his coming.

To be ready implies all this and much more. A state of complete readiness involves [illegible]ing, a person thus situated is ready at all times to say "Lord Jesus come quickly." Let us all be in the attitude of the faithful servant who patiently waited and watched for the coming of his Master, a special blessing awaits all who will be found like the faithful servant ready to receive the Master when he comes. Perhaps there are here tonight some who have resolved that they will make the necessary preparation just before the Lord comes. A noble resolution, but alas formed too late, for when this scene bursts in suddenness and splendor upon a slumbering world then will be no time for preparation, alas no opportunity will then be given, for sudden as the lightning's flash will Christ gather every faithful saint both dead and alive, and as the lark springs from the meadow to meet the sun so the saints with immortal powers rise to meet the Lord. This will leave the earth without a Christian either living or dead. To whom then could the seeker after salvation go to be baptized into the all-saving name of Jesus the life giver?

Does not this fearful time remind us of that dreadful prophecy that was to be fulfilled some time in the world's history "Behold the days come saith the Lord that I will bring a famine upon the land, not a famine for bread nor thirst for water, but a famine for hearing the word of the Lord, and they shall run to and fro in the earth and shall not find it." Bear in mind that from the days of righteous Abel down to the last saint that shall be found at the Lord's coming God has never left himself without a witness to testify in his behalf. Dark and fearful picture when God removes from the earth the least means of preserving it from the dire judgments that hang over a doomed race! There are some who are almost persuaded now, there will be some then who will be almost persuaded, then, how much better to heed the voice of mercy and come now and confess your sins and seek pardon on the easy terms of the gospel, and to you my brothers and sisters who with me are looking for that blessed hope the glorious appearing of our Lord and Savior Jesus Christ suffer the word of exhortation, be faithful, be prayerful. We are called to a high and holy calling, the children of the living God, let us maintain our high relationship, let us honor our Father by trying to attain to that high standard of excellence the sons and daughters of Almighty God. Let us fit ourselves for the high calling of God in Christ Jesus.

Commendations and Warnings.

Dear Restitution:

Confined to my house by illness on this fine, clear Sunday, and having thought much on subjects connected with our work, I have concluded, if you will, to give some of my thoughts to your readers. First and uppermost in my mind is the subject of "Ways and Means." I am the last appointed and humblest of the Board appointed to look after the general interests of the church. I presume that other members of the Board have also received such letters as those that have been sent to me. To one who has the feeling that his attempts to help build the union of the churches upon a substantial and enduring foundation are sincere and unselfish, words of commendation, such as have been sent me from different sections, by brethren whose good will I desire and respect, are as a "sweet morsel under the tongue."

One, in particular, from our good brother Dr. Thomas, of Dover, Del., devoted entirely to and commending the system of tithes, came very appropriately at this time. On the other hand I have received one criticism of the work of the Conference which I may notice later on; also three applications for evangelistic and church help, besides the one sent to the Conference from Bear Creek, Arkansas, and applications for money to the amount of $830.00; $400.00 of this amount is from a sister at Douglas, Kan.; $200.00 from a brother at Otis, Col., (neither of whom I had ever heard until they wrote to me); $80.00 from two well-known and respected brethren in the [illegible] is from a Bro. Sherrill, at Centralia, Washington Territory, who with his brethren of the Church of God there, having no place in which public meetings can be held, are trying to put up a frame building to cost $800.00, toward which they have raised $150.00, want help from our Board toward completing the work.

Brushing aside all these items, except the last, as being outside the work committed to the Board, and adding to it the appeal of our Bro. Gelletly for an evangelist to do good work on the Eastern shore of Maryland; the fostering care and help needed if a church is to be built up in Wilmington, Del.; the same at Grand Rapids, Mich.; the appeal for help from Arkansas and the local needs coming upon our State Conferences, I am constrained to ask when and how are the means to be provided to meet these and other demands upon us. Is it not already apparent that the very modest demand made by the committee on "Ways and Means," are entirely too small? That nothing else than the rising to the needs of the occasion by all our members, and a determination on all sides to furnish the money to meet these and other calls on us, whatever the individual sacrifice it may call on each one of us to make, is the only solution offered; and if the individual member fails to make his sacrifice, if the individual church fails to collect from each member what the member should give, and to remit its quota to its own conference and from thence up to the General Board, unless this is done, and done systematically and in order, at stated times, the means cannot be provided to meet these calls and the work must fail, which, God forbid!

But how long shall our work be delayed? The only money so far coming to me as Treasurer, is $10.00 contributed by Albert O. Young toward meeting the printing and other expenses of the Board, and $100.00 contributed by myself, conditionally, for the same purpose. This will never do. Special contributions of $100.00, of $50.00, of $10.00, of $5.00 and of lesser sums, just as the Lord has prospered you, should be made at once, without waiting for the slower action of church and conference, and it behooves some of us who have been satisfied to make a contribution of $10.00 to sit down and study carefully whether we are really ready to meet our Lord at his coming, with the knowledge on his part, as well as on our own, that our contribution should have been $1000.00 instead of $10.00.

Now a word as to this very modest, too modest, request of the committee on "Ways and Means." Each sister has been asked to give at least $1.00 per year, and as but few of them own any property they pay no additional tax; 50 cts. of this is to go to their own church, 50 cts. is remitted by the church to the State Conference, who, in turn, remit 25 cts. of it to the General Board. It is true some sisters may not be able to pay even this $1.00 (if so, she should not be asked to pay.) The system of proportionate giving cures all that. Compare the one with the other.

On the night of the sermon on tithes, besides nearly all the delegates present, about twelve of the members of the church here arose to pledge one-tenth of their income to charity and the church work. Among those was one, a school teacher, having no possessions, but having a salary of $400.00 per year. Instead of $1.00 tax she pays $40.00 per year and has already paid $10.00 of it into the church. How different would be the contributions if all would give on this just principle, and how much it would encourage those who are trying to carry on this work.

Now a few words as to myself forced from me by the numerous requests made upon me for money. I am a busy man and it is a toil and a labor for me to write letters. I do not answer one-fourth of those sent to me, although always glad to hear from my friends. They know this and do not expect answers unless of considerable importance. But I am not, as many seem to suppose, a man of means. I have some undivided interests that may some day, if God so wills, crystallize into money, or may never be worth a dollar. Apart from my household goods, I have [illegible] whatever, no land, bonds, or property of any kind. My income is made up of several salaries which I work for and earn. This year not one-tenth only, but four-tenths of my regular income went into the church, besides amounts expended in private charities. For next year I have made promises to the general and local church which will probably take as large a share of my income, besides which I expect to have $3500.00 (or $70.00 per week) less income next year than this. Friends will see from this, that it is useless to write to me for loans and gifts.

G. P. W.

This I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written, he hath dispersed abroad he hath given to the poor, his righteousness remaineth forever. 2 Cor. ix. 6-9.

Dear ones of the household of faith, with what intense interest have we been watching for and reading the proceedings of the General Conference, and how our hearts swell with gratitude to God for the love there manifested, the words there spoken, and for the work there inaugurated. Surely this conference is what we have long needed, and what grand possibilities lie in the future. But my dear brothers and sisters, east, west, north, and south, in our humble homes this work rests with us; for do we not remember that when Moses went forth to stand between God and the hosts of his enemies, his hands were too heavy for him to hold up alone, so the common people held them up till victory was won. And so now when our brothers come to the front and undertake this great work, they cannot do it without aid, and sympathy; real substantial aid I mean in dollars and cents.

Now do we begin to look to ourselves and say, "I am poor, and am already giving all I am able;" perhaps many are, but are we all? How much are we spending annually for the gratification of our appetites, forgetting that we are to "present our bodies a living sacrifice, holy and acceptable unto God." And how much have we spent for useless gifts and amusements during the Christmas holidays? in fact are we remembering that the money is the Lord's and we his stewards? I feel sure that the want of means so felt among us is owing to our forgetfulness of God's order. Surely he has revealed to us his will in that when he had a covenant people under Moses, he required of them one-tenth, and the first-fruits of everything for his service. Does this seem too much? Are we afraid of doing wrong to our own families? Then let me tell you that some of us here in Iowa know of those who being very poor themselves always lay aside one-tenth of all they get from their few cows, and chickens, and little garden, (this being their all), and thus while their wants are supplied by a loving Father's hand, they are sending tracts and papers and even copies of the New Testament marked at the promises, and the most prominent teachings of the gospel of the kingdom, and future life, to those poor ones who will appreciate them for good, and also always have something laid by to relieve the present necessities of those poorer than themselves; and their example has caused others to go and do likewise and be greatly blessed of God.

Oh, is not the failure to give as God has prospered us the cause of the seeming death in life of so many in our body; really a dead faith bringeth forth so little fruit unto holiness. We see error prospering, increasing and spreading itself over the world, taking deep root in almost every heart, all because its advocates are banded together for concert of action and a constant giving for its support; then how important that we who have the very truth of God to proclaim stand [illegible] shoulder in the [illegible] ment, lookin[illegible] obey imp[illegible] and [illegible] again [illegible] letter, and [illegible] in hearts to gi[illegible] when he come to the Lo[illegible] him what is his own, that he is able to make all grace [illegible] toward us, and that then we will have all sufficiency in all things, and then it can be said of us, "his righteousness remaineth forever." Then let us heed well the instructions of the Conference and associate ourselves with the brethren nearest us in supporting this work, first in our own State through its appointed officers, and thus through the State to the General Conference. And if we are poor in this world's goods we will not despise the day of small things but remember the widow's mite.

LIBBIE PALMER.

[Let us one and all follow out the suggestions of our sister in this letter. For one we intend to do so.—Ed. Res.]

To the Church of God Scattered and Tried, Greeting.

I am living in a wicked city, population of about one hundred thousand souls, almost if not entirely alone as to the one faith, but thank God I have the Bible to read, which is always a source of strength and comfort and also the visits of THE RESTITUTION, which gives me renewed strength to persevere in the way of life. Yes dear brethren; I have set my face as a flint Zionward, and am bound not to let anything hinder me, or lead me astray from the path of life; Jesus has done too much for me, that I should come short of a glorious entrance, into his glorious kingdom. O I think often, am I worthy to be so favored with a hope of immortality and eternal life in the kingdom of God; which his chosen people lost by transgression; but God is now taking out of the Gentiles a people for his name; by the sacrifice of the Son of God, was this favor extended to us; and now may we by the help of God, fit ourselves by complying with his requirements, to be chosen with his gathered people.

G. P. ALONE.

My address will be Rensselaer, Ind., until some time in March. Should any desire my labors in the Gospel work, they can address me accordingly, at an early date, that I may arrange accordingly.

D. T. RALSTEAD.

[illegible]TUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Jan. 16, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for their use.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

BRO. L. C. Chase's discourse next week, with some other deferred articles.

IN the *Hebrew Christian* for the present month, January, we find the following:

"Bishop Blyth writes from Palestine: 'There never was a time when the Jews listened with such attention to the claims of Christianity as they do now. The increase of the number of Jews now settled in Palestine is remarkable; within the last few years they have increased from [illegible] to 60,000, a number much above that which was enrolled by Ezra and Nehemiah after the captivity. If we could double our present insignificant outlay, we could at least thrible our converts; we have only one English clergyman in all Palestine. I want to at once place a missionary and his staff in Hebron and Damascus, two of the great centers of the present Jewish population. Medical aid is now (as in early days) of primary value on the staff.'" In an Editorial the Editor of the above named periodical says: "Our readers cannot imagine how our hearts are gladdened at the sight of the number who attend our meetings. Think of a Lecture Room filled with Jews, listening eagerly while we hold up Christ before them. The Sunday School, too, filled with Jewish children. The Rev. M. J. Ryan, who is assisting us, is proving himself efficient in our work. Christians, help us, that by any means we might save some of them, Rom. [illegible]

[illegible]NT.

[illegible] ton may be [illegible] 89th Psalm [illegible] his seed, and does [illegible] a word of Abraham and his seed? Is Abraham not higher than David? We answer: Here we find a beautiful symmetrical unit, which is well worthy our attention. The Abrahamic covenant is the first and the highest, and comprehends all the literal seed of Abraham, "the Jews." It might be called the Magna Charta of Israel's commonwealth. The covenant for David and his seed is the Royal Charter of Israel, and included royal prerogatives, supremacy, and world dominion. The first belongs to all Israel, the last exclusively to the rulers of that people. If we desire to see a bright picture of the covenants of Israel blended and drawn into a focus, let us study Luke ii. 21–33. There [illegible] Jesus, our Lord, the Son of [illegible] receiving the circumcision as [illegible] of the Abrahamic covenant. [illegible] Jesus' mother offering a sacrifice of "a pair of turtle doves," paying homage to the Mosaic covenant or law, Lev. xii. 8, and then Jesus in the arms of Simeon, who spoke by the Holy Spirit, saying that that child should be "a light to lighten the Gentiles, and the glory of thy people Israel," is the acknowledgment of Israel's superiority and of the Davidic covenant. Mark particularly, first, the dispensation of the Gentiles (the present time of which we are receiving light from Jesus our Lord); and second, after that, light should follow glory (which is above light), not principally to the nations, but to thy people Israel; the millennial era, and the personal reign of Jesus as the King of Israel in Jerusalem.

We ask your particular attention to those words, thy throne. "And I have built thy throne," says the Lord, and these words are not in the future tense—they speak of a completed work. It is something that David had already in possession; thy throne is an earthly throne. David never reigned in heaven, as the Apostle Peter teaches us, Acts ii. 34, and as Paul reasons, Acts xiii. 34–37, and consequently "the sitting of our Lord Jesus Christ at the right hand of the Majesty on high" is quite different from thy throne, which is here mentioned. It cannot be said, that [illegible] being a throne of David in heaven. The apostle in Hebrews iv. 14 tells us "That Christ is the great High Priest;" Heb. viii. 2, "A minister of the sanctuary," and in verses 8–12 he speaks of "a new covenant with the house of Judah" in the future time "after those days." We find the same distinction made in Rev. ii. 21, and in Matt. xxv. 31: "To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in his throne." "Then shall he sit upon the throne of his glory, and all nations shall be gathered before him." Indeed, this is a subject of study, worthy of our attention.

It is a sworn declaration, Heb. vi. 16–18, made to David. "Even forever, I established thy seed and have built thy throne, to generation and generation." It means of ages and end ages to come, 2 Sam. vii. 25. Now the question arises: Was this promise, oath, and covenant ever fulfilled? We say, not in its whole extent. The rule of the Dynasty, or David's house, over the whole house of Israel, was not longer than eighty years. It was curtailed in power by the revolt of the ten tribes, and only for three hundred and eighty-seven years they were rulers over the house of Judah. Can four centuries be called forever? And now, for nearly two thousand five hundred years the Dynasty of David has not reigned over the Jews. The period of the Asmonean, or Maccabean rule, cannot be called David's Dynasty.

What a period? David's house is set aside, not exterminated, Luke ii. 2–4: and his royal descendants, the sons of David, are in the midst of us and may be seen in some of the poor, despised, scattered Jews, neglected by many of us Gentile believers. We have no doubt that many of them have a pedigree of royalty, far above that of the reigning Dynasties of Europe or Asia. Those sojourners among us must and will surely return to Canaan, the land of Jehovah, where the graves of the kings can be seen. The promise was made to Abraham and to David in that land of Canaan, and there they shall abide forevermore, Ezekiel xxxix. 25, 29.

That covenant of Jehovah cannot be broken, curtailed, or abrogated. The promise is not made to depend on the perfect obedience of David's house, dynasty or sons; the very Psalm under consideration declares emphatically (vs. 31–37)—"If his children forsake my law....break my statutes....I change not....I lie not to David; his seed is forever, and his throne as the sun. As the witness in the cloud is steadfast."

The people of Israel will return to Canaan and so the crucified King of the Jews "will return from heaven, Acts i. 2; Zech. xiv. 5, having received his kingdom," Luke x. 12; will be seen in Jerusalem, Matt. xxiii. 39; will be Priest upon his throne, Zech. vi. 13; and this whole Psalm shall be sung, as the glorious covenant Psalm of the Millennial period.—*By A. C. Tris, in Christian Herald.*

Evil Speaking.

Is it a part I wonder, says Margaret Sangster, of the fruit of that "forbidden tree which brought death into the world, and all our woe," that so many of us are too ready to say of others the thing which is unkind, to attribute the wrong motive to our fellow beings, to judge unfairly? Is it not, in truth, one of its worst effects, since no one can think of Eden, peace and beauty, in a word where it is possible for one person to speak with anything but gentleness and sincerity of a neighbor. "Charity thinketh no evil," says the best of books, linking the sweet declaration in a golden chain, on which several descriptions of charity or love are strung like gems which glitter and flash at every turn.

"A lie that is half truth, is ever the worst of lies," is the conclusion of a poet who sees deeply into the heart of things. Do we remember this when we permit in ourselves the license to speak doubtingly of some friend whose good fame should be a sacred trust; when we listen to the innuendo, or fail to resent the slur cast upon the character of the absent; when we happen to know something concerning an acquaintance, which our inner conscience tells us would be better left to silence than whispered in a confidential corner, thence presently to be bruited on the housetops? Should there not be cultivated in every child a delicate sense of honor, which should act as a guard on the door of the lips, barring the way for censorious, evil, or untrue speech? "By thy words shalt thou be justified." "By thy words — condemned."

Would not society be better, our home life happier, our friendship stronger, our own souls nobler, if we were, God helping, determined hereafter to speak in kindness only of the absent, therefore, the defenceless? And in cases where such speech is unfortunately impossible, is it not a Christian duty to bear in mind that silence is golden?

THE RIVER JORDAN.

Rising in the north,
Running to the south,
Resting in the Sea
Or Lake of Galilee,
Rushing out again,
Through wood and glen,
Till it loses breath
In the Sea of Death.

The river (first mentioned in Gen. xiii. 10, or 3700 years ago) may be described as rising, on the slopes of Anti-Libanus, or the Eastern range of Lebanon, in springs there; and as running so crooked that it goes about 200 miles in making what would be in direct distance about 120. As its source is 1700 feet above the Mediterranean, and the Dead Sea into which it empties is 1300 feet below the Mediterranean it make a fall of 3000 feet in going that distance; and as might be expected it has a rapid flow and many cataracts. In width it varies from eighty to one hundred and fifty feet, and in depth from five to twelve. The Sea of Galilee, in which it seems to rest for a season, is a fresh-water lake shaped somewhat like a pear—the lower being the larger end; length about thirteen miles, breadth from five to nine. Most of the river is below this Sea from which it rushes toward the Dead Sea, in which it is lost. The Dead Sea, or as it is called in Scripture, the Salt Sea, Deut. iii. 17; Josh. iii. 16; xii. 3: is about forty-five miles long and ten wide and about 1300 feet deep. At the southwest corner of it is Jebel Usdom (Mount Sodom)—a mountain, or salt-hill range, from five to seven miles long, two broad, and three or four hundred feet high—the lower part being rock salt to the depth of from one hundred to one hundred and fifty feet. The sea has no visible outlet, no fish in its waters, and is in many respects one of the most remarkable bodies of water in the world.

Jews in Morocco.

A missionary of the London Society for the Promotion of Christianity among the Jews, Mr. M. Norollah, visiting Morocco city, thus describes it:

The Mellah, or Jewish quarter, where I was residing during the time I was in Morocco, was built in the year 1288. It is not necessary to say what sort of a place it is, for the name Mellah describes it well. It is very big, and has walls and a gate guarded by 60 soldiers. It contains between 10,000 and 11,000 inhabitants, all Jews in a degraded condition. It has 800 houses, 500 shops, 22 synagogues, 22 schools, wherein 1,000 children are educated in Talmud and Rabbinical books, 30 mills, 12 public baths for women and 3 "fondoks" or inns. From Friday evening until Sunday morning the gate of the Mellah is closed in consequence of the Sabbath. No Mohammedan is permitted to enter the Mellah on Sabbath days, except for an especial reason. In fact, the Mellah is just like a separate town. The Jews have everything there that is necessary for maintenance. The houses are all of one story, large, dirty, and full of vermin and scorpions. During the whole time I was in Morocco I could hardly sleep at all, and had it not been for the sake of my work, I would not have passed a single night in the Mellah.

The houses are not so crowded as those of the Mellahs on the coasts, especially that of Mogador, and in some respects are in better condition. The administration of Justice is carried on by four Rabbis, two Sheiks or elders, and a Kadi appointed by the Sultan. These Rabbis are very fanatical, and would not receive me, and published a Ban forbidding the Jews to have any intercourse with me.

The Morocco Jews are very much persecuted by the Arabs. They cannot walk in the Medinah with their shoes on, neither can they ride on the mules unless they enjoy European protection. They are not at all influential, neither have they all the trades of the town in their hands. They are very industrious, and work very hard to earn their living. The holidays and Sabbaths are kept very strictly. They are also very superstitious, and honor their dead Rabbis. Like the Arabs, the Jews also have their saint houses, where they go and pray to the departed Rabbis, to intercede on their behalf at the throne of God. All the Jews who die outside the walls of the town must be buried there, because they are afraid that if the corpse is brought in the town and buried in the Mellah cemetery they will be visited by plagues. Many tombs of the Rabbis, in and outside the gates of the city are held in veneration by Jews and regarded as holy. One day I was invited by a Hazan (one who reads prayers in the synagogue for the congregation) to visit the tomb of Rabbi David Levi the holy. His tomb is outside the gates of the town. This Rabbi started five months ago for Fez. Unfortunately, while on the way, he fell off his mule, and died from the injuries received. The Jews buried him outside for the very reason I gave above. I accepted the invitation of the Hazan, and started with five other Jews. On our arrival at the tomb the Hazan and Jews took off their shoes, knelt down, kissed the stones, and began to read. I asked the Hazan why they worshipped the stones. He answered: "This Rabbi was holy and had merits, therefore we pray to him that he should intercede on our behalf that God may bring us out of persecution."

The Growth of Jerusalem.

The *Neuesten Nachrichten aus dem Morgenland*, a German newspaper published in Palestine, states that the city of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade are favorable to a rapid increase. It lies amongst a not very fertile group of mountains; it has next to no commerce, and it has no manufactures. Nevertheless, new buildings are raising daily, churches, gardens and institutes of various kinds are filling up the formerly desolate neighborhood to the distance of half an hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, uniform, ugly, one-storied, plentifully supplied with windows, but with no manner of ornament. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians also are great builders; they have erected a new church, consulate, lodging houses for pilgrims of the orthodox national churches, and a hospital. Near to the Russian group stands the "German House" for German Roman Catholics, from whose top the German and Papal flags float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demands of the pilgrims. The former build cafes and bazaars, [illegible] the latter set up shops.

"He Will Thoroughly Purge His Floor."

"As wheat or chaff we shall all appear in the great Day of Judgment. There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable to me. Founded as it is upon the laws of Nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight before they go in."—*Arnot.*

"Fruits Meet For Repentance."

"John did not demand tears. He did not ask that a committee or a church session should probe the hearts of his hearers to find out how deep their convictions of sin might be. He demanded outward and substantial evidence. 'Bring forth fruits meet for repentance.' He did not demand that they should sit every evening for weeks on an anxious seat....'If you are sorry, show it by doing better.' He said, 'Let honester, purer and kindlier lives be proof of the sincerity of your repentance. If you have two coats, give one to some coatless man. That is better than any amount of anguish over sinfulness in general.'"—*Eggleston.*

We trust our friends will not forget the poor. We have calls every week for papers and books to go to persons too poor to pay for them, and we can only supply these as our charitable patrons furnish the means to do so. Those who are able can find no better Present to give to a poor brother or sister than THE RESTITUTION for a year.

Renew Your Subscriptions TODAY.

SOME MISTAKES ABOUT PALESTINE.

It is a mistake to represent the Palestine "desolated and laid waste as it is today, and covered with its ruins, as all the inheritance that was given to the tribes of Israel and Judah. Palestine proper may have but 12,000 square miles within its borders, but the covenant of God with the fathers was from the river of Egypt to the Euphrates, probably some 1,200 by 600 miles in extent, and embracing very much more than half a million of square miles—indeed, about two and a-half times more than Great Britain and Ireland put together. It is a mistake to write so as to leave the impression that but few of the Jewish race have hardly any stronger attachment to the land of their ancient independence and glory, "than we feel for the old home of our race across the sea." Vast numbers of them want to go there! All the signs of these latter days say they are now going there! What means the universal Israelite Alliance? What means it that in Roumania alone, and where there are about 500,000 Jews, that no less than 30 different societies exist among them to promote immigration to Palestine? What means it that such men as Prof. Goldwin Smith and Canon Farrar advocate the restoration to them of Palestine as the only rational solution of the Eastern Question? Dr. Rosenthal, a Christian Jew, said at the May meeting in London: "The Jews of Austria want to go to Jerusalem. They do not want to go to America. Their parting words with one another are always, 'Next time we meet, may we meet in Jerusalem!' And many families of Jews who had gone to America, had returned to England, and wanted to go to their own land."

In the persecutions inflicted on this oppressed race in Russia, not long ago, the poor Jews were driven to their homes to the shout—"Go to Palestine! Go to Palestine!" and there, not only the poorer, but the wealthy Jews also, are thinking of once more living in the land God gave to their fathers. This is the meaning of the remarkable movement there begun by Rabinowitch. Jerusalem is to be trodden down by the Gentiles until the times of the Gentiles shall be fulfilled." What then? Why this, "Blessed is he that cometh in the name of the Lord," will come. This, probably, will not be a suddenly accomplished thing. The various deportations of Israel and Judah covered many years. Their restoration from Babylon was a prolonged returning, and so may be the final returning. Whoever is, or is not right, in prophetic interpretations, the fact remains just the same, that they are even now returning to Syria and Palestine in large numbers! In 1841 not more than about 300 Jews were allowed to live inside Jerusalem, and even these were subjected to the most shameful oppression; but today from 15,000 to 20,000 live within its walls, and many of them live even in the Turkish quarter, on Mount Zion, and without any molestation. A new civilization is so rapidly taking place, that, says one resident for years on the spot, "It almost seems as if Jerusalem was ceasing to be trodden down by the Gentiles." One of their own living poets, Rabbi Ben Yaphet thus briefly voices the hopes of Israel:

Lift up your heads! The Crescent wanes
  in yonder Eastern sky,
Beneath whose beam Oppression reigns,
Beneath whose beam, Pollution stains;
  Redemption draweth nigh.

Surely it shall come to pass, that once more Jerusalem, the city of the ages, the city of the Great King, shall be the joy of the whole earth, and a multitude of signs proclaim it, that the day is not far off.

Lastly, one of the greatest mistakes concerning Palestine, is made by not keeping us well posted in every thing directly related to the Jews, the Turks, the Russians, Egypt, Syria, and Palestine, as bearing on the fulfilment of the prophecies, and in not holding up constantly, that "more sure word of prophecy, to which we shall do well to take heed, a unto a lamp that shines in a dark place, until the day dawn, and the day star arise in our hearts."—*H. Exley.*

Are You Glad Christmas is so Near?

This question was asked of a young lady. She replied, "Well, I hardly know what to answer. It is so soon gone. The show is too short—too soon out." Her idea of the day is a season of eating, drinking—stuffing. The birth at Bethlehem enters not once into her thoughts. Jesus is no more to her than Julius Cæsar, the Duke of Wellington, or any other man that lived in the past. How ought such people to be treated? With pity, or with scorn? She is not acquainted with Jesus; don't understand what he meant when he said to John, "I am he that liveth and was dead, and am alive forevermore." She has been going to church all her life, but she still remains a stranger to the risen, living, real, loving, sympathizing Jesus. He is spoken of by the church people as an influence, "the influence of the Spirit." His denial—"I am not a spirit, handle me; a spirit has not flesh and bones, as you see I have"—is taken no notice of. Our teachers persist in treating him as a spirit.

"I feel him in my heart," says another friend. Why confound our Lord's own teaching in this way? It leads many into confusion, and not infrequently to something worse, namely, turning over the whole business to priest or pastor, that he may look after our interests, as one real estate lawyer attends to our property interests.

"If I go not away the Comforter will not come," etc. "He will abide with you," etc. We should never confound this Comforter with him who spake to Paul, "I am Jesus," etc. We lose much real, tangible comfort when we allow ourselves to believe that the Man, Jesus, has been turned into an immaterial spirit by crucifixion. Jesus himself was anxious to prevent among his friends this conception of himself. Probably this was why he inquired, "Children, have ye here any meat?" and afterwards ate with them.

Oh if the young woman who complains of Christmas being so soon over, would just dismiss from her mind the idea that Jesus, whose day we celebrate, is no more than an influence (or something to eat), but that he is the same now as when he inquired, "Children, have ye here any meat?" her Christmas would be a feast to her soul. Nay, every day in the year would be a happy, blessed, soul comforting Christmas.

The way Christmas is celebrated, even among church people, gives out a false impression of Jesus. He was neither a glutton nor a wine drinker, but his meat and his drink was to do the will of him that sent him. No, Christmas need not be "so soon over;" but it may stay all the year round.—*Isaac McCurry.*

The Monuments.

In his latest work, "Fresh Light from the Ancient Monuments," Professor A. H. Sayce deals with the startling information given to us about Cyrus and his empire by the clay documents lately discovered in Babylonia. Three inscriptions found by Mr. Rassam and deciphered by Sir Henry Rawlinson and Mr. Pinches, contain references to Cyrus, and the description given of him will be strange to students of ancient history. Cyrus is called "the young servant" of Merodach, the patron-deity of Babylon, the "king of Anzan," or Elam, not of Persia. In other inscriptions professing to be those of Cyrus himself, that king, who has hitherto been supposed to be a Persian and a Zoroastrian monotheist, appears as an Elamite and a polytheist. Such is the testimony of "the records, which," as Professor Sayce writes, "have risen up, as it were, out of the tomb, to revolutionize all our previous conceptions of that part of ancient history with which they are concerned." The theory that Cyrus had allowed the Jews to return to their own land because, like them, he believed in but one supreme god—the Ormazd or good spirit of the Zoroastrian creed—must, according to Professor Sayce, be abandoned. God consecrated Cyrus to be his instrument in restoring his chosen people to their land, not because the king of Elam was a monotheist, but because the period of Jewish trial and punishment had come to an end.

MARRIED.

ANNIS—BALSLEY.—Charles Annis and Emma V. Balsley were joined in marriage by Eld. N. H. Geiselman at the home of the bride's parents, Dec 27, 1888. The affair was truly a grand one, there being over one hundred guests in attendance; numerous presents were given the bride and groom.

WISE—ANNIS.—Samuel Wise Jr. and Flora D. Annis were joined in marriage by Eld. N. H. Geiselman at his residence in Bremen, Ind., Jan. 0, 1889, both of Marshall Co.

Thank-Offering Corner.

In compliance with a request we start this "Thank-Offering Corner." A number of poor people are yet to be supplied with our paper for 1889. These have been paid for in the past only partially, and as we are not willing to stop any of them, we hope our friends will come forward with "Thank-Offerings" so that all may be supplied.

Previously published............	$ 8 00
Jacob Elton	3
Sylvester Logan	1
D M Arnot.......................	1

CO-OPERATION.

The Church worshiping at Gospel Grove, Monroe Tp. Kosciusko Co Ind., met in business capacity, Jan. 3, 1889, John L. Wince, Chairman, and S. R. Wince, Secretary.

To re-organize our little band, that we might work in harmony with the District and General Conference, was then in order, and the following persons were chosen officers of the Church.

Elders; John L. Wince and John S. Quackenbush; Secretary, Cyrus Musselman; Treasurer, S. R Wince.

By request, the members of the little Church at Pierceton, to which we ourselves belonged, were incorporated with the Church at Gospel Grove.

The report of the General Conference was then adopted without a dissenting voice. We are now prepared to act in concert with all brethren of like faith in promulgating the truth.

We have already commenced collecting our fund on the basis laid down by the Committee on Ways and Means. The brethren have fallen in love with that plan and are coming forward nobly in the work. We believe that this action of the Philadelphia Conference was directed by a Divine Hand, for the best interest of the cause of truth at home and abroad, and our earnest prayer is, that all the Churches throughout the United States and Canada, may join in this systematic and co-operative work, believing that "in union there is strength." Come dear brethren, act at once. Prepare for the Lord's coming.

J. L. and S. R. WINCE.

MARSHALLTOWN, Ia.

Dear Restitution:

Please say to the household for their encouragement that the brethren at Gladbrook met on Jan. 6 and organized by electing a secretary, treasurer and an elder. Without any previous notice they promptly raised $10.75 toward securing the amount offered by Bro. Geo. F. Work for State evangelization, and we shall try hard to organize the ten churches under our State Conference which will meet in June. Will all gospel believers in Iowa send me their names and address at once, that I may be able to correspond with you and find out the needs of different localities, and for the purpose of furthering our work and organization. Yours for the truth,

A. J. EYCHANER,

LIBERTY, Mo.

Dear Restitution:

Bro. Almus Adams of Arapahoe, Neb., has been holding a meeting at this place for nearly two weeks; he preached twelve sermons to large and very attentive audiences. Six persons came out from the world and accepted the true gospel, and were baptized into the all-saving name of Jesus. I think many more would have done likewise had not the meeting been brought to a sudden close by sickness in Elder Adams' family. He received a letter from home stating that two of his children were sick, one dangerously. So he had to close the meeting and go home. I feel sure that much good could be done if he could come back. But the people here are poor and unable to bear the expense. Bro. Adams is recognized here by all as a preacher of marked ability. He has the confidence of all the people, both saint and sinner, and in my opinion no other man could fill his place with this community. If the work could be pushed now a large congregation could be built up. We have twenty-three members now. Yours in hope,

D. T. SLOAN.

Dear Restitution:

Dear ones of like precious faith: since I left the National Conference, I visited Clinton County, Ind., and preached for them twice. They met on Sunday for reorganization. There was a good turnout and they organized by appointing two elders, two deacons, a clerk and a treasurer. There are about forty members or more. They intend to meet every two weeks for social meeting, for prayer and exhortation and communion, and will try to keep up their meetings. I am now at Silver Creek, in Ogle Co., Ill., holding meetings. Have been here one week and will continue a few days longer and then go to Dixon, Lee Co., Ill., and from there to Adaline, Ill.; and then to East and West Plum River. I am endeavoring to organize churches in all the places where I preach. I wish to carry out the plans of our National Conference at Philadelphia. I will give another report in a few weeks.

J. S. HATCH.

Thank Offering to the Lord.

Dear Brethren and Sisters:

Where are your thank-offerings? The Lord has been good to us the past year; what have you to lay upon his altar at the beginning of this New Year? Come forward. Some poor invalid wants a good paper to read; send them THE RESTITUTION, and the Lord will bless you.

S. R. WINCE.

Poetry.

THE SONG OF HOPE.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv, 18.

A soft sweet voice from Eden stealing,—
Such as but to angels known,
Hope's cheering song is ever thrilling,
"It is better farther on."

I hear hope singing, sweetly singing
Softly in an undertone;
And singing as if God had taught it,
"It is better farther on."

By night and day it sings the same song,—
Sings it while I sit alone;
And sings it so the heart may hear it,
"It is better farther on."

It sits upon the grave and sings it,—
Sings it when the heart would groan;
And sings it when the shadows darken:
"It is better farther on."

Still farther on! O how much farther?
Count the mile-stones one by one.
No! no counting—only trusting,
"It is better farther on."

Communications.

JANUARY EVENING TALK.

I am not—no, I am not in Joppa—walking on the soil trod by Peter after Pentecost, and looking off over the Blue Sea whose waves were cut by the prow of Jonah's ship. Only in imagination I am there. Only thus, am I taking my sea-side walk of sixty miles or less from Joppa to Carmel. The sea pebbles along the strand, are washed by the never-ceasing surges, as when, some where, the uneasy fish ejected the fugitive prophet. Let me walk this shore, and drink the briny air. On my right is Sharon, lovely, and famous, and populous in other days; on my left, "this great and wide sea," stretching its azure immensity westward, through forty parallels of longitude, a sea full of great and famous islands, and skirting with its curving verge many a seat of empire, ancient and modern. What a majestic stretch of water, full of history, and daily visible to our Lord, during all those thirty years of his humble home life in Nazareth. But I must walk on. Blessed be the breath of the breeze cool from the northwest in January. By ruined Cæsarea, and over the stately Carmel. I have come at last to Nazareth, twenty-five miles from the Cape. Here I am to remember—(O, how much there is to remember! and how much to ponder, even, that is unwritten!) Here am I to remember that the king of glory passed the thirty years of his human life in growth and preparation. I must stay here a day or two at least, and walk over the whole region round about. I must fasten my eyes on every hill-side, and drink in all the features of the landscape. All heights and depths, slopes and hill-tops, I must traverse, and remember who walked here a thousand times, who breathed this air, and to whom all this sweet rural scenery was familiar almost from infancy. So thankful and glad I am, to traverse all the soil, for never has it been disturbed with the pirate and polluting presence of a thousand conscienceless invaders, quite as other places in the near vicinity have been, and as Jerusalem, the city of all, most pitilessly sacked and sieged in the ages gone by. But after all, I make my study of Nazareth, in imagination, not yet in fact. And all, who, all abroad, wait for the time and event of Israel's regathering, have their eyes turned assuredly toward that land of promise, where events involving unspeakable issues, are to transpire. The Lord's work of restoration and salvation will move according to a plan ordained from ages, and with an order and immutable certainty, as fixed as the grand march of the spheres. The day of grace, we trust, is very near, yet it will come, not without political convulsions, and a world-wide excitement of peoples, before the durable peace is assured.

Last night, I called at "St. John's Pharmacy," a drug store near the river. I begged the druggist to loan me his copy of "United States Dispensatory," for a moment's reference.

Meanwhile, a man in my hearing, held a conversation with a neighbor, in a loud voice, and with ungodly fluency profaning the great name of his Maker. I bore it a few moments, shuddering and aching. "Can I rebuke this man of carnal mind?" queried I mentally. "How reckless he is! His physique is that of a bear (in human form) with its mechanism of muscles, bones and cartilage—and with the blood of self-security and satiety coursing in strong red currents day and night, in perpetual round? Cares he aught for God? Breathes he ever a prayer—renders he [illegible] thank-offering, by so much as a [illegible] Hear him now this moment. [illegible] anger." I felt a sudden access of courage—but I knew I must be wise, or I would do harm, and not good. I walked up to him with my big book in my hands and said—"You will excuse me—but I am not able to see exactly why it is necessary to use profane words as you do. I hate to hear profanity,—it hurts me very much. Quite a conversation followed. He was not angry, but he was for asserting his liberty. He said he paid his taxes for the privilege of swearing, and that lying was far worse. But he quickly modified his tone, and acknowledged that it was a "mean habit." I said—"wouldn't it be best to refrain from it then?" Why trample under foot, the name of our Divine Maker? Profanity almost invariably goes hand in hand with other sins. You may not be addicted to drink—but swearing about always accompanies strong drink habits. Would you even dishonor the name of Washington by low associations, and a careless familiar handying?" He granted that I was right—but will he reform? What a shameful thing it is to be so, at once, careless and daring, unreasonable and impious, degraded and repulsive! And this man has quite large possessions. "I refused ten thousand dollars for my place," he had just been saying. (Just exactly what our Lord meant, at a certain time was this—"What good will it do a man eager after immeasurable riches, to be successful in the highest degree, and then die, and leave it all? How that language as to "gaining the whole world, and losing ones soul," has been most unwarrantably treated—and made the text for assertions utterly at fault, and wrong! I have put all this in a parenthesis, as perhaps a little abruptly introduced, after the narrative above.)

I quote; "our chief want in life, is some one who shall make us do what we can." A very suggestive and true saying. And I may add yet further, that some are immensely affected by the attitude of others toward them. If it is that of confidence, sympathy and interest, how often it acts as wonderfully inspiring and invigorative; whereas on the other hand, an atmosphere of doubt, of suspicion, of indifference half merging into aversion operates discouragingly, or destructively. Let a congregation be icy, or enclosed like a turtle in a shell of mistrust, and who can preach, and be at his best? Not all men are Boanerges, at least without the sympathy, and good will of those who sit around and in front.

"A selfish soul wraps about itself the mantle of complacency, and refuses to let the affection and love go out in broad and generous sympathy to others. Such souls go to their own place—unloved."

S. R. Fuller, at funeral of J. N. Matthews editor of *Buffalo Express*.

"He who lets his love and sympathy and great heart go out to others, multiplies himself, and inspires others with enthusiasm that makes the world better, and blesses the generations yet to come."

"And whatever is false in your love and mine, believe it, as you believe that the love of God is a consumming fire, (blessed be his name,) that, all that is false in our love, shall be consumed and perish in the brightness of the eternal love of God, as the light of the sun extinguishes the feeble blaze of the smoking faggot"—Ibid.

"You and I, dear friends, are not to be ennobled, and saved from that brute life, where our sensual snouts turn up the mire of corruption and spiritual decay,—until we take into our daily lives from him who is the life of our souls, the genius, the passion and the love, planted there by God." Ibid.

I enclose from "*Afoot in Ireland*" by Edgar L. Wakeman, a harrowing account of seemingly cruel injustice to the poor people of that country. What strange "inhumanity to man" of those who only for a moment have control of a little parcel of God's earth,—a control called ownership. What a glory and honor to be forebearing enough to the poor renters to let them live and do the best they can, but such is not the reasoning of some great landed proprietors. O. C.

My new-found friend was not an Irish *sui generis*. He was but one of a host of wretched beings whom Irish landlords have transformed into more than slaves; for slaves as chattels at least know the comforts of domestic beasts. For a quarter of a century past the great Irish land-owners of the West have mercilessly evicted tenants with a heartlessness and cruelty no pen can depict. The land is depopulated. In a 20 mile walk you may see from 500 to 1,000 tenantless holdings, the cabin roofs fallen in, the bare walls alone standing, as if an angry army had swept the face of the earth with fire and sword. A few sheep or a fewer black cattle browse about the spots that once were labor's, love's and hope's. In the great castles are the retinues, and the guarded agents. The owners, titled or untitled, are on the Riviera, or crowding parliament corridors in London seeking more rigorous laws for Ireland. And God alone knows where in all this sad business is such a thing as a human heart. But of my friend and his kind? Their families are those too terribly poor to do else than huddle in huts and fight for very existence itself. Eviction, depopulation of great estates, transformation of countless comfortable holdings into "grazing lands" as wild as when the barbaric kings had their helots and herds, have annihilated labor. There is no labor in much of the west of Ireland for those too poor to live and stay, and in whom all hope has fled that they may ever escape the life-long horror of their present existence. The very dens in which they are permitted to remain by these lords of the land, yield an income greater than that secured by many an American money-king. This rent, which covers the privilege of simply remaining, at the agents will, as "caretaker," in horrible discomfort, and the use of a piece of earth from an eighth to half an acre in area, is the slender hold these unfortunate people have upon the breath of life in a Christian land.

So out of these generous conditions furnished by the ruling classes, have come from 15,000 to 20,000 "Irish harvesters," who leave their wretched home in early spring, tramp to Dublin, Belfast, or some other eastern seaport town, and, after crossing the Channel, swoop down upon the English and Scotch rural districts, and there battle with the native peasantry in savage desperation for a share of the labor rightly wholly the latter's; returning as it were curse upon curse for the laws that have made them helpless and hopeless in their own land. Their belongings consist of the rags on their back, with usually a pair of hob nailed shoes, a sickle, scythe, or fork, either of which is wound with twisted rushes in marvelous patience and care, perhaps a cup or a can, and always a sort of covered stew-pan made of tin or sheet-iron. It is the habit to go in squads, for company's sake, for messing purposes, and, of chiefest importance, for mutual protection in defense or aggression in the ferocious encounters often waged with the English and Scotch farm laborers, whose very source of subsistence is thus constantly attacked by their brethren in misery from Ireland. But their wages are as nothing; they live outdoors like swine and upon the most loathesome food; and when the harvests are done work their way back to the Irish seacoast, picking up a bit of work here and there like ravenous beasts; finally cross the Channel, and again seek their lightless homes. If they have saved enough to pay their rent, and, with what ever little their families may have helped during their absence, exist from year to another in the most horrible manner known to man, they have truly done an almost superhuman task. I have seen these Irish harvesters landing in Dublin from the Channel ships, or being loaded into cars for the west of Dublin stations, cursed at, hustled, cudgeled and pounded worse than though dumb animals, and yet bearing all with the light of home saving shining from their gaunt faces and hollow eyes, in a way that wrung my heart until I could have shrieked in pain and protest. Where under the sky above us all, where within the civilization of which we boast, where within the knowledge—and I say it reverently—of the God that is, may be found such inexpressible devotion, such prolonged and incalculable suffering, such patience illimitable and supreme?

UNIVERSAL SALVATION, AND THE LARGER HOPE, OR A SECOND PROBATION. No. 3.

Now where do we find any promise of a future chance, or any hope of forgiveness beyond the grave, for those who have not sought forgiveness on this side, but have died in their guilt? If such promises are in the Book, let them be pointed out, for we have never seen them; but passages abound which prove the opposite view; that is, that the present life is the only season of probation, and that we shall be found in the judgment in the same state in which we were found at death. We will briefly notice a few of such passages.

Luke xiii. 24, 25, with marginal reading, seems to exclude all hope of another chance of salvation for those who have deliberately neglected the present opportunity by doing wickedly. "And he said unto them. Strive to enter in by the narrow door: for many I say unto you, shall seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence you are." The clear sense of this passage is, that some persons will seek to enter the kingdom of God when it is too late, when the door is shut against them, when the Master will not acknowledge them as part of his family. When the door is open, they will not strive to enter it; when they have the golden opportunity, they neglect to improve it. While entrance is within their power, although the door is narrow, they do not strive; they do not make it a matter of "life-and-death struggle;" therefore, striving will be of no avail when the door is closed by the Master himself. This shows the importance of striving, or agonizing, or using all diligence in seeking salvation while life and probation continue.

Mark viii. 38: "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." Reference is made here to some whom it is said will have another opportunity. But reference is also made to the judgment, to the coming of the Son of Man; but no intimation is given that they will then have another offer of salvation. What hope can be held out then for those of whom Christ is ashamed? In this passage there is not the faintest hope of a second probation; not the slightest hint is given of such a thing.

John iii. 16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." These words evidently relate to the finality of two classes of persons; one class mentioned, the other implied, believers and unbelievers. There is nothing beyond perishing for unbelievers. Clearly the final state of each class is referred to. But if there is nothing beyond perishing for those who believe not, there cannot be restoration in store for them.

John iii. 36: "But he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." If the unbelieving or disobedient soul shall never possess life—eternal—but shall be cut off by the second death, and God's wrath shall abide on him, all hope of a second opportunity must be cut off. If another probation, and another offer of life, were given after death, it would imply the removal of wrath; there would be another manifestation of mercy.

John viii. 24: "He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come." These words, spoken to the unbelieving Jews who disputed the claims of Jesus to be the Messiah, clearly imply not only that they should die unforgiven, but that their unforgiven sin should bring ruin and destruction upon them. Read in the light of the context, the words plainly teach that unless they received Jesus as the Christ, they could not escape condemnation. The words unmistakably refer to the final condition of the unbeliever.

Gal. vi. 8: "For he that soweth unto his own flesh shall of the flesh reap corruption; but he, that soweth unto the Spirit shall of the Spirit reap eternal life." In this passage the same finality for each class is referred to as in chapter iii. 16. Corruption, or destruction, the natural fruit of gratifying the fleshly nature, is the final end of such as sow to their flesh, as life everlasting is the final end of they who sow to the Spirit. There is no indication here of any thing beyond this. It is trifling with God's word, it is preferring our own view to the teaching of the Holy Spirit, to try to show that there is any restoration on the other side of this corruption, or destruction.

In closing, we would remark that both Universalism and the Larger Hope are doctrines fraught with danger. Their natural tendency is to lead men to defer their choice of religion. While this is specially the tendency of Universalism, it is also the tendency, in a great degree, of the Larger Hope, or a second probation. Let an ungodly sinner,—specially a man who has been brought up under religious teaching and influence, and who therefore has some thoughts and fears regarding the future,—imbibe the theory that another chance will be afforded him after death and before his final destiny is fixed, and the natural tendency of such a belief will be to foster a spirit of procrastination. He has his mind so far enlightened as to entertain a dread of dying without forgiveness of sin, but the love of sinful pleasures is so strong that he calms down his forebodings with the resolve to repent by and by, and then the delay is strengthened with the unbelief that should death come unawares, there may be, after all, another chance for him in the hadean state. We would not like to bear the responsibility of holding out such a chance to procrastinating sinners. The warnings of the Bible, the exhortations of the Bible, and the invitations of the Bible seem to be all based on the assumption that the present life is the only season of probation.

SILAS HENN.

(Concluded.)

Selections.

The Study of Prophetic Dates.

Let us examine the most usual and principal of the objections to the computation of prophetic dates in reference to the second advent of Christ, and we shall find them to be shadowy and vain: and that the duty of seeking insight into the seasons God has revealed, will only stand out in fuller and brighter relief.

1. We are often reminded that "secret things belong unto the Lord our God." Deut. xxix. 29. But when these words are perverted into an absolute prohibition to search into the prophecies, the rest of the verse supplies a conclusive answer. "The things that are revealed belong to us and our children." Surely every part of God's word is a revelation. To number it among the secret things which are best honored by neglect, is really to fling back the divine gift in the face of him who bestows it. He declares solemnly that all inspired Scripture is profitable for us, and that whatever is written therein is written for our learning. Who are we, that we should pretend to be wiser than God, or profess that some of his revealed sayings would have been more wisely kept back from us? as if our neglect were to remedy the alleged unwise communications of the Spirit.

2. The words of our Lord to his apostles have given rise to another scruple: "It is not for you to know the times and seasons which the Father hath put in his own power." Acts i. 7. These, however, when searched, are a warrant for an inquiry into the times and seasons of prophecy. The words are not general, as our version seems to imply, but special. "It is not for you to know the times and seasons which the Father hath reserved in his own power." There is here a direct allusion to a text familiar to the apostles, and which explains the true meaning of the answer. Daniel, chap. xii., had heard two angels put the inquiry, "How long shall it be to the end of these wonders?" The Son of God replied, with a solemn oath, that "It shall be for a time and times and half a time, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The prophet then asks for further light, but receives the answer, "The words are closed up and sealed till the time of the end."

The answer, then, of our Lord to his apostles on earth is only the echo of his reply to the prophet in the vision. The event spoken of is clearly the same in both, "the restoration of the kingdom to Israel, and the end of the scattering of the holy people."

The "times" of delay before that event were sealed till the time of the end; until then the Father, by the lips of the covenant angel, had expressly reserved them in his own power. The disciples asked the time of that restoration. Our Lord, as if pointing them to the words of Daniel, introduces the very term employed in the vision, "It is not for you to know the times or the seasons which the Father hath put in his own power." As if he had said, The period of which you speak follows certain times of predicted delay; and these times and seasons have been reserved at present from a complete revelation, until the Father himself, at the time of the end, shall begin to unseal them."

We have thus a fourfold answer to this objection from Acts i. 7. First, the words are not general as to all times, but refer specially to the three times and a half which were to be sealed and closed until a later period. Secondly, they are not general as to Christians in all ages, but relate, with a marked emphasis, to the apostles themselves, and Christians in their day. "Such knowledge," our Lord implies, "may be hereafter given to others, but it is not for you. Another work is assigned you, to found the church and spread the gospel through the world." It is only when faith begins to decay that the Father will unseal the times of that blessed hope, which will be as life from the dead to the unbelieving world. And hence, thirdly, they are a secret assurance that there will be other Christians of a later age to whom these times will be unsealed, as the seventy years of Jeremiah were to Daniel himself, shortly before their close. Dan. ix. 2. Fourthly, there were other times not reserved which the apostles themselves might know, as the fall of Jerusalem and of the Temple in their own generation from the prophecy in Matt. xxiv. 34.

3. But this leads us to the words of Christ in the prophecy on the mount, which are often viewed as a clear censure on all prophetic inquiries: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 32. How far the spirit of this caution extends may require much spiritual wisdom to determine; but conclusions loosely and rashly drawn from it have nothing to sustain them. First, the assertion is strictly true only of the time when our Savior spoke those words:—for, surely, with regard to the Son of God, they must have ceased to be true when he was risen and ascended into glory. Our Lord himself, since they were uttered, has received in his human nature immeasurable wisdom; and we may infer that his church also, though in measures infinitely short of his own, will receive from age to age an increase of knowledge. "At the time of the End many shall run to and fro, and knowledge shall be increased." Dan. xii. 2.

To ascertain our true place in the decrees of Providence, and the prophetic features of the generation in which we live; nay, even to make computations with caution, on the year when revealed numbers may expire, are justified by the examples of Scripture, and encouraged and commended by the Spirit of God.—*Christian Herald and Signs of Our Times.*

The January number is the second beautiful holiday issue of *Wide Awake* for the season. It opens with a charming social novelty for the winter evenings, a violin recitation entitled "The Cricket Fiddler." The words for recitation are by Clara Doty Bates, the music with each verse for the violin is by Julius Eichberg, and the funny little orchestral crickets are by L. J. Bridgman. The opening story, full of the Christmas-tide spirit, is by Hezekiah Butterworth, entitled, "Good Luck." Another Christmas story "Such a Little Thing," is by the popular English writer, Mrs. L. B. Walford. Mrs. Jessie Benton Fremont has a sketch of early California, called "My Grizzly Bear." The serial stories are very readable: "Five Little Peppers Midway," by Margaret Sidney is full of delicious home-fun and young life, while the Trowbridge serial, "The Adventures of David Vane and David Crane," swings along in a jolly way; Trowbridge's New England families are the genuine people of the soil, and those in this story are real Yankees. "The Legend of William Tell" gives some excellent reasons for classing that popular episode of Swiss history among folk-tales. Mrs. Sallie Joy White tells in "Fire-Building" how the girls are taught to build a fire in the Boston Public Schools, which is exactly how a fire should be built in everybody's kitchen. Prof. Starr writes in "A Queer Bundle of Sticks" of the evidence that elephants once roamed over America. Mrs. Goddard Orpen relates the romantic incidents belonging with the famous Russian diamond, "The Orloff." "Minty-Melvina's Santa Claus," by M. E. M. Davis, is one of the best Christmas stories of the season. There are poems by Mrs. Whiton-Stone, Margaret Eytinge, Faith Cleveland Lee, and others. A very bright department has been added to the magazine called "Men and Things" full of contributed anecdotes, reminiscences, descriptions and "short talks." *Wide Awake* is $2.40 a year. D. Lothrop Company, Boston.

The Church of God meets for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at [illegible] Avenue, San Diego, California.

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. C. Raman, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinson Streets, each Sunday evening, the morning service being led by Elder Wm. H. Stret.

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Who will send the largest list of new names?

DIE[illegible]

MAHON.—At Owens [illegible] 27, 1888, Bro. W. Ma[illegible] year.

He was born in Cecil Co., in [illegible] and lived there until 1824 when he moved to Baltimore. Until about fifteen years ago he was an active local preacher in the Methodist Church, but from the study of the Scriptures, the hearing of the preached word and the enlightenment of God's spirit on a willing mind, he became convinced of the truth, and was a humble, earnest and pure-minded follower of the Son of God. His acquaintance was a benefit to all who were intimate with him as well on account of his strong sense and clear judgment as his amiable disposition. Being of a sensitive nature and in the winter of his years, the close of his life was rendered somewhat sad by his isolated position, and the withdrawal and holding aloof of many of his old associates and acquaintances, for as he was, humanly speaking, alone in his neighborhood with regard to his faith, he was a marked man there, and some, according to the anecdotes he would sometimes narrate to me, went not a little out of their way to let him know it, a strong proof of what we all may note, that error always draws the line herself that divides her from truth and generally makes the mark distinct.

Our brother was stricken with paralysis on the 10th of Nov., was conscious to the end and passed away in peace. One of his last requests to his family was that one of his brethren should speak to those present at the funeral, but none being present, not having knowledge of the event because of adverse circumstances and slow mails, appropriate passages from the Scriptures were read and prayer was said by a Methodist clergyman. It may truly be said of our Bro. Mahon that he was a "man of peace," he lived at peace and he died at peace.

J. F. GELLETLY.

THE RESTITUTION,

A Seven Column Four Page Weekly Paper
Published at

PLYMOUTH, IND.

The Official Organ of

"The General Conference of Churches of God in Christ Jesus, for United States and Canada."

Poetry.

WITNESSES.

"I am working alone, and no one heeds!"
Who says so does not know
There are clear eyes watching on every side,
And wherever our feet may go.
We are "compassed about with so great a cloud,"
That if we could only see,
We could never think that our life is small,
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and its cares
And the sighs and prayers of the heavy heart
Vanish into the air;
But we do not strive or work alone,
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

O, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best!

But even if but on eyes see not,
No one is [illegible]—
There are censures deep and [illegible]
As each may be deserved;
We cannot live in a secret place;
There are watchers always by;
For heaven and earth are full of life,
And God is ever nigh.

O, for a life without reproach,
For a heart of earnestness,
For self forgotten, for meanness slain,
For hands well used to bless!
God raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto thee!

—Marianne Farningham.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 45.

THE HUMAN SOUL.

GOLDEN TEXT. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die. Eze. xviii. 4.

This subject, from a Biblical standpoint, is somewhat complicated, principally owing to the irregularity of the translation from the original Hebrew [illegible]k terms rendered soul in our [illegible]ion. To obtain an intel[illegible] it is therefore imper[illegible]ference be made to [illegible] the Scriptures; but [illegible] the subject becomes [illegible] to the student.

[illegible]estion. Where in the Scriptures is the term soul, first used?

Answer. In Gen. ii. 7, where we read, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

Q. What constitutes the "living soul" according to this text?

A. It is created from dust, or earth, and animated by what is termed the "breath of life."

Q. Is the soul here referred to a material or immaterial being?

A. Material, because created from matter.

Q. What are the original terms here translated "Living Soul?"

A. The Hebrew words, *Nephesh chaiyah.*

Q. What is the literal meaning of these terms?

A. The exact meaning is "breath breathing," or a more free translation, breathing being, living creature, or living soul.

Q. Then there is nothing in this text to indicate that the soul is a separate entity from the body?

A. Nothing whatever! but on the contrary the creature formed of dust is declared to be a man, and this material man is termed a soul.

Q. Can you refer to other passages wherein these same Hebrew words occur?

A. In Gen. i. 21. where the terms are applied to whales and sea monsters generally; also in verse 24. The terms also occur in Gen. vii. 23; ix. 10, 12, 15, 16; and Lev. xi. 46.

Q. Then mankind are not the only "living souls?"

A. On the contrary, every "breathing creature" is a "living soul;" and in eleven out of the twelve instances where the Hebrew for "living soul" occurs it is applied to brutes; but strange to say, it is never so translated, being usually rendered "living creature."

Q. Is the conception of a soul as a person or being the only definition of the term warranted by the Scriptures?

A. The Hebrew word *Nephesh*, which is the term with only two exceptions from which the word soul is translated, in the Hebrew Scriptures, occurs seven hundred and fifty-three times, and is rendered soul four hundred and seventy-six times. The term has also forty-four other renderings in the King James' Version of the Old Testament.

Q. Name some of these renderings?

A. It is translated life, with its plural, one hundred and twenty times; person, thirty times; heart and mind, fifteen times each; creature, nine times; himself, eight times; body, seven times; yourselves, six times; dead and desire, five times each, etc.

Q. Is it a term peculiar to man?

A. On the contrary it is applied indiscriminately to every living creature or being, viz., God, Christ, man, cattle, fishes, beasts, fowls and reptiles, all are souls or *nephesh*, or are spoken of as having souls or *nephesh.*

Q. What is the New Testament equivalent of the word *nephesh?*

A. The Greek word *psuche*, its meaning being exactly the same; and with only five exceptions it is translated life with its plural, or soul with its plural.

Q. In the eight hundred and fifty-six times where these terms occur in the Old and New Testaments, are they ever qualified by the adjective immortal or any of its equivalents such as deathless, incorruptible, never-dying, or immaterial?

A. In not a single instance.

Q. It is never qualified by any adjective having the opposite meaning?

A. Seven times the term dead is applied to it; and in every instance it applies to human beings, and is rendered body. Lev. xxi. 11; Num. vi. 6; ix. 6, 7, 10; xix. 13; Hag. ii. 13.

Q. What Scriptural reasons have you for believing that souls (i. e. *nephesh, psuche*) are not immortal or immaterial?

A. 1. Because souls are made from material substance. Gen. ii. 7. 2. Because souls are born. Gen. xlvi. 15, 18, 22, 25, 26, 27. 3. Because souls eat and, drink, and experience hunger and thirst. Lev. vii. 18, 20, 21; Prov. xxv. 25; Deut. xii. 15, 20; Prov. vi. 30; Isa. xxix. 8. 4. Because souls have blood. Gen. ix. 5; Prov. xxviii. 17; Jer. ii. 34. 5. Because souls die. Gen. xvii. 14; Josh. x. 28, 30, 32, 35, 37, 39; Job vii. 15; Psa. xxii. 29; Eze. xiii. 19.

Q. From what other original words is the term soul rendered?

A. From the Hebrew *nedibah*, Job. xxx. 15, meaning willing, liberal or noble one; and *neshamah*, Isa. lviii. 16, meaning literally breath, or that which has breath.

Q. After examining every text in which the original words translated soul occur, how would you classify them?

A. Into three classes, viz., 1. Texts referring to the whole person (man or beast), as a breathing or living being. 2. Texts referring to the life (or soul, for the terms are interchangeable) of men or beasts. 3. Texts referring to the breath of all breathing creatures.

Q. Will these three classes cover every instance where the terms are used?

A. Without an exception.

Q. Then you can find no Scriptural authority to sustain the popular theological doctrine that all mankind are possessed of invisible, immaterial and immortal souls?

A. Not the slightest: but instead I find abundant proof that all mankind, in common with beasts, birds, fishes, reptiles and everything that has breath, are themselves souls; and that in soul-existence or life "Man hath no pre-eminence above a beast." Man must therefore look without instead of within for his hope of eternal existence.

Q. Can you cite any scholastic or orthodox authorities upon this subject?

A. Parkhurst says: "As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what is commonly called his soul. I must for myself confess that I can find no passage where it has undoubtedly this meaning." Hebrew Lexicon, p. 460.

Lange's Commentary, in notes on 1 Cor. xv. 45, reads as follows:

"The expression, 'Living Soul,' as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. i. 21, 24, and elsewhere, in which passages the words translated 'living soul' are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this very light that the apostle uses them, as the course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality."

Again, in Jamieson, Faussett & Brown's Commentary, in notes on 1 Cor. xv. 53, we read, "Here only, besides 1 Tim. vi. 16, the word immortality is found. Nowhere is the immortality of the soul distinct from the body taught; a notion which many erroneously have derived from human philosophers. Scripture does not contemplate the anomalous state brought about by death as the consummation to be earnestly looked for (2 Cor. v. 4) but the resurrection."

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To the Church of God in Christ Jesus, Greeting.

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. x. 14 15.

In the preceding verses of this chapter, Paul very beautifully expresses his sympathy for those of his own nation who were zealous of the law. But who understood not the great salvation as brought to light by faith in the death and resurrection of the Christ. In Gal. iii. 27-28, he tells us that "as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." In Col. iii. 11, expresses the same thought of oneness of those who have put on Christ. What a solemn thought is this my brethren, my sisters. To put on Christ, to be buried with him by baptism unto death and to rise, to walk with him in newness of life! To be dead indeed unto sin but alive unto God, implies an entire change of conduct and character. When we put on the new name we are supposed to have laid aside the old man with his deeds, and to have begun a new and a better life. This better life if it be ours will manifest itself in our every-day lives, and as our beloved Master while here went about doing good so must we in our several walks of life. We cannot all do the same things, we are not all qualified to fill the same offices in the body of Christ. But if we have not the spirit of Christ we are none of his. He came, he lived, he suffered and he died, that we might be partakers of the joy that was set before him. This great salvation, the bringing up out of the death state into the life immortal has been made known unto us through the gospel, and the news is so good, the love therein manifested is so boundless that where it fills the soul, there comes with it an intense longing to make known to others the way of life.

Now that the General Conference is over, and many who were able to attend have been greatly blest and strengthened by the communion of saints; let us hope that the fire of the holy zeal has been rekindled in the Church of God through the length and breadth of our fair land and that she will arise in the strength of the Lord and in the beauty of holiness, and lift upon high the blessed banner of revealed truth, not only in our own land but in lands far away.

Yes, let us not forget far off lands. As in the days of Paul the cry came to him from Macedonia, come over and help us, so now it comes to us from the very same land, in the same spirit, for the same gospel. Now it comes from Brother Basil Stephenoff who is there alone, yet laboring for the enlightenment of his countrymen. He is a faithful laborer in the vineyard—an intelligent expounder of revealed truth. He is greatly in need of means to prosecute the work of the gospel. Oct. 14 he left his home for a missionary tour of six weeks having eight separate places on his tablet where he hoped to present the glad tidings of salvation to those who are eager to learn. Last winter our little band of believers here sent him a remittance in cash according as the Lord had prospered us. It was very gratefully acknowledged. Now I beg to ask the Church at large to unite to send him a Christmas offering according as you each have ability in the name of the Lord. However small the amount from each let us hope that the aggregate will be to him of material aid in translating reading matter which will tend to enlighten those people in the truth of Scripture, and also in aiding him to go *from* place to place to preach the glad tidings.

If indeed we be the body of Christ the One faith let us prove our faith by our works and not fear to deny the flesh some little luxury or desire, that we may give to the work of the Lord, even though it be an act of self-denial. Remember "It is more blessed to give, than to receive," and remember too, "The Lord loveth the cheerful giver." At best we are only stewarts, for "the earth is the Lord's and the fulness thereof."

All moneys sent to my address as given below, will be forwarded promptly with the name of contributor to Bro. B. Stephenoff. Any amount from 10 cents up will be gratefully received I am sure. Husband and I will give $1 00. Your Sister looking for our Lord's return.

MRS. CARRIE WILLIAMS, 415 Olive Ave. San Diego, Cal.

[This, with some other papers has been delayed on account of absense from home and poor health for awhile, but its suggestions may yet be carried out. ED. RES.]

Announcements.

The First Quarterly Conference of the Church of God in Michigan will (O. V.) convene at Watson, Allegan Co., on Friday evening, Jan. 18, 1889, and will continue over the next Sunday. Those coming on the C. J. & M. R. R. will stop off at Fisk Station and inquire for John Grant or Wm. Kent. Those coming on the G. R. & I. R. R. will stop off at Martin and inquire for Bro. Pallett. Now brethren and sisters this is an important meeting, as the business of the Philadelphia Conference will be discussed. We hope there will be a large attendance. Come brethren in the Spirit of the Master, and with the intention of making this a good meeting. Good speakers will be in attendance.

L. O. CHASE, Sec.

Will all of the brethren and sisters of the Church of God in Michigan, whether connected to a church organization or not, please send me their full name and P. O. address. By so doing you will confer a great favor not only to me but to the executive board of the National or General Conference.

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"Grace and Glory" by A. J. Gordon, price $1.50.

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The Eastern Question

In its various phases,—Egyptian, British, Russian, Ottoman, Hebrew, American and Moslemic, by J. P. Weethee. The title of this book gives a good idea of its contents, and the reputation of the author is a guarantee of its worth. The subject as a whole, and in its different divisions is handled in a masterly manner, and the reader is convinced as he sees that the author has spared no labor in the study of the topics. The work is thoroughly done and any one who carefully reads the 610 pages of this book will be well repaid. It is just the book for the time in which we live. Cloth binding, clear, pleasant type to read, and good paper. Price $1.50. Send to this office; orders will now be promptly filled, as we have received an invoice of the book, and will send direct from here. The two books, "Coming Age" and "Eastern Question" if ordered together, $2.00.

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A Letter to a Friend.

Christ's Kingdom; Where is it? What is it?

Thanatopsis, or the First and Second Death *Scripturally Considered.*

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VANDALIA TIME TABLE.

Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 50	Thro' Freight 61
South Bend	5 00am	12 05pm	10 05am	2 30pm
LaPaz June	5 21am	12 25pm	11 14am	3 45pm
Plymouth	5 44am	12 55pm	12 25pm	4 20pm
Hibbard	5 56am	1 15pm	1 35pm	5 00pm
Marmont	6 15am	1 25pm	2 10pm	5 20pm
Marshland	6 27am	1 34pm	2 45pm	5 50pm
Kewanna	6 44am	1 54pm	3 40pm	6 30pm
Logansport	7 21am	2 35pm	5 40pm	7 40pm
Clymers	7 35am	2 56pm		
Colfax	9 10am	4 41pm		
Indianapolis	11 07am	6 15pm		
Crawfordsv'l	9 47am	5 25pm		
TerreHaute	12 01 m	7 30pm		
St. Louis	7 30pm	7 00am		

GOING NORTH.

STATIONS	Mail 52	Express 54	Local 60	Thro' Freight 62
St. Louis	[illegible]	9 00am		
TerreHaute	[illegible]	[illegible]		
Crawfordsv'l	8 15am	6 15pm		
Indianapolis	7 15am	5 10pm		
Colfax	8 50am	6 55pm		
Clymers	10 [illegible]am	8 20pm		
Logansport	10 45am	8 45pm	6 15am	8 35pm
Kewanna	11 45am	9 25pm	6 45am	10 05pm
Marshland	11 48am	9 47pm	7 33am	10 40pm
Marmont	11 58am	9 57pm	8 02am	11 05pm
Hibbard	12 12pm	10 06pm	8 41am	11 30pm
Plymouth	12 25pm	10 25pm	9 16am	11 50pm
LaPaz Junc	12 54pm	10 46pm	9 50am	12 22am
South Bend	1 15pm	11 15pm	11 00am	1 35am

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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No. 10, Passenger,	Leaves	†12 50pm
No. 12,	"	†4 46pm
No.	"	2 51am
No. 102, Local,	"	†11 50pm

GOING SOUTH.

No. 11, Passenger,	Leaves	†10 00am
No. 15,	"	†5 55pm
No.	"	11 55pm
No. 101, Local,	"	†10 00am

†Daily except Sunday.

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Christ's Kingdom—Where is it? What is it?

The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jos. Laclar, was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Jos. Laclar, Mauch Chunk, Pa., at 5c. each, 3 for 25c. or 15 for $1.

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The above is the title of a neatly printed pamphlet of 77 pages, by W. Bristle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

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An Earnest Appeal, or the chief point of a discourse by Robert McLauchlan, of Cleveland, O., is the subject of a neatly printed tract of 38 pages. Price two cents each, or 60 cents per dozen.

An Address on Rom. viii. 1, is the subject of another tract of 16 pages by Robert McLauchlan; two cents each, or 20 cents per dozen. They are both good missionary works, and we will be pleased to have our friends send for a supply to circulate. Send to this office at once.

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	Depart
Mail Express	[illegible]
No. 59 (Passenger)	[illegible]
Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrive)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 58 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 40 (Passenger)	[illegible]
Local Freight	[illegible]

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VOL. XXXVIII. Read PLYMOUTH, INDIANA, JANUARY 23, 1889. NO. 4.

THE RESTITUTION

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Communications

Sermon by L. C. Chase, of Adrian Michigan, on Individual Responsibilities and Duties, etc.

WEDNESDAY EVE. Nov. 21st, 1888.

Dear Brethren:

It is seldom that I speak from a text, but this evening, I have seen fit to introduce my remarks from the general Epistle of James; 25th verse.

"But whoso looketh into the perfect law of liberty, and cometh therein, he being not a forgetful hearer, but a doer of the word, that man shall be blessed in his deeds."

Law has been defined as a rule of action. When we go back to consider God's dealings with humanity, we see that whatever God has seen fit to set forth by precept, whether it be one commandment or one hundred; whether it be designed for one man or the millions, that for the time, and for the people, and for the age in which it was given constituted God's law. The only historical account which we have of God's law in the beginning, shows it all couched in one plain precept, and, yet there is one very important truth which we learn from the history given, that is, that precept and obligation go hand-in-hand,—they are indissolubly connected,—one cannot exist without the other. When you tell me, that there is an overruling providence; that there is first great cause. When you tell me that there is God, you admit at once of the responsibility to, and a right which that supreme being may exercise in the government of those who are dependent upon him. God has seen fit in ages past, by precept thus to deal with His children, thereby developing a character that he could approve. It is impossible for man to study the teachings of the Almighty God and acquaint himself with his precepts and requirements, without developing a character.

Wherever precepts have been issued, emanating from an infinite mind the result has been obligation at once, on the part of the one to whom the precept was given, and as a result of this, a character has been developed: either a character that God could approve, or else a character that God did disapprove. The law given to Adam in the Garden of Eden, was just as effectual in developing a character as all the laws issued from the mountain top. Adam's character was just as fully developed when he transgressed the one precept recorded in Genesis, "Thou shalt not touch it," as though he had transgressed the entire decalogue. Another thought now comes to my mind, which is this. As I go back over the history of mankind, I find that in all ages, certain propensities have prevailed in the minds of humanity. The first one of these which I notice, is this: When a responsibility devolves upon man, if that responsibility involves an action that is in any sense repugnant to him, the idea of shifting the responsibility and placing it elsewhere, is the first thought that enters the mind of the responsible creature. We see along the entire line so far as history runs, that this has been developed in instances that show to our mind the utter propensity on the part of mankind, to exercise his own will. God had no sooner given man his law, no sooner had man transgressed that law, no sooner was he called to an account for his misdeeds than a shifting of responsibility, was the character developed. "The woman that thou gavest to be with me, gave to me, and I did eat." There was not a single excuse set forth by the man that he had not understood this law: it was plain and palpable in each and every respect. Adam could not say to God that his law was so darkened that he could not understand it, but simply "The woman that thou gavest to be with me, gave to me, and I did eat." Here this propensity was developed in the very first character that ever existed. Come now to the second generation.

Here we find two characters portrayed, both individuals being responsible to the same God. One developed a character of obedience: the other of disobedience. Responsibility inhered in the commandment issued to them by Jehovah. One obeyed, the other disobeyed. The sinner was brought before the tribunal of the father, there to be judged. "Where is thy brother?" "I know not," says the man. "Am I my brother's keeper? Am I to look after this, my brother?" Is that a duty that belongs to me. "The voice of thy brother's blood crieth unto me from the ground" Shifting responsibility again.

A little further in the history of man, and we find one high in authority, King Saul. A man of noble bearing and aspect. God had said unto him, "Go thou and destroy Amalek; do not leave a soul." Saul went and killed all the Amalekites, but he took their king Agag and the best of the sheep, and of the oxen and of the fatlings, and of all that was good. He did not do what his Lord had requested. And God said to Saul, through his prophet, "Wherefore didst thou not obey the voice of the Lord, but didst fly upon the spoil and didst evil in the sight of the Lord?"

"I have obeyed the voice of God," says Saul; "and I have gone the way of the Lord, and brought Agag, the King of Amalek and have utterly destroyed the Amalekites. I have brought the sheep, and the cattle and the fatlings home for a sacrifice unto the Lord." A little further in the history of events, God says to another prophet, "Go to that great and wicked city of Nineveh, and cry against it, for yet forty days, and Nineveh shall be destroyed." Did he go? No. He went down to the seaside an[illegible]ook a ship and went in the opposite direction. He did not want to go to this great and proud city, and there meet the opposition that perhaps he would have to meet. But God found means to bring the man back again. And said, "Go and prophesy against the city of Nineveh, that it shall be destroyed." Jonah now proclaims that this great city shall be destroyed in forty days, then he goes outside of the city and gets in a position where he can watch, as much as to say, I am going to see if this is fulfilled, and he sits there, but God wanted to learn that man a lesson. I tell you God learns people lessons sometimes, and sometimes very severe lessons. This man had a severe lesson. Here he is watching this great and mighty city to know if its destruction is a fixed fact or not. I show you this to illustrate how law developes character. Not only one character, but a diversity of characters. Here he sits watching this great city. God prepares a gourd which grew up in the night and wound its tendrils over the head of Jonah, and in the meantime God prepared a worm, and at the opportune moment, God had this worm destroy the vine, and now the burning rays of the sun began to beat on the head of this rebellious man, who was almost defying God Almighty. Jonah felt very bad about the gourd because he had lost its shelter. He felt very sorry. Well the time of forty days went past, and Nineveh was not destroyed. Now says he "Take, I beseech, my life from me; for it is better for me to die than to live." I have no interest in the future. I knew that you were a gracious God: I knew that this city would repent, and that you would forgive them. What was the matter with Jonah? He had a reputation at stake: he was a prophet of the Lord. He had told these people a prophecy which had been fallacious.

Jonah said "I knew all this. I knew they were going to repent." "Now," says God, "look here Jonah, Dost thou well be angry for the gourd." And Jonah said, "I do well to be angry, unto death." Because it sheltered him, and there was the whole case. Jonah was the man interested. Pure selfishness came to the front. And he would rather have the city of Nineveh with its six score thousand souls destroyed, than to have his reputation destroyed. Here is a purely selfish character brought to light under the responsibility that God had placed on him, and which he had failed to discharge. Making an excuse and telling how things ought to have been done. All this developed a character. For what? For shifting the responsibility somewhere else.

And Saul did just what a great many Christians of the present time do. Covered up a bad transaction under the guise of Christianity, and love for the cause of Christ. Those cattle that ought to have been slain, he brought down with him for a sacrifice unto the Lord. Did you ever know where God passed by an action of this kind? And God said to Saul through his prophet, "I will not return with thee, for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over all Israel."

"The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." We might follow this line of thought at some length. These Bible characters show that the propensities of the human family have been coming to the surface ever since man has existed on this earth. But now we come to the question of what is demanded of us. Character has been developed in the past: and character is being developed today. Your character and mine is being developed, under the directions of an Infinite and all-wise God that doeth all things well. There has been no dispensation in which character has not been developed for good or for evil. Now I say, what does God require of us? What obligations are there resting upon us? I am not here tonight to tell you of all that is resting upon us, but I want to tell you of just a few of the many duties which devolve upon us, and under what obligation we are resting tonight, for the discharge of those duties.

"I believe fully and freely, without hesitation or mental reservation, that God demands of every one of his people full and complete consecration. Is that too broad? What do you think about it brethren? Does God want you to reserve a little portion of yourself or what you have for selfish ends? Has he ever set forth that kind of a theory? How was it with the two who promised they would give all they had to their Lord, and gave a part, and put a part in their pockets? What was that? Covetousness. Yes covetousness and nothing more. But what did the Lord say to them? Why hast thou lied unto the Holy Ghost." God has always made these demands of full and complete consecration. I know it has come to that in the nineteenth century, that we talk a great deal about the goodness of humanity. We talk about good Christians and doctors and lawyers, but I tell you I feel tonight, my dear brethren, as Mrs. Browning does. It is satirical, I understand that but it is true in a great degree.

I am not here tonight to set up a standard of righteousness for any man, for I tell you my dear brethren and sisters that this is a failing of the nineteenth century.

Mrs. Browning says, "There is none good save God (said Jesus Christ) and if he in the first creation week called creatures good, the devil ever afterward has done it and his imps, the knaves who win and the fools who lose. The words grown dangerous. In the middle ages I think it was they called malignant fays and imps, good people. And who has not known good wives as chaste as Potiphars (or nearly so) and mothers, very good indeed who would use a child to better an intrigue. Good statesmen who for a theory risked a cause. Good popes who brought all good to jeopardy. Good Christians who sat still in easy chairs and damned a general world for standing up. Now may the Good God pardon all good men."

Now my brethren, all good men, I care not how much goodness people may possess, there is none good says Jesus, save God. God demands of us a consecration morally mentally, socially, financially, and any other ally. I say it is a full and complete consecration. Now let us see. We have an infallible rule by which we can try all men and that is God's word. Dear brethren I am going to try you a little tonight, and I want to say that when I quote a standard of righteousness from my Bible, I include as one amenable to that standard, and as a being for the development of character, L. C. Chase, just as much as any of my congregation. I want to accept the standard, and shall I for any cause lower that standard? I want to tell you, my dear brethren, that one of the greatest evils of the nineteenth century, is to lower the standard of righteousness. to meet the wants of humanity. The apostle says, as many as walk according to this rule, "Peace be on them." What was the standard? A full and complete consecration, mentally, spiritually, morally, socially, financially. Now I am going to try you: I am going to try myself. I am talking to you as laymen. I am going to include myself. What are the injunctions mentally? "Put off concerning the former conversation the old man which is corrupt according to the deceitful lust," Eph. iv. 22. You say that is very fine doctrine. I put that off years ago. Let me tell you you have done only one half of that which is demanded of you. What is the other half? "And that you put on the new man, which after God, is created in righteousness, and true holiness." It is very nice to quote the first part of that passage. It is still better for us, that we should put off concerning the former conversation, the old man. I want to say there is another painful habit existing among the professed Christians, that is this: they will prove just what they desire to prove, by the Bible. I say you may pervert, distort, change the Scriptures, but you do it only to your own destruction. Here we have the mental consecration. Putting off the old man which is corrupt according to the deceitful lusts. And there is something more to do. We must put on the new man. Which after God, is created in righteousness and true holiness. Do not stop dear brethren at the half done work, when you have separated yourself from that which is contaminating, then cloth yourself with righteousness and holiness. Not with your own righteousness; that is filthy rags, but with the righteousness of God. Then God accepts the consecration.

Let us now try the rule for moral consecration. We have tried the rule that governs it. To that individual who has made a full consecration, God says through the Apostle Paul, "Peace be on him." But remember you must not stop at one half of the work. "Therefore," says the apostle, "put away all lying." That is good advice isn't it? There is a grand truth there. What will you do after that? Begin again. You have done just half of the work now. Half your consecration has been made to the Lord. "Speak every man truth with his neighbors."

Did you ever think that there are more ways than one that a man can lie to his neighbor? I must tell you a little story. I should not tell it as I am in a Quaker city, but it is so very apt. I love and respect the Quakers, notwithstanding the great difference which we entertain upon religious opinions.

The old Quaker had a horse to sell. He was very anxious to sell the horse. A man came along and said to the Quaker "Is your horse true?" "Well," says the Quaker, "thee wouldst be pleased to see him draw." That was enough, and the stranger took the horse. He soon hitched him to a load but the horse stood still. He was like some men, some I have known, he was established. So the man went back to the Quaker and said, "I have brought your horse back. I do not want this horse. You said this horse would draw, and that I would be pleased to see him draw. "Well," said the Quaker, "I said thee would be pleased to see him draw, so I would have been, but he would never gratify me."

I tell you there is more than one way to falsify. You by your actions, may speak in tones louder than thunder to an untruth. Here is the moral consecration. At all times speak the truth with our neighbors. If you have any property to sell, tell just what that property is. Make no moral reservations, but a full and complete consecration to the Lord.

Socially. Here comes another test. Let all bitterness and wrath and anger, and clamor and evil speaking be put away from you with all malice." What do you think about that dear brethren? I want to say just a little right here, in regard to the actions of my brethren and my sisters, in relation to their evangelical work, with those who differ with us. I want to give a little advice here, and I have been taking this advice for a number of years. I used to be in this same line of thought with other people. It has become a saying in the part of the country where I live, and there is a story that illustrates it, in regard to the Advent people and the denomination called Disciples. Well what is it? An old man came into the neighborhood and he put up his chart. He was a phrenologist. He went through his theory of phrenology and set up his ideas. He had portrayed on the wall the face of Alexander Campbell. "There," says he, "was a man who gathered around him a class of men who were constantly in a debate. A class of men who could do nothing else but debate." They are the same class found among these Advent people. No sooner is one of them raised from baptism than he wipes the water from his brow and asks is there any one here wants to debate? What is the social consecration? That "all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you with all malice." Now brethren and sisters, I care not what a man's religious proclivities may be, I am forced to believe that man is an honest man. Every man and woman in this world, with honest religous convictions, is entitled to respect. Believe a man is honest until he is proven to be dishonest. When you bring to me a man who says "My eternity hangs on my faith, I am forced under any circumstances to believe that man to be honest, if I believe that he believes anything at all.

You and I have a duty to do in this direction. But I want to say to you, that today, with all the glorious truths that we possess, we are a respected people. Let us present all our grand truths. Be ready at all times to give an answer and a reason to those who ask it of you. Fight it out, not "if it takes all summer," but then and without delay. Push your convictions. But be ye kindly affectionate, toward those who honestly differ with you. You may carry this beyond the debate; beyond the investigation. You may carry it into your homes, and in every single walk of life.

What is the financial consecration? I say it is demanded of every single one. I am not going to round corners. I am talking to you. I am talking to my brothers and sisters who are assemble here. I want to awake in you an interest, so that you shall go to the several homes or churches that you represent; that you shall so lay before them that which is their duty in this direction, as to cause them to take heart in this great work, and grasp with a firm hand the powerful lever of truth, with such an earnestness of purpose that if possible they will move the world. Paul says as many as are willing to be tried by this rule, "Peace be on them." I thank God that I have found some people in Philadelphia who are willing to be tried by this rule. "Let him that stole, steal no more." That is a grand saying. That is splendid. That embodies the right kind of doctrine. Here is a positive injunction for consecration to the Lord. "Let him that stole, steal no more."

But now I come to something else. "But rather let him labor, working with his hands, the things that are good, that he may have to give to him that lacketh." Work that you may have money. That is pretty good Scripture, isn't it? Work that you may have money to buy houses, and things to satisfy the carnal man. That is home made. Were I to measure the standard of righteousness tonight, by that which the professed Christians of the world are walking by, that Scripture ought to read just as I have last quoted it, but it does not happen to so read. Men are working and slaving themselves, and what is to be accomplished. For what are you laboring, let me ask you? What is the main purpose you have in view? You are wasting your resources of physical organization, your strength and manhood. What do you expect to get out of this world? I will tell you what I have gotten of this world. I have lived here forty years, and I expect to live until I go out of it. I have gotten what I wanted to eat and drink, and a shelter. That is all I have gotten out of this world. I have been laboring ever since I can remember, either mentally or physically, one line or the other. I have been an active man all my life, and I say tonight, that all I have gotten out of this world and this life on earth, is that which I have eaten and drunken, except the social relations which I entertain. So far as our physical organization is concerned, you and I can get for our labor just what we want to eat and drink. We brought nothing into this life and we can take nothing out of it. You cannot give a ransom then for your own soul. Paul never told a Christian to change his vocation. Whatever vocation you are occupied with; whatever is profitable, that he says labor in, and whatever you may have to give, give to him that lacketh. Why, you say, that is all right. I am charitable. A man came along the other day and I gave him ten cents; he was poor and he needed it. Here you are dolling out a poor miserable pittance to one that lacketh when "God loves a cheerful giver." What did one dear brother say last evening? He showed those ancient characteristics. He brought out the noble character of Jacob, but there was one thing he forgot about, that was, that Jacob did not come up to the standard. He stood off in a sort of "You keep me in this way and bring me to this land and I will give you one-tenth" manner. But Jacob became troubled, and he said "let us go up to Bethel." I think there are some of us who had better go up to Bethel. I say now, will the rule for giving apply to us as a people? That is a positive question, and I trust that you will meet it fully and frankly. I am not here to talk about myself. I am not here to tell of what I have done, but I want to bring to your mind a few of the faults that exist among us as a people. We do so much love the truth. We have truth that is eternal. But we want some one else to do the work. Is there any rule in this line or direction? O, yes. Is there a rule that applies today brothers? Let us see. "God has so ordained that they who preach the gospel shall live of the gospel." What did that mean? That those who go forth proclaiming the glad news of salvation to the hungry ones; going into the fields where the grain is ripe, should be cared for. A little while you preach and then go back to business. What is the trouble? Winter is coming on and the preacher has not things necessary to a comfortable existence. You have had to turn aside from the work of the Lord, and with your own hands labor for those things which are needful, and labor for those who are in your household. If you do not provide for your own household, you have denied the faith. You are worse than Bob Ingersol. Worse than an infidel. And who is chiefly to blame for all this? Let us see. Now I will carry you back to another historical event. There was a man after God's own heart. I have a great degree of reverence for that man, whose life in other respects was spotless, and when we look back to David's transgression, we can understand what the apostle means when he says "Lay aside every weight and the sin that doth so easily beset us. But he transgressed the law of God. God sent his prophet to him. And that prophet rehearses a little story so simple and so plain. "There was a man in a certain city, and he had just one little ewe lamb, yet he loved it. He had raised it; he had fed it; he had cherished it, and he had protected and he loved that little lamb." But there was another individual who saw the lamb and coveted it. He took it forcibly from the man who nourished it. David says, "Where is that man; just show him to me, and he shall surely die." Brethren, you ministers who stand before me, I want in thought to place every one of you in line here. Just imagine yourselves standing side by side down this hall, with L. C. Chase at the head as the chief of all.

I will point to every one in that line and say "Thou art the man." Brother Dwiggins you are responsible for this work. Brother Chaplin, with all respect for your grey hairs and your tottering step, and the love and respect that we all have for you, You are the man! L. C. Chase, with the full vigor of manhood, who stands before you, Thou art the man! What is the trouble brethren? It is needless to ask you that question for you know that we are all at fault in this matter. I say the preacher's confession is good for the soul, too, and to make a long story short, you and I have not exercised the prerogative and duty that has been resting on us to educate our people. We could preach good news of the coming of Christ. I love to tell my own congregation how they may be saved, of the goodness and mercy of an infinite Father. But I do not like to stand up and say brethren and sisters, haven't you got a few shillings for the Lord? I do not like to do that. And here is a duty to educate our congregations that has devolved upon us as God's ministers. Can you and I stand up tonight and say that we have not shunned a responsibility? Nay, I cannot. I have not in this matter declared all the counsel of God. I do not know what would have been the outcome, had I freely and fully declared all the counsel of God. It is my duty to tell you this, and I want you to turn it to your own account; as Paul told his brethren. How much will stand to your account when the balance sheet is struck. How much will stand to your credit? Are you responsible my brother. There is another. Come out; confession is good for the soul. I know that we have allowed many of our brethren to glide smoothly along in this line of thought. There is one song very dear to them, but when the [illegible] they [illegible] "Sin has left a crimson stain, [illegible] it white as snow." Jesus paid it [illegible]

That is a very nice song, but I want to tell you that you have a duty that you owe to your brethren and to the Lord. When I go from this place, I have work to do in this direction, I am not going to do it for my own sake, but for the sake of others I am going to do this work that lies before me; to educate the congregation that I have, and the first sermon I will preach will be in this line of direction. You brethren have a duty to do just as much as myself. There are those always ready to say, There is the Scripture "feed the flock." I presume it is very consoling to those quoting it. "Not of filthy lucre, but of a willing mind. When the king comes, you will receive a crown of unfading glory." No doubt that is very consoling to some people, but let me ask that brother are you your brother's keeper? If so let me say that "God ordained that those who preach the gospel, should live of the gospel." I need not go further. I think we understand one another upon this thought. I will then close with this thought. Solomon said of making many books there is no end and much study is a weariness to the flesh, and after setting forth his proverbs to a great extent, sums up the whole matter. And I in conclusion, sum up the duty of every one present, in the language of the wise man. O, fear God and keep his commandments, for this is the whole duty of man. Amen.

SCHOLL'S FERRY, ORE.

Dear Restitution:

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M. C. MILLER.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Jan. 23, 1889.

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As there are five Wednesdays in January our next paper will bear date Feb. 6. We are working in delayed manuscripts as fast as possible.

From a late Montreal paper we learn that another piece of rock has broken off the precipice at the Horse Shoe Falls perceptibly changing the shape of the cataract at that point. The jar was felt at the Table Rock House though comparatively slight. The form is now that of a double horse shoe.

C. Chiniquy, author of "Fifty Years in the Church of Rome," has decided to settle down in Montreal for the remainder of his days. He recently made the statement at Mount Hope, Ont., that he had succeeded, in his personal efforts, in so enlightening 35,000 Roman Catholics that they had abandoned Romanism. Within the last six months he says he has added 1,000 to that number, and within the last few days, even, he has had the gratification of receiving the names of some prominent persons as converts to Protestantism in Toronto. His book ought to have a wide circulation.

From the Pomona *Times-Courier*, a late California paper we clip the following:

A Pasadena dispatch of January 10th says: "Owen Brown, a son of the famous John Brown, of Ossawattomie, was buried here today. He was 74 years old; and has been living in this vicinity a quiet and uneventful life for the past seven years. He was the last [illegible] the Harper's Ferry affair in [illegible] and was one of his father's lieutenants at the battle of Ossawattomie. The funeral was largely attended. Five clergymen pronounced an eulogy over the deceased, his father and the events that have made the Brown family famous."

THE DEATH-STATE.

It is quite probable that the book of Job is the oldest written composition in the world. As such it is extremely valuable, and especially as giving us a knowledge of the religious views held by those living in the early ages, as well as of the ritual observances connected with their worship. Speaking of this book and its teachings concerning the nature and destiny of man, Dr. Good says:

"The tradition, indeed, of a future state of retributive justice seems to have reached this part of the world (the East), and to have been generally, though perhaps not universally, accredited; but the future existence it alludes to is that of the resurrection of the body, and not a survival of the soul after the body's dissolution. The oldest work that has descended to us from this quarter (and there is little doubt that it is the oldest, or one of the oldest works in existence,) is that astonishing and transcendent composition, the book of Job; a work that ought assuredly to raise the genius of Idumea above that of Greece, and that of itself is demonstrative of the indefatigable spirit with which the deepest as well as the most polished sciences were pursued in this region, during what may be comparatively called the youth and dayspring of the world. Yet in this sublime and magnificent poem, replete with the learning and wisdom of the age, the subject before us is merely as I have just stated it, a traditionary belief of a future state of retributive justice, not by the immortality of the soul, but by a *resurrection of the body.*"

The correctness of Dr. Good's statement will appear obvious by formally quoting a few statements from the language of Job himself. On the gloomy death-state he remarks: "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Again he describes the death-state as one of complete inactivity to be ended only when a great change shall take place in the heavens, and ended too only by the sovereign call of God himself. "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands."

Again he says: "If I wait the grave is mine house: I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest is together in the dust." They, i. e., my hopes, expire with me, they are buried with me. Once more he expresses himself in a most remarkable manner: "O that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

As we have seen in a previous quotation that Job utterly despaired of any restoration to health, or of any vindication in this life—hopelessly sinking into the grave—he had but the one hope left, the hope of a future life. As to the exposition given by some critics, that Job expected his vindication and recompense "out of, or without the body" as explanatory of the words "in my flesh," i. e., "out of my flesh," it is well remarked; "It was his body that chiefly suffered; the resurrection of his body, therefore, alone could vindicate his cause; to see God with his own eyes, and in a renovated body would disprove the imputation of guilt cast on him because of the sufferings of his present body. That this truth is not farther dwelt on by Job, or noticed by his friends, only shows that it was with him a bright passing glimpse of Old Testament hope, rather than the steady light of gospel assurance; with us this passage has a definite clearness, which it had not in his mind. The idea in "Redeemer" with Job is "vindicator," redressing his wrongs; also including at least with us, and probably with him, the idea of the predicted Bruiser of the serpent's head. Tradition would inform him of the prediction. Foster shows that the fall by the serpent is represented on the Temple of Osiris at Phylæ; and the resurrection on the tomb of the Egyptian Mycerinus, dating 4000 years back. Job's sacrifices imply sense of sin and need of atonement."

So severe were the sufferings of this eminent personage of the Patriarchal times that he pronounced the direst maledictions on his natal day and ardently wishes it had been his doom to have had the day of birth the day of death. On the supposition that this had been his fate, he sets forth what would have been his condition in the death-state in language most sublimely though awfully descriptive. Had he then died he says: "Now should I have lain still and been quiet; then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves, or with princes that had gold, who filled their houses with silver, or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job most evidently believed that the death-state was a state of calm, undisturbed, unconscious rest. The infant peacefully slumbers in the dust.

"Its cradle rocked it near its neighboring tomb."

The little hands have been folded over a stilly heart, and in the silence of a narrow grave the tiny eyes are closed in the darkness of lasting repose. That sleep will stretch on through the many days and nights, through the weeks, the months, the years, and that little heart will know neither joy nor sorrow. Spring may come with its bloom, and autumn with its falling leaves of yellow and crimson, but the sunshine that tints the flower, as it opens from the expanding bud, and colors the frost-smitten leafage, will send no rays down to the sleeper in the little coffin. The most exalted ruler, and the wisest counsellor find that,

"Paths of glory lead but to the grave."

Death's pale hand removes the crown and the garland, and the monarch descends from the throne, and the senator leaves the council chamber, and "their rest is together in the dust." In that grave where infants sleep, where kings, counsellors and princes lie, the wicked "cease from troubling." The chain, the prison, the rack, the fiery furnace, can torment no more. Death, that took the crown from the proud monarch, took off the manacles from the limbs of the captive and the slave. The cruel lash cuts into the fainting, quivering flesh no more.

"Past is all the cold world's scorning." The weary one has laid down all the burden of care, anxiety, and trouble; "the anguishing head is at rest," and the heart-throbs are all quieted. It is not of the grave, as a mere burial place for the body, that he is speaking. He uses the word sheol, Heb. שאול, that comprehensive term that comprises all that personal ruin and utter deprivation of all conscious existence to which death reduces all its victims. For proof we give all the places in this wonderful book where the original term occurs. Job vii. 9; xi. 8; xiv. 13, 16; xxi. 13; xxiv. 19 and xxvi. 6. Our readers will notice that the word is rendered into English by the terms, hell, grave and pit. One that dies is in this state of entire dissolution, decomposedness, corruption, whether buried in the ground or not. One may sink in the sea, be placed in a grave or tomb, be burned to ashes, or decay above ground, or even be embalmed as a mummy, yet each and every one is alike in the death-state. O, what is human life at the best?

"This is the state of man! Today he puts forth
The tender leaves of hope! tomorrow blossoms,
And bears his blushing honors thick upon him;
The third day comes a frost, a killing frost,
And, when he thinks, good easy man, full surely
His greatness is a ripening, nips his shoot,
And then he falls."

Some are carried from the womb to the grave; some are of days few, and years swift,—their morning sun darkens into the shadows of night; the gates of death open for some in their full strength; and gray hairs go down into the gloomy regions of the king of terrors, but all, all go to the "land of forgetfulness." Psa. lxxxviii. 10–12.

"Sheol cannot praise thee;
Death cannot celebrate thee;
They that go down into the pit cannot hope for thy truth.
The living, the living, he shall praise thee as I do this day;
The father to the children shall make known thy faithfulness."
Isa. xxxviii. 18, 19.

"In those lone, silent realms of night,
Shall peace and hope no more arise?
No future morning light the tomb,
Nor day-star gild the darksome skies?
Shall Spring the faded world revive?
Shall waning moons their light renew?
Again shall setting suns ascend,
And chase the darkness from our view?"

The clouds that hang in deepest gloom over humanity reflect gleams of light from a distant sunshine; those rays of brightness are braided into the beautiful rainbow of hope in the chilly mists. In the latter days the heavens will be rifted, and the parted skies will reveal the Savior, "The Redeemer will stand on the earth." In human nature transfigured into incorruptibility; in renewed being vitalized into deathlessness, the redeemed will then and thus with their "own eyes," and "for themselves," see God "out of their flesh," in resurrection glory. This was the Patriarchal hope, this is the gospel hope, this is our hope.

Sheol is not Paradise—Death is not a Redeemer.

"It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." To see him as he is, is to see him in his resurrection glory; and to be like him, we must be in the resurrection glory also. The Patriarchs were right that the glory-lands are beyond the death-state—beyond sheol.

Thank-Offering Corner.

In compliance with a request we start this "Thank-Offering Corner." A number of poor people are yet to be supplied with our paper for 1889. These have been paid for in the past only partially, and as we are not willing to stop any of them, we hope our friends will come forward with "Thank-Offerings" so that all may be supplied.

Previously published	$18 00
Mrs H M Thomas	1 00
Geo M Chamberlin	1 00
Mrs A L Tichenor	10 00
Mrs M Wing	1 00
T E Adams	1 00
Elias Middlekauff	2 00

Selections.

Twenty Days in Palestine.

I have already reported our arrival at Jaffa. We had hired Rolla Floyd to take us a twenty-days' trip through the land. He entertained us the night of our arrival at his own house, near the Jerusalem Hotel, and near the German colony. Who is Rolla Floyd? A Maine Yankee, who came here with his wife in 1866, a member of an American colony, led out here by G. J. Adams, of Newark, N. J. Nineteen adults died. Adams returned to America, as did others; but Floyd stayed, and has for many years followed the calling of a dragoman or guide through this country. He took Gen. Grant, wife, and son on a two weeks' trip to Jerusalem and the Jordan Valley. Many other noted travellers have traversed the country under his direction. He was at one time Cook's agent, but he now acts for Gaze and for himself. Cook once thought no one could equal Floyd as a dragoman. Now nothing is too hard for Cook's agents to say against him. But Floyd has the confidence of the people generally, and treated us with perfect fairness and Christian courtesy. He speaks Arabic fluently, and of course is well up in the Yankee dialect, which was a matter of great delight to us. He also floated the American flag over his tents. He is a very able Bible student, and has all the necessary texts and references at his tongue's end. He has for a lieutenant Demetrius N. Domain, of Jerusalem, who speaks readily seven different languages. Demetrius accompanied us through our entire trip. Mrs. Floyd is in rather poor health, but she received us with great cordiality, and enjoyed the songs and prayers of the evening, remarking that she was accustomed to see Methodist preachers in her Maine home in other days. Our plans were talked over, and our itinerary substantially laid out that evening.

Jaffa is an interesting place, but there is a strong desire on the part of pilgrims to push on to Jerusalem. For this reason, not as much attention is paid to this seaport town. Still, it has decided historic interest. Here Jonah started out on his disastrous voyage, trying to run away from God and duty. Here is shown the very house on the top of which Peter slept and dreamed. To this place Hiram sent cedar-wood for the temple and palace of Solomon at Jerusalem. Here Peter raised Dorcas to life. It was in the boundaries of Dan. Of course the historic places are shown, and we took them all in with as much of faith and confidence as we could. We went up to the roof of the house of Simon the tanner. Near the house is a well and a fig-tree, but there is no proof that any of these objects are ancient. The town is mean, its streets are narrow. No carriages are seen in the town, nothing but donkeys and camels. Here was seen excellent grapes, brought on the backs of camels from the valley of Eschol, near Hebron, a day's journey away. The camel is a most useful animal here where there are few carriage roads. He is worth from fifty to one hundred dollars, and will carry about six hundred pounds weight. Here I first saw the big tailed sheep. These tails weigh from five to twenty-five pounds. They are pure fat, and the material is very useful in all cooking, especially frying arrangements.

There are three convents in Jaffa; also three mosques. There is a German colony of about one hundred and fifty families. The orange groves are a feature of this place. Lemons and pomegranites are also raised in profusion. Before dinner we had looked over the town as thoroughly as we cared to. At nine o'clock we were in bed. On our arrival at Jaffa we had not forgotten to cable home, so we retired with the consciousness that our friends had that day heard directly from us.—*Christian Witness.*

Pernicious Sayings.

There are some common sayings that are so plainly conceived in sin, that one cannot help wondering how they ever came to pass into adages. Still they are heard from the lips of men making high professions of morality and even of religion, and are handed down from generation to generation as precious heirlooms of language.

One of the most common of these and one of the wickedest is: "It will make no difference a hundred years hence," applied to some error that might have been committed, or some word uttered that had better have been left unspoken. Now, if we stop and think, there is no simple act but that will make a difference a hundred years hence, and perhaps a great difference. The cackling of a flock of geese is a very simple thing, but it saved Rome and had its influence upon the succeeding years of a nation's existence. The impulse of one conspirator to save a friend saved the Gunpowder Plot from destroying a whole parliament, and perhaps changed the whole future of English history. A burnt finger may delay a journey that would have cost a life and turned the path of whole congregations. It is an insult to the good God, who does not let a sparrow fall without his cognizance, to say that any act, however simple, may not have his influence on following years and after ages.

There is another saying touching the sowing of wild oats, that is, perhaps, the worst of the lot. It has driven many a lad to destruction, furnishing him with an easily spoken excuse for youthful follies and youthful sins sure to bring misery in their wake. That Christian statesman and author, Thomas Hughes, has spoken most eloquently against the use of this saying. "In all the range of accepted British maxims," he exclaims, "there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look at it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle aged—sows, that, and nothing else, shall he reap."

Was there ever anything truer? We see boys sowing wild oats every day; and we see them as men reaping the crop they have sown. These wild oats bear bitter grain. Sometimes their fruitage is disgrace that is paraded out to the world as Satan's victory. Sometimes it is the dishonoring of a parent's tender love; and its fruitage is gray hair brought to the grave in sorrow, lines of suffering on the faces of loved ones, and bitter remorse that we have turned the sweetest thing on earth to gall. Oh, these wild oats! They are like the witch grass and the white-weed in the farmer's land;—they cannot be rooted out, and they taint every good crop that follows after their sowing. Boys need not sow wild oats. The ground is waiting for good wheat that will thrive and bring forth teeming harvests of goodness; and God is ready to care for the crop with the sunshine of his love and the tender rains that fall from his hand.

There is another saying that we hear now, that seems to me strikingly untrue in view of the lessons taught us by the world's history: "*Vox populi, vox Dei*"—"The voice of the people is the voice of God." We swamp all true progress by such a saying. Was it the voice of the people that called first for the Reformation? No; it was the voice of Heaven-endowed, defiant, impetuous Martin Luther;—and he was in a very small minority indeed when he began. The voice of the people and the hand of the people, saving some strong spirits, were against him; and had he listened to them as the voice of God, he would have accomplished no revolution against corrupt and thriving popes.

Oh, no! The voice of the people is not always the voice of God or Lot would have stayed in Sodom, and Lot's wife would not have been transformed into a pillar of salt. Was the voice of the people the voice of God when the people cried out, "Crucify him! Crucify him!" and shouted in derision as he climbed Calvary with his burden of the cross? No; this "*vox populi, vox Dei*" is a stumbling-block to progress; for through man's proneness to error it is often the cry of sin and oppression, of persecution and of shame.

Let us be careful with these and with other sayings, lest by uttering them we be guilty of light words and harmful words, which may injure our fellow men and displease God.—*Illustrated Christian Weekly.*

"The Mound of the Jews."

Prof. Lewis has read a paper before the Society of Biblical Archæology on the excavations made by Brugsch Bey, in 1871, at Tel-el-Yehudiyeh, "The mound of the Jews," which marks the site of the Temple of Onias, the rival of that at Jerusalem. Onias was the son of the high priest Onias III, and with the aid of Ptolemy Philometer (B. C. 160,) built the temple for those of his countrymen who had been driven from Palestine by the Syrian party and and had met with a hospitable reception in Egypt. It was supposed that the temple was predicted in the famous passage of Isaiah xix. 18 *sq.*: "In that day shall five cities in the land of Egypt speak the language of Canaan and swear to the Lord of hosts. One shall be called The city of the destruction [of idols, for which the Egyptian Jews substituted 'righteousness']. In that day shall there be an altar *to* the Lord in the midst of the land of Egypt, and a pillar [i. e., an obelisk] at the border thereof to the Lord." This passage was shown, it is said, to the Egyptian king. According to Josephus, the new temple was built on the site of a deserted temple, of Egyptian origin, and was finally closed by Paulinus, after the destruction of Jerusalem. The city in which it stood was almost exclusively occupied by Jews, for whose use the Septuagint translation of the Old Testament was made.

At present the Tel-el-Yehudiyeh is a little over twenty miles distant from Cairo. It covers a considerable extent of ground, and from the highest part of it a wide view is enjoyed, from the mountains of the eastern desert, on the one side, to the fertile fields of the Delta, on the other. When the excavations were made by Brugsch Bey, it was found that the ruins of the temple were about half a mile long and a quarter broad, the whole being enclosed by a wall, which in the best preserved portions was fifteen feet thick, but in three thicknesses, like the walls of the tomb of Osiris at Abydos. Within the line of wall several remains were discovered, among them a subterranean passage extending under a part of the mound which is still unexplored, broken statues of granite, and a square chamber, enclosed by walls of well-cut limestone blocks and paved with slabs of alabaster. The walls of the chamber had been decorated with enameled tiles, some of which are now in the Museum of Boulak. These tiles are of various kinds—some with the patterns in relief and glazed with the ordinary Egyptian bluish-green glaze; others are inlaid with mosaics, others with brilliant enamels. No such work is known to have been used by either Egyptians or Assyrians for the decoration of their walls, though painted bricks, generally of Phœnician origin, were plentifully employed, and mosaic and enamel work was commonly used for small objects of personal ornament.

Nearly all the tiles found at Tel-el-Yehudiyeh have purely Egyptian designs. Some of them bear the cartouches of Ramses III, while others, which are always circular and without hieroglyphics, have stamped upon their under sides the Greek letters A and E, the presenting a curious form, peculiar to the time of the Ptolemies. A Hebrew inscription was found near the chamber by Signor Lenzone; but was, unfortunately, lost in the Nile before being copied, and a small fragment of another Hebrew inscription, in old characters, has lately been noticed by Mr. Sayce upon the spot. It is plain, however, that, as stated by Josephus, the Jewish Temple had been preceded by an Egyptian one. This, in fact, is proved by hieroglyphic inscriptions, which show that Ramses III—the Rhampsinitus of Herodotus—had erected a temple on the site to Sekhet, or Pasht, the cat-headed goddess of Bubastis. It was to this temple that the tiles bearing the name of Pharaoh belonged, as well as the red granite statues, one of which is still to be seen half buried in rubbish. To the Jewish temple, however, seem to belong two large baths, each cut out of a single block of stone. The largest, which is of colossal size, has a flight of steps cut from the top to the bottom of one side of the interior. The other, though externally of rectangular shape, has been hollowed out into an oval form. Close by is a stone sarcophagus, quite unadorned, which may be older than the Jewish period.—*Independent.*

Hebron Today.

From the article in the December *Century* entitled "From Sinai to Shechem," written and pictured by Edward L. Wilson, we quote the following: "We found ourselves encroaching upon the land of the Azazimehs, the descendants of Ishmael, and were overwhelmed by a storm of abuse from a delegation of the tribe, who, having sighted us afar off, stood awaiting us at the ford of the river which led up Beersheba way.

No day in Petra held more anxiety than this one did; for parting with the mutinous wretches into whose hands we had voluntarily placed ourselves at Akabah, compromising with those who held us prisoners, and arranging with the newcomers, required an amount of intolerable yelling and bluster which was more interesting than pleasant. Swords, pistols, clubs, spears, fists and guns were all used; but nobody was hurt—very much. Even the moon looked troubled by the time we took our departure. If such people infested this region when the spies came this way, it is not so wonderful that they returned to Moses and said, 'We were in our own sight as grasshoppers, and so we were in their sight.' Certainly my longfelt sympathy for Hagar and Ishmael was much shaken by my dealing with their descendants. Nothing could be more lovely, however, than the region reached a day's journey farther north, when in the neighborhood of the 'brook of Eshcol.' The land rolls through 'green pastures' and 'beside still waters.' The wide valleys were clothed with verdure, spotted with daisies, buttercups, dandelions, poppies white and red, and many other flowers. Large flocks were there attended by their shepherds; the fellahin were at work, and the women, tall and erect, were everywhere carrying water in jars upon their heads. The fields were protected from the torrents by stone walls such as we saw in the wilderness, and olive groves and vineyards abounded. It was a grateful scene, made more so by the resemblance of the grey, [illegible] hills to those of old Massachusetts. Each vineyard of Eshcol was protected by a high stone wall; in every one was a low stone structure which served as the house of the [illegible]. The roof was the watch tower, [illegible] the day, to keep the birds and [illegible] away from the fruit. [illegible] the plains of Mamre.' There, reaching [illegible], is the [illegible] ground of the patriarchs, and in the distance, towering above everything else except the surrounding hills, are the minarets of the mosque which covers the cave of Machpelah. [illegible] is the oldest [illegible] in the world which has retained a continuous existence. The hills and the valleys are [illegible] clothed with olive groves, orange trees, and vineyards, figs, mulberries, almonds, [illegible] and [illegible] watermelons [illegible] and [illegible] the heart of the weary traveller."

Dear Restitution:

Since I came from our National Conference, I have visited the following places. First I came from Philadelphia to Clinton County, where my wife was. Preached on Sunday to the church at the Plummer School-house, at which time they reorganized the church. They number about forty members and intend to go to work in earnest. May the dear Lord help them to contend earnestly for the faith. From there wife and I came to Chicago and visited our youngest son, who is a compositor in the *Tribune* office. We also visited Sister Reed and family; Bro. Reed was not at home at the time. We also called on Bro. Thomas Wilson. We then left the city for Leaf River, in Ogle Co., Ill. Bro. Knodle met us there and took us out to Silver Creek, where I held meetings for nearly three weeks. It was a good meeting and the few were encouraged to renewed effort. They intend to follow out the advice of our National Conference, to do what they can for the truth in helping to sustain the cause by some financial help. There are but few there, only some five members.

From there I went to Oregon, the county seat of Ogle Co., where I held a few meetings with good interest. They only number six or seven, but they are alive to the cause. I will visit them again in March, the Lord willing. From there I made my second visit to Dixon, Lee Co., Ill., where I immersed two last fall. Had some good meetings. They have no house of their own, and have to meet in private houses; but they meet nearly every Sunday to exhort, and pray and commune. I will preach for them as often as I can. They are quite liberal in their help to sustain those that preach the word. God bless them is my prayer. From Dixon I went to Sterling, Whiteside Co., Ill. Held meeting from Thursday night till Sunday night. That was one of the best meetings I have held for many days. It is a new point. Bro. Shirley lives in Rock Falls on the other side of Rock River. There are two families of Shirleys that belong to the church, and another family by the name of Williamson, and they are all active in the cause; and with an effort put forth there with the help of those three families, there can be good done I think. I return there again in February to hold another meeting. Bro. Samuel Shirley with but little practice could be quite a teacher among them, and I am in hopes he will soon go to work in earnest. There is much to do and but few to do it. I find some fields that are open for a good work to be done, and if we can get the means to carry it on, it can be done.

J. S. Hatch.

Eleven more workers in Foreign Mission fields are yet to be provided with our paper for 1889. Who will pay for a paper to be sent to China, Japan, India, New Zealand, Italy, Palestine or Macedonia?

Blue Ridge, N. C., Jan. 10, '9.

A. R. Underwood—I thank God that he put it into the heart of some one to send me the good paper last year. I pray God to bless you all. I am still too poor to pay for the paper. I have been feeling sad, and like crying all day since my oldest boy found out that my paper would stop. Please enroll me on your list as one of the Lord's poor, for it makes my family sad to talk about doing without the paper. Two of my children were immersed in 1888. I wish you could send us the Christian Hymnal, as our old book is worn out, and we are very poor. O, please consider us.

Your brother in hope.

For obvious reasons we withhold the name of the writer of the above. We give it that all may see the nature of the calls we often get. We have a good number of patrons who, without the least inconvenience, can make the home of this poor brother [illegible] at least one day of each week [illegible]. Who wants the blessing that [illegible] for such a gift?

Poetry.

A WOMAN'S COMPLAINT.

I know that deep within your heart of hearts
You hold me shrined apart from common things,
And that my step, my voice, can bring to you
A gladness that no other presence brings.

And yet, dear love, through all the weary days
You never speak one word of tenderness,
Nor stroke my hair, nor softly clasp my hand
Within your own in loving, mute caress.

You think, perhaps, I should be all content
To know so well the loving place I hold
Within your life, and so you do not dream
How much I long to hear the story told.

You cannot know, when we two sit alone,
And tranquil thoughts within your mind is stirred,
My heart is crying like a tired child
For one fond look, one gentle, loving word.

It may be when your eyes look into mine
You only say, "How dear she is to me!"
Oh, could I read it in your softened glance,
How radiant this plain old world would be!

Perhaps, sometimes, you breathe a secret prayer
That choicest blessings unto me be given;
But if you said aloud, "God bless thee, dear!"
I should not ask a greater boon from heaven.

I weary sometimes of the rugged way;
But should you say, "Through thee my life is sweet,"
The dreariest desert that our path could cross
Would suddenly grow green beneath my feet.

'Tis not the boundless waters ocean holds
That gives refreshment to the thirsty flower,
But just the drops that, rising to the skies,
From thence descend in softly falling showers.

What matter that our granaries are filled
With all the richest harvest's golden stores,
If we who own them cannot enter in,
But famished stand below the close-barred doors.

And so 'tis sad that those who should be rich
In that true love which crowns our earthly lot,
Go praying with white lips from day to day
For love's sweet tokens, and receive them not.

Communications.

To the Church of God in Christ Jesus, Greeting.

For it is better if the will of God be so, that ye suffer for well-doing than for evil-doing. For Christ hath once also suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened in the Spirit. By which (Spirit) also he (God) went and preached to the spirits in prison which sometime were disobedient, when once the long suffering of God waited in the days of Noah while the Ark was a preparing wherein few that is eight souls were saved, 1 Pet. iii. 17–21.

The above portion of Holy Writ has been made a stumbling-stone by many expounders, both in the early days of Christianity as well as in our own times. Never have I seen it more sadly misconstrued and perverted than in the late copies of a leading British magazine, by one of the ablest writers of our day.

Being fully aware that that article will bring to many minds confusion of thought devoid of Scripture testimony I feel impelled to set forth the simple revealed truth as given in the Book. We read that God hath sometimes chosen "the weak things of this world to confound the things which are mighty." The preceding verses of the chapter quoted from is an exhortation to holiness, to righteousness, to well-doing, with the assurance that all our acts are known to God. Then in verse 17 we are told that it is better to suffer for well-doing than for evil-doing, and in verse 18 the example of Christ having so once suffered is brought before us. He was persecuted and made to suffer, even to the death of the cross for doing the will of his Father. This he did for the joy that was set before him in the eternal ages. In this joy our salvation was included. He the just One suffered in behalf of those who were at enmity with their *Creator*. He suffered for well-doing and his example is held up before us and we are exhorted to follow in his steps. He was put to death in the flesh, but quickened or brought to life by the Spirit. Here stop and consider by what Spirit was Christ made alive, and brought forth as the first fruits of them that slept, as the Prince of life; of immortal life. Surely it was by the Spirit or power of God, and by that same spirit or power did he, (God) preach through his faithful servant Noah to those wicked men who daily witnessed his faith in Jehovah for one hundred and twenty years while he was building the Ark. Here in verse 10 is brought to our notice the great mass of humanity who suffered for evil-doing in contrast with the few who escaped through the obedience of faith. In this entire connection reference is made to God and to the power and operations of his Spirit. Looking back to Noah's time we find it written, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years," Gen. vi. 3. This teaches beyond question that those with whom the Spirit of God then strove, were men and women in the flesh.

We have examples where the word Spirit is applied to and signifies person. See 1 John iv. 13. and we also read where Paul said to Simon, I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Here wickedness is represented as a bond, and a bond is in verity a prison. Therefore we may with all reason understand that it was the very men and women living in their sins, and bound up in their wicked ways, while the righteous Noah was building the ark, that Peter refers to as the Spirits in prison.

The writer to whom I have referred quotes Gen. v. 1–5; and from the statements there made he assumes that another race of beings are brought to light in those days, and that those fallen angels or Spirits, are they who are called the sons of God who took wives of the daughters of men and with them beget children, who—coming from such combined unholy parentage become so wicked as to call for the waters of the flood to purge the earth from such terrible iniquity.

Such a view of these Scriptures by whomsoever held, does the grossest violence to the fixed and immutable purposes of the Great Jehovah, which in the very beginning held established, viz: that everything should bring forth after its own kind. A violation of this law in Israel's time was punishable with death. See Lev. xviii. 23; xx. 15. We certainly have no grounds for supposing that immortal be[illegible] cohabited with mortals, nor that such beings have the power to procreate. What would the progeny be? But let us look at these Scriptures by the light of reason and in harmony with other Scriptures and we will find all clear as noon-day's sun, Gen. vi. 1. And it came to pass when men began to multiply upon the face of the earth and daughters were born unto them. 2. That the sons of God saw the daughters of men that they were fair and they took them wives of all which they chose (or they took all the wives they chose). 4. There were giants in the earth in those days and also after that when the sons of God came in unto the daughters of men and bear children unto them; the same became mighty men which were of old men of renown.

Observe that the word sons as given in verses 2 and 4 in the original signifies offspring, and the word offspring, signifies issue, produce, race or kind. Now turn to Acts xvii. 28–29 and read Paul's address to the Athenians. Here he tells them that their own poets have said, For we are his offspring, and Paul does not hesitate to adopt the thought for he says, "Forasmuch then as we are the offspring of God," etc. From these texts we see very clearly that the sons of God who took wives of the daughters of men were nothing more nor less than men in the flesh. Therefore there is not the least necessity for forcing this language to refer to another race of whom nothing is revealed.

"There were giants in those days and also after that." The latest developments of science as brought out by Isaac Newton Vail in his Annular System explains why there were giants in the human family in those days, as well as in the lower order of the animal, and the vegetable world, as also why the bow appeared in the cloud after the deluge and never before. He shows the perfect harmony between the inspired account of creation and true science.

This writer on the "Spirits in prison" also gives Jude 6, as evidence of his adopted theory. "And the angels who kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." First on this passage let us note that the word translated angels signifies a messenger or agent, not of necessity a super-human being [illegible] appointed by a superior to do certain work, to discharge certain duties. Adam and Eve were appointed to care for and dress the garden which their Creator had planted for them. This was their first principality or habitation. But they were not content to remain as they were. They coveted or lusted after more than was given them even as Sodom's inhabitants, and so they were expelled from their first estate, and are now under the darkness or dominion of death unto the judgment of the great day.

Or if this be deemed to limited an application of this text we may observe that Israel who as a people were given their first estate in Canaan did not retain it in their possession but went after other nations and committed fornication with them in forsaking their God and King who had delivered them out of the hand of their oppressors the Egyptians.

Throughout the entire Book of God there is no evidence that it is a revelation either to, or of any other than the human race. It begins with man's creation and ends with his redemption through the Christ of God, who we are plainly told in Heb. ii. 16, "Took not on him the nature of angels," and by careful study we find that the reason why, is because the angels here referred to were unchangeable in their nature, being immortal but our race being but mortal by nature required some means whereby we might attain to an unchangeable or immortal nature.

In these latter days the flood gates of speculation are thrown wide open, in matters of religious beliefs as well as of science, and it behooves us all to move cautiously in the these matters lest unhappily we lead the weak and unwary to wander into the quagmires of unrevealed and unproven speculative theories which tend not to edification. Submitted in love of revealed truth. Your Sister.

Mrs. Carrie Williams.

Selections.

Oliphant's Dream, the Colonization of Palestine by the Jews the Great Desire of His Life.

London, December 29, 1888.

The death of Lawrence Oliphant has removed a figure of unique worth and a peculiar character. I do not need to write in the way of a sketch of his life and career, which are too well "known and read of men" to be dwelt upon. But with the news of his passing away just communicated to us, it may not fail of interest to refer to the work which lay the nearest to his large heart, and for that reason the heaviest. I do not need to say that I refer to his labors for the Jewish colonization of Palestine, labor at once essentially eccentric and colossal, and commending their excellence to one who writes as a daughter of the city of David. For that reason may a pardon be accorded if I seem to feel a certain prejudice.

For more than a year he labored at Constantinople to secure the immediate realization of his heart's desire—an honest unselfish desire, such as few others than Lawrence Oliphant could feel. It was hard work, arduous, disagreeable and vexatious, undertaken in the face of difficulties at once disheartening, long protracted and in the end fruitless, as fruit is weighed and measured by the western rule and standards. While the outcome may not have been unexpected by the sanguine man, it was, to say the least, discouraging. No reasons was assigned for his failure; and, strictly speaking, it was surprising, inasmuch as the Ottoman Government has not infrequently shown the Jews marked favors, giving liberal hospitality when they were persecuted by other nations. The scheme was not disapproved of in any way, but it is possible that the Porte did not entertain other than some vague and unconquerable suspicions of its intent and purpose, as coming from one who had no connection by the ties of race or religion with the community for which he pleaded. Charity is always confined within the narrow limits of a common nationality in the Oriental countries, and it is not always easy for abstract philosophy to be appreciated or understood.

But the philosopher did not despair at his first rebuff. The efforts of 1880 were repeated in the two following years. But the idea took on a different shape. Instead of the matter being engineered by Mr. Oliphant, it was placed in the hands of M. Cazalet, an influential Jew, supported both by the original promoters and many leading Hebrews of England and the continent. Large financial resources were placed at the command of the enterprise, and every facility was given for carrying the vast undertaking to a successful issue. A representative was sent on to Constantinople, and the various stages of the endeavor were pushed as rapidly as possibly could be. It progressed favorably, although with provoking slowness, passing the ordeal to which all concessions are submitted by the Tophaneh Commission, sometimes deservedly nicknamed the "Undertakers' Commission," from the fact that it usually performs funeral rites over the proposals laid before it for consideration. After that it awaited the imperial *Irade*, which was expected in due course, but which has yet to be provided. Why? No one knows. So little was asked of the Porte, and so much was offered, that it is difficult to see why there could be any reason for withholding the grant. The offer was one almost unprecedented for generosity. In return for grants of Government land in any part of Syria, and of the Government's *own* choice, the company offered to expend $25,000,000 on settling them with Jewish colonies and in developing the resources of the country and the means of communication. But one condition was named, and that was that protection and full freedom for the construction of all works of utility should be insured. Perhaps the reason might be sought in the fact that Oliphant was an Englishman! Perhaps not. No one knows. At any rate, the second attempt failed as the first had done.

Had the scheme been realized, it is a question as to whether the hopes of the supporters would have been justified. Presumably they would, for there are many circumstances of the best interpretation. Experience has shown that the condition of Syria is favorable to such an enterprise as this proposed. The German and the small Jewish colonies already there are prosperous. Agriculture has grown there as nowhere else in the Orient, and the Russian Jews, on which the venture largely depended, are excellent in the adoption of agricultural pursuits. These factors of success are worthful, and though the attempts were ten times more hazardous there was nothing about the idea that was other than encouraging. Moreover, not only would it have advantaged the oppressed children of Israel, but it would have powerfully operated to promote and accelerate the civilization of a region in which all of the western world has the most especial interest. It is natural that in these days, when the Christians world is recognizing the rights of the Hebrews to defend their privileges, they should once more turn their thoughts to the Canaan of their fathers as a haven of rest from evil and persecution. The land is ready for the conquests of industry and intelligence—as Mr. Oliphant all along asserted—and to it they have every right to aspire. Turkey stands in her own light in not permitting an introduction of new life and light into one of her fairest and most unfortunate provinces. And now that the long-time visionary dream of enthusiasts had received such a large amount of practical support—both financial and intellectual—it really does seem a pity that the Porte should persist in remaining such a long way behind the modern times and the modern course of civilization.

But not only did Mr. Oliphant interest himself in the scheme which bears his name. He also felt a large and practical interest in the Jewish race. An incident is related by General Lew Wallace which is illustrative. He says:

"Through Mr. L. Oliphant I had an account (while United States Minister at Constantinople) of the Jewish exodus from Russia, and of the misery the refugees were undergoing in the towns north of this. My sympathy was naturally excited in their behalf. On the 6th of June two gentlemen were brought to the legation and presented a petition craving assistance for their co-religionists in Roumania, who wished to gain the privilege of colonizing in such districts of Syria as contained available localities. Mr. Oliphant was personally acquainted with them, and the interview resulted in my telegraphing for permission to give them my good offices in obtaining for them, if possible, permission to colonize themselves in Turkey.

"Mr. Oliphant and a Mr. Alexander, both respectable gentlemen, were the agents of the movement. By arrangement I visited the Minister of Foreign Affairs, who informed me that....the Jews from whatever parts could come and settle in Turkey....There is nothing to prevent all the Israelites on the earth from settling in Asiatic Turkey. They shall not settle in Palestine—that is the only prohibition."

This latter fact is another phase of the matter which shows the Moslem cunning.

It is an Oriental Oklahoma story. "Anywhere you please, but not where you please!"

I do not know what the *Jewish World* will have to say on the subject apropos the death of Mr. Oliphant but, as voicing the general Hebrew sentiment, I will quote the opinion of that excellent organ as recently expressed:

"The only possible way to facilitate the settlement of the Holy Land by the Jews would be to aid or encourage the settlement in small batches, of five to ten families—never more as a rule—at intervals of two or three and even five years apart. Not more than fifty families being sent in any one year, and the emigrants being selected. The cost would be comparatively trifling; the work could therefore be properly started, the emigrants well provided with every requisite necessary for agriculture....They would gradually make markets and create trade. And good markets are absolutely necessary to secure the success of an agricultural community. For the Jewish settler of today would never be content to make tools and implements as did his ancestors, nor would he be content to live as did his progenitors 2,000 years ago. Civilization has produced changes in him as in others. His wants would be greater than those of his progenitors. To supply these requires not alone a superfluity of produce, but markets wherein to dispose of or barter such superfluity."—*Rebekah.*

Youth's Column.

SUNDAY SCHOOL CLOSING SONG.

Lord dismiss us with thy blessing
Keep us in the narrow way;
May thy spirit ever guide us,
May our footsteps never stray.
We are weak, dependent children,
Lead us by a Father's hand;
We are prone to wander from thee,
Pilgrims to fair Canaan's land.

'Tis not riches, fame nor power,
All with time must pass away;
But true wisdom we implore thee,
With thy grace from day to day.
We are weak, dependent children,
All our help must come from thee;
Thou art able, thou art willing,
We will put our trust in thee.

When temptation's wiles surround us,
And our hearts are vexed with grief,
Then to thee we fly for refuge,
Thou alone can give relief.
We are weak, dependent children,
Guard us with a watchful eye;
Thou alone can guide, direct us,
On thy word we will rely.

Mrs. I. G. Roberts.

BIBLE DIALOGUES FOR OUR YOUNG FOLKS.

NATURALIZATION.

"Well, brother Charles, do you remember what we were talking about the other evening?" said Harry Grey after they had finished their supper and adjourned to the sitting room.

"Of course I do, Harry; do you think I would forget so soon? Instead of forgetting, I have been thinking a great deal about it. When Uncle Ben came home from the polls the other day he said Mr. Strauss didn't get to vote, and I asked him why. Then he told me 'that when a man from another nation came over here to live, if he wanted to be one of us, he had to be naturalized,' that 'he had to give up his own country and king, and promise to take our country for his country, and our rulers for his rulers; then some papers would be given him to show that he was now a citizen of the United States.' Uncle Ben said it didn't make a bit of difference how good a man a foreigner was, he couldn't vote. You know what a nice man Mr. Strauss is? and that he has always obeyed the laws?"

"I wonder why they wouldn't let him vote then?" said Harry.

"Uncle Ben explained it in this way," answered Charles; "he said that if a man really loved our country well enough to make it his permanent home, he would love it well enough to want to be one of us, and would show his love by being naturalized, and becoming a citizen. If he lived among us and yet looked on himself as belonging to the country and king he came from, whenever there was war or any trouble came, Uncle Ben said, 'he could be called home to fight against us, or be made to join the army of his king, should they be sent here. He would be obliged to do as his king told him to.'"

"But Mr. Strauss," said Charles, "told the men at the polls that 'he thought he was a citizen of our country because he lived here, and obeyed the laws; he had always felt as if he were one of us, and he thought they would let him take some part in choosing the rulers of the people.' But Uncle Ben said 'his pleading did no good.' They told him, 'We have a law that showed him just what steps to take to become a citizen and that that law looked upon no foreigner as a citizen, until he had obeyed it.'" Then he got angry and told the officers he was 'just as good as they were, anyhow, and it wouldn't make him one bit better if he were to go and get the papers that they told him about.'"

"Then he isn't so nice as we had thought, is he Charles? It looks as if he didn't care whether he belonged to our country or not. I should be afraid of such a man if there was to be war. He must care more for his king and country than he does for us. Uncle Ben said, 'Mr. Strauss made him think of some men and women whom he knew.' It is wonderful how plain he makes things. I only wish you could have heard him talk. You were away that day at Aunt Ranep's. He told me that 'he had heard these men and women say that they knew God had forgiven their sins and made them citizens of his country, because they felt as if he had, and tried to do as near right as they knew how.'"

"Why they are just like Mr. Strauss, Harry! But it doesn't make them citizens of God's country to feel in their hearts that they are citizens, does it? Wouldn't God be a good deal more particular than the officers at the polls about his law being complied with? If baptism is his law of naturalization I should think they would be obliged to be baptized."

"They would not be citizens unless they were, Charles. Their feelings would have nothing to do with it. They must take what Uncle Ben calls 'the formal steps' first. They must give up their own country and king, and promise to take God's country for their country, and his King for their King; and they must do this just as he has told them to do it. God has a law that makes men citizens, and until they obey that law they are looked upon as foreigners, and can have no heirship in his inheritance, nor can they take part in the government of his country. They must have their papers to show. There must be no guess-work about it."

"Then we can know for sure, can't we Harry? I always wondered how people could tell whether they belonged to God or not, and how they could be certain he had forgiven their sins. But it is all so much plainer now. But what papers does he give us to prove that we are his children?"

"His words Charles, in the third and fourth chapters of Galatians; in Rom. vi.; in Acts ii. 38; and in Matt. and Mark. If you are baptized these words are to you; they are yours. If we take the name that belongs to the family for our name, by being baptized, in obedience to the law of our adopted country, it will be recorded in the Lamb's Book of Life, just as the naturalization papers of Mr. B. were recorded in a book at Washington. I am so glad Uncle Ben told me. Besides he showed me two such beautiful texts. I will read them to you. They are in the second chapter of Ephesians. 'But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ.' 'Now therefore ye are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God.' Just notice Charles, that these words are written to those who are in Christ; it is these who have been made nigh by the blood; 'without shedding of blood there is no remission.' We are baptized for the remission of sins, and are then no more strangers and foreigners, but fellow-citizens."

"How plain and certain God has made it," said Charles. "I can know just when and where God forgives me, and just when I become a fellow-citizen with the rest of God's people. There is nothing so very hard to understand about it either. But it is too late to talk any longer now."

"Yes," said Harry. "it must be ten or eleven o'clock; we must go to bed."

S. Roxana Wince.

To the Brethren in Nebraska.

Will all the Brethren and Sisters of the Church of God in Nebraska, send me their full name and P. O. address, that I may send to the Executive Board of the National Conference. Also state what you think might be done if a series of meetings could be held in your respective localities. Brethren and Sisters, it will be but little trouble for you to comply with the above request, and we hope to hear from all at once.

The time for work is short, so let us be up and doing. Let us unite our efforts and see what we can do for the Master in the State of Nebraska.

Who will I hear from first?

Almus Adams, Arapahoe, Neb.

My address will be Rensselaer, Ind., until some time in March. Should any desire my labors in the Gospel work, they can address me accordingly, at an early date, that I may arrange accordingly.

D. T. Halstead.

"THE CHRISTIAN HYMNAL.

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2 00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

AGENTS WANTED.

We wish to engage some brother or sister in every locality to act as Agent to solicit subscriptions and look after the interests of "The Restitution." We know there are thousands of brethren in full sympathy with the truths we advocate who do not take our paper, and many of them can easily be induced to become subscribers if the matter is brought to their notice, and they are personally solicited. If some one in each locality where The Restitution now goes will take hold of this work we can have ONE THOUSAND new names added to our list immediately.

Who will take up this work with a will, and make it go? Show your paper to a brother who does not take it, or to a friend in whom you are interested, and ask him to try it for a year. It will not take much exertion or time to ask your neighbor to take our paper—and there are few who cannot afford to help the cause we are all laboring in that much—but we do not ask you to do even this for nothing. We will pay you a liberal Cash Commission for your work. Send for terms to agents and samples.

NOW is the time for the friends of The Restitution to show their good will by adding to our list, and thus enable us to give you a better paper. We will enlarge it, and give it a new dress of clear, bright type, just as soon as we possibly can. Would you like to see the change? Do you want to see it bad enough to induce you to try and get at least ONE new subscriber? It depends entirely on how much YOU are willing to do. Do not think this is meant for some one else than you, dear reader, for it is written for you INDIVIDUALLY—no one else is meant. The success of the "dear old Restitution" depends as much on YOU as it does on Editor or Publisher.

Who will send the largest list of new names?

THE INAUGURATION.

The number of visitors to Washington for the inauguration of President-elect Harrison is expected to [illegible] the number in attendance [illegible] ilar previous event. The great [illegible] way companies whose lines lead [illegible] Washington are vieing with each other in preparing for the enormous traffic. The Pennsylvania System owns over two thousand passenger coaches, more than any other railway system in the country, and the requisite number of locomotives for their movement. This extensive equipment, together with Pullman Vestibule Sleeping and Parlor Cars, will be at the service of the pilgrims to the Capital. The prompt movement of the Pennsylvania trains is ensured by the excellent road-bed and precision of the methods of operation. The Pennsylvania Lines propose to accommodate their patrons by selling excursion tickets at cheap rates and running trains in safety and on time, through from all principal points. The Inaugural Committe on Public Comfort has made preparation for the accommodation of half a million visitors during the ceremonies, and there is no question that people will fare well by placing themselves in the hands of this committee. For full information write or make personal application to the nearest passenger or ticket agent of the Pennsylvania Lines. It will be well to remember that the spacious depot of the Pennsylvania Lines in Washington is just off Pennsylvania avenue, almost within a stone's throw of the Capitol, and near all places of interest. The Pennsylvania road on its way to Washington leads through the famous and ever beautiful scenery of the Allegheny mountains.

We trust our friends will not forget the poor. We have calls every week for papers and books to go to persons too poor to pay for them, and we can only supply these as our charitable patrons furnish the means to do so. Those who are able can find no better Present to give to a poor brother or sister than The Restitution for a year.

JUST TRY IT!

THE RESTITUTION
ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents.

Poetry.

"A LITTLE WHILE."

"A little while, and ye again shall see me."
Surely thou tarriest long,
Bridegroom, beloved! When shall this night of weeping
Be turned to song?
With heaven so far beyond us,
And earth so near to lure and beguile,
How long? Oh! thou didst promise but to tarry
"A little while."

"A little while;" the sorrowing and the sinning
Are not forever;
These charms that earth and sense have wound around me
Thine hand shall sever.
How long ere I awaken
Where nothing enters that can me defile?
I hear the voice of my Beloved say gently—
"A little while."

"A little while;" my flesh and heart are failing,
So long the night;
My feet are sore; mine eyes are dim with straining
Toward the light.
Oh! when wilt thou array me
In glorious body, no more weak and vile?
Come quickly? Thou didst promise but to tarry
"A little while."

"A little while," I say with wistful glances
At yon bright skies.
"Where is the promise of thy Master's coming?"
The world replies.
How long shall I be weary
With hearing man thy name and laws revile?
Oh! teach them that thou didst but mean to tarry
"A little while."

"A little while;" the whole creation waits thee
In hope and fear;
Surely the sound of that swift-driven chariot
At length I hear.
O earth! earth! arouse thee!
Wake from thy tears, put on thy glory-smile!
Surely he cometh; and he will but tarry
"A little while."

Communications.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 46.

SPIRIT.

Golden Text.—The Spirit of God hath made me and the breath of the Almighty hath given me life. Job xxxiii. 4.

No word in the Scriptures is more misleading than the term Spirit, for the reason that it is used to convey such a variety of meanings: being used indiscriminately by our English translators to represent supernatural beings, breath, wind, atmosphere, life principle, mind, disposition, etc. The context of all texts containing the term should therefore be carefully studied in order to determine its proper meaning. The original Hebrew and Greek words should also be studied in order to properly understand their meaning.

Question. What is a spirit?

Answer. From a popular standpoint as defined by Webster, it is, "The intelligent, immaterial and immortal part of man; the soul in distinction from the body in which it resides."

Q. What is a spirit from a Bible standpoint.

A. Generally speaking when applied to man it refers to the vital power or life principle, its root meaning, being wind or air.

Q. What are the original Hebrew and Greek words rendered spirit in the English Version?

A. *Ruach*, meaning breath, air, wind or spirit, and its Greek equivalent *pneuma*. In addition to these there is the Hebrew *neshamah* meaning breath, and Greek *phantasma* meaning apparition, each of which is twice rendered Spirit.

Q. Is the spirit something peculiar to human beings?

A. No! it is common to all living, breathing creatures.

Q. Can you give instances where the term spirit, either in the original or English is applied to other than human beings?

A. In numerous instances we read of the spirit of God, and of evil spirits. In Gen. vi. 17, and numerous other instances, the term (*ruach*) is applied to the brute creation in the expression "breath of life." In Eccl. iii. 19–21, it is expressly stated that the spirits of man and of beast are identical. The Revised Version shows this very clearly. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea they have all one breath (*ruach*, margin reads spirit) and man hath no pre-eminence above the beasts; for all is vanity. Who knoweth the spirit of man whether it goeth upward and the spirit of the beast whether it goeth downward to the earth?" In Psa. civ. 29, 30, the word (*ruach*) is applied to reptiles and sea-monsters, and in the next verse to God, in the one case being rendered breath, and in the other, spirit.

Q. Is the spirit the breath?

A. In some instances it appears to have that meaning, but in its general application it has a much deeper significance than mere atmospheric breath, referring to that God-given, subtle, life-giving force that pervades the atmosphere and all nature, which gives life to the breathing creation, and when taken away is followed by death. This is illustrated in Job xxxiv. 14, 15, "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together and man shall turn again into dust; thus reversing the order of creation as given in Gen. ii. 7. This also explains such expressions as that in Eccl. xii. 7: "Then shall the dust return to the earth as it was, and the spirit (*ruach*) shall return unto God who gave it." If the popular conception of the human spirit be true this last text would teach that at death all spirits, good, bad and indifferent are taken away to God; but with the broad Scriptural conception it teaches that at the dissolution of the human being the matter returns to earth, and the life-giving force or spirit is again absorbed into the fountain of life.

Q. Is the spirit the same as the soul?

A. They are closely allied but not identical, the spirit being the life-giving power, and the soul being the manifestation of that life.

Q. Do the Scriptures teach that the human spirit is immortal?

A. The term immortal or any equivalent is never applied in the Scriptures to the spirit of man.

Q. Is there any evidence in nature to teach the immortality of the human spirit?

A. Only in the sense that the spirit of God that fills all creation is eternal, just as matter is eternal.

Q. Do the Scriptures anywhere teach the seperate conscious existence of the human spirit after death?

A. They do not! but on the contrary they positively teach that with death all human intelligence ceases, as the Psalmist says, Psa. cxlvi. 3, 4, "His breath (*ruach*) goeth forth, he returneth to his earth, in that very day his thoughts perish." See also Psa. vi. 5; cxv. 17; Eccl. ix. 5, 6.

Q. How would you briefly recapitulate this lesson?

A. Spirit in the Scriptures is a term very often used to indicate the mind, disposition or courage of men; it is a vitalizing power from God. It is common alike to man and beast. The material organism that is permeated by it becomes a living being or soul, and when it is removed death or dissolution follows. It is not a separate consciousness independent or organism. It is not a being, but a force or influence which in conjunction with a corporeal body causes that body, be it of man or beast, to manifest the phenomena of life peculiar to its organism.

We read in Gal. iii. 23, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Some very pious people conclude from this statement, the justification by faith in Christ Jesus dates no further back than the cross. This is a very superficial view. If we take the chapter in which this statement is found, we learn something that will set aside such a conclusion. See Gal. iii. 8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. This has a two-fold significance. First, individual selection out from the nations; afterward the nations at large in their national capacity, when the select seed, with Christ their glorified head shall be manifested.

It is very evident that faith was a vital principle in active operation before Christ came. We read, the law was added. Added to what? To the promise. What did the law give? Nothing but a clearer insight into native sinfulness. It was added because of transgression, till the seed should come to whom the promise was made. Having served its purpose, what remained? Justification by faith in Jesus the promised Christ without the deeds of the law. He who had been promised had come. He whose day Abraham had rejoiced to see. He that was all David's salvation and desire, and for whom Moses chose rather to suffer affliction, esteeming the reproach for Christ greater riches than the treasures of Egypt. The godly and righteous in all ages had faith in the Christ. They believed the promises of God, all of which found their centre and circumference in him. They looked forward to his first advent. We look to the time when he did come. But all the people of God look forward to the day of his glorious manifestation. This same apostle, in writing to the church at Corinth, said, he determined not to know anything among them, but Jesus the Christ, and him crucified. This is a very comprehensive statement. Mark the order as Paul puts it. First Jesus the Christ; second, and him crucified.

Where did Paul get his knowledge of Christ. Certainly from the Scriptures. Must we not get it from the same source? This is life eternal to know the only God, and Jesus the Christ. Does not this knowledge antedate the crucifixion. Paul tells us that Christ died for our sins according to the Scriptures. A knowledge of the Scriptures then is necessary to a knowledge of Christ. How could it be possible to be shut up to a knowledge and faith in Christ when he was the theme of all the prophets and the one in whom all the promises centre. Whatsoever things were written aforetime, were written for our learning, that we through the patience and the comfort of the Scriptures, might have hope. Rom. xv. 4. Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Rom. xv. 8. No matter where we may turn in the writings of Paul, we find him in harmony with himself; no self-contradictions. The promises in Christ are the subject matter of his teaching from beginning to the end of his teaching. The third chapter of Galatians is made up of their importance. See how important he considers the covenant made with Abraham. And this I say, that the covenant that was confirmed before of God in Christ, the law cannot disannul, that it should make the promise of God of none effect. The promise holds good though the law is done away in Christ. That the promise of God might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. It would be a little singular to be the children of Abraham and yet know nothing about it, or care either, for that matter. To be in ignorance of God's covenants of promise is to be without God and without hope in the world. See Eph. ii. 12. The hope of these promises constitutes the one hope of the gospel. Paul declared there was but one hope. Where should we be without it?

JOHN GOODLIFFE.

Alms, or Hires Which?

We want to consider these words as related to our ministry; that which they receive,—is it to be looked upon as alms, or as the well-earned reward of faithful service?

In our horror of a gagged and salaried priesthood, we have come to act as if our ministers were mendicants. Are they mendicants? If not, why do some of our brethren scrupulously conceal the amount of moneys drawn from their income for the support of the ministry? Why in this case do they contend that the left hand must not know what the right hand does?

But, let us look at the words in the light of the Bible.

Alms means "kindness, kind acts." Jesus says, when we are going to do a kind act we are not to send a trumpeter before us that a gaping crowd may follow to see us do it. We are not to boast about it even to our nearest friends, but are to keep the matter private. It is one of the religious duties, one of the acts of righteousness, that is not to be paraded before men. Yet, in our church relationship, we may take up collections for the poor. They did this at Macedonia and at Corinth. It was enjoined upon each individual that they hand in their contributions each first day of the week, and they were so faithful in their subjection to the requirements of the gospel in this respect, that Paul boasted of their liberality to other congregations.

Yet how each one could give and others of the congregation not know about it, is a question that is hard to solve, if we take the view that is most common of the language of Jesus. The money was for the poor at Jerusalem. Delegates were to bear the gift to relieve their distress, but the donors might not send a herald ahead to notify the world of what they were going to do.

Ostentatious giving is what Jesus condemns. Our private charities are to be kept to ourselves.

But the collections at Macedonia and at Corinth were not for the ministry. In every instance where preachers are referred to, the word "hire" is used. God never uses the word "alms" in this relation. He never says that the laborer is worthy of his "gift," but that the laborer is worthy of his "hire." Dictionaries define the word as meaning "wage" or "reward." See Luke x. 7.

When you ask a preacher to speak for you, you virtually hire him, and are not to defraud him out of his pay, (unless he, like Paul, waive the question of wages on his own behalf.)

God does not send men out to war at their own charges. He has "ordained that they which preach the gospel shall live of the gospel." 1 Cor. ix. 14. There is nothing said about concealing the amount that we are to pay to our preachers; it is not "alms," it is "hire."

S. R. WINCH.

My address is now 319 Carlton Ave. Brooklyn, N. Y. Correspondents please take notice.

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South Bend	5 00am	12 05pm	10 05am	2 30pm
LaPaz June	5 31am	12 23pm	11 14am	3 25pm
Plymouth	5 48am	12 45pm	12 22pm	4 20pm
Hibbard	6 05am	1 15pm	1 33pm	5 00pm
Marmont	6 13am	1 23pm	2 04pm	5 20pm
Marshland	6 27am	1 36pm	2 46pm	5 50pm
Kewanna	6 41am	1 51pm	3 40pm	6 30pm
Logansp'rt	7 21am	2 35pm	5 00pm	7 40pm
Clymers	7 39am	2 56pm		
Colfax	9 10am	4 10pm		
Indianapolis	11 00am	8 15pm		
Crawfordsv'l	9 47am	5 20pm		
TerreHaute	10 00 m	7 30pm		
St. Louis	7 30pm	7 00am		

GOING NORTH.

STATIONS	Mail 52	Express 54	Local 60	Thro' Freight 62
St. Louis	9 50pm	9 00am		
TerreHaute	6 00am	4 00pm		
Crawfordsv'l	8 16am	6 15pm		
Indianapolis	7 10am	6 10pm		
Colfax	8 50am	6 55pm		
Clymers	10 25am	8 28pm		
Logansport	10 45am	8 45pm	6 15am	8 55pm
Kewanna	11 26am	9 25pm	6 44am	10 09pm
Marshland	11 43am	9 40pm	7 25am	10 40pm
Marmont	11 52am	9 57pm	8 07am	11 04pm
Hibbard	12 06pm	10 06pm	8 24am	11 27pm
Plymouth	12 22pm	10 22pm	9 12am	11 50pm
LaPaz June	12 39pm	10 40pm	9 50am	12 22am
South Bend	1 15pm	11 10pm	11 00am	1 35am

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No. 16 " " 8 25am
No. 100, Local, " ....†12 35pm

GOING SOUTH.

No. 11, Passenger, Leaves..............†10 09am
No. 15 " " *5 54pm
No. 17 " " 11 28pm
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[illegible]

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Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrives)	[illegible]
Local Freight	11 30am

GOING EAST.

	Depart
Mail Express	[illegible]
No. 58 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 60 (Passenger)	†11 31pm
Local Freight	[illegible]

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Communications

Discourse by P. G. Bowman, at the Philadelphia Conference.

My text is from the first letter of Paul to the Corinthian Church, 1st chap. 30th verse.

"But of him are ye in Christ Jesus, who of God is made unto wisdom, and righteousness and sanctification and redemption."

Now I have no time for an introduction this evening, and secondly, I will try to elaborate two ideas which the text presents to my mind,—First, what man is; secondly, what Jesus Christ of God's boundless love, has been made to man. First then, what man is:

The text assures us that Jesus is made unto us wisdom, hence, man is in a state of ignorance; in a state of the most profound ignorance, a state of greater ignorance than any other animal upon the face of God's earth, and it is one of the greatest difficulties of the Christian preacher, when he tries to talk on the nature of man and man's nature in the abstract—Man's nature dis-associated from all those various and elevating influences which we find around us from our birth to our grave. There is our difficulty. When the child is born, it is situated where there are a thousand remedial influences all around it, to civilize, to educate and to Christianize, and to develop in every way; but now take the child, isolate it, dis-associate it from all those influences, and throw it upon its own unassisted resources from its birth, and what are you going to have? Look at it. See its ignorance as well as its utter helplessness and dependence, far beyond anything that comes into life in the whole animal world. The child would just as soon eat a lump of poison as a piece of sugar. Just as soon take hold of a razor as a stick of candy You will not find anything else do that. The chicken hatched an hour ago, will not eat anything to kill it. None of the animal world will do it, but the child will. It is the most perfectly helpless of the whole animal creation. Take for instance Peter the German boy, who was caught in a wood in Germany in the seventeenth century. He had been lost when a child, and every effort to recover him failed, and they concluded they had lost the child for good. When he was twenty years old, he was discovered and captured and taken, the wildest of the wildest animal. It is said that the child will get wild quicker and become more wild than any other animal. Well now, they carried this young man through a process of civilization and education, and what was the result? They asked him, after he was sufficiently educated and developed to talk on these questions intelligently. Now when you were in your wild isolated state, did it ever occur to you that there was a time that you did not exist, and that there would come a time when you would cease to exist? "No," he said, that never occurred to my mind. The inquiry was never started in your mind whether there were any other creatures like you in the world? Never. He showed them conclusively that he was nothing in the wide world but a creature of passion and appetite. When he was thirsty he drank, and when he was hungry he ate.

That is what we would be today, and every one else, and yet you are to be a great thing. A wonderful thing. Nay, my brethren, you can never properly appreciate the condescending, the almighty goodness and love of God to the race, until you first find out what that race really is; its necessities, its requirements, etc. Now I know very well that Dr. Bailey in his evidences, takes this ground. He says that man without the Bible, by confining his studies to the book of nature, can work through nature to the first cause, and he tries to illustrate it in this way: He says that if a man walking along, were to stub his foot a dozen times on a stone, it would not attract his attention, but if he were to strike his foot against a watch, he would be inclined to pick it up and by handling it he finds it opens and inside of it he finds a number of curiously wrought metal wheels and they are all in motion, and by [illegible] his investigations he finds that the object of this is to keep the seconds and minutes and hours as they flit around. Now, says he, the question is, though that man never saw a watch before, and knew absolutely nothing about it, yet when he examines the design, the wonderful machinery of the watch, will he conclude that that watch is the production of nature or of cause? Will he suppose that the rains that fell around, had washed all these invisible particles of gold and silver and brass together and formed this machine, or will he come to the conclusion that it had a maker? That is what he would conclude."

I do not believe a word of Dr. Bailey's arguments on this subject, but I haven't time to reply to them now. But suppose that we admit that a man may think in this way. Now says he, look at the vast machinery of God: look at all these worlds and suns and centers and systems in their respective spheres; look at everything in nature, and will you conclude that it is the production of chance? This thing is far superior in mechanism and contrivance to all human productions. Will a man conclude that it is a production of a wise and great God? Now then do you suppose, that you can be searching the book of nature, and out through that process, that there is a first cause? A great and wise master-builder and producer of all these various contrivances and causes, or simply results? Now what sort of a being is he? That is the question now. You have found him out through his work, but who is he? What is he? How is he disposed towards the production of his hands? Is he all goodness, mercy and love and pity towards the workmanship of his hands. Now then, if the sun should always shine, if all nature was forever smiling and glad, clad in its gayest [illegible] around was [illegible] ness, then [illegible] perhaps, that [illegible] is full of good[illegible] some volume reveals to you a being of implacable hate. It brings to you a being full of vengeance and wrath, who loves to riot in the destruction of what his hands produced. Look at the dark cloud arising: hear the mutterings that shake the heavens and earth; see the forked fires as they alight upon that dark bosom, and now the rains descend Judgments and furies and wrath pour down. All is gone,—all is gone! The big fish devour the smaller ones; the stronger animals destroy the weaker ones, and nation raises against nation.

Pestilence and ruin spread everywhere, and therefore, if this volume is to teach you there is a God, you have the strongest evidence to believe that he is a God of wrath and a God of fury. God, my brethren, is the way to himself, and all the wisdom of the world and the angels of God, never can teach you who God is nor what God is. He has to do it himself. By a special interposition, by a special communication from himself; then, therefore, take this volume. This is the only way to God. Man by searching, cannot find out God; the wisdom and nature of God. You cannot come across him at all. The darkness that surrounds all, is a darkness that cannot be penetrated. God, my brethren has made himself known to us in the manifestation of the Lord Jesus Christ. It is his great pity, and great love and great wisdom and great power all concentrated in the revelation of Jesus Christ to this ruined race. This deplorable race. Here you have wisdom, and you can get it nowhere else. Talk about nature. Talk about cause and effect. God, as Mr. Watson says, is the way to himself. You cannot find him out any other way, no matter how much you may search. I haven't time to elaborate, but in the next place, Jesus Christ, the text says, is made unto us righteousness, or justification, and justification is a legal term. It is purely a law term and in common parlance it means a vindication from any charge that involves a man's moral character, and according to the teachings of God's book, means that and more than that; it means a restoration to peace and amity between two antagonistic parties, a restoration to reconciliation. Justification, therefore, is simply a change in man's relation to law. Let me illustrate. Here is a man next Monday who is to be hanged on the public gallows. He has rebelled against the law of Pennsylvania, and involved himself in guilt of murder in the first degree, and he must die; therefore he stands condemned by the law of the state, because he has transgressed it. He has nothing to make compensation. Now when he is under the gallows; when he is about to be hung, a reprieve arrives from the Governor. The Chief Executive sends a paper signed and sealed by the highest authorities of Pennsylvania, that that man shall not die, but he shall live. He shall go free. What is that but a justification; but a vindication? What is that but changing the man's relation to the law. His external relation? Is it not so? It does not change his nature, it only changes his relation to law. And so it is in this case. It is pardon, the free and full pardon and justification to an unrighteous condemned man, and therefore, if his application extended no farther than this application to mankind, there would be a defect in it, but the apostle says here that Jesus Christ is made unto us sanctification. Here you see a different thing altogether. Here is a work that is not only done for a man outside of a man, but a work accomplished in a man. It is a change of a man's moral character before heaven and earth. What can do it? Could the blood of bulls and goats and the ashes of a heifer? Could all sacrifices accomplish it? Could all the angels in God's heaven, how much they might pity the human race, have accomplished a work like this. Jesus my Lord, thy blood alone, hath power sufficient to atone. Thy blood can wash me white as snow. All the blood of the thousands of victims for years and centuries, who have bled and died, only pointed to the blood of the Lamb of God. All were typical of a coming Lamb. A sacrifice, whose [illegible] rich blood was sufficient in vir[illegible] to cleanse a universe from sin. He [illegible] made unto us sanctification. A change of man's nature as well as his relation. But now if the process stopped, here, there would be a defect in it. Great as this is: superhuman as this is, far out of sight; far above all men are the angels, yet there would be a defect in it, it is true. A man can be justified freely from all things which the law of Moses could not justify him. If death ended all, it—sanctification—would be a blessing for some beings, because it would make them better; we would get along better; have better governments and better relations, etc., but still there would be a terrible defect.

There would be a terrible defect in it, it is true. A man can be justified freely from all the things from which the law of Moses could not justify him. If death ended all, sanctification would be a blessing for associated beings, because it would make them better beings. We would get along better; have better governments, and better relations, etc., but still there would be a defect in the scheme if it extended no further than the renovation and regeneration of man's moral constitution here. Why? Why the apostle says he is made unto us redemption. We have to die brethren. The best men and women that have ever lived have had to die, and we are all dying. We begin to die as soon as we begin to live, and we keep dying until we are dead. Now what are you going to do?

At one period in the history of France, they brought a fallen woman decorated in the most gorgeous manner, set her up as the personification of liberty, and they made men come in their robes of office and bow down before her, the personification of the God of France, and they wrote upon the cathedrals and tombstones, "Death is an eternal sleep?"

Now put this Bible away and what are you going to come to; what hope have you, what expectation? None whatever. Death is then an eternal sleep. All the wisdom in God's creatures put together, could not raise one dead man to life, no more than make one good man out of the devil. This whole thing is an interposition or revelation of the boundless love of Almighty God through Jesus Christ towards you. Redemption, glory be to God, brings eternal life. The man who has never felt in any degree the hope of redemption by that precious blood, has now a basis to stand upon. He cannot hope to depend on earthly arrangements.

What is it? It is the blessed hope, it is the eternal hope. Just as certain as Jesus Christ came into the world to seek and save that which was lost, just so certain is he coming back again to redeem the world. Redemption means to buy back again. You write a check in one of the banks here, and on Monday morning you take a thousand dollars to redeem it. You say, Well this money is due, and I must go to redeem my check or my note. Redeem it? Why redeem it? How redeem it? By paying the thousand dollars in order to compensate those who have loaned you the money.

The world is cursed and everything in it. The whole human race and the whole beautiful world that God made, was all brought under a curse and derangement and disorganization. How the eternal fires are held back. How the earthquakes come, as they did in South Carolina several years ago, and their houses were shaken down, and the earth rumbled and terror took possession of their hearts, for they thought the end of the world had come. They thought the last day had come. When God moves just a finger, as it were, all the kings and mighty men of the earth crouch down before him. It is cursed. It is cursed. Jesus Christ is coming here to remove the curse; to rescind the curse, and then he will conquer death. He fought that grim monster single handed, and went alone through the dark territory of the king of terrors. There he fought but he came up laden with the spoils of his conquered enemy "I am he that liveth and was dead, and behold I am alive forever more." Amen. And he has the keys of death, and can open that none can shut, and shut that none can open. He is the Almighty Savior. Soon he is going to remove this curse. These [illegible] will be changed. The [illegible] Our dead at once will spring into life [illegible] beauty and immortality and an eternal life. The church of Jesus Christ shall come from the east, the west, the north and the south, and from all parts, and from all countries, and will make a covenant with him. They who overcome will be saved. They will be crowned, and sceptered like he is, and they will judge or govern the angels and govern this world. 'Know ye not that ye shall judge angels and judge this world?" You do not know what a mighty destiny lies before you. No wonder there are a parcel of people in this world who pray for that coming of the Lord, and pray for him to come quickly.

Dr. Dick said, that "when this grand event shall take place; when Jesus shall come and the dead shall be raised, and the devil be chained then evil shall be removed away, and temptations to sin be gone, and then all the redeemed shall stand forth." When, as Dr. Cummings said, "God shall pass his hand a second time over this earth, he will save the world with its inhabitants." And he presents it very good. The next time it will stand out the brightest light yet in the sisterhood of worlds, and the old Scotchman said, that "forever and ever, in all ages to come, this world will be regarded with more appreciation on the part of God, than any other world he ever made." "Because," he said, "there would be reminiscences connected with this planet that belong to no other portion of the outlying provinces of the Almighty." So God was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, and was received up into heaven.

Here he suffered on the cross, the most shameful death that mortal ever suffered, and after going through all this tribulation, there will be a reminiscence connected with it that will belong to no other portion of God's universe. From the many declarations in the Bible, particularly the saying of Jesus, "As I have overcome and am set down with my Father upon his throne, so if you overcome you will sit down on my throne." Are we not to suppose then that that class is ultimately to occupy a higher relationship a nearer relationship to Almighty God than any other beings? We are to be one with Christ, who is nearer to God than any one, and we are to be one with him, identified with him, sceptered with him, and crowned with him, and honored with him; and we are to govern with him, and reign over the nations and over the earth. We ought to try and qualify ourselves as far as possible for any position that we may be called upon to fill in the coming age. Dr. Dick said that this redemption from death, is going to work a great deal more wonders in the human being, than we now have any idea. He says if we are to be like Christ, then after the resurrection, when this mortality has put on immortality; when this natural body shall become a spiritual body, then, he said, all our movements will be just as completely under the dominion and power of our wills as our thoughts are now." Look at Christ. He said that "Every one that is born of the spirit shall be like the wind, going and coming, and you cannot tell where it comes from and where it goes to. So is every one born by the spirit of God, and made spiritual beings. Now Dr. Dick thinks that we will be so associated and related to the divine jurisdiction and power that govern this world, that we will be sent, not on railroads, but like Jesus; simply by power of the will. And so when you are sent off to some of those glorious manifestations of God's power, you will go in the same way, and as you pass over one world of grandeur to another, and you rise higher and higher and shine brighter and brighter among the mighty constellations, you will shout louder, O great and marvellous are thy works, Lord God Almighty. Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High."

Will you go with us. We are on our journey now. I feel just like I could come out and take you in my arms. Will you give up everything for these bright prospects? Will you turn your back and your hearts to the world and its dissipations, and will you come here that you may be crowned and sceptered by the King of kings and the Lord of lords, and be made one with him and reign with him on the earth? God bless and save you for Jesus sake. Amen.

Conversion: What Is It?

The dictionary gives it thus: "Change from one thing, state, or religion, to another; transformation; a turning." This we accept as correct, and proceed to enquire what is meant by the conversion of a sinner? and how is it affected?

A sinner to be converted must be changed in heart, mind, affection and disposition. His heart and affections must undergo a real, radical change, so much so that he is turned right about. When a sinner, he loves and associates with such sinners and sin; in short, it is in about all he cares much for. He swears and takes God's name in vain because it is fashionable and he thinks it is smart; he chews tobacco and smokes cigars for the same reason. He goes to the ball and carouses around all night simply to have what he calls fun. When converted, he is so completely transformed in mind and disposition that he willingly bids adieu to all his former vain follies, and leaving them behind he turns his face Zionward, and seeks a different class of associates. He sets his affections now on things above, not on earthly things; he meditates day and night on the goodness of God, and his matchless love as manifested in the plan of redemption. And unless his whole course of life (as manifested in word and action) be changed, radically so, we may be sure his conversion was only superficial at most.

When a sinner is converted to God, he is expected to love and serve him, he loves to read and hear his holy word, he takes delight in meditating and talking of the many great and precious promises left on record for our consolation. And if our conversion is genuine we will certainly manifest the spirit of our blessed Master, whose life and time was occupied in doing good and in reproving sin. If our life does not correspond with our profession we may be sure that the cares of this world and the deceitful riches of this life are choking out the word of the kingdom, and we at last are found completely snared in this most common but fatal deception.

The sinner takes no interest in the hereafter, his great ambition is to get rich, have a good time eating and drinking and making himself merry, antediluvian-like. But when he is turned about by the power of God as manifested in the gospel, then he counts all these earthly perishable things and pleasures but loss and dross, that he may win Christ. They are and must be regarded of very small importance as compared with a real, substantial home in God's glorious kingdom with the good of all ages as our associates.

Every creature in nature lives and enjoys itself best when permitted to breathe its natural atmosphere and live and roam in its natural element with its own kind, and mankind is no exception to the rule. Sinners from choice prefer their kind for associates, and worldly minded people love to associate with their kind. While politicians seek the company of politicians, while Christians are expected to be peculiar in this respect; they love God and his children, love to breathe freely heaven's pure atmosphere. If they love God as they profess to, they will certainly manifest much interest in the blessed cause of our blessed Master. It will be first in their mind and actions. We love to read and learn of God in his word and works; we love to read and hear from his children, the household of faith. How it cheers us when otherwise lonely to read or hear read the many good letters and sermons in THE RESTITUTION from our dear brothers and sisters, our Father's family. Why, bless your soul, how can it be otherwise? All belong to one family, all are children of our heavenly Father, and all expect to meet and live together in the kingdom of God, and no sympathy and affinity for each other here? Impossible. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Having now spoken of some of the principal marks of true conversion, which include true honesty to God and man, pure piety and chastity at all times, and a holy godly life of self-denial, we, will now enquire how this change is brought about, what causes the sinner to change sides? We answer, first, he knows he is a condemned sinner before God, and he knows by observation that his life is short at most, and having a desire to live he accepts God's proffered mercy. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this is made known God's great love to a lost world. "He sent not his Son into the world to condemn the world, but that the world through him might be saved." He came into the world that we might have life, and that more abundantly, or eternal life. Then in the language of an inspired apostle we would say, "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead." And as John says, "We love him because he first loved us." Love prompted the Father to give his well-beloved Son, who undertakes for us, who lived and died for sinners.

How hard must be the heart that does not appreciate such an exhibition of pure love. A kind friend and a loving Savior dies for poor, helpless sinners, and yet how few are moved to action. Oh, the hardness of heart. Now the Savior, the one that could still the tempest, the one that could and did open the blind eyes, and raise the dead to life, has said to poor, helpless, sinners, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The way to come is by heartily believing and accepting the gospel of Christ which is God's power unto salvation to every one that believeth. Christ preached the gospel of the kingdom of God, and said it must be preached in all the world for a witness unto all nations. Then he sends forth his disciples to finish the good work he had begun, and tells them to go into all the world and preach the gospel unto every creature. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

T. E. ADAMS.

Dear Restitution:

Judged by what we see in the great cities this world is truly a medley. Yesterday, Sunday afternoon, I walked from the Palace Hotel, where I am stoping in San Francisco, up Market St., to the Mechanics' Pavilion, a distance of about one mile, to attend the three o'clock services being held there by D. L. Moody and his assistants. Market is the principal street in this city. The afternoon was one of California's best and the people were out in large numbers. The cigar and tobacco stores were all open and doing a thriving business. You know our Indiana Supreme Court decided some years ago that tobacco was a necessity, and therefore while it was a criminal offence to sell bread on Sunday, the vender of cigars and tobacco was a public benefactor whose business should not be interfered with by enactments to prevent the desecration of that day recognized and kept by all civilized nations as a day to be devoted to the worship of God. I am glad that later the same Court, composed perhaps of men who smoked less and thought more reversed this singular decision. I fear the fact of the reversal has not reached this coast. Some of the saloons were open, and some of the business houses had a shutter down and were doing [illegible] business on the sly.

Within one block of the Pavilion where more than three thousand people were listening to the gospel [illegible] being sung by a choir of more than three hundred voices, and the burning words of Mr. Moody in defence of the Bible from the attacks made upon it by the infidel world, there is a vacant block where I found a mountebank show which was being largely patronized. A rod or two from this show were some of the Salvation Army people singing their wierd songs as they only can sing, with a densely-packed crowd around them. Six or eight rods away was a man selling at auction some worthless stuff to the gaping crowd that was listening to his vulgar jokes and stale rant. On the opposite side of the block an anarchist was making a speech to a large crowd. He was howling himself hoarse and gesticulating like a jumping jack, to convince his hearers that the government is responsible for all their ills. A few rods away was the City Hall where the laws are enforced and the prison where the violators of the law are incarcerated and made to feel that it is not a good thing to trample the laws of the country under foot.

Suppose we ask the infidel world to unite their combined wisdom and tell us what they would do with this inharmonius mass of human beings, should our Heavenly Father withdraw his over-guiding hand, withdraw the Bible, the churches, the Christian men and women with all their influence for good, and put them in charge. A religion that makes a humitarian out of a murderer, that makes an honest man out of a thief, that makes a sober man out of a drunkard, that changes a blasphemer into a devout Christian, that causes the wife-beater to become a loving and devoted husband, that makes a saint out of a sinner, is the religion that the world needs.

As the warm rains and the beautiful sunshine causes the flowers and grass to bloom and grow in the Pacific vallies, so may our prayers, exertions and right living cause the vineyards of the Lord to produce abundant fruit that shall ere long ripen for the near approaching harvest and be garnered by the angels, is the prayer of your brother in hope of eternal life.

R. E. DWIGGINS.

My address will be Rensselaer, Ind., until some time in March. Should any desire my labors in the Gospel work, they can address me accordingly, at an early date, that I may arrange accordingly.

D. I. HALST

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 6, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshal, Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscript. Authors should preserve a copy for themselves.

In ordering [illegible] copy of the paper [illegible] you are addressed [illegible].

When [illegible] give both your old and new address.

By complying [illegible] you will save [illegible] and your orders will be attended to more promptly [illegible].

IN our next we propose to place Bro. [illegible] before our readers. We also have an excellent article from Dr. J. H. [illegible], of Rochester, N. Y., on "Mind and Scientific Thought," which will appear either next week or the week following. It is an article of merit and well adapted to the needs of the times. Give it a careful perusal.

ON Jan. 30th Rudolf the Crown Prince of Austria, was found dead. At first it was thought he had died of apoplexy. An autopsy, however, disclosed a wound in his head made by a bullet, which led to the surmise that the Prince had committed suicide. Later developments lead to the conclusion of assassination by the hand of another person. The course of history is shaped by events of this character.

THE following notice is late in appearing, as we published no paper last week:

"By request of some of the members, and by authority of the President, I hereby call a meeting of the Executive Board of the Conference to convene at Austin, Ill., Saturday, Feb. 9, and continue over Sunday. Please make a note of this in THE RESTITUTION, and ask any one, who has any suggestions to offer to forward them to me before the meeting of the Board.

JAMES W. WILSON,

Corres. Sec'y.

We are just recovering from the prostrating effects of a severe cold. We may, or we may not be able to attend this meeting. We desire to do all we can for the cause, but cannot always do as we would desire.

WE take the following article from the San Francisco *Evening Bulletin* of Jan. 12, 1889. Surely we are living in an eventful period of human history. Palestine is rapidly becoming a wonderful center of interest both in a religious and political point of view. Some of the most remarkable events that have ever transpired have taken place within the narrow limits of this oriental land; but these are soon to be transcended by coming wonders that will astonish the world. That country is "Immanuel's land," and any existing nation that undertakes to control its destiny, by getting a supremacy established at Jerusalem, will find that God will make that city "a burdensome stone" on its hands. When Jerusalem is next restored to lasting prosperity it will be the "City of the Great King." The true King once wore a crown of thorns in that city, but the crown and throne of Universal Empire now await his soon coming.

From a letter in the Westfield *Times*, dated at Jerusalem, October 30th, we copy as follows: The recent visit of a Russian Duke and Duchess was quite an event, and I think fully 50,000 people waited for hours to catch a glimpse of these illustrious people. The decorations were splendid on the French and Russian grounds, and the illuminations were the finest I have ever seen in this city.

The new church on Mt. Olives was dedicated while the Duke was here and named in honor of his mother. Those who saw them say the dresses worn by the Duke and Duchess at the dedication were something marvelous. He laid the carpets down with his own hands. He is said to be very fanatical and no one saw him smile while he was here. The entire party spoke English.

The tower of Mt. Olives was illuminated and was a most conspicuous object at night. The huge bell was also rung for the first time.

The Pasha paid him marked attention and he seemed much gratified by his visit to the Holy City, which he evidently considers ought to be wholly under Russian control.

The principal topic among all classes now is the new railroad to Jaffa, which I suppose is already commenced. As soon as the firman was secured and the matter settled, telegrams were despatched to the leading men in Jaffa and Jerusalem.

The company were obliged to give bonds to commence to build within a limited time, heavy bonds, too, which they signed.

We are told that 10,000 men are to be set at work immediately. I suspect that the French have a hand in it; they made a practical survey some years ago which has never been brought to light until recently, and this same survey is just the right one.

Now we have good road-making begun in good earnest. The Jordan road is graded as far as Bethany; one of the most able engineers is employed in the work. What a wonder a fine carriage road will be to the Jordan!

Es Salt (ancient Ramoth Gilead) beyond the Jordan, is one of the most productive places on the earth. The finest grapes and raisins are grown there that anybody ever saw. But it is so isolated that the people have little incentive to improve agriculture.

Now also a road is being built to the Ain Kerim ([illegible] from Jerusalem, emptying into the Dead Sea), said to have been the birthplace of John the Baptist. It is a lovely valley, very fertile. The inhabitants are mostly Greeks and Latins. The Russians own large tracts of land and have built fine buildings with lovely gardens and vineyards. The ain, or fountain, is large, always flowing, clear and sweet. These roads are sure to open up the country to colonists and agriculture.

Soon men will commence operations on the Nablous road. Nablous is a thriving city, situated about forty miles north of Jerusalem.

THE PLANET MERCURY.

Although it had been our ardent desire for many years to see this planet, yet that desire was never gratified till last week, when Mercury was at its greatest Eastern elongation. As it revolves in an orbit so close to the sun it is not in sight of the naked eye only about 15 or 20 minutes. We saw it on three different evenings. It was a beautiful sparkling gem in the white back of the evening twilight. Our attention was drawn to this appearance of this planet by the following item taken from one of the journals of the day. It is said that Copernicus lamented on his death-bed that he had never been able to see this planet.

The planet Mercury will be visible on the last three or four days of this month, January, in the west soon after sundown. It revolves very close to the sun and can only be seen at five or six periods each year, but is very easily found if people know where to look for it. It appears of the first magnitude, white and bright, and is seen in the twilight close after the sun has set. It will have its greatest elongation east on the 30th, and cannot be mistaken for any other star, as Venus is far to the east of it, and Mars is also east of it, but nearer and much smaller in apparent magnitude and brilliancy than either. It is worth while to see this planet, as many amateur, and some professional, astronomers have gone to their graves without setting eyes on it.

SOME SIGNS OF THE TIMES. No. 1.

THE GENERAL CIRCULATION OF THE SCRIPTURES.

And this gospel of the Kingdom shall be preached in all the world for a witness to all nations: and then shall the end come. Matt. xxiv. 14.

It is a fact too well known to all, since the formation of the different Bible Societies, that there is not a language of any *very* general employment into which the word of God has not been translated. It is more particularly our present object to note some of the interpositions of God in the removal of otherwise insuperable obstacles that were in the way. Then, firstly under this head, we may remark that comparatively a few years ago the Empire of Japan would hold no intercourse with other nations as a general thing. In 1854, M. C. Perry was sent by the U. S. Government to enforce intercourse with that country. This was effected, and the same privilege has since been granted to other nations. While political observers only discern worldly advantages growing out of this intercourse, enforced as it was at first, the student of prophecy, and observer of the signs of the times, can see that "God is in history." Commander Perry opened up the way for the translation of the Scripture into the Japanese language, and the circulation of God's word among that people. In the next place let us note the condition of the Southern States only a few years ago. It was unlawful to teach the enslaved blacks to read; hence they were deprived of any considerable knowledge of saving truth. "God was in *history*" again. Although it required one of the greatest conflicts ever known in human history to emancipate this down trodden class, yet the conflict was precipitated by those that had most at stake. The human design was the Secession of the Slave-holding States; the Divine design was the liberation of the multitudes unjustly deprived of all rights, but especially of becoming acquainted with the way of salvation, as revealed in the inspired Volume; and the design of heaven was accomplished. The slave can now learn to read, and then can study the Bible. In the third place the Papal despot was enthroned in Rome down to 1870. On the 18th of July that year the infallibity of the Pope, as head of the Church, was decreed and promulgated, and on Sept. 20th, the army of Victor Emmanuel entered Rome, after a short resistance, and put, as we believe, an eternal end to the Pope's temporal power. The way was opened for Christianity to enter Rome, and for the circulation of God's word among the people of Italy. We here insert a news item from the December number of the *Converted Catholic* as strikingly illustrative of our text.

THE BIBLE IN ITALY.

"The proprietor of *Il Secolo*, the leading daily paper at Milan, Italy, is issuing the Bible in serial parts at one cent each. Fifty thousand copies of the first part were sold in one week. It is a popular edition, with notes and illustrations, translated from the Latin Vulgate. The Pope cannot 'boycott' the paper or the Edition of the Bible, as the proprietor could sue him for damages. Thank God, times are changed in Italy, and the word of God has free course there."

LEAVING GREAT BABYLON.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Rev. xviii. 4, 5.

These verses, and their connection, show us that just before the terrible judgments of God descend with annihilating force upon Papal Romanism, a solemn warning to abandon Babylon will be given to all the honestly disposed who are entangled in the horrible meshes of Romish idolatry. This work is now being done, and, therefore, Babylon nears her dreadful doom. Our readers will call to mind a paragraph in our last number relative to the work and success of C. Chiniquy, in bringing so many thousands out of that heaven-hated communion. Since penning that paragraph two numbers of a monthly—*The Converted Catholic*—*have been sent to our address*, from which we learn that numbers larger than we were aware of, including some very prominent and influential Priests, are escaping as Lot out of Sodom. Speaking of one of his contributors in an Editorial, the Editor, James A. O'Connor says: "The first contribution to our pages by our brother, Rev. Dr. McLoy, will attract attention. It is the plea of an able man, of wide observation and great experience, who sees that the Roman Catholics, the priests as well as the people, are ready to come out of that Scriptural Babylon, if God's people will welcome them into the household of the faith; and it is *not the 'weeds from the Pope's garden'* that are coming, but the flowers of his flock. There are many weeds in the old man's garden and comparatively few flowers. These latter we cull and present to our readers every month; the weeds we leave to him as congenial company."

Thus we briefly outline for our readers this week the signs of the "approaching end of the Age," both of which are very important. Like all other indications of coming doom, the careless world will overlook them, and pass them by as events of no marked significance. We have here been calling attention to those events that have been occurring in the last forty years to show how the Scriptures may be fulfilled right before our eyes, and the great majority "reck little what betideth" this generation—probably the last passing generation of this gospel dispensation. In another paper we may call attention to two other signs, *in their happenings* contemporaneous with the events noted in this paper. Christian churches can now be built in Rome, and the Scriptures can be circulated in Italy. The Pope, that Old Fraud of the ages, is self immured in the Vatican, which will probably be his narrow domain for the remainder of this age. Both coquetted and snubbed, as he has been for the last thirteen months, there let the Old Fraud remain. So we believe Heaven wills it. He will never again occupy a throne. Amen, so let it be.

Please take notice that we cannot fill any more orders for "Romanism" by A. J. Grover. We have exhausted the supply. Those who have ordered it will please order other goods in place, *or inform* us what to do with the money.

Eleven more workers in Foreign Missions are yet to be provided with our paper for 1889. Who will pay for a paper to be sent to China, Japan, India, New Zealand, Italy, Palestine or Macedonia?

Selections.

JEWISH FAITH.

Notwithstanding the snow and threatening appearance of the weather a fair sized congregation last evening attended at the Church of the Blessed Hope, on Cumberland street, Brooklyn, New York, to listen to a sermon on "The Hebrews," advertised to be delivered by Dr. George R. Kramer. A good deal of enthusiasm was manifested throughout and at the close of the discourse, many exclamations of "That's so; we ought to have some Jews here," coming from the audience, several of whom at the conclusion of the service accosted Dr. Kramer and asking his explanation of certain passages which they had not properly understood. Dr. Kramer took his text from Romans xi. 1, 25–25: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. For I would not, brethren, that ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob." He said among other things:

My attention has been called to this theme by the recent prominence of the question as to the mission and destiny of the Hebrew people. This prominence has been occasioned by the patriotism of the plan of Baron Hirsch, a wealthy Jewish philanthropist of France, to amalgamate his race with the Christian and thus forever solve what is designated as the Hebrew problem. It is contended that he has misspoken or been misunderstood, and that the mission of Judaism is not to be swallowed up in the great mass of mankind but to further the gradual evolution of the future religion of humanity. It will be admitted by men of all beliefs that in this eleventh chapter of Romans we have the views of one of the most eminent of the Hebrew race. He was a Hebrew of the Hebrews both by birth and education, and it is conceded that he was a genius. His influence is admitted by such writers as Bauer, Renan and Pfliederer, as well as by the most orthodox Christians. Therefore, his opinions as to the mission of his race are worthy of great consid[illegible] of C[illegible]d Webster [illegible] be of the American people and the views of Gladstone as to the English. The Apostle Paul is far above mediocrity and towers as an historical character. He believes that the people of his race are not to be swallowed up, that their identity is not to be annihilated, and that they are not to remain in their present state but to become the light and glory, not only of Asia, as Edwin Arnold held, but of the whole world. In a word, to become the evangel of the nations and the missionary of mankind. This is a high destiny for a race. In addition to the deserved prominence of this Hebrew of Tarsus and the consequent attention demanded by his views, there are those who accept him as an inspired teacher and find his belief to be in accord with other inspired authorities, for example, the ancient prophets of Israel; and from this standpoint I propose to consider the interesting question. And the claims of such a consideration will be seen from the fact that the present condition of the Jew is itself an evidence of the inspiration of the Bible. This is true as to Old and New Testament deduction. I wish to call attention to the Hebrew literature; I say nothing of the Talmud, the beauties of which are pointed out by Emmanuel Deutsch, but of that remarkable book of which everything that is valuable in Hebrew literature is a mere reflection. This race gives us that record of creation which has demanded the notice of the centuries. From them we have the ten commandments, and who can in poetic elevation compare with the rich ideality of the prophets of Israel? Their bards look down on the flight of other men. The New Testament is from Hebrew writers. The old fashioned Bible, the dear family Bible, is a Hebrew book and it is accepted by the most civilized nations today as the greatest of all books. How did it push itself into power. The wizard of the North said of it, "Bring me the book," and England's queen gave it to the ambassador who asked the secret of England's greatness. Mankind is indebted to the Hebrews. Wherever missionaries go they carry Hebrew literature. The ecclesiastics of Westminster and St. Paul's, with the Vatican, acknowledge the authority and splendor of this Hebrew book. The Hebrew in Religion. Their religion and literature are essentially united. This literature is accepted because of its religious nature. Let skepticism and agnosticism account for the widespread influence of the Hebrew literature. Hebrew religion is the only true religion, for the Apostle Paul says to Christians, "Thou being a wild olive tree wert grafted in among them and with them partakest of the root and fatness of the olive tree; boast not against the branches, but if thou boast thou bearest not the root but the root thee." Abraham, David, Isaiah, Daniel, Peter, John, Paul are the religious standards. They were Hebrews; so was the Virgin Mary, ever to be honored, and so was her immortal son, Jesus of Nazareth. Christianity is orthodox Judaism. Christianity is not a religion. Abraham was a Christian, Jesus said: "Abraham rejoiced to see my day, and he saw it and was glad." Jesus Christ is the Hebrew Messiah. He who accepts Christ accepts the true Hebrew faith. The Jew is to see this and accept Christ. The nation of Israel will look on him whom they have pierced. Rejected Joseph saved his race and forgave his brethren, and Jesus Christ will solve the Hebrew problem. The Hebrew in politics. I use the term politics in the sense of the science of government. The politics of the Hebrew will always be found connected with his religion. His government is a theocracy. He never had and will never have any other kind of government. The rejection of their religion caused their dispersion, they rejected their Messiah. Jesus is their King. His throne is a Hebrew throne. The angel said: "The Lord God will give unto him the throne of his father David and he will rule over the house of Jacob forever." This must be literally understood. "Wilt thou at this time restore again the kingdom of Israel?" was asked by the disciples of Christ after his resurrection. What shall be the position of those who now confess the Hebrew Messiah while he is rejected by the Hebrew people? Those who are now Christians will reign with him. Christ said to the twelve representatives of the church, "Ye shall sit on twelve thrones ruling the twelve tribes of Israel." The Hebrews will accept Christ as their King and then they shall be elevated as the highest nation of the earth. In that mighty empire the present Christian church shall be the queen and Christ the King of the Jews, as it is written over his cross. When he comes he will immortali[illegible] his church with resurrection glory[illegible] the prophet says, "In that day [illegible] Jerusalem be the throne of the [illegible] and all nations shall be gathered unto it." Wars shall cease. The Hebrew people shall be a millennial nation. "For the gifts and calling of God are without change." Therefore the people originally chosen by God shall be restored to Palestine. "For the Lord will have mercy upon Zion. The Lord shall comfort Zion. He will comfort all her waste places and he will make her wilderness like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."

At the conclusion of his address Dr. Kramer said that he would speak next week of "The True and False Messiahs of the Hebrews." The Rev. P. G. Bowman, pastor of the Household of Faith, Cecil County, Md., founded by Dr. Kramer four years ago, rose from his seat in a front pew and said:

I should like to ask all of you people present to invite every Hebrew with whom you are acquainted to be present next Sunday. Last season in South Carolina, my native State, I became acquainted with a Hebrew, a Mr. Moses, one of the wealthiest men in that part of the country, an able scholar and a true gentleman. I used to talk with him on the subject just discussed by your pastor, and he said: "I cannot believe that Jesus of Nazareth was the true Messiah, because the Bible distinctly states that when the Messiah comes he will redeem our nation. Jesus did not do so, and consequently I do not believe him to have been the Messiah. I love Jesus because he was my brother *Hebrew*, and because he did more for our race than any other Jew. He is the most prominent Jew who ever inhabited this earth. He is accepted by all the nations of the earth. I should like to believe in him, but I cannot. If you can bring evidence that will convince me I will go down on my knees and worship as devoutly as any of his followers." My brethren, there are many educated Hebrews who *feel* the same way. There is now a wonderful movement agitating the minds of all the thinking men of the race, and a little argument will convert many to the true Judaism as followers of Christ. Aid in this work and bring every Hebrew of your acquaintance and ask him to bring his friends to listen to the truth.

Communications.

Dear Children of the King:

As you all love to hear the stories of actual experience, from the lives of those who have traveled the rugged way before you, perhaps it may encourage you to venture out more boldly, if we should tell you how it has been with us in this matter of giving. At the time of our marriage, more than twenty years ago, I thought that it was right to give something to the Lord, but when I saw the greater liberality of my husband, and the freedom with which he poured out from his little store, to help forward the struggling cause, I felt alarmed. We should never have a home, nor any of the comforts of life. I remonstrated, but he kept on giving, calmly assuring me "that if we sought first the Kingdom of God and his righteousness all the rest would be added." The years went by and we prospered. Our crops did not fail and our losses were few and insignificant. On all that we put our hands to do the blessing of the Lord was upon it.

I was convinced, "God's way, was better than mine, I would walk in it." Henceforth I was with my husband, looking carefully to the ways of my household that nothing be wasted, or expended in foolish, and needless things that we might have the more to give. God has given us a delightful home. He has showered more blessings upon us than I can tell. We grow more and more grateful, and now, instead of giving one-tenth of one per cent, we intend setting apart one-fifth of our income for the Lord.

We have found like Bro. West, "that the nine dollars, goes farther than the ten used to go." And wherefore? The tenth dollar was not ours. If we used it, it was robbed from God. He is our landlord, we are the tenants on his land, one-tenth he demands as the rental due. It must be paid or we shall not prosper. "There is that which withholdeth more than is meet, but it tendeth to poverty." Yes dear ones, just as sure as you live, when you hold on to that which belongs to God, just so sure will it be taken from you, some unforeseen cause will sweep it away. You will be tempted into the maelstrom of speculation and lose your all, flocks and herds will die and crops will fail. [illegible]here is no chance[illegible] have promised [illegible] that you will [illegible] has put into [illegible] back! [illegible] one-fifth, and even more than this, the amount seems far too small, looking at the magnitude of the work to be done. Do not ask that the General Conference help to build your churches, go at the work with your own hands, donate labor, timber, sand, anything to help. The South Sea Islanders dragged logs with their own hands nine miles, over mountains, streams and gulches, to build a church. They dived to the bottom of the sea for the lime, they had little or no money, but the church was built.

The intention of the Conference, is, to evangelize, to send out the news of a coming King and kingdom, (the poor must be relieved at home) who will come up to the help of the Lord against the mighty?

S. ROXANA WINCE.

War or Peace.

If I see and speak of a time of trouble which is synonymous with uneasiness, perplexity, annoyance and weariness in every phase of public as well as private life, national, international and social, political and civil, secular or religious, in the near future, I am set down as an alarmist, a radical, as one that troubles Israel, disturbing her quiet repose as she sleeps with her voluptuaries in the bed of adultery, and yet the Spirit speaketh expressly, "There shall be a time of trouble, such as there never was since there has been a *nation*." And the peace which the clergy are prating of is written in these words, "When they shall say peace and safety, then sudden destruction cometh upon them," and of this they are not only "willingly ignorant," but persistently so. "Evil men and seducers shall wax worse and worse," "and then shall the wicked be revealed.... whose coming is after the working of Satan with all power, and signs and lying wonders." "The great day of the Lord is near.... the mighty man shall cry there bitterly, a day of trouble and distress, a day of wasteness and desolation." The people say unto their ministers, "prophesy unto us smooth things," for we are at ease in "Zion." But God says I will bring distress upon men, that they shall walk like blind men, and their blood shall be poured out like dust and their flesh like dung. Can the will of God be thwarted, are not the firm mutterings of the people all over this wide world ominous of the coming storm, and if we see the sword coming and warn not the people, will that avert the consequences to either them or us. "The Lord cometh Anathema Maranatha."

In today's *Tribune*, (N. Y.), the following editorial *from a secular standpoint* sheds light.

There has been of late a deal of peaceful talk in Europe. Monarchs and Ministers began the new year with promises that it should be a year of peace. But what a farce it all is! Not counting Great Britain, Spain, Sweden, and Norway, Denmark, Portugal and the Low Countries, all of which are armed and some heavily, there are more than ten million men in Europe today actually enrolled for military service at an hours notice: more than eight millions more who are trained to arms and ready to serve the moment their country is invaded; and more than nine millions more who are liable to be called out as final reserves. There are, then, more than twenty-eight million Europeans practically under arms and likely to have their lives endangered in battle in the next war; more than one-half of the entire adult male population. And the cost of maintaining this military establishment is more than $600,000,000 a year. What kind of peace is that?

Truly your Brother in Christ, awaiting the King

J. O. BARNABY.

Notice to the Churches.

Dear Brethren:

At a meeting of the Executive Board of the General Conference Nov. 25, it was decided to issue a Sunday School Quarterly, if the needs of the churches justified it. Will every church in the United States and Canada write me at once telling,

1. Whether you have a Sunday School or not.
2. Whether you would take or use such a quarterly in your school.
3. How many copies you will take, provided the quarterly is issued.

Yours for the truth,

A. J. EYCHANER.

Belle Plain, Iowa.

Report of Treasurer of Executive Committee to Feb. 1st.

Collected at Conference for expenses of forming a church at Grand Rapids	$139 66
Albert O. Young, two contributions of $10. each towards Committee's expenses for printing, etc.	$20 00
Duplicated as per offer made	20.00
	$40 00
From the church at Raisin, Mich. per L. C. Chase, through the hands of the Secretary for Evangelistic Fund	$29.00
Duplicated as per offer made	29 00
	$58 00

The above sums have been deposited in the Bank of America at Philadelphia to the credit of the Treasurer of the Executive Committee. These are, we trust, the first droppings of the shower. The church at Raisin is the first to start the Evangelist's Fund. How many more are to follow?

GEO. F. WORK, Treas.

Dear Restitution:

Since my last I have visited Blackhawk Co., and held meeting one week; thence to Benton Co., for a week; and then back to Lester, Blackhawk Co., where I held meetings in the Freewill Baptist Church. Two were baptized, six others confessed the faith, and many others are deeply interested. I am now at Alden in Hardin Co., and have just commenced. Can hardly tell what the result will be, but may the Lord bless his word. Brethren, pray for us that success may attend us. Amen.

T. J. WHITESITT.

Thank-Offering Corner.

In compliance with a request we start this "Thank-Offering Corner." A number of poor people are yet to be supplied with our paper for 1889. These have been paid for in the past only partially, and as we are not willing to stop any of them, we hope our friends will come forward with "Thank-Offerings" so that all may be supplied.

Previously published	$35 00
Josephine Lowry	1 00
Albert Hallion	2 00
A sister	25
S T Hiesling	5 00
S Schenck	2 50

THE RESTITUTION.

A Seven Column Four Page Weekly Paper Published at

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"The General Conference of Churches of God in Christ Jesus, for United States and Canada."

Poetry

HIS WAY.

By cross and by loss our God leads us
  Along a mysterious way;
By loss and by cross he reveals it,
  As wisest and best day by day.

By storm and by sunshine he mellows
  Our hearts, that his seed may take root.
By sunshine and storm he develops
  The beauty and bloom of our fruit.

By gifts and by grace he rewards us,
  Even here, with the "finest of wheat;"
By grace and by gift in his kingdom,
  At last will receive us, complete.

All praise unto him we would render,
  His way leads to holy estate.
His clouds drop the dews of rejoicing,
  His gentleness maketh us great.
—Hannah Coddington.

Communications.

The Declaration of Faith of the National Conference Held at Philadelphia, Commencing Nov. 10, 1888.

Without presumption I may perhaps claim the right to say a word on the above subject.

In October, 1846, I listened to the eleven discourses delivered by Dr. John Thomas in the Disciples meeting house, No. 80 Green Street, New York. After the Dr. had returned to Richmond, Bro. Oscar M. Boland said to me, Bro. Stacy, if the Doctor's arguments are logically sustained, then the things he advocates, namely the things concerning the kingdom of God as manifested by the personal reign of the Lord Jesus the Christ on the throne of his father David in Jerusalem, and those concerning the name of the Christ, constitute the gospel to be believed, before any one can be intelligently and Scripturally baptized into the name of the Lord, and are therefore the Scriptural items, that constitute the gospel. I agreed with Bro. Boland and suggested that he write Bro. Thomas to that effect, which he did. In the mean time and before we heard from Bro. Thomas, we both made a public confession of the above as our faith, and Bro. B. immersed me and afterwards I immersed him. That was perhaps the second "first day" in Nov., 1846. The following Thursday I immersed my wife, and thus was constituted the nucleus of the church in New York.

In No. 10, Vol. 3, of the *Herald of the Future Age*, on page 235 Dr. Thomas refers to this nucleus in these words, "From the scanty information that has reached us we learn that several have laid hold of the gospel of the kingdom, as we pointed it out to them in the word, and as a matter of course have been immersed into the hope of it though immersed before." I name this fact to show that I was at least one of the first who was separated to and for the defence of "the gospel of the kingdom." I do this to show that my range of observation has been as wide as that of any other man. And I want to state what are the results of my observations, which are as follows, namely, that every organization that has adopted these as fundamental conclusions, have invariably assumed that to them as the church was conferred the right to exclude all who did not or could not adopt their formula of faith.

Latterly some congregations have relaxed the rigidity with which they apply this rule, still the majority of the individuals of those congregations enforce it in their individual action, and thus not only refuse to fellowship many whose lives shine brilliantly as "the lights of the world" and whose daily savor demonstrates them to be "the salt of the earth." But no matter how the lives of men are controlled by the teaching of the word and are presented as a living sacrifice, or are crucified daily, if they cannot pronounce their faith in the same words that these tenacious brethren do, they are adjudged by these brethren as having no part or lot in the Lord's inheritance. In other words these brethren set up the claim that Father has invested them with the right to sit in judgment on their brethren, and to pronounce sentence upon them. And the recognition of this right and its exercise is at present, and ever has been, the cause of all the divisions that have occurred, or that do at present exist.

Now I want to affirm that there is no justification in the word of the living God for the presentation of a set form of words that express the gospel. Inasmuch as many formulas express what constitutes "the gospel" and to limit the expression to one set formula is to narrow and contract the gracious proclamation of Father's name, nature and action. And farther the only divine test of living faith, is living action. "By their fruits ye shall know them." Faith that does not "work by love," is "dead faith." My brethren you have done well when you say, "We, however, realize the evils that have arisen from binding the human mind by formulas and creeds, thus preventing true progress in divine knowledge, and causing unfaithfulness on the part of Christ's people and ministry; and being desirous of knowing God, we accept as our sole rule of faith and practice his word in its fulness and simplicity according to his mind and will therein revealed."

Now brethren and sisters accept this utterance fully, and grant to each and every one that which you claim for yourselves. If Father is the best interpreter of his own word, and will guide every honest inquirer "into all truth," think you that he prefers to guide you farther than he cares to guide others, or that he favors you more than they? Nay, rather believe that he gives each mind into the conception of, and comprehension of all that he or she has the capacity to digest and assimilate. Do not call in question their honesty, their sincerity, and therefore do not pronounce judgment upon them, and above all, do not cast slurs at them, or manifest your irritation with them by giving them a sly hit every time you put pen to paper. This last course only manifests your own doubt of your own position. Let the Master be our exemplar. "A bruised reed he shall not break, and the smoking flax shall he not quench." But, "He shall bring forth judgment unto truth."

G. B. Stacy.

Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. 2 Cor. iii. 5.

Dear Brethren and Sisters, Greeting:

It is a fact that all men trust in some condition or power, to do the things they do in life. Some trust in others, and are disappointed; some trust in opportunities, and are in despair; for the expected opportunities never appear.

Not only is this true in relation to the things of this life, but it is equally true in relation to the life and world to come. Many trust in fellowman to bear them over the rugged paths of duty to the glory-world. But the times of priestcraft should be ended, for it is necessary to have more than human power to intercede in our behalf, to make us sure of heaven.

Some trust in social [illegible] some in wealth. Social [illegible] far as this life i[illegible] bring credit to y[illegible] laurel for your [illegible] honors upon you and [illegible] prove to be a ladder too short to reach the glory-world.

Your wealth may rust, it may take wings and be gone in a moment, and leave you "poorest of the poor." True, men will praise you when you do well for yourself; so it is written in Psalm xlix. 18; but men who trust in wealth to pave the way to eternal glory "shall go to the generation of their fathers, and shall never see light." Psalm xlix. 19.

"Our sufficiency is of God," says the text. What a blessed thought. If this be true, which it is, as true as is eternity. Let us trust him; let us not trust in chariots, let us not trust in horses; "but let us remember the name of the Lord our God. For the Lord will save his anointed, he will hear him from his holy heaven with the saving strength of his right hand." Psa. xx. 6, 7.

"Our sufficiency is of God." Well, what is God able to do for us? Let us see. Turning to 2 Cor. ix. 8, we read, "And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work."

Then again in Eph. iii. 20, we read, "Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us."

O, what a blessed promise! who can comprehend its height! who can comprehend its depth! Who can comprehend the length and breadth of Divine favor and love! Why should some go empty-handed, bare and barren through this world, when our sufficiency is of God—so true, so noble, so powerful! Let us rather rejoice in the sentiments of that beautiful hymn, "I'm a child of a King."

To be sure we once were outcasts and strangers on earth. Sinners by choice and aliens by faith; but we have been adopted; our names are written down as heirs to a mansion, a robe and a crown.

O, the riches of grace! How it thrills with joy. O, the riches of glory! how it enhances desire.

A gentleman one day took a friend upon the leads of his residence to show him his great possessions, and waving his proud hand aloft said, "There is my estate." Then pointing a great distance on one side said, "Do you see that farm?" "Yes," was the reply. "That is mine." Then pointing the other side said, "Do you see that house over there? Well that is mine also." Whereupon his friend said, "Do you see that little village yonder?" "Yes." "Well there lives a poor widow in her poverty that has more than that." "What has she?" was the query. "She can say 'Christ is mine.'"

Blessed thought! The wealth of immortality and eternal glory, through Christ can make the peasant's heart to leap for joy, and his face to sparkle as a sunbeam on the water.

"Our sufficiency is of God."

N. H. Giselman.

The Pillar and Ground of the Truth.

The above expression occurs in 1 Tim. iii. 15, and refers to the Church the house of God as the pillar and ground of the truth. There could have been selected no better figure of speech by the Apostle, to set forth the relation which the church sustains to the truth. In Eph. ii. 20, 21, this same Apostle represents the church in a different—I might say opposite relation—built upon. Here it is said to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Built upon the truth as proclaimed by the apostles whose message embraced with the new revelation the old revelation or testimony of the prophets. Jesus Christ as the embodiment and center of all divine truth is the chief cornerstone in whom all the building (church) fitly framed together (cemented, Dodridge) groweth unto or into a holy temple in the Lord. Jesus the Christ supports the weight of the entire edifice of living human stones. Take him out, or sank him on a level with man, even the most gifted of the human race and the whole system of Christianity and the church with it must fall. He is the living head to which all the members are joined in vital union.

There is no contradiction between the two thoughts brought to view by these beautiful and expressive figures. The church in fact is built on the truth, and it is just as absolutely true that the truth rests on the church, as on a ground and pillar.

God's Church in all the ages was such by virtue of the truth. It has always been absolutely necessary for men and women to believe and obey the truth in order to bring themselves [illegible] saving relationship to the Divine [illegible] to secure pardon of all past [illegible] find favor, love, and mercy [illegible], not fashioning themselves according to the former lusts in their ignorance, 1 Pet. i. 14. It is the truth believed and obeyed which makes the distinction between God's children and the "children of wrath" and "of disobedience."

God's word is truth, and by it his people are called, 2 Thess. ii. 13, 14. Their moral qualification, and fitness for the inheritance of the saints in light, rest upon God's word. All that they are and hope to be, depends upon a revelation of his will. Where his word has not been preached he has no church, and men are aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world, Eph. ii. 12. They are represented as being in darkness and ignorance, and in alienation from God by wicked works. What a deplorable state, and all for the lack of God's word, the entrance of which giveth light and understanding to the simple, Psa. cxix. 130. I will here ask the reader to read the whole of this remarkable Psalm, and note how often God's word under different names, spoken of, as judgments, statutes, commandments, law, truth, precepts, testimonies, word and words, and observe what a wonderful weight of emphasis burdens God's word in this inspired Psalm. What importance attaches to it, and how it made the Psalmist different in life, relationship, character, and understanding, from men of his day who forsook the law. It was God's word which gave him hope and consolation in the dark hour of affliction when his enemies approached him and princes spoke against him. David in Psa. xix. exclaims; The law or doctrine of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right rejoicing the heart; the commandment of the Lord is pure enlightening the eyes.

How God's word is praised and exalted by the inspiring spirit, and how these divinely guided penmen drew upon the capitalousness of two rich languages, and brought to their aid the finest and most fitting figures of speech to set forth the importance of God's revelation, to impress all future readers with the same reverence and delight and joy which inspired their own hearts in their meditations upon the heavenly doctrine.

The Great Teacher lays double emphasis upon what had been written and spoken before quoting from the law. Man shall not live by bread alone but by every word which proceedeth out of the mouth of God, by which quotation he foiled the arch adversary of men, proved to angels and men his loyalty to the Father's will when temptation was overwhelmingly strong under the cravings of physical nature intensified by a forty days fast.

Paul says: The gospel is the power of God unto salvation to every one that believeth, Rom. i. 16. Seeing then, that inspiration places such a high estimate upon the word of truth, it comes in bad grace from men therefore, to undervalue its importance as we have often heard them do, as, when they say; this and that Scripture is nonessential; this is immaterial; baptism is a carnal ordinance, and is not necessary to the remission of sins; and it makes no difference what you believe if the heart is only right, if one is honest in his convictions; that the wheat buyer did not ask by what road his customers came to Cleveland, but only wanted to know about the quality of their wheat; that they care not where the future abode of the saints will be if they can only get there; and many other similar statements showing a sad lack of faith in Bible teaching but betraying a good deal of confidence in human feelings and opinions.

The church must support the truth; must have, hold, and promulgate it. No other association of men and women; no human organization will do this. Mainly the church has always done the work. The service rendered by unbelievers has only been incidental, hired and heartless. It has added to the material part of the work but nothing to the moral force and spiritual influence of Christianity. Men of the world may do useful things, things which the church readily turns to account—set type, print and bind the word of God, and print Christian literature and be hired to scatter it. A pirate's corsair with Captain Kid in command would do as much by transporting Bibles to a distant heathen shore. The heart and soul of the Christian enterprise is the Christ of God in his church; his spirit, life and love and character transfused through the whole body of believers, energizing every part; and the measure of results must be proportioned to God's work in the church to will and to do his own good pleasure. Any local church is a power in a community, if all its members, at all times are found walki[illegible] Divine will. Christians are commanded [illegible] hold forth the word of life; but, back of the work of holding forth stands the moral force, the real light which like a city on a hill cannot be hid. Hear what Paul says on this vital point. Do all things without murmurings and disputings. What for? That ye may be blameless and harmless, the sons, children of God without rebuke in the midst of a crooked and perverse nation among whom shine ye (margin) as lights in the world; holding forth the word of life, Phil. ii. 14, 15, 16. This church planted and watered by the apostle, if it lived up to the high moral standard erected in the gospel would be a cause of rejoicing to him in the day of Christ; that he had not run in vain neither labored in vain. Every pastor and teacher will, if faithful, share with Paul in rejoicing over such Godly churches, in the day when the results of all Christian labor, effort and prayer shall be summed up.

The mission of the church is to declare the truth to the world, to make known God's purpose as revealed in his word. Paul after stating the object of his call to the apostleship, to be that of announcing among the nations the glad tidings, the boundless wealth of the anointed one, then declares that this is in order that now may be made known to the governments, and the authorities in the heavenlies, through the congregation the much diversified wisdom of God, Eph. iii. 8–10. While it is true that Paul, as an apostle to the nations stood as an important factor, an absolute necessity in the preaching of the gospel, he was only a small part of the church whose mission was, as he affirms, to make know the wisdom of God. Along with able public ministers of the word must be associated in co-operative work the whole body of believers; each member, whether possessing little or much, is, by the apostle, laid under tribute to Christian service. The plea, I have but one talent, will not justify the laying up of that one in a napkin. Luke xix. 20. The meager, as well as the more imposing gifts must be put to use. There is no exemption from this service. How much is embraced in these talents committed to our use! All, and every thing that can be turned to use in forwarding the Master's cause; the intellectual, moral and physical powers; the gift of speech and of song, and last—shall I hesitate to say it—property real and personal, and money, the thing so necessary in every enterprise to which man lends the energy of body and mind. Under the law this fact was recognized, and acted upon systematically; and under the gospel money or its equivalent was used to subserve the great end of spreading abroad the gospel. Paul refers to the manner in which the priesthood was sustained by partaking of the things of the temple and altar, and then says; Even so hath the Lord ordained that they who preach the gospel should live of the gospel, 1 Cor. ix. 14. This text is sufficient to settle the point, though several more might be quoted. God has appointed that his servants who labor in word and doctrine shall be paid for their outlay of strength, of time, and talent.

John L. Wince.

THE SECOND OR SPIRIT BIRTH.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again (or born from above, margin). John iii. 6, 7.

In the verse preceding, Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Not as is commonly interpreted, as being like that of the blowing of the wind, but when that auspicious time shall come (and that I trust will soon come), then, and not until then, will the saints, the resurrected saints, be enabled, like our resurrected head, our elder brother, Christ, to go and come at will as he did, after his resurrection.

We shall undoubtedly be told by some one that Christ always possessed this power, but to assert this is to go beyond the record, and be "wise above what is written." In order to fully understand Christ's teaching relative to the new birth, born again, born from above, born of the water and of the Spirit, born from the dead by a resurrection therefrom, etc., we must remember that Christ always taught by parables, figures, symbols, etc., and he either gave the interpretation of the same, or else he gave the key by which the mystery could find its solution. Figures in the abstract are void of meaning unless we associate them with the facts which underlie them; facts are in their very nature, literal objects. In the very nature of things figures could not exist separate and independent of certain facts, no more than shadow could be cast, without a substance, as there could be no such thing as a shadow of a tree, unless a tree existed to cast the shadow; so something literal must exist as the basis of the figurative.

"That which is born of the flesh is flesh; and that which is born of the spirit is spirit." This shows that both states cannot exist at one and the same time; there must be an interval of time between. It is sown in corruption, it is raised in incorruption; it is sown a natural body (or flesh body), it is raised a spiritual body (or spirit body). The spiritual is not the first, but the natural, and afterward the spiritual. See 1 Cor. xv. 42–49. The whole chapter is an elaborated argument, or discussion of man's condition, both as regards his natural birth, and also his spirit birth, under the figure or similitude of the sowing of grain; its development, or ripening, and also the harvest as the crowning glory of the whole. The apostle, in this chapter, predicates the whole thing on the resurrection from the death state, of which his Corinthian brethren began to be rather sceptical. For said he, if the dead rise not, then is not Christ risen. Then they also who are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first-fruits of them that slept. For since by man (the first Adam) came death, by man (the second Adam, Christ) came also the resurrection of the dead. (A reliving or living again.) For as in Adam all die, even so in Christ shall (future tense) all be made alive. See verses 16–22. Our Universalist friends very readily seize on this text to sustain their position relative to the universal salvation of all men, and that too, irrespective of moral character or condition. They emphasize the words, all, instead of the words, in. Now if the question should be sprung, Are all in Adam? the unanimous response would be, Yes. To the second question, Are all in Christ? No, would be the ready answer; if one should answer yes, then other questions would follow as a sequence, Are all new creatures? Are old things passed away and all things become new?

No condition is required in the first birth, or birth of the flesh, all are passive; but a condition is attached to the second, or spirit birth, a belief in and obedience to the gospel, the gospel of grace (or favor) of God, of salvation from death's embrace, and the gospel of the kingdom, the good news, the glad tidings relative to the same, for by and through this kingdom arrangement all the blessings promised to the "little flock" will come. The kingdom, the great central idea of revelation is nothing less than a commonwealth, the "commonwealth of Israel," and those who are strangers to it, are also aliens from it, and are as a consequence, without God and without hope in the world. Eph. ii. 12.

Adam, after his fall, incurred death, as the penalty, no other definition can be given, no other idea attaches to it, than a cessation of being, a negation of life. Life is the positive state, while death is the negative. By Adam (our federal head) we became mortal like him our progenitor. It is axiomatic that "like begets like," and there must occur an interval of time from begetting to the consequent birth, termed a period of gestation. So the analogy holds good with regard to those who are "begotten again by a hope of eternal life," like Peter, after Christ had arisen from the dead. Peter's hope was gone, was buried, when Christ was buried, for said he, "I go a fishing." He did not at first comprehend the power which was vested in the resurrection to impart new life. Christ was "the first born from the dead," i. e., the first of whom it is said "could die no more," and that "death hath no more dominion over him." Christ became the first-fruits of them that slept, the antitypical sheaf of the harvest which will, we trust, soon follow.

More than eighteen centuries have passed, a period which I think may not inappropriately be termed a period of gestation. This idea is fully sustained, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. For we are saved by hope, but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom. viii. 20–25. When any doctrine or Bible theme is brought forward for discussion, and parables, figures or symbols are employed as illustrative of the different points or phases adduced, the law governing the employment of those is, to follow strictly the analogy of the literal facts adduced, unless the context, or other portions of Scripture, forbid it. As a case in point I will cite the figure of grafting, which Paul employs in the case of the grafting of the Gentile (the wild olive tree) contrary to nature. Contrary, from the fact that there is by this process no improvement. See Rom. xi. A nation is to be born in a day. This will be after Zion's travails, the nation of Israel is to have its second birth, David reigned over Israel as king; David's greater Son is to sit on the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. See Luke i. 31–33; also Isa. ix. 6, 7.

M. L. Lewis.

DIED.

Bro. Christian F. Snoke, of Maxinkuckee, Ind., was born in Kosciusko Co., Ind., Jan. 3, 1840, and died Jan. 24, 1889, aged 40 years and 21 days. It was his wish that Bro. Connor be at his funeral, but this was impossible as he was in a distant part of the state. The funeral ceremonies were conducted by members of Miles Tibbitts Post G. A. R., of which he was a member.

B.

Rebecca Siple, at Norfolk, Nebraska, died Jan. 9, 1889, of pneumonia. She was born in Canada West, Feb. 11, 1815, and was the mother of eight children, four daughters and one son (Bro. Elias Siple) survive her. She embraced the truth and was baptised by Bro. Ramsey about nine years ago, and has since lived a consistent Christian life. She was on a visit to her daughter in Nebraska when she died, and was brought to Blackhawk Co., Iowa, for burial.

A sermon was preached by the writer from 1 Thess. iv. 18, to a large audience. She leaves many relatives and friends to mourn their loss, but they sorrow not as do those without hope.

T. J. Whitesitt.

AGENTS WANTED.

We wish to engage some brother or sister in every locality to act as Agent to solicit subscriptions and look after the interests of "The Restitution." We know there are thousands of brethren in full sympathy with the truths we advocate who do not take our paper, and many of them can easily be induced to become subscribers if the matter is brought to their notice, and they are personally solicited. If some one in each locality where The Restitution now goes will take hold of this work we can have ONE THOUSAND new names added to our list immediately.

Who will take up this work with a will, and make it go? Show your paper to a brother who does not take it, or to a friend in whom you are interested, and ask him to try it for a year. It will not take much exertion or time to ask your neighbor to take our paper—and there are few who cannot afford to help the cause we are all laboring in that much—but we do not ask you to do even this for nothing. We will pay you a liberal Cash Commission for your work. Send for terms to agents and samples.

NOW is the time for the friends of The Restitution to show their good will by adding to our list, and thus enable us to give you a better paper. We will enlarge it, and give it a new dress of clear, bright type, just as soon as we possibly can. Would you like to see the change? Do you want to see it bad enough to induce you to try and get at least ONE new subscriber? It depends entirely on how much YOU are willing to do. Do not think this is meant for some one else than you, dear reader, for it is written for you Individually—no one else is meant. The success of the "dear old Restitution" depends as much on YOU as it does on Editor or Publisher.

Who will send the largest list of new names?

One of the most delightful of Susan Coolidge's stories, "Who ate the Queen's Luncheon?" opens the February *Wide Awake*, with a beautiful frontispiece by Garrett. Another short story as singularly humorous, a valentine story, is entitled "The Apple of Discord," and will entertain all the grammar-school boys and girls. "Princess May-blossom," with its eight pictures, is a dainty fairy story. "Children in Italian Sculpture," is a model art-paper for young people, with interesting pictures. The serial stories by J. T. Trowbridge and Margaret Sidney are very popular for family reading. Phronsie's "dragons" are irresistible. "The Tupper Children" is a short story of the old war-days. "Forty-eight Hours a Day" will interest all astronomically-minded young folk and their elders as well. "Nonsense Animals" is very amusing and affords a hint for home-fun of an evening. "An Old-Fashioned Boat" is an interesting chapter in the progress of invention. Mrs. Sallie Joy White in her chapter on "The Use of the Oven" tells how potatoes are baked in the Boston public schools. Mrs. Goddard Orpen gives the history of the famous Spanish crown pearl, the Pelegrina. Prof. Starr, in his geological series, describes some of the gnawings of "The Tooth of Time." In the new department, "Men and Things," are all sorts of good original anecdotes and breezy "short talk." The poems of the number are many and good, the Llamas, Post-Office, Puzzle and C. Y. F. R. U. sections very full and entertaining. Only $2.40 a year. D. Lothrop Company, Boston.

Through Cars to the Inauguration.

The Pennsylvania Lines will sell excursion tickets at low round trip rates and run through cars to Washington for the inauguration of Gen. Harrison. Preparations already under way indicate that the Pennsylvania management intends to surpass its record for the prompt, safe and satisfactory running of trains in the case of the enormous traffic over its lines to the Capital. For full information apply to the nearest passenger or ticket agent of the Pennsylvania Lines.

We trust our friends will not forget the poor. We have calls every week for papers and books to go to persons too poor to pay for them, and we can only supply these as our charitable patrons furnish the means to do so. Those who are able can find no better Present to give to a poor brother or sister than The Restitution for a year.

Poetry

PATIENCE.

Oh, wait, impatient heart!
As winter waits, her songbirds fled,
And every nestling blossom dead.
Beyond the purple seas they sing!
Beneath soft snows they sleep!
They only sleep. Sweet patience keep
And wait, as winter waits the spring.

And hope, thou heavy heart!
If thou [illegible] violet fair
But kiss her cheek—on morning's air
It [illegible] note shall fall so soon,
Sweet spice [illegible] to smile,
Through [illegible] so [illegible]. Do hope the while
She [illegible] full golden June.

Work, work, thou restless heart!
As royal summer works to warm
To richer life, and hold from harm
Her [illegible] with gold
And [illegible] fruitage fair.
Only [illegible] with studious care
At autumn's feet her wealth unfold.

And [illegible], O doubting heart!
As autumn [illegible] bright [illegible]
Puts by, and calmly lays down
In winter's cold [illegible]
God will [illegible] thy faith
Of [illegible] the morning [illegible]
As bursts new life above the snow.
—[illegible] Christian Advocate.

Prepared by the committee appointed by the [illegible] conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 47.

IMMORTALITY.

GOLDEN TEXT.—"For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 53.

Question. What is the meaning of the term, immortality?

Answer. Webster defines it, as "The quality of being immortal; exemption from death and annihilation; unending existence."

Q. Is there any being to whom the term may properly be applied?

A. To God, of whom it is said, "Who only hath immortality." 1 Tim. vi. 16

Q. Are the terms immortal, immortality, deathless, or any of their equivalents ever applied in the Scriptures to man?

A. Never, in the sense of being a present possession.

Q. How many times do the terms occur in the Scriptures?

A. "Immortal" occurs but once, and is applied to God. 1 Tim. i. 17. "Immortality" occurs five times, and is once applied to God as a present possession; in the other instances it is applied to man as something to be "sought for" and "put on." 1 Tim. vi. 16, Rom. ii. 7; 1 Cor. xv. 53, 54; 2 Tim. i. 10.

Q. What are the original Greek words here used?

A. In Rom. ii 7 and 2 Tim. i. 10, the Greek is *aphtharsia*, signifying "incorruption;" in the other three instances it is *athanasia*, signifying "deathlessness."

Q. Can you refer to a text, as an illustration, wherein both terms occur?

A. The "golden text" at head of this lesson, "For this corruptible must put on incorruption (*aphtharsia*) and this mortal must put on immortality (*athanasia*).

Q. Then, speaking critically, how many times does the term immortality occur in the Scriptures?

A. Three times; once applied to God as a present possession, and twice to man, to be "put on."

Q. What distinction is there between immortality and incorruption?

A. One refers to life, and the other to bodily condition. When applied to a living object incorruption carries with it the thought of immortality, because the living being who never sees corruption will necessarily have endless life.

Q Are there any other terms used in the Bible to convey the idea of immortality?

A. The expressions, eternal life, everlasting life, and endless life.

Q. Are any of these terms ever applied to man or any part of man as a present possession?

A. In not one instance.

Q. What do the Scriptures teach as the condition of man by nature

A. That he is of the "earth, earthy." 1 Cor. xv. 47-49; made of dust and returns to dust; Gen. iii. 19; Job xxxiv. 14, 15; deprived of means of perpetuating life; Gen. iii. 22-24; mortal; Job xiv. 1, 2; frail as a flower, fleeting as a shadow; Job xiv. 1, 2; of same nature as the brute creation; Eccl. iii. 18-20; in death are asleep and unconscious; Eccl. ix. 5; Job iii. 13; Isa. xxxviii. 17. 18; Psa. cxv. 17; vi. 5.

Q. As man is by nature mortal, is there any hope that he may become immortal?

A The Scriptures abound with evidence upon this subject. In fact it is the central truth of the gospel and object of the coming of Christ. As Jesus said. "I have come that ye might have life, and have it more abundantly." John x. 10.

Q. As man is mortal, where and how can he obtain immortality?

A. It is a natural law that like begets like. As God only hath immortal life, if man would become partaker of this "divine nature" it must be transmitted to him. This life has been conferred by the Father to his only begotten Son. See John v. 26. And this divine life that is in the Son will be given to all who are regenerated through his power, John v. 21, as he promises, "Because I live ye shall live also." John xiv. 19. Christ is therefore the federal head of the new, or spiritual creation, just as Adam was of the old, or natural creation; "and as we have borne the image of the earthy, we shall we also bear the image of the heavenly."

Q. What is the means or power whereby we may be saved, or as the Syriac renders it, "have life?"

A. The gospel is the "power of God unto salvation to every one that believeth." Rom. i. 16.

Q. Can you refer to some Scriptures teaching that the gospel is the divine power for transmitting the divine life?

A. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James i. 18.

Q. Before going farther, what do you understand by the expression "first-fruits of his creatures?"

A. To carry out the simile, it must refer to the first ripe or perfect fruits; the purpose of God being to make man in the divine likeness, i. e., to bear the image of the heavenly," 1 Cor. xv. 49, as it is written, "Christ the first-fruits, afterward they that are Christ's at his coming." 1 Cor. xv. 23. This does not refer to the old, or natural creation, but instead, to the new or spiritual creation; and no fruit of this creation can be ready to be garnered until it is perfected, or like him at his coming. 1 John iii. 2. This perfection must include immortal life, as well as moral likeness.

Q Continue with texts showing the gospel to be the divine channel for communicating spiritual life.

A. "Being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter i. 23. This seed by which the "new creature in Christ Jesus" is begotten is "incorruptible," and must according to natural law which is divine law, bring forth a creature after its kind, which must necessarily, therefore, be "incorruptible," and "live and abide forever." "In Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. From these three texts we find the begetting power for the new life termed, the "word of truth," the "word of God," and the "gospel:" which can truly be said to be the power of God unto salvation unto everyone that believeth."

Q How is this life-giving word received?

A. Through belief, or faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6

Q. Can you refer to some Scriptures that directly connect faith or belief with the hope of eternal life?

A. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." John iii. 16. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John iii. 36. "Everyone which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day." John iv. 40. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12. See also 2 Tim. i. 10; Tit. i. 2; 1 Tim. vi. 12; 1 John iv. 25; John v. 24-26; Gal. vi. 7, 8; John vi. 27, 57, 58; Rom. vi. 22, 23; Luke xviii. 29, 30.

Q. Upon what other virtue is the possession of eternal life predicated?

A. Obedience; for "he that doeth the will of God abideth forever." John ii. 17.

Q. What proof can we have of the possession of this divine seed, or immortal life in embryo?

A. By its manifestation in our lives; for "by their fruits shall ye know them," and as the Savior says, "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John iii. 14. "Every one that loveth is born (begotten) of God and knoweth God." v. 7. "If we love one another God dwelleth in us." v. 12. "God is love; and he that dwelleth in love dwelleth in God, and God in him." v. 16

These Scriptures demonstrate that he who has been begotten of God through faith, will manifest a "faith that works by love," and thus demonstrate that the divinely implanted seed, or "indwelling of God," is a living reality by bearing the "fruits of the spirit." Gal. v. 22, 23; otherwise, "faith without works is dead," Jas. ii. 17; and the good seed having fallen into barren soil, cannot grow and "bring forth fruit unto holiness, and the end everlasting life." Rom. vi. 22.

Q. When will this new, divine, spiritual incorruptible and immortal life be manifested?

A. At the second coming of Christ and the resurrection of the dead; as it is written, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward they that are Christ's at his coming." 1 Cor. xv. 22, 23. "When he shall appear we shall be like him." 1 John iii. 2. "If the dead rise not....then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 16–18 See also 1 Thess. iv. 13–18; Luke xiv. 14; Phil. iii. 8, 11; 1 Cor. xv. 16–20; John vi. 39, 44, 51, 54; Acts xxiv. 15; John v. 27–29; Job xiv. 14, 15

Q. How would you recapitulate this lesson?

A. 1. That man by nature is mortal; 2. Immortality is a divine attribute; 3. Man can only obtain it through union with God; 4 Such a union is provided by the gospel, which shows how man may become united to Christ who has received this divine life from the Father, and thus partake of the divine nature; 5. The union with God through Christ is by means of faith; 6. This faith is proven by obedience to the divine will and commandments; 7. The vitality of this union is demonstrated by love, which is manifested by the child of God as a natural fruit of his growth into the divine likeness; 8. Therefore, without faith, obedience and love no mortal may hope to attain unto immortality.

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The above is the title of a New Hymn Book just issued from THE RESTITUTION office, containing 158 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

Report of Conference.

The Michigan State Conference convened at Watson. Jan. 18, as per announcement. President called the meeting to order. After singing and invocation the usual committee of arrangements was appointed. Bro. Hoyt then spoke from the words, "Put on the whole armor of God."

Jan. 19 met at half-past nine for social meeting. At half-past ten the business meeting began by the Secretary reading a communication from the church at Millbrook endorsing the bearer, L. D. Decker as their delegate, and asking his acceptance as such. Delegate accepted. The work of the Philadelphia conference was then taken up and discussed at length. There was a great deal of misunderstanding about just what was done at that meeting. After much time had been consumed in explanations, the following resolutions were passed.

Moved that we heartily endorse the action of the Philadelphia Conference, and recommend that each church in Michigan adopt the same.

Moved that we recommend that each church in Michigan take action at once and by individual contribution and pledges (where not convenient to pay immediately) do their utmost to raise the amount necessary to secure the munificent offer of Bro. G. F. Work, thereby placing the National Conference on a good, financial basis at once.

Moved that we recommend that each church report at once to the Secretary of the National Conference (Bro. A. J. Eychaner, Marshalltown, Ia.) if they want Sunday School Quarterlies and how many.

Adjourned till 7:30 p. m., at which time Bro. L. C. Chase spoke from Acts xxii. 16

Sunday, the 20th, met at 9:30 and enjoyed an hour of prayer, praise and exhortation, after which Bro. B. W. Woodward spoke from Rev. iii. 2: Met again in the evening when Bro. Chase spoke from Psa. xxxi. 19. We then ate the Memorial Supper and "sang the hymn." Notwithstanding some differences of opinion existed at the first on business matters, the meeting was entirely harmonious and the best of feeling prevailed.

L. C. CHASE, Sec.

To the Brethren in Nebraska.

Will all the Brethren and Sisters of the Church of God in Nebraska, send me their full name and P. O. address, that I may send to the Executive Board of the National Conference. Also state what you think might be done if a series of meetings could be held in your respective localities. Brethren and Sisters, it will be but little trouble for you to comply with the above request, and we hope to hear from all at once.

The time for work is short, so let us be up and doing. Let us unite our efforts and see what we can do for the Master in the State of Nebraska.

Who will I hear from first?

ALMUS ADAMS, Arapahoe, Neb.

BELLE PLAIN, Ia.

Dear Restitution:

Will all gospel believers in Iowa send me their names and P. O. address at once, that I may be able to correspond with you and find out the needs of different localities, and for the purpose of furthering our work and organization Yours for the truth,

A. J. EYCHANER,

My address is now 319 Carlton Ave. Brooklyn, N. Y. Correspondents please take notice.

PEYTON G. BOWMAN,

"THE CHRISTIAN HYMNAL.

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2 00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

The Church of God meet for worship and searching the Scriptures every Sunday at 9 o'clock. p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

The services [illegible] second advent," [illegible] Tenth [illegible] each Sunday morning by the Pastor, Elder G. C. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinson Streets, each Sunday evening, the morning service being led by Elder Wm. H. Sivel.

Services will be held at the Church of the Blessed Hope, 613 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 110 Grand st., on first floor. Brooklyn, N. Y.

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3 50.

"The Last Prophecy" by Elliott, price $2.00.

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"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

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"In Christ," by A. J. Gordon, price $1.00.

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"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 60 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

BOOKS.

FOR SALE AT THIS OFFICE.

The Coming Age—Its Nature and Proximity. By J. P. Weethee.

This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has commanded the most profound thoughts of Christian thinkers, and which is exciting in the popular mind, among religious people, a strong and constantly growing interest. Already the masses are enquiring: "What are the signs of his coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprises, the miracles of modern inventions, railways, telegraphs and the telephone, to which new discoveries are constantly being added—these and many similar tokens, point unmistakably to the fact that we now live in the near approach to a culminating period of the world's history.

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A Letter to a Friend.

Christ's Kingdom: Where is it? What is it?

Thanatopsis, or the First and Second Death Scripturally Considered.

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Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 59	Thro' Freight 61
South Bend	6 00am	12 55pm	10 06am	2 30pm
LaPaz Junc	6 31am	1 28pm	11 11am	3 25pm
Plymouth	6 48am	1 45pm	11 22pm	4 10pm
Hibbard	6 58am	1 55pm	1 58pm	5 00pm
Marmont	6 15am	1 [illegible]pm	2 10pm	5 20pm
Marshland	6 37am	1 36pm	2 46pm	5 50pm
Kewanna	6 41am	1 31pm	3 40pm	6 30pm
Logansport	7 45am	2 35pm	5 00pm	7 40pm
Clymers	7 50am	3 20pm		
Colfax	9 10am	4 00pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 30pm		
TerreHaute	12 00 m	7 50pm		
St. Louis	7 30pm	7 00am		

GOING NORTH.

STATIONS	Mail 54	Express 54	Local 60	Thro' Freight 62
St. Louis	9 30pm	9 00am		
TerreHaute	6 00am	4 00pm		
Crawfordsv'l	8 15am	6 15pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 50am	6 55pm		
Clymers	10 [illegible]am	8 20pm		
Logansport	10 45am	8 45pm	5 15am	8 55pm
Kewanna	11 04am	9 21pm	5 41am	10 49pm
Marshland	11 [illegible]am	9 40pm	7 25am	10 40pm
Marmont	11 [illegible]am	9 51pm	8 02am	11 01pm
Hibbard	11 56am	10 00pm	8 41am	11 [illegible]pm
Plymouth	12 12pm	10 [illegible]pm	9 12am	11 59pm
LaPaz Junc	12 [illegible]pm	10 40pm	9 40am	12 [illegible]am
South Bend	1 15pm	11 10pm	11 00am	1 35am

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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GOING NORTH FROM PLYMOUTH.

No. 10, Passenger, Leaves	[illegible]
No. 14, " "	[illegible]
No. 16, " "	[illegible]
No. 100, Local, "	[illegible]

GOING SOUTH.

No. 11, Passenger, Leaves	[illegible]
No. 13, " "	[illegible]
No. 17, " "	[illegible]
No. 101, Local, "	[illegible]

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	Arr't
Mail Express	[illegible]
No. 36 (Passenger)	[illegible]
Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arr)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 30 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 50 (Passenger)	[illegible]
Local Freight	[illegible]

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VOL. XXXVIII. Read PLYMOUTH, INDIANA, FEBRUARY 13, 1889. NO. 6.

THE RESTITUTION

—ISSUED WEEKLY BY—
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—FOR THE—
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How few professed Christians have ever stopped to consider how much is said in the New Testament Scriptures concerning Abraham and the covenants of promise, and that Abraham understood and believed the fundamental principles of the gospel, although the covenant which God made with him was about four hundred and thirty years before he made the covenant with Israel at Sinai. Gal. iii. 17. Even as Abraham believed God and it was accounted to him for righteousness, know ye therefore that they which are of faith, the same are the children of Abraham. Gal. vi. 8. Hence to be a child of Abraham it is necessary for us to have a like faith. Now to Abraham and his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. Gal. iii. 16.

No other name given under heaven or among men, whereby men can be saved. Christ the one seed came into the world to fulfil the promises which God made to the fathers. Luke i. 72, 73. To perform the mercy promised to our fathers and to remember his holy covenant, the oath which he swear to our father Abraham. On the fulfilment of this covenant—on this holy covenant—and hearty belief in its fulfilment, we rest our hope. The covenant underlies all dispensations, it is the bed rock of the Christian's hope. The covenant which was four hundred and thirty years after cannot disannul that it should make the promise of none effect. Gal. iii. 17. It was added because of transgression till the seed should come; it was Israel's pedagogue and died by limitation after fulfilling its mission, not affecting the original promise. How are we to become heirs to this promise? By being grafted into the one seed, which is Christ. How is the grafting to be performed? Gal. iii. 26, 27, tells us exactly how this is done, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ."

The gospel has broken down all national distinctions and partition walls. Jew and Gentile, male and female, are on one common level; the gospel is the great leveler. We become heirs of the original promise by being adopted into Christ's family. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." We can trace God's promise through the Scriptures with as much accuracy as a good surveyor can determine any given part or parcel of land from his field notes from the original survey.

Now we will trace God's holy covenant for a little while according to his promises. We find in Gen. xii. 2, 3, the original promise; just what Paul calls the gospel. And in Gen. xiii. 14–17 the Lord said unto Abraham after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest to thee will I give it and to thy seed forever. How few have ever thought or realized that when Abraham was told to look to the four points of the compass, and that so much land was to be given him, that it had anything to do with the gospel. In chap. xv. 18 we get the immutable covenant with its partial geographical boundaries, but we have a much more comprehensive view of this promise in Rom. iv. 13, "For the promise that he should be the heir of the world was not to Abraham or his seed through the Law, but through the righteousness of faith." Please read Gen. xvii. 6–8. In Gen. xxii. 17, 18, we have our text repeated. Again in chap. xxvi. 1–5 we find that God has not forgotten his promises to Abraham and his seed. Here we find the promises confirmed to Isaac, and again in chap. xxviii. 10–14, we find Jacob's wonderful vision. He sees a ladder reaching from earth to heaven where the beautiful angels were ascending and descending on it, but not one immortal spirit there; but good old Jacob had a glorious confirmation of the grand old original promise made to his father in the 13th verse, "The land whereon thou liest to thee will I give it and to thy seed."

Where has the fatal mistake been made. We have been taught to gaze heavenward into starry space where rested the top of that angel-thronged ladder instead of listening to their silvery-tongued utterances of "The land whereon thou liest to thee will I give it and to thy seed." Now lest we become tedious we will omit very much evidence. Reaching nearly the middle of the Bible we find our Heavenly Father has not forgotten his promises as men sometimes do. In Psa. cv. 8–11, "He hath remembered his covenant forever, the word which he commanded to a thousand generations." I once heard a man quote the 8th verse and apply it to the covenant which God made with Israel at Sinai, which was four hundred and thirty years younger than the one God was speaking about. He told the people to imagine themselves a hundred thousand years in the future and still that covenant would be binding. What a perversion of Scripture! Which covenant he made with Abraham and his oath unto Isaac and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance. Sometimes we hear people say, O [illegible] hope is so literal, so very earth[illegible] not think land has anything [illegible] the Christian's hope; yet, w[illegible] the same class grasping [illegible] land and often mortgage th[illegible] stead to secure a little [illegible] estate. And moneyed men [illegible] anxious to secure a first-clas[illegible] on some man's house. Wh[illegible] cause it is considered the best and safest security. Now we want a home in good old Abraham's farm when he becomes heir of the world; but we want the curse removed, with all its attendant evils; and Daniel tells us in chap. vii. 27, "And the kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then let us pray constantly that our dear Lord's prayer may be speedily fulfilled, "Thy kingdom come, thy will be done in earth as it is in heaven." We shall all be satisfied when that glad time comes, with pain and death all removed, and the glorious restitution age makes all things new.

We find the New Testament Scriptures in perfect harmony with the Old. Luke i. 72, 73 reads, "To perform the mercy promised to our fathers and to remember his holy covenant the oath which he swear to our father Abraham." The same difficulty exists today that did in Paul's time. Eph. ii. 12. That at that time ye were without Christ being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. We find in Acts vii. good old martyr Stephen filled with the Holy Spirit preaching an excellent gospel sermon. He tells us that God had not yet given Abraham the long promised inheritance, no not enough to set his foot on though he had promised it to him. Heb. xi. gives us a long list of worthy ones who all died in faith not having yet received the promises but having seen them afar off and were persuaded of them and embraced them. If all those faithful ones saw these promises afar off and embraced them, how ought it to be with us who are almost in reach of their fulfilment. Heb. xi. 39–40, "And these all having obtained a good report through faith received not the promises, God having provided some better thing for us that they without us should not be made perfect."

Hence we see how beautiful is Paul's idea that the church of God should all be perfected together, that all may partake of the fulfilment of those most glorious promises at one and the same time. Heb. vi. 13. For when God made promise to Abraham because he could swear by no greater he swore by himself, saying, surely, blessing I will bless thee and multiplying I will multiply thee. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. That by two immutable things in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the vail, whither the forerunner is for us entered.

We find the whole Bible full of this grand theme. Matt. v. 5 gives us words from the Savior's life, "Blessed are the meek for they shall inherit the earth," not heaven. Psa. xxxvii. 29, "The righteous shall inherit the land and dwell therein forever." Matt. vi. 10, "Thy kingdom come, thy will be done in earth as it is done in heaven." Rev. v. 9, 10, "And they sing a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests and we shall reign on the earth!" not in heaven! When will these promises be fulfilled? "And behold I come quickly and my reward is with me to give every man according as his work shall be." Rev. xxii. 12. Even so come Lord Jesus.

[illegible] OF GOD."

[illegible] his [illegible] that God has som[illegible] him. The possession of life is not dependent upon any man's faith or obedience. The first man was formed and made alive absolutely by the pleasure of the Creator. His continued possession of life was dependent upon his obedience to the will, word or command of God. He was disobedient and thus his life was cut off and limited to a few years. The cause of the limitation being man's disobedience and that alone, it is manifest upon reflection that until the limitation is removed by him who placed it there, man cannot live beyond the limit of his natural strength.

THE SECOND MAN.

It is just as clear from the record that God has given concerning Jesus Christ the second man or Adam that his existence was due to the will of the Creator as much as that of the first man. Jesus had no more to do in the matter of his first existence than Adam had to do with his. The first man was formed out of the ground and the second was made of a woman. God formed the first and he likewise begat the second.

Adam was in possession of life independent of any act of his own and so in like manner was Jesus. In the matter of the possession of life they were both alike. The continuation of life was made dependent upon Adam's obedience and so was the continuation of the life of Jesus. There was no death in the first man by his creation, neither was there in the second by his being made of a woman. The first man was disobedient even unto death. The second was obedient even unto death, even the death of the cross. The first man's obedience involved no sacrifice of his life. The second man's obedience involved his death for the ungodly.

The possession of life in both was the gift of God and independent of either faith or obedience. The continuation of life in both was upon the same principle, viz., that of faith and obedience. The possession of life, such as Adam had before he disobeyed the word of the Lord cannot be given to any of Adam's descendants. They all, without exception, require to be generated again and living before they can be placed under law for the continuance of their begotten life. It is, however, by the word of truth that every one is begotten. No son of man can beget himself. The only one who can beget is Jehovah, and the only begetting power is his word which is spirit. So that for a son of Adam to become a son of God he must be begotten by God himself by his word of truth.

While therefore no man can beget himself into the family of God he cannot be begotten against his will. He can and does resist the begotten word in every instance where that word is brought to him and he remains disobedient to it. In itself the word of the Lord is perfect and is injured by anything added to it or taken from it. Man is the only creature who can take from or add to or make that which is in itself living and incorruptible of no value to him.

Now this word of God is that special message which he sent by Jesus to the lost sheep of the house of Israel. It is expressed in a great many different ways and under a great many different names. At first it is presented to them in the form of a special messenger from heaven who announced the begettal of a son who was to be called Jesus. Second, by another angelic visitation announcing the birth of this child. Third, by the preaching of John the Baptist heralding the approach of Jesus to Israel with a message from God. Fourth, there was the baptism of Jesus by John and his being anointed by the Spirit of God to manifest God's power and disposition to heal Israel. Fifth, there is the period occupied by Jesus in delivering this message and the disposition of Israel towards him which g[illegible] their putting hi[illegible] of l[illegible]

Th[illegible] by distinct developm[illegible] ing over the affairs of men form the framework which encloses and fixes for this age God's word or message to Israel first and then to mankind at large.

This chain cannot be broken by any human power. It is the permanent demonstration of the state of mind which Jehovah has towards mankind. It is the detail of how he was and still is in his Son reconciling the world unto himself. It appeals to men who have eyes to see, ears to hear, and hearts to understand, and who wish to turn to him and be healed. It is styled by pre-eminence the glad tidings of great joy unto all people, because of its perfect adaptation to the miserable condition of mankind by disobedience to produce a perfect and permanent cure. It is the gospel of health and life. It is called the gospel of peace because it is a message of peace to men who are at war with God and with one another. It is the message of love to men who are hateful and hating one another. It is the message of purity to those living in the depths of impurity, in thought, word and deed. It is the message of light to men sitting in darkness and in the shadow of death. It is the message of life to man sinking into eternal death. It is the message of glory, honor and immortality to men who have none of them and who are deceived by the shadow of them. In brief it is the message of God whose thoughts and ways are as high as the heavens are above the earth above the thought and ways of men. It is engraven in deeds which smell sweet and blossom out of the dust when man and all his highest efforts have gone for ever.

The Lord Jesus Christ, the son of love, lives forever, the perfect embodiment of his power, wisdom and favor. He now is, and will for ever remain to all the future ages, the image of what Jehovah personally is and of what he wishes to make every one who hears him. Israel refused to hear Jehovah's message and failed to form or be formed into his image. They stumbled over the form of the messenger and persisted in ignorance of the only true God and Jesus his Christ whom he sent unto them. Jehovah in his love and kindness sent the same message to the Gentiles, most of whom were serving dumb idols. These at first received it gladly and continued for a time to walk in his light, but like Israel of old they soon corrupted Jehovah's message by inventions of their own which have made his word of no power to save men from sin and from death eternal which is the wage of sin. Few indeed of the many prophets who have gone out to speak to men in the name of Jehovah have eyes to see what he has done, or ears to listen to what he has spoken, or hearts to understand what he commands men to do, and hence the mass of the hearers are unconverted to God and remain just as they were before these prophets came to speak unto them. The mass of hearers are truly in their sins and are quietly rejecting God's message, which exists and is within the reach of the great mass of mankind altogether independent of any prophet, priest or preacher. Instead therefore of the modern preachers being a help to men who are seeking after God they are a hindrance, and those only succeed in finding him and in finding life eternal who turn from them as those in the first century turned from dumb idols to serve the living and the true God, and to wait for his Son from heaven to change their humble mortal body into the likeness of his body of glory, and give them possession of his power to heal men as he did when here before.

W. ELLIS.

"None of Self."

[illegible]aving once for all given ourselves [illegible] Lord, our business is henceforth [illegible] that we make ourselves wholly [illegible] our care is to to that in every[illegible] "we please the Lord." If we have given a great deal for the cause of truth, and from right motives, what [illegible] it matter whether the brethren [illegible]y appreciate the fact or not? [illegible] do is to be done "as unto the [illegible] If, in all our giving, in our [illegible] to meeting through heat and [illegible]old, in the hard toil of hands for others' good, we keep this in mind, it will save us a thousand pangs and heart-aches. Our comfort will be that "the Lord approves," that he is our friend, and that he will cause our righteousness to shine forth as the light by and by.

We are the Lord's, what does he want us to do? To keep our poor sinful selves so magnified and set before our eyes that we cannot see his face? To watch every word and every little stone, that is flung at this, our idol, and grow angry, and disobedient and neglectful of duty, because of the sleights put upon it? Not at all, my dear brethren. If things are not quite smooth, he wants us at our post. He wants us to go right. He wants us to be still a part of the pillar and ground of the truth. Our post is in the church. We are needed there. The Lord wants us there, and he will bless us in being there. The love of the Gallilean must conquer, "Lo he cometh with clouds."

S. ROXANA WINOM.

Notice to the Churches.

Dear Brethren:

At a meeting of the Executive Board of the General Conference Nov. 26, it was decided to issue a Sunday School Quarterly, if the needs of the churches justified it. Will every church in the United States and Canada write me at once telling,

1. Whether you have a Sunday School or not.

2. Whether you would take or use such a quarterly in your school.

3. How many copies you will take, provided the quarterly is issued.

Yours for the truth,
A. J. EYCHANER.

Belle Plain, Iowa.

BELLE PLAIN, Ia.

Dear Restitution:

Will all gospel believers in Iowa send me their names and P. O. address at once, that I may be able to correspond with you and find out the needs of different localities, and for the purpose of furthering our work and organization. Yours for the truth,

A. J. EYCHANER.

Selections.

THE FIRST RESURRECTION.

From the *Christian* we quote the following extract from an article on The First Resurrection, by the Rev. John Urquhart:—

They who are Christ's, and who have often, like him, closed their eyes in death amid seeming defeat, shall triumph where they seemed to fail. They will hold the redeemed earth for God. It may be well to arrange what we are taught in regard to this great hope as answers to the following questions:—

What is the Scripture doctrine regarding the first resurrection? The meaning of the above words, Rev. xx. 4–6, is unmistakable. It is that the resurrection of all the dead is not simultaneous. There are favored ones who will rise first. These will reign with Christ for a thousand years, and when the thousand years close, the rest of the dead will be raised, the present mode of life upon the earth will be brought to an end, and there will be a new heaven and a new earth, Rev. xxi. 1. But, explicit as these statements are, the doctrine is so startling that we naturally inquire whether there is anything to show that the words are to be taken literally. Is there anything elsewhere in Scripture regarding the first resurrection? We have a similar representation in Dan. vii. 27: "And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom and all dominions shall serve and obey him." And the book closes with a promise which appears to give to Daniel himself this very hope of the first resurrection: "Go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot at the end of the days," xii. 13. There are references to the same truth in several passages of the New Testament. Paul says in 1 Thess. iv. 16, 17, that "the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord." The resurrection of the dead in Christ is here spoken of as an event by itself, and as taking place while the earthly life of the nations still continues. In 1 Cor. xv. 23, 24, the resurrection is described as having three stages or epochs: "But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

There is the resurrection of Christ, who, with a perfect and complete humanity, with a body as well as a spirit redeemed from death and the grave, has passed into the presence of God, the firstfruits of that mighty harvest which will yet be reaped from the fields of sin and death. That is the first stage. The second is the resurrection of those that are Christ's at his coming. The third is what the Scripture names "the end," that is, the end of Christ's mediatorial work, and of the period of grace—the time of the last resurrection and of the eternal judgment, when fates are fixed beyond recall, and the kingdom is given to God who gave it.

We have another reference to the same hope in Phil. iii. 11. The Apostle explains the purpose of his unceasing endeavor to reach still higher heights in the Christian life. He states it in these words, "If by any means I might attain unto the resurrection of the dead." What does he mean? No man bad or good, will be able to escape the resurrection, and if there is no separate and anterior resurrection of the Christ-like, the Apostle's words are pointless. But if we understand him to look onward to this first resurrection from the dead, everything is clear. He desires to make sure of his being one with Christ now that he may be one with Christ then. The same hope is plainly indicated also in the words of Jesus: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just," Luke xiv. 13, 14. The resurrection of the just is plainly a resurrection which the righteous alone shall know.

Let us ask now, what is the glory reserved for those who will in this way be claimed by the risen Redeemer as his own? They will share his triumph. They will not be mere spectators of his glory; they will be participators in it. "I saw thrones," says the Apostle, "and they sat upon them." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," Daniel vii. 27. Who may tell the glory of that dominion, which is after the image of Christ's? What earthly dominion equals his now? Which, of all that men have ever known, has been so founded on the heart's deepest affections, which has so grasped the inmost thought, so swayed the deepest purposes, so purged the desire and imagination, and so moulded anew the soul of man? What beauties, and noblenesses, and glories have risen up in man's life under the rule of Jesus! What divine peace, what Godlike joy and splendor have revealed his presence in the human heart!

And if all this has marked his sway during this period of waiting, what shall we say of it when the kingdom is made his in very truth, and the earth is indeed the Lord's? What shall it be when hearts are his as they have never been his yet, when every opposing power has been swept away, when God's will and not man's shall be accomplished everywhere, when the earth shall be the place of fulness and joy God meant it to be, and every life shall attain to his ideal? If we could conceive and [illegible] the glory of that reign, we [illegible] our glory will be. Incredible as it m[illegible] appear, this is the future in store for us. We shall reign with him, and hold the earth for God.

Two other expressions in the description should be weighed. "Judgment was given unto them." The judges, the heroes, who were Israel's true kings long before that people lusted after a nominal and external royalty, not only decided causes which were brought before them: they delivered the land from oppression, and cleansed it from idolatry and sin. They who reign, shall reign thus. They shall be heroes and helpers after the pattern of these. The Apostle adds: "They shall be priests of God and of Christ." Their service will cover the whole sphere of human need and human life. It will not only remove national and social ills: it will also meet the burdens and the yearnings of man's deepest spirit. They will stand midway between men and God and Christ with such a fulness of blessing as the mightiest earthly ministry has never yet known. They shall cause hearts to come to the Redeemer and to God with a completeness and ardor of which the Christian life of today affords no example; for they will reveal God and Christ to human thought with such an unveiling of the divine majesty, and of the riches of divine grace, as will mark the completion of God's work upon the earth. That risen life will hold the world by the Spirit's power. "They shall be priests of God and Christ, and shall reign with him a thousand years."

We trust our friends will not forget the poor. We have calls every week for papers and books to go to persons too poor to pay for them, and we can only supply these as our charitable patrons furnish the means to do so. Those who are able can find no better Present to give to a poor brother or sister than THE RESTITUTION for a year.

Please take notice that we cannot fill any more orders for "Romanism" by A. J. Grover. We have exhausted the supply. Those who have ordered it will please order other goods in place, or inform us what to do with the money.

My address will be Rensselaer, Ind., until some time in March. Should any desire my labors in the Gospel work, they can address me accordingly, at an early date, that I may arrange accordingly.

D. T. HALSTEAD.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 13, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

OWING to the lateness of our return from Chicago, we must omit some notices till next week.

ON Saturday morning we left home to attend a meeting of the Executive Board of the National Conference held in Austin, Ill., a suburban town adjoining Chicago. As our Secretary will give an account of this meeting we confine our remarks to some incidental circumstances connected with this assembling of the Board. It was arranged to have several gatherings of the Church at Austin for public services during the time that some of the brethren from abroad were there. Accordingly Bro. A. J. Eychaner preached in the evening of Saturday, Feb. 9. at Giles' Hall, on the "Coming of the Lord." On Sunday Bro. Samuel Wilson preached at 10:30, a. m., on the "Fountain of Life." On Sunday Bro. Thomas Wilson administered the ordinance of baptism at 3 p. m. at the Baptist Church after which we spoke on the "Death of Christ." In the evening at 7:30 p. m. Bro. H. V. Reed delivered a discourse on "Heaven." In this address he made some very strong points in favor of plain Bible teaching, in a peculiarly happy style. The Church at Austin has rented Giles' Hall for one year, and the brethren expect to hold services there every Sunday at 10:30 a. m.

This is a new Hall just finished, and this was the first time that it had been occupied. The attendance was fair throughout, and on Sunday evening quite full. We have neither the time nor the space to say more now.

Trials of Life.

God knows what keys in the human soul to touch in order to draw out its sweeter and most perfect harmonies. They may be the minor strains of sadness; they may be the loftier notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will bring them forth. Some with plaintive tongues must walk in lowly vales of life's weary way; others, in loftier hymns, sing of nothing but joy, as they tread the mountain-tops of life; but they all unite without discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed.

The Bible.

To multitudes of our race this book is not only the foundation of their religious faith, but their daily, practical guide. It has taken hold of the world as no other book ever did. Not only is it read in all Christian pulpits, but it enters every habitation from the palace to the cottage. It is the golden chain which binds hearts together at the marriage altar; it contains the sacred formula for the baptismal rite. It blends itself with our daily conversation, and is the silver thread of all our best reading, giving its hue, more or less directly, to book, periodical and daily paper. When the good mother parts with her own dear boy, other volumes may be placed in his hands, but we are sure that, with tearful prayers, she will fold among his apparel a Bible. On the seas it goes with the mariner, as his spiritual chart and compass; and on the land it is to untold millions their pillar-cloud by day, and their fire column by night. In the closet and in the street, amid temptations and trials, this is man's most faithful attendant, and his strongest shield. It is our lamp through the dark valley, and the radiator of our best light from the solemn and unseen future. Stand before it as a mirror, and you will see there not only your good traits, but errors, follies and sins, which you did not imagine were there until now. You desire to make constant improvement. Go then to the Bible. It not only shows the way of all progress, but it incites you to go forward. It opens before you a path leading up and still upward, along which good angels will cheer you, and God himself will lend you a helping hand.

SOME SIGNS OF THE TIMES. No. 2.

PAPAL POWER OVERTHROWN.

Thus he said, The forth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his own hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end. Dan. vii. 23-26.

The above prophetic outline is designed to represent the Roman dominion in the twofold point of view that history has since fulfilled these remarkable predictions. Rome was, firstly, a united monarchy under a single imperial ruler; and, secondly, was divided into separate kingdoms bound together by an ecclesiastical system of such an influential and tyrannical character, as to constitute these divisions a decem-regal government. The cruel iron despotism, that was supreme among these decem-regal subordinates, was the "little horn" arising after the other ten, and of which power the symbolisms of prophecy have surprisingly met their fulfilment in the history of Papal Romanism. In predictions concerning Romanism the prophets distinguish between the ruling class and the people ruled. Daniel is speaking of the governing power, and employs the symbol "little horn," and John in Revelations, speaks of the whole ecclesiastical system under the most appropriate figure possible—"The mother of harlots." As a monarchy the Papacy had a political status among the nations that it has lost forever, but the ecclesiasticism remains—but only for a very short time longer. Our present paper is designed to show more fully, than the preceding one did, the circumstances attendant upon the overthrow of the Papal throne. The temporal power of the Papacy is gone forever, and the whole Babylonish system is now on the verge of its terrible doom. To show our readers how the temporal power was wrested from the Papacy we will quote from H. Grattan Guinness' late work—"Light for the Last Days."

"The year 1870—the final fall of the temporal power. The four years 1866—1870, years fresh in the memory of this generation, witnessed the final stage in the overthrow of the long-falling temporal power of the Papacy. The first Napoleon had dealt it heavy blows of such stunning force that it seemed almost dead. But it still possessed some vitality, and revived for awhile. The injuries received had nevertheless been fatal, and the recovery was more in appearance than reality. The powerful reactionary policy of the allies, and the fears of the generation which had witnessed the French Revolution, and of the succeeding one, threw back the cause of liberty and the progress of nations for a time. The former tyrannies were reinstated, and maintained with a vigilance born of fear; and just as France had to submit to the old Bourbon despotism, so Rome had for a time to submit again to the Popes. The submission however was an unwilling and restless one during the whole period from the peace of 1815 to the overthrow of 1870. Italian aspirations for national unity and for political liberty—kindled by the French Revolution, and quickened by subsequent ones and by the examples of other nations—formed a powerful factor in the question. The Popes adopted a line of conduct which could not have been better chosen had they desired to secure their own overthrow. They had learned no lesson from the adversity they had suffered. Pius IX, who became pope in 1846, attempted at first some liberal reforms, and had he continued this policy he might have staved off the evil day. But it was not to be; the long impending downfall was to reach its close during his pontificate, and all unwittingly to himself, he consistently acted as if he wished to hasten it. The adversities of his predecessor, and his own, had taught him no wisdom. Even after the revolution of 1848, which made him for two years an exile, he pursued the same tyrannical course. When in 1850 he returned to Rome, under the protection of French soldiery, his policy became only more suicidal than ever. He re-established the Jesuits, re-opened the dungeons of the inquisition, and deliberately set himself to reorganize the European commonwealth on the model of the darkest days of the darkest ages. On his own sole authority, without the concurrence of even a council—a thing that no pope had ever done before—he added a new dogma to the faith of the universal church, the foolish and idolatrous doctrine of the "immaculate conception," which all men were required on pain of damnation to receive. He reorganized a Roman Catholic hierarchy for Protestant England, and busied himself in canonizing saints and gathering around him in Rome numerous and imposing bodies of bishops and dignitaries from every part of the world. He enforced in Rome a law prohibiting Protestant worship save at the embassies; persecuted those who dared to read the Scriptures in the social circle; and at last compiled and published his famous "Syllabus;" gathered his great Œcumenical Council of the Vatican; so managed it that the assembled archbishops, princes, cardinals, patriarchs, bishops, abbots, generals of orders, etc., had no liberty even to discuss the great question brought before them, but were fraudulently forced to pronounce in favor of the superlatively absurd and monstrously wicked dogma of Papal infallibility. This new canon of the Roman Catholic Church was decreed July 1870. The blindness of the Roman Pontiff and his hierarchy to the truth, to the temper of the times, to the State of Europe, and to the doom immediately impending over them, was complete.

A strange judicial insanity seemed to have befallen them. Men marvelled at their madness, and Bible students recalled the solemn statements of the apostle about this Romish apostasy—that because they would not receive the truth of the gospel in the love of it, therefore God would send them, in judgment, strong delusion, so that they would believe a lie, to their own condemnation and ruin. Very speedily was the blasphemy of this infallibility decree rebuked by the Most High! The same day that it was published, there was despatched from Paris to Berlin the declaration of war which sealed the fate of the Second French Empire, and with it that of the temporal power of the Papacy.

July 18th, on which the pope read, amid the thunder and lightning of an awful storm, the decree which marked the climax of Papal pretension, the announcement of his own infallibility, Napoleon III. despatched his challenge to Germany. We know what fol[illegible] how Protestant Prussia hum[illegible] self before God by a da[illegible] prayer on the 27th, and b[illegible] blessing on her quickly [illegible] armies; how the wicked and w[illegible] and blood-stained emperor of Cat[illegible] France, accompanied by his poor u[illegible] tunate boy, assumed the next d[illegible] command of the wretchedly [illegible] French troops at Metz; ho[illegible] mans defeated the Fren[illegible] Wessembourg and at Ge[illegible] August 4th, and on the 6th at Worth and Forbach; how they bombarded Strasburg and defeated Bazaine, and drove him back into Metz, gained another great victory—Gravelotte, and forced the emperor and the entire army into Sedan, where, on September 2nd, they had to surrender, and were all taken prisoners; how 300,000 men marched on Paris, and establishing their headquarters at Versailles, besieged it in September; how other German armies overran all France; how Bazaine had to surrender Metz and 173,000 men in October; and how, before the end of the year, France lay bleeding and prostrate at the feet of her Protestant foes, without an army in the field or an ally in Europe. And we know also how, long before this crisis arrived in France—Rome having been evacuated by the French troops, which were sorely needed at home—the pontifical government fell, to rise no more. The King of Italy forewarned the pope of his intention to occupy Rome on September 8th, and did so in the following month. Rome decided by an overwhelming vote for union with Italy, and was, with its surrounding territories, incorporated by royal decree with the Italian Kingdom in October, 1870. This was the fall and final fall of the temporal power of the Papacy. It was on the day of the last meeting of the council which had deified a man by declaring him possessed of the Divine attribute of infallibility that Victor Emmanuel's announcement reached Rome; it was on the day that the German armies closed round Paris that the Italian general Cadorna reached Rome. The struggle lasted but a few hours; the pope understood that further resistance would be more wanton waste of life, for his Zouaves numbered but 8,000, and 50,000 Italians were arrayed against him. As soon as a breach had been made in the walls of Rome, the word to surrender was given." Mr. Guinness here quotes another author, W. Arthur, M. A. as saying:—"There, yes, on the proud dome of St. Peter's, being raised, and beginning to flutter, was the white flag; and there, unwinding itself, did it float out in the breeze, and waved in the forenoon sun—waved over pontiff and cardinal, over the circus of Nero and the inquisition of the popes. Was it real? Eyes would be wiped to see if they did not deceive. Eyes—ay, the eyes of the soldiers—would be wiped from thick hot tears. Could it be—could it ever be? Come at last! The hour for which millions of Italians had died. Italy one! Her arms, outstretched from Etna and Monte Rosa, clasping at last every one of her children; and even availing, by their returning strength, to lift up her poor old Rome from under the load of the priest and the stranger. He who two brief months before had, amid deep darkness at noon-day, read out by artificial light the decree of his own unlimited power and irreformable law, lay down that night amid a rude and intrusive glare streaming from across the Tiber into the multitudinous windows of the Vatican. It came from the lights of Rome, all ablaze with illuminations for the fall of the temporal power."

Then Mr. Guinness quotes from Cardinal Manning, who admits that this fall was unlike any other fall that had taken place in the previous calamities that had befallen Papal Rome. The Cardinal says:—"There is one point in which the present crisis of the Holy See and of the Christian Church differs from all that has gone before it. Always in the ages past, when one or more of the European powers were in conflict with the Holy See, one or more of the other powers were friendly and gave it protection. Now not one stands in its defence; they have all with one accord hid their faces from the vicar of our Lord; they are all consenting to the deed. The princes and rulers of Christendom have forsaken their Master, and their silence in the hour of danger is flight. Never till now have all the nations of Europe consented in the deed of the nations who have usurped Rome. Never till now has the public law of Europe been changed to sanction the usurpation. For the first time the Head of Christendom is excluded from the Senate of Christian sovereigns, though the temporal sovereignty of the supreme pontiff, is of Divine institution."

We will now return to quoting directly from Mr. Guinness' own language, and let him finish the account of the overthrow of the Papal throne [illegible]rds. He thus continues: [illegible] last years [illegible] Papacy [illegible]ng in [illegible] D. 607, and [illegible] died in A. D. 610.

A. D. 606-10 1,260 years, solar 1866-70.

The whole course of these four years was filled with events singularly fatal to the Papacy, including overthrows of Catholic Austria, Spain, France, and the Papal States of Italy. The decisive battle of Sadowa, in 1866, between Protestant Prussia, and Papal Austria, settled the question of ascendency in central Europe in favor of Prussia and Protestantism, and that for the first time in history. The conspicuous loss of power in all Papal countries was crowned at last, when the prophetic period had fully run out, by the final overthrow of the secular powers of the popes in Rome itself. The year 1866 was the 1260th solar year from the death of Phocas. Can anyone suppose that these things happen by accident? Consider what a combination is here! Far back, at the beginning of the dark ages, a wicked usurper and murderer, thinking perhaps to atone for his crimes, presumes to bestow a prerogative which pertains to Christ alone—the headship of all the Christian Churches East and West—on the bishop of the ancient seat of Empire, Rome; and the ambitious and worldly-minded bishop dares to accept the gift, and seat himself in the temple of God, as if he were God.

Divine prophecy had foretold, more than a thousand years before, the uprising of this power at this period, and had foretold also that it should endure in the Roman world for 1,260 years. We pass on through the centuries, and note how this same power grows greater and greater, till it wields an authority mightier than that of the Cesars, at the pinnacle of their glory, for it rules over two hundred millions of mankind, and, according to its own account, rules not in earth only, but in heaven and in hell. We note how the saints are given into its hand, and perish by millions at its instigation. We note how all the monarchs of the Roman world give it their voluntary submission for centuries, and how at last they rebel against it, and seek to overthrow it; how they succeed in doing this time after time, though not fully or finally, till, when eleven centuries have been left behind us, we see this power deadening and falling. Twelve pass away; it is weaker still! Will it last out to a thirteenth? No; its duration is fixed at 1,260 years. We scan its condition more closely. Fall succeeds fall; yet it rises again, or rather is helped up again. The last four years are come; it still stands trembling. The fateful year is ushered in. Its first six months pass, and there is no sign of a crash; midsummer comes, and, lo! the storm breaks, and before winter appears all is over—as a reigning dynasty in Europe it has fallen, to rise no more! Is not this the finger of God?

Another fact should also be noticed here. From this notable date of the fall of the most idolatrous, corrupt, and persecuting power which the world has ever seen, the power which, in the ancient prediction of Daniel vii, is represented as the cause of the destruction of the Roman world,—from the fall of the temporal power of the Papacy, we go back "seven times;" and where do we land in the remote captivity era of Israel and Judah? In the reign of Manasseh, whose sins are especially assigned as the provoking cause of the Babylonian overthrow. Of him it is said, in 2 Kings xxi,

1. That he went the greatest lengths in idolatry, introducing carved images into the very temple of God, restoring the altars and groves which his father Hezekiah had destroyed, making his son pass through the fire, and worshiping and serving all the host of heaven.

2. That he imitated and even exceeded the wickedness of the heathen round about him in their ways, and seduced his subjects to follow his example, until they were more corrupt and abominable than the Canaanites whom the Lord had cast out before Israel.

3. That he filled Jerusalem from one end to the other with innocent blood.

It is scarcely necessary to point out that in all these points, idolatry, corruption, and bloodshed, as well as his being the cause of the ruin of Judah, this Manasseh was a most striking type of the Papal antichrist, who fills the church with image and saint worship and mariolatry, with indulgences and corruptions, and with persecution and bloodshed.

B. C. 650. A. D. 610. A. D. 1870.

We are pers[illegible] will peruse[illegible] [illegible]t pro[illegible] been so accurat[illegible] the events of history as t[illegible] that any such thing as a Pope-King in the future is a heaven-decreed impossibility. The many, costly, and varied Jubilee gifts to Leo XIII. were not given by many of the donors so much out of any reverential respect, as was taken for granted, but rather as toy-bribes to the poor old dotard in order to obtain something in return. One wanted Roman Catholic votes; another desired papal help in pacifying the turbulent Irish at home; ecclesiastics and communists had become troublesome to another, and Leo might possibly help. But when Leo asks help to regain the throne, there is a royal prince opportunely at the door to be presented and the Emperor William waives the topic coldly, and retires in disgust. The Pope-Kingdom is at an end, and the whole Romish system is fearfully near the heaven-ordained doom. "Come out of her my people," is now addressed to all in her idolatrous communion, and it is—the last call of mercy.

Dear Restitution:

Since reading Bro. Eychaner's article I've concluded to send for THE RESTITUTION that I may send to others as well as read it myself. I have never taken a religious paper in my life for two reasons, but when one can read such good Scriptural pieces as Bro. Eychaner's, I feel to exclaim as one of the brethren did who were on their way to Emaus when Christ walked with them, no wonder their hearts did burn, for the Savior was there, and when we read such articles full of divine love and full of gospel truth, our hearts do burn with love and longing for the blessed kingdom when the earth shall be full of the knowledge of the Lord.

Now for my reasons for not subscribing for a paper heretofore, the first and best one is that I delight to read the word of the Lord clean and pure from his hand and unmixed with men's opinions. With our Bible helps of today, concordances, etc., there is no excuse for those who search the Scriptures, as we are commanded to do, to be lost in doubt concerning the wonderful plan of salvation revealed therein. My second reason is, there generally are so many narrow sectarian men's views that do not agree with the word. I see a copy of THE RESTITUTION once in a while, and some of the articles are excellent, and I see that some believe the whole gospel. Blessed is he that readeth and keepeth the words of this prophecy. All the prophets, Christ and the apostles prophesied of that grand day of days when Christ with his bride should rule and reign in righteousness and when the everlasting gospel shall be preached in all the earth, then the dead millions of God's creatures whom his Son came to suffer and die for, will hear the word of the Lord.

It is not only the living nations who may hear, but the dead; there is much Scripture to prove this, but one "thus saith the Lord" must suffice; Eze. xxxvii says, When he has opened their graves and brought them out of their graves shall they know the Lord and he is to make a new covenant with them. When does he make this covenant? After he has brought them up out of their graves. Let me ask a question, Why a new covenant if there be no hope for the dead Israelite? Again I see in vs. 28 that the heathen is to be there and know that the Lord is to sanctify Israel. When does the sanctifying take place, and when does the heathen learn this? Let the Lord answer; he says, when my sanctuary is in their midst forever more. Now shall we in the face of such language advocate that all who are not made perfect at the Lord's advent are eternally lost? or is the destroying to take place after his reign of a thousand years? If at the beginning I confess there is much Scripture I cannot understand or harmonize, but otherwise all is beautiful harmony; and when we see such love that the Father has for us, does it not make us strive harder to please him. We all know that harsh treatment from parents does not make loving children but the reverse, and surely no one can understand the loving plan of salvation without a desire on our part to do all we can for our dear Father and for his children, for they are all dear to him. A mother may forget her child, but not a sparrow shall fall to the ground uncared for by him who is love. May we all follow in the footsteps of him whose every act while here was love, that we may be counted worthy to help rule and reign with him in his righteous kingdom.

LOU E. READER.

[illegible]lections.

Death and Co.

[illegible] temperance exchange publishes [illegible]he following in the form of an advertisement: Death and Co, wholesale and retail dealers in spirits, wine and malt liquors, take this opportunity of informing their friends that they continue the trade of making drunkards, bankrupts, beggars, and thieves, on the most reasonable terms, and at the shortest notice.

The advertisers return their sincere thanks to their numerous customers and to all the tippling part of the community, for the extensive patronage they now receive, and they hope that the many proofs that are now to be found of their success in the above line of business will secure to them the increased support of drunkards and little-drop drinker, as well as for ever silence teetotal societies, those bitter enemies of their long-established, legalised, and popular trade.

Death and Co. beg leave to assure the public that the article in which they deal is the best and most pleasant poison in the world, and they will warrant a certain death in every case where the individual perseveres in the use of it—Death and Co. being themselves under obligations to send more persons to prison, the gallows, and the graveyard, than any other firm, and they will do it with the greatest possible dispatch. To accomplish these desirable ends it is only necessary for an individual to take a glass occasionally, till he feels that quantity insufficient to gratify the craving appetite which it will soon create; and when whisky, gin, brandy, rum, wine, ale or porter appetite is formed, the person is then prepared to brave temporal and eternal misery, for the sake of another glass.

In short, Death and Co. will spare no means or expense to bring the wives and the children of their customers to misery, temporal and eternal, and drive to delirium and death as many as the public good requires. They are constantly receiving new supplies of poisonous liquor which they sell by the glass, the bottle, the barrel, or the hogshead, for the accommodation of their numerous customers, and for the dispatch of their increasing business.

Death and Co. have appointed a sufficient number of active agents, who are stationed at convenient distances in gaudily decorated saloons and taverns and so-called respectable hotels. These places may be easily known by the miserable looking customers who congregate around them, as well as by the odor of the poisons continually polluting the air around.

Satisfactory references can be given to county jails, houses of correction, lunatic asylums, hospitals, insolvent debtors' courts, the courts of bankruptcy, or to the wives and families of those whom Death and Co. have had the happiness to make drunkards.

The Jewish Sabbath.

There is a growing sentiment among the Jews of this country in favor of transferring the religious observance of their Sabbath to the Christian Sunday. The present system works inconvenience and sometimes positive hardship, and occasions a laxity of observance which causes a good deal of concern. The New York *Hebrew Standard* says on this point:

"There are certain facts which we are bound to recognize. These are that the business interests, the inexorable necessity which compels hundreds to labor on the Jewish Sabbath in order to support their families, have made the observance of the Sabbath the exception instead of the rule. Those you cannot preach to; they do not come to listen to you. You cannot argue with them, because your words will not provide the bread which they and their families must have. There is no Jewish law forbidding worship on a Sunday or any other day of the week or year, and if Jewish ministers will make the sacrifice to prepare two lectures a week instead of one they deserve our appreciation. There has been no attempt made to transfer, officially, at least, the Jewish Sabbath to Sunday, though the first has been surrendered unofficially by hundreds of men who delight in owning a pew in the most orthodox of synagogues. It is the unofficial transfer which stabs Judaism, and no action of the synagogue will prevail against it. Our country does not stand alone in this. Every large city in Europe is in a similar plight, and before another century will have passed some action will have to be taken by leaders in Israel."

In Jerusalem and Bethlehem no less than five new churches are being erected at the present time. Among these the most important is the magnificent Russian church, erected by the Russian Palestine Association. This society, which numbers among its membership some of the highest aristocrats of Russia, has an income which enables it to spend 15,000 francs each month for its work in Palestine. The Russians are remarkably active there now, especially in building churches, convents, etc., etc.

Their great tower on Mount Olivet, from the top of which both the Mediterranean and the Dead Sea can be seen, is the highest modern structure in the entire East. The monophysitic Abyssinians, who belong to the old Coptic Church of Egypt, are erecting an immense dome-like church near the Russian Church. In Bethlehem two churches are in process of erection—one a Roman Catholic or Latin, which is half completed; the other a Protestant church, of which the foundation has just been laid. The Greeks recently stole a march on the Latins, who conjointly control the Church of the Holy Sepulcher. They, during the night, fastened a golden Greek cross to the top of the cupola. The Latins were not a little excited about the matter, as, according to Oriental ideas, a cross over a building decides the ownership of the building itself. What the Latins will do in retaliation has not yet appeared.

LAST CHANCE.

MAGRUDER'S REPLY to INGERSOLL.

Please notice that we have secured the last few copies of Bro. Magruder's reply to R. G. Ingersoll that can be had. The edition is exhausted when these (24 in number) are gone, and will not likely ever be printed again. These are bound in cloth, and the Publisher's price was $1.00. We offer them at 75cts. each, post paid. Remember this is the Last Chance you will have to get a copy of this work, and those wishing one should send at once in order to secure it. We have turned away several orders in the last year, and this supply will not last long.

Excursion to Chicago.

The Nickel Plate will sell excursion tickets to Chicago and return to accommodate persons wishing to attend the Convention of American Tariff Reform League. Tickets good going Feb. 18th to 21st, returning until Feb. 28th, '89. For rates and other information apply to agents of this Company.

Correspondents take notice that A. J. Eychaner has changed his address to Belle Plaine, Iowa.

Poetry

"THE LORD KNOWETH HOW."

2 Peter ii. 9.

"I will trust, and not be afraid." Isa. xii. 2.

The storm-clouds are rolling across the horizon,
And peal upon peal of the thunder is heard:
The flashes of lightning are vivid and awful:
Yet never a fear in this bosom is stirred,
For is it not written, and everywhere shown,
"The Lord knoweth how to deliver his own?"

The gleam of the sword can be seen in the distance,
The moans of the wounded and dying we hear;
And warfare and bloodshed are growing more rampant:
But none of these things can awaken a fear,
For is it not written, and everywhere shown,
"The Lord knoweth how to deliver his own?"

The foe we contend with is artful and cunning,
And many, indeed, are the snares he has laid:
We are not unmindful of Satan's devices,
Though of his temptations we are not afraid;
For is it not written and everywhere shown,
"The Lord knoweth how to deliver his own?"

"The Lord knoweth how," though we often are puzzled,
And to our conceptions no pathway is clear;
But since we are guided by Infinite Wisdom,
The word he hath spoken forbids every fear:
For is it not written and everywhere shown,
"The Lord knoweth how to deliver his own?"

"The Lord knoweth how," is our strength in our weakness,
The promise of sunshine, though storm-clouds appear;
A peaceful assurance amid every battle,
The way of escape from each trial and fear;
For is it not written, and everywhere shown,
"The Lord knoweth how to deliver his own?"

Communications.

"Truth Should Not Be Sought for the Pleasure of It, but for Its Use in Accomplishing One's Appointed Mission in Life."

The above headlines are quoted from some Swedenborg papers sent me as an antidote to conditional immortality. How is this for brotherly love? Here is one of the truths revealed to Emanuel Swedenborg, "That the Spirit or soul of man is immortal, in the human form; and when the body dies, the soul enters consciously into the spiritual world, its eternal home, and will never resume its material investment." This is one of the new truths claimed by the "new dispensation." Why, I know this long before the potato rot in Ireland; learned it from the Presbyterian Catechism, viz., "The souls of believers are at their death made perfect in happiness, do immediately pass into glory," etc., etc. How very fond some people are of being recognized foremost in religious discovery, as well as in other discoveries. Some of our old preachers talk as though they ought to have a pension, a royalty on every sound sentiment uttered by the young people. ("We taught that thirty years ago.") They wonder what will become of us after they are removed.

An old brother in prayer meeting said a few nights ago, "O Lord especially bless us who have borne the burden and heat of the day." He wanted extra pay for extra work. (This man knows nothing of grace.) It never occurs to the church-yet that the longer the term at school the more he is expected to know. In other words the greater our opportunities, the greater are our obligations, not our claim for pension. No not that. If the discovery of truth fills us with self-consequence, the discoverer may prove a blessing to others, but his discoveries will be worthless so far as he is concerned. He is like the man who was a prisoner in old Libby in Richmond during the war. After planning a way of escape by tunneling, burrowing under the walls, through to an adjoining yard, some hundred of his unfortunate comrades gained their liberty, but he was captured in the attempt to follow them. This will be, the word says, the experience of all who hold, get truth, for personal pleasure or personal profit. Jesus said to all such, "Ye have your reward," evidently meaning now in this life.

What a beautiful specimen of self-abnegation was Paul. His glory is not in what he is, or has endured, but rather in the death and resurrection of Jesus our Lord. The "new Christianity" appear to boast chiefly in Emanuel Swedenborg. Jesus, resurrection, Paul, the reign of righteousness, the change of mortal to immortal, are topics scarce noticed by the Swedenborg papers sent me as an antidote for the hope of eternal life, or heirship to an inheritance reserved in heaven, etc. I surely think in this case the disease is not near so objectionable as the remedy. A somewhat unpolished mother said, speaking of her daughter, "I don't intend lettin' Emily go back to Madam Waring's school; they don't teach 'em right," and I would say to the dear friend who sent me Swedenborg I don't intend letting go the old Christianity for the new, they don't teach right. Swedenborg exalts poor, bankrupt man, calls him alive, immortal, whereas Jesus, who knew what was in man, said, "he that hath the Son hath life, and he that hath not the Son hath not life." It is always safe to exalt Jesus, but not safe to be exalting ourselves, because of position, wealth or knowledge. If we have truth, let us be like John, viz., content to voice it without claiming to be the discoverers of it and wounded if not shown to a front seat everywhere.

Isaac McCurry.

The following taken from a private letter will be read with interest by the many friends of Bro. Harsh. Will the friends in Colorado please send to him at 1223 S. 11th St. Denver, Col., your addresses and oblige,

A. R. Underwood.

Denver, Col.

Dear Arthur:

I see there are some brethren in our State of Colorado.

Please enclose some addresses, with county named in address, next time you or Eva write. Then if we take a run into the mountains perhaps we can put up with some of like precious faith for a few days.

I trust that the sentiment among our people everywhere is favorable to beginning work agreeable to the action of our National Conference, and that you have notice that churches are organizing and working up to the plan. At Plymouth, I am glad to say and feel, this will not have to be done, only the systematic giving for our own expenses and then in accord with the plan of the Conference for evangelistic work. I think the Ho[illegible] Spirit must have directed that Ph[illegible] it looks so reaso[illegible] ductive of so m[illegible] tion first, and th[illegible] and plan for w[illegible] only be known in the [illegible] elation. I rejoice that [illegible] beginning has been made, and am hopeful that all the believers will appreciate this grand opportunity for doing effective work, and cheerfully respond. Why, if our brethren and sisters everywhere were to pay but 25 cents a month, (to say nothing of that God-given plan of one-tenth of their income,) what a fund would appear every quarter! We are probably 3000 or 4000 strong in the United States. At the smallest figure it would amount to $750 per month, or $2,250 per quarter, and $9,000 in a year. Look at it! What an opportunity for doing good and getting good! One-half this sum, agreeable to the plan contemplated, would stay with the home churches where it is first paid in, —$4,500; the other $4,500 goes to the State committees, and is again equally divided, one part going to the national committee—$2,250 *each* for evangelistic work. Would not that sum preach effectively? Far more so than the way it always has been among us. Let us be faithful stewards of the talents our Lord has bestowed.

If, on the other hand, the members of our beloved communion everywhere should become impressed as some of us are with the fairness and reasonableness of reserving to the Lord one-tenth of their income, the sum collected in a year would be astounding. I think I write advisedly. Another computation on the basis of 3000 baptized believers who are willing to do their duty: considering that many are poor in this world's goods, while some few have very comfortable incomes, $10 per month will be a conservative average —too small, perhaps. This will bring into the Lord's treasury from each one $1 per month, $12 a year,—a grand total of $36,000; $18,000 stays in the home societies to meet necessary expenses, $9,000 to State Executive Committe for state evangelization, and $9,000 for general evangelistic work under direction of the National Ex. Com. This looks almost too desirable to ever come true. Yet nothing but avarice or neglect will prevent it. And if the practice became universal, I think the above calculation would fall short rather than prove over estimated.

The testimony of all who have followed the custom of giving one-tenth their income to the Lord is a testimony of rejoicing and not of complaint. This is encouraging to the weak who may fear to trust God with their pocket books. Some of us are familiar with the history of Colgate the great manufacturer of fine soaps, who, when he embarked in business for himself, directed his book-keeper to open an account with the Lord and place to his credit one-tenth of the yearly income. He was greatly prospered and showed his gratitude to the Giver of all Good by subsequently increasing his one-tenth to one-half, and in his later years bestowed all the annual income in this way. "In him we live and move and have our being." Each one of us trusts him for all we have and for future life,—why not trust him with a few paltry cents each week? May he add his blessing.

Amos P. Harsh.

Dutton, Mich., Feb. 2, '88.

Dear Ones of the Blessed Hope:

I have not been able to do much evangelistic work since returning from the East, but thought you would like to know of the little I had done. Jan. 12th I went to Moline and held meetings five nights, baptizing one brother and adding four members to the church there. From there wife and I went to Watson to attend the Quarterly Conference. After its close we continued the meetings one week, baptizing three persons into the all-saving name. There was an increasing interest every night, the last evening the house being well filled. I could not stay longer as I had promised the Fisher brethren one evening this week to instruct them in the work of the Philadelphia Conference. Tomorrow I start for Hesperia, nearly 100 miles northeast, to hold a series of meetings of which I will report on my return. Bro. Chase and ourselves are doing our best to convince the brethren of the great necessity of adopting the work done at the Philadelphia meeting, and are satisfied when we all understand the need of systematic work so well begun by Bro. Work's efforts they will gladly accept and readily contribute their means to the advancement of a cause which is the brightest and best the world ever knew. May God help all to see the need of immediate action, and remember it is to the well done and faithful ones the promise was made of entering into rest.

B. W. Woodward.

Blessed Are the Merciful, for They Shall Obtain Mercy.

[illegible] his principle in G[illegible] [illegible] I [illegible] [illegible] princess who dre[illegible] [illegible] out of the water and saved its life and tenderly brought up that Hebrew child gave him a name, Moses, i. e., "I drew him out of the water." Other men's names were changed, but he was Moses on Mount Sinai and on the Mount of Transfiguration, and always will be. Probably her heart was well nigh broken when he refused to be called the son of Pharaoh's daughter. How far she was or is to be affected, by this principle in the divine government, I cannot tell. How far the heathen, in other lands, and by other deeds, I know not. But one thing I do know, this is the keynote in the decision in Matt. xxv., "Inasmuch as ye done it unto one of the least of these my brethren, ye done it unto me. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

C. Boardman.

The following note from Bro. Rice will be of interest to many, so we give it place:

Delano, Cal.

Bro. Underwood:

I reached home Jan. 30th after a long and eventful absence. Found all well at home and was myself delighted to get safely back. It occurred to me to ask you to announce my arrival in Delano, and to say that if any of the brethren in California so desire and can arrange to meet the necessary expenses I could preach some this summer. Hope to write about my trip soon.

Your brother in Christ,
Hugh B. Rice.

Dear Restitution:

Having attended a meeting at LaPaz, conducted by Bro. L. E. Conner, I thought I would try and tell the brotherhood through your paper what good meetings we had. We commenced Dec. 29, 1888, and closed Jan. 18, 1889. There was good attendance throughout and he spoke the truth in love and with a zeal worthy of imitation, his whole aim being to establish the truth. If we only had more men that would go and preach the truth and let others alone, I think there could be much more good done. Bro. Conner's way of speaking is worthy of example by old brethren. There can more good be done through love than any other way. Men have their way of thinking and to abuse them for it is to drive them away. There were members from nine different congregations there and were all interested. Two came out in obedience to the gospel. Anyone wanting a preacher will find one worthy of commendation in Bro. Conner. May he live long and do much good.

John Helms.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 48.

DESTINY OF THE WICKED.

Golden Text.—"The Lord preserveth all that love him: but all the wicked will he destroy." Psa. cxlv. 20.

Question. Who are the wicked?

Answer. Sinners, all who are opposed to God; all who do not live in harmony with the divine laws.

Q. In the natural world, what is the inevitable result that follows a diseased condition, or one out of *harmony* with the laws of nature, which are the laws of God?

A. Death.

Q. What result follows a life spent in harmony with the laws of God?

A. Eternal life.

Q. Is eternal life, or continued existence a condition natural to man?

A. It is not, but is a "reward" or "gift" of God.

Q. Can any human being exist eternally without coming into harmonious relationship with God?

A. It is impossible.

Q. If all men are by nature mortal, and immortality or endless existence are effects that follow certain causes, what must necessarily be the destiny of those whose lives are not affected by those causes?

A. They must inevitably die, or cease to exist?

Q. What moral condition is opposed to God, and fatal to life eternal?

A. Sin is a condition of moral disease that will *certainly* result in eternal death.

Q. What antidote is provided to counteract the effects of the moral poison of sin?

A. "The blood of Jesus Christ that cleanseth us from all sin." 1 John i. 7.

Q. How can this antidote be applied?

A. "The blood is the life." The life of Christ was untainted with sin; that pure life became a sacrifice for sin; all who are united to Christ become partakers of that divine life, and are "freed from sin," "dead to sin," and "sin no longer hath dominion over them;" being free f[illegible] the cause of [illegible] live [illegible] now [illegible] become servants of [illegible] your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." See Rom. vi.

Q. Without the application of this divine remedy to the sin-poisoned, what result must follow?

A. "When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." Jas. i. 15.

The destiny of the wicked therefore is simply the working of a natural law and not a direct act of God. Man by nature through sin is amenable to the "law of sin and death," and unless he takes advantage of the means provided in the new "law of the Spirit of life in Christ Jesus" "the wrath of God abideth on him," and he "abideth in death."

Q. What terms are used in the Scriptures to describe the destiny of the wicked?

A. "Death, perish, be destroyed, cut off, devoured, rooted out, burned up, consume away, not be, be as though they had not been, everlasting destruction," etc., all very positive expressions to indicate *disorganization* of being and cessation of life. See Eze. xviii. 6; Jas. v. 20; 2 Peter iii. 9; ii. 12; Psa. xxxvii. 10, 20, 38; xcii. 9; xxi. 9; civ. 35; cxlv. 23; xcii. 7; xlix. 14; Prov. xix 9; Luke xiii. 3; Job xx. 7, 8; Isa. i. 28; xxvi. 14; Matt. iii. 12; vii. 13; xiii. 30, 40, 42; Mal. iv. 1, 3; Oba. 16; Job vii. 21; Rev. xi. 18; 2 Thess. i. 9.

Q. Is there anything in the Scriptures to sustain the idea that the destiny of the wicked is to suffer eternal misery?

A. There is not; but on the contrary, as indicated by the mass of Scriptures cited above, and many others, their destiny is to be absolutely blotted out of existence.

Q. How do you explain the text in Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal?"

A. Two conditions are here contrasted, eternal life and everlasting punishment, but the punishment is not specified. It must, of course, be the same as other testimonies specify, i. e., death. The two destinies are therefore everlasting life or life without end for the righteous, and everlasting death, or death unending, unbroken by any revival, for the wicked; or, as the Emphatic Diaglott renders the text, "a cutting off age-lasting." These two contrasted destinies are the same as specified in our golden text: "The Lord preserveth all that love him, but all the wicked will he destroy."

Q. How do you explain the numerous allusions to hell in the Scriptures?

A. The Revised Version eliminates nearly all of these expressions, leaving the original Hebrew word *sheol*, and Greek *hades* untranslated. These terms are synonymous and relate to the grave, or underworld, the home of the dead, and under no possible circumstances can they be twisted into meaning a place of torment for living beings. The few instances where the word hell is retained are when translated from the Greek, *gehenna*, signifying the Valley of Hinnom, near Jerusalem, a place for the depositing of offal and dead bodies from the city, where the worm and the fire completed the work of destruction started by nature. This term is used as symbolic of the final destruction of the impenitent and rebellious enemies of God.

Q. Does the term hell, or any of the original words, ever convey the idea of conscious and unending misery?

A. Never; but on the contrary always refers either to the unconsciousness of the grave, or the final destruction of those who are subjects of the divine condemnation.

Q. It is taught that the terms, perish, destroy, death, etc., when applied to the wicked, have a different meaning from those in general usage. Is this warranted?

A. It is an unwarranted misuse of language and flagrant "wresting of the Scriptures" to give these terms other their usual lexicon definition when used in the *Scriptures*. The *sacred* writers used the same terms as contemporary classic writers, and ordinary sense teaches with intent of conveying the same meaning. To teach that death means life in misery, perish means to continue to exist, and destruction means to be preserved in hell, is a wilful blindness to the meaning of language to support a theory that is without foundation in the Scriptures, but has its origin in heathen tradition.

Q. How would you summarize this lesson?

A. Man by nature is tainted with sin; sin is enmity to God; that which is opposed to God is corrupt and cannot be preserved; those who do not take advantage of the provided remedy for sin must suffer its penalty, death; death is cessation of life; an unbroken line of testimony teaches that the wicked will cease to exist and there is no Scripture warrant for the doctrine of eternal torment; therefore, "Whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

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Thank-Offering Corner.

In compliance with a request we start this "Thank-Offering Corner." A number of poor people are yet to be supplied with our paper for 1889. These have been paid for in the past only partially, and as we are not willing to stop any of them, we hope our friends will come forward with "Thank-Offerings" so that all may be supplied.

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A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

To the Brethren in Nebraska.

Will all the Brethren and Sisters of the Church of God in Nebraska, send me their full name and P. O. address, that I may send to the Executive Board of the National Conference. Also state what you think might be done if a series of meetings could be held in your respective localities. Brethren and Sisters, it will be but little trouble for you to comply with the above request, and we hope to hear from all at once.

The time for work is short, so let us be up and doing. Let us unite our efforts and see what we can do for the Master in the State of Nebraska.

Who will I hear from first?

Almus Adams, Arapahoe, Neb.

To the Inauguration.

The inauguration of *President-elect* Harrison promises to be largely attended, and the Pennsylvania System of railways for weeks has been engaged in perfecting preparations for the care of its patrons who will visit the Capital. It will run through cars from all prominent points, sell cheap excursion tickets and keep its tracks and yards at Washington clear in order that the prompt and safe movement of its trains will not be interfered with. The Inaugural Committee on Public Comfort has provided accommodations for five hundred thousand people, and full information can be obtained upon application to the nearest passenger or ticket agent of the Pennsylvania Lines.

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The perfect unchangeable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat *new* light.

The work also includes the consideration of Sunday, conditional immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, the religion, morality, Christianity, etc. This work contains 450 pages, Cloth bound, Price $1.00.

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Takes effect June 1, 1888.

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STATIONS	Ex-press [illegible]	Mail [illegible]	Local [illegible]	Thro' Freight [illegible]
South Bend	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Logansp't	[illegible]	[illegible]	[illegible]	[illegible]
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]		
Indianapolis	[illegible]	[illegible]		
Crawfordsv'e	[illegible]	[illegible]		
Terre Haute	[illegible]	[illegible]		
St. Louis	[illegible]	[illegible]		

GOING NORTH.

STATIONS	Mail [illegible]	Ex-press [illegible]	Local [illegible]	Thro' Freight [illegible]
St. Louis	[illegible]	[illegible]		
Terre Haute	[illegible]	[illegible]		
Crawfordsv'e	[illegible]	[illegible]		
Indianapolis	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	[illegible]	[illegible]	[illegible]	[illegible]

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No. 17, [illegible]
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Poetry.

PATIENCE WITH THE LIVING.

Sweet friend, when thou and I are gone
  Beyond earth's weary labor,
When small shall be our need of grace
  From comrade and from neighbor;
Passed all the strife, the toil, the care,
  And done with all the sighing,
What tender truth shall we have gained,
  Alas! by simply dying?

Then lips too chary of their praise
  Will tell our merits over,
And eyes too swift our faults to see
  Shall no defect discover.
Then hands that would not lift a stone
  Where stones were quick to cumber
Our steep hill path, will scatter flowers
  Above our pillowed slumber.

Sweet friend, perchance both thou and I,
  Ere love is past forgiving,
Should take the earnest lesson home—
  Be patient with the living.
To-day's repressed rebuke may save
  Our blinding tears to-morrow;
Then patience—e'en when keenest edge
  May whet a nameless sorrow.

'Tis easy to be gentle when
  Death's silence shames our clamor,
And easy to discern the best
  Through memory's mystic glamour;
But wise were it for thee and me,
  Ere love is past forgiving,
To take the tender lesson home—
  Be patient with the living.

—The Christian Advocate.

Communications.

Miracles and Scientific Thought, a Review of Rev. Myron Adams.

Mr. Adams has given two lectures upon the subject of "Miracles and Scientific thought" which have done more than either of the other lectures on Evolution to throw a discredit, not only upon certain portions of Scripture, but upon the divine authority of the Old and New Testaments by the attitude taken in relation to miracles.

One cannot well help feeling that it is an insiduous attempt to shake confidence in the Bible. One thing is very apparent in all his lectures, he has little or no confidence in it as of an essential value as a further guide to an eternal existence. Its teachings are not in accord with his knowledge of science and philosophy.

I am satisfied however that Mr. Adams' knowledge of the teachings of the Scriptures is very imperfect. This may have led him to turn to evolution, or to science and philosophy to satisfy an inward thirst for light.

But it is an old contention that the teachings of the Bible are contrary to the established facts of science. I contend on the contrary, the Bible nowhere opposes demonstrated science, but always has been, and is yet far in advance of man's highest attainments in scientific knowledge.

For ages man taught that the earth was created at the beginning of the Adamic creation, and centuries before science discovered that the earth existed many thousand years before that, the Bible had been saying that at the beginning of the Adamic creation "the earth was without form and void." For ages man taught the world was made out of nothing, yet, all the time the Bible was saying "Unto us there is one God the Father, out of whom are all things."

For ages man taught the earth was flat, yet all the time the Bible was saying, "God sitteth upon the sphere, or circle of the earth," thus teaching the earth was round. For ages man taught that the earth was floated on water, yet the Bible was ever telling man "God had hung the earth on nothing." For ages man thought the stars could be counted. Ptolemy counted 1026, yet the Bible was constantly saying to man, "they were as the sand of the sea innumerable." For thousands of years before the great scientist Faraday demonstrated that fine gold may become transparent like glass,—the Bible was saying, "pure gold like unto clear glass." For many years scientists have been saying that the land of Palestine must forever remain barren, because the olive groves and beautiful forests have been destroyed, yet the Bible is continually sounding in their ears that "God will plant again the fir-tree, the pine-tree and the box-tree together, to beautify the place of his sanctuary and make the place of his feet glorious, that the desert shall rejoice and blossom as the rose." For ages scientists have been looking for the missing link that would prove that man was evolved from protoplasm. According to Darwin the unknowable moved upon cosmos and evolved protoplasm, then creeping things, after that animals, and finally man, while the Bible says, "God formed man out of the dust of the ground, in his own image created he him."

For ages scientists have been saying God does not exist. Yet the Bible is ever sounding in their ears, "the fool hath said in his heart there is no God." For ages scientists have been teaching that death ends all, while the Bible is ever sounding forth the good news, "that Jesus Christ has abolished death, that he has brought life and immortality to light through the gospel." That he is the "resurrection and the life," that "the gift of God is eternal life through Jesus Christ." But now scientists and leading men of philosophy are saying that the "advanced thought, or the new philosophy" of today, will lead men up to recognize "in themselves and others the presence of an immortal conscious spirit," and a "redemption of the world complete;" while the Bible is ever proclaiming in our ears, "that God only hath immortality;" that he that would live forever, must "seek for glory, honor and immortality" in God's appointed way, that "the soul that sinneth shall die," that God will "yield vengeance on those that know not God, and obey not the gospel of our Lord and Savior Jesus Christ," and they shall be "destroyed with an everlasting destruction from the presence of the Lord and the glory of his power." This must suffice to demonstrate the proposition that the Bible nowhere opposes demonstrated science, but always has been, and is yet far in advance of man's highest attainments in scientific knowledge. We turn from this part of the subject fully satisfied that "the wisdom of men is foolishnes with God," and that the man, be he who he may, that turns his back upon the Bible—an inexhaustable storehouse of the wisdom of Deity—acts unwisely. But the lectures we are now reviewing by throwing discredit on miracles strike a blow at the very foundation of divine revelation. Mr. Adams says, "speaking for myself, and perhaps for many, all the miracles recorded in the New Testament are as real to me almost as though I had seen them. I can see the thousands feeding upon the five little loaves, and the two small fishes, and the twelve baskets of fragments. I can see the Son of Man walking upon the water. Every such scene is depicted in my imagination as if it were an object of memory. Not only so, but every such tale is dear to me from association as well as from a feeling that every miracle is a crystal casket containing some precious truth. But when the cool reasoning process is started, I find myself unable to defend my acceptance of these things, even to myself. Is it not because the imagination has been educated, not in lines of scientific procedure, but in the lines of religious emotion." Here then Mr. Adams finds that miracles are not in accord with the "cool reasoning process," therefore the Bible account of miracles is not in accord with reason, for both positions stand or fall together. But before considering these propositions we would ask, what is a miracle? Mr. Adams has taken much time and labor to show that the old view, that a miracle was a "breaking in upon nature of a before 'absent God'" is not the correct idea of a miracle.

Now as a firm belief in the miracles of the Bible does not require a belief that an absent God in the days of Christ and the Apostles broke in upon nature in order that they might be performed, the time, and labor of his contention is thrown away. It has long been well understood that a miracle in plain English, is, a wonder—something performed contrary to any known law, therefore a divine wonder or miracle, such as related in Scripture is something performed by, or through the power of God contrary to any known law.

Had Mr. Adams applied the principle of understanding miracles as already stated, or as set forth in the incident which he relates from the "Life of Christ" by Dr. Cunningham Geike, or in Dr. Geike's own words, he would have had no occasion to throw discredit on the miracles of the Bible. Dr. Geike's own words are, "a miracle is only an exercise in a new way of the Almighty power we see daily producing the same results in nature. Infinitely varied forces are at work around us every moment; as they act and react on each other the amazing result is produced which we know as nature. But how many mysterious inter-relations of which we know nothing, may offer endlessly varied means for producing specific ends at the command of God!" This is a fair statement of what a miracle is. And it is fairly illustrated by the fable related; "A Bramin, one of whose disciples had been perplexed respecting miracles, ordered a flower-pot filled with earth to be brought to him and having put a seed into it before his doubting disciple caused it to spring up, blossom and bear fruit, while he stood by. A miracle! cried the young man. Son, replied the Bramin, what else do you see done here in an hour than nature does more slowly round the year?" If such a case had actually occurred, it would have been to the disciple a wonder, or miracle, because it was contrary to the ordinary powers of nature with which he was acquainted, and would have led the disciple to believe, and rightly too, that his Master possessed a power not common or natural to man to that extent, and therefore would be what we call supernatural. If the same thing had been done by, or through the power of God it would then have been divine, or after the order of the miracles of Scripture. Not an interference, violation, or breaking in upon the laws of nature, but an expression of power in accordance with a higher law—an exhibition of the "powers of the world to come" of which Paul says the believers in his day had a foretaste. With this philosophical and Scriptural understanding of what a miracle is, we have no occasion to say with Mr. Adams "when the cool reasoning process is started, we find ourselves unable to defend our acceptance of miracles."

But such is not the case as we have seen with Mr. Adams. He cannot by reasoning defend what he calls his own acceptance of miracles, and he further says in respect to miracles, "Science has this very positive testimony to give; that it cannot so much as consider a miracle." Then I will say in the language of Paul it is "Science falsely so-called;" for true science recognizes "infinitely varied forces at work around us every moment," and that God may command these forces in "endlessly varied ways" of which science knows nothing, for specific ends; for example, when God by Jesus Christ "rebuked the winds" and said to the waves "peace be still." Not only so, but true science recognizes in man who is in the image and likeness of God, a finite or feeble use of the forces which belong to himself and are to a certain extent under his control. For examples one may hold another powerless by a simple command, though at considerable distance apart, or bid him do the most absurd and ludicrous things and he has no power to resist, or as has lately been proven in France a man, or woman, may be made to commit a crime by the forces or powers at the command of another. Severest pain will sometimes abate instantly, and diseases yield to the power or force of thought. If science then recognizes these forces or powers at the command of finite man, who is but the image of God, it must of necessity recognize the forces or powers of the infinite God. And if finite man can do things that are wonderful, and contrary to the ordinary course and of which science does not know the "law," will the man of science question for a moment that the Infinite and allwise God can do and has done marvellous things of which science does not know the "law?"

And yet in the face of all this, Mr. Adams says, "It is on account of the great increase of intelligence and of the growing conception of the origin of law in the universe that our age has actually become intolerant of miracles."

This remark is susceptible of a twofold understanding, and whether Mr. Adams means to have us understand that the present age would not tolerate any thing performed as a miracle now, or whether the present age is intolerant of miracles in the days of the apostles, or both, we are not quite sure, but one thing we are sure the tenor of his lectures very clearly shows his unbelief in miracles in this, or any other age. We wish however to be understood that we have no contention with Mr. Adams regarding his belief that there are no miracles in the present age, for any one thoroughly conversant with Bible teaching knows quite well that the day of miracles is past until the Anointed of God—he whose right it is to rule shall return, when miracles will be performed again; not only such as were done in the days of Jesus and his apostles, but others more marvellous than any in the past, we have every reason to believe. But whoever now claims to do wonders or miracles by the power of God, is deceiving himself and others. But as we have already said, Mr. Adams in discrediting miracles strikes a blow at the very foundation of divine revelation. If we may so speak, the very foundation of God's purpose was laid in Jesus Christ. He it was of whom it was written "I come (in the volume of the book it is written of me,) to do thy will, O God." Therefore we may say the burden of the Old Testament was the promise of, and shadowing forth, of him who was "through death to destroy him that hath the power of death," and bring "life and immortality to light." Now of this person, it was revealed that he should be according to the flesh of the lineage of David; born of a virgin; but begotten of God, and therefore God's Son, and heir to the throne and kingdom of David. Now until this personage came, the purpose of God was simply the word of promise and type or shadow. But when Jesus came in accordance with the promise he was then the word of promise fulfilled—"the word made flesh"—the substance of the types and shadows. The word or promise was thus proven true. Therefore Jesus says, "I am the truth, the way, and the life." Furthermore, when he arose from the waters of Jordan at his baptism the spirit of God descending like a dove abode upon him, and the voice of God from heaven attested, "This is my beloved Son in whom I am well pleased." Now to discredit miracles is to discredit the evidence that God has given of the fulfilment of his promise to bring in one who should do all his will—"take away the sin of the world"—open up the "path of life" whereby men might be saved.

To discredit miracles, is to say Jesus was not begotten of God by the power of the spirit overshadowing Mary, that he was not born of a virgin; that the spirit of God did not descend upon him; that God did not say to John that the spirit of God should descend in the form of a dove upon him who was the Lamb of God to take away the sin of the world, though John says he did. To discredit miracles is to say there was no miraculous voice from heaven saying, "This is my beloved Son in whom I am well pleased." Then what follows? I answer. If Jesus was not begotten of God by the power of the spirit; if he was not born of a virgin; if the Spirit of God did not descend upon him in the form of a dove, if there was no voice of God from heaven saying this is my beloved Son, then Jesus was an impostor, John the Baptist was a liar, the testimony of the apostles is not to be credited, God has given us no record of his Son, and we have no assurance that the promises of God have been fulfilled, and the divine authority of the New Testament is set aside. I am surprised that a professedly Christian people will silently submit, yea positively countenance that which from the strength of my convictions I am compelled to express as an insidious attack upon the divine authenticity of the Scriptures. I wish I might be wrong in so thinking, but I cannot resist the pressure of my convictions.

But again. After John had seen the Spirit of God in the form of a dove resting upon him, John says, "And I saw, and bare record that this is the Son of God." After this he was cast into prison by Herod and for reasons w[illegible] sent his dis[illegible] receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them." Why does Jesus refer John to the miracles and wonderful works that he did if they do not attest to his divine authority? It had been written of him who was to come as God's Son, that he should do those things, therefore he said go tell John what ye do see and hear. If they were proof of his divine authority to John, then they are to us.

But what say the apostles concerning miracles? Paul writing to the Hebrews says, "How shall we escape, if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him, God also bearing them witness both with signs, and wonders, and diverse miracles according to his own will." Again he says to the Galatians, He that worketh miracles among you doeth he it by the works of the law or by the hearing of faith. Now I ask, Does Paul speak this of himself, or does he speak by inspiration of God? If the Bible be of Divine authority then there is but one answer—he spoke by inspiration. Then, God declares through Paul, that he confirmed his word and witnessed for his disciples by miracles. Again, Paul declares to the multitude what miracles God had wrought by himself and Barnabas. Again Peter being filled with the spirit of inspiration from God on the day of Pentecost says, "Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you, as you yourselves also know."

And yet with this staring him in the face, Mr. Adams is unable by cool reasoning to accept miracles, and that "Science cannot so much as consider a miracle." Again he says, "need any reader of the New Testament be told that Christ was a reluctant worker of signs and wonders; that he did not value the faith that was founded on them."

Yet Peter declares that "Jesus was approved of God by signs and wonders and miracles which God did by him." Then, if God did them by Jesus then to say that Jesus was reluctant to do them is to say that God was reluctant to do them. But Mr. Adams also says, "Christ did not value the faith that was founded upon them," but what says the word, when the man was let down (see Luke v.) through the house-top in the midst of the assembled multitude; and when Jesus saw their faith he said unto him, Thy sins be forgiven thee. And when the Pharisees said Who can forgive sins but God alone? Jesus perceiving their thought said "Whether is easier to say thy sins be forgiven thee, or to say take up thy bed and walk." Jesus then adds; "But that ye may know that the Son of Man hath power on earth to forgive sins he said unto the sick of the palsy," "Arise and take up thy bed and walk, and they were amazed and glorified God."

Here then is an instance in which the faith of those who came to him for the express purpose that he should miraculously heal the bedridden man, was quickly seen and responded to by forgiving his sins. But not only so, when the Pharisees replied, who can forgive sins but God alone? Jesus immediately answered "that ye may know that the Son of Man hath power on earth to forgive sins, said unto the sick of the palsy arise take up thy bed and walk." Instead of not valueing the faith as Mr. Adams has said, he not only honored the faith, but readily consented to perform a miraculous cure that thereby he might establish his divine authority, and so develop faith, and it resulted in many glorifying God. But I must call attention to another instance recorded by Matthew. When Jesus entered into Capernaum a Centurion brought him to heal his servant who was at home sick. Jesus said, "I will come and heal him." But the Centurion answered, "I am not worthy that thou shouldst come under my roof, speak the word only, and my servant shall be healed." When Jesus heard it he marveled and instead of not valueing the faith he said to them that followed "Verily I say unto you, I have not found so great faith, no not in Israel," and he said to the Centurion, "Go thy way, as thou hast believed so be it unto thee." But in this connection and as evidence, Mr. Adams says, "How reproachfully Christ says to one, except ye see signs and wonders ye will not believe." The saying of Paul is as true to-day as in the day when he said, "it pleased God by the foolishness of preaching to save them that believe, for the Jews require a sign and the Greeks seek after wisdom: but we pre[illegible] [illegible]ed, unto the Jews[illegible] [illegible] was because the lead[illegible] ish people were continually saying Christ "show us a sign from heaven, (though he had filled all the requirements of their Scriptures as the one promised as their Deliverer and did many miracles as evidence of his divine authority) what led him to reproach them by saying except ye see signs and wonders ye will not believe, and not as Mr. Adams has said, because he did not value the faith that was founded upon miracles.

But again. Mr. Adams cannot by "cool reasoning" defend his acceptance of miracles, then he cannot by cool reasoning accept the resurrection of Jesus Christ; for God performed no greater miracle in attestation that he was his only begotten Son than that of raising him from the dead in fulfilment of his promise that he would not "suffer his Holy one to see corruption" and thus giving assurance unto all men that he would keep his promise to judge the world in righteousness by him whom he had appointed.

To reject the miracle of the resurrection of Jesus Christ is to reject the divine authenticity of both the New and Old Scriptures. Not merely portions thereof, but the whole; for the reliving again of Jesus Christ to die no more, is the foundation stone of the purpose of God in relation to man as set forth in that revelation we call the Bible. I contend therefore that all so-called "religious advanced thought" under the garb of science and philosophy whether it finds expression in the pulpits of the churches, or in such works as those, of which "Renans" and Mrs. Hall's, "Robert Elsmere," are a type, is but a modern restatement of the old issues "did Christ rise?" "Is the Bible true?" And may be regarded as the "wisdom of the world" which Paul says, "is foolishness with God."

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We will furnish blanks and samples to those who apply for them.

Communications

Discourse by R. S. Dwiggins, on the Destiny of Russia and the Future of the Jews, at Philadelphia, Pa. Nov. 23, 1880.

It was a grand thing to live in the age in which our Savior was here upon the earth. That was one of the grandest ages of the world's history; but it is grander to live in the present age. This age is filled with more to encourage the Christian, the lover of Christ, and the person who has the hope of everlasting life, than any age in the history of the world. I propose tonight to compare history with prophecy and prophecy with history, and see if we can ascertain the milestone at which we have arrived, in the great plan of God with reference to the salvation of the human family. I call your attention to Ezek. xxxviii. This chapter read without some thought and some knowledge of the history of the ancient world, the geography of the countries that are therein spoken of, and of the names of the persons that are named, cannot be understood, but when we come to examine it and take it apart and look at it, I think it is easy of comprehension. I call attention to it tonight, because we are living in the age in which some of the things that are spoken in the prophecy, are to be fulfilled. While I speak to you with reference to what is and has been transpiring within the last few years, which indicate the fulfilment of the prophecy, I want you to keep in mind that I am talking about things occurring in this age, and not something that occurred many hundred years ago.

"And the word of the Lord came unto me saying Son of Man." Ezekiel here is called the Son of Man; and the Lord spake unto him calling him the Son of Man, and said: Son of Man, set thy face against Gog, [illegible] Magog the chief prince of Meshech and Tubal and prophesy against him." We here learn that this prophecy relates to a time hence the inspiration of first a containing wr[illegible] Gog was. It is the name of a monarch. A monarchal name the same as Pharaoh, Cæsar, etc., so is "Gog" [illegible] monarch of Russia. He [illegible] the [illegible] of this prophecy, when [illegible] the word "Gog" appears, if you [illegible] read in the word Czar of Russia, you will have correctly the meaning of the word. He was called "Gog" [illegible]. He is called the Czar of Russia today. In looking over this prophecy, we find that some of the countries named have the same name today. For instance, Egypt and Persia are each known now, but most of the countries spoken of, had a different name then. The Czar of Russia is the person about which the prophecy is spoken. He is spoken of in his official capacity as Emperor of Russia. Many of the countries named, are now embraced within the Russian Empire, Viz., Magog which is north of the Black Sea, Rosh, south of the Gulf of Finland, Meshech, north of the Caspian Sea and Tubal, between the Black and Caspian Seas. The Russian empire embraces eight million square miles; about one-seventh of the entire land of the globe, and from the days of Peter the Great to the present, the country of Russia has never parted with any of its territory except with its possessions in the northwestern part of North America. It has been accumulating territory in Europe. But it had no use for the territory it had on this continent.

"Thus, saith the Lord God, behold I am against thee O Gog, the chief prince of Meshech and Tubal: And I will turn thee back and put hooks into thy jaws." The putting hooks into the jaws of Gog, or the Czar of Russia, is simply an expression to indicate that the Lord will lead him in the way that he would have him go. He said, "I will turn thee back." I will speak of that further on, "I will bring thee forth and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields." The Czar of Russia is spoken of here, not only as the Emperor of that country but as the commander of a great army, composed of troops from different nations. Before I get through, I will show you that it will be the greatest army that was ever mustered. "All of thine armies." They came from different countries, this proves that there is to be in that army, soldiers from different countries bearing different kinds of arms. "All kinds of armor. A great company with bucklers and shields, all of them handling swords." The prophet names the countries that are to follow the lead of the Czar of Russia or Gog, as follows, Persia, Ethiopia and Libya.

Every schoolboy knows where Persia is. Ethiopia is south of Egypt, called by the Hebrews Cush. Libya is in the northern part of Africa, all west of Egypt bordering on the Mediterranean Sea. And "Gomer and all his bands; the house of Togarmah of the north quarters and his bands, and many people with thee." These are the countries that are to be under the leadership of the Czar. Egypt will not fight on that side but under the opposing commander. Gomer is Germany. I have not time to tell you how I arrived at the conclusion that it is Germany. Togarmah of the North quarters. Togarmah is now embraced within the Russian possessions. We now have the Russian army, the German army and whatever armies can be furnished from Persia, and from these other two little countries I have named. "And many people with thee." After the prophet names the countries whose armies the Czar of Russia is to lead, he then says many people with him. Other countries are to furnish armies. There is the country of Austria, which lies alongside of Russia, it is my opinion (I give it merely as my individual opinion, because the prophecy says nothing about it) that Austria will fight on the side of Russia. That it will follow the lead of Russia. Lapland, Finland, Denmark and Siberia will I think join Russia. What Italy will do I do not pretend to say, neither do I know what Spain will do. I [illegible] prepared [illegible] people [illegible] prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land that is being brought back from the sword and is gathered out of many people, against the mountains of Israel which have been always waste: but it (the Jewish nation) is brought forth out of the nations, and they shall dwell safely all of them." Every Bible student understands that this refers to a regathering of the Jews, in Palestine. Palestine has no army. If the Jews go back there, they will have no army to resist an invading foe. It would be idle for the Czar of Russia to marshal a great army to go over there and take the country of Palestine, unless he was resisted by some other nation, or rather the armies of other nations.

"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." The immense army led by the Czar is spoken of as coming like a storm. Their numbers are so great that they cover the land like a cloud.

"Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." This is the evil thought.

"And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." The cities are unwalled, and there is nothing to prevent the marching of an army into the city, except it be another army of like strength.

"To take the spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited." Palestine has been deserted and practically uninhabited for many years, but when the Jews go back there as they are now doing in great numbers it will be inhabited.

"And upon the people that are gathered out of the nations, (referring to the Jews) which have gotten cattle and goods, that dwell in the midst of the land."

We have here the policy of the Russian Government mapped out. She intends to obtain possession of Palestine. To accomplish that object, she has entered into an alliance with Germany, Persia, Ethiopia, Libya, and I think Austria, Lapland, Finland, Denmark and perhaps Italy and Spain. Russia has been doing all within her power for more than two hundred years to obtain possession of the Turkish Empire, the control of the commerce of the Mediterranean Sea and India. She will attempt to accomplish by combining with the nations I have named, what she has failed to do single handed. England has always been the leading power that has opposed Russia in her efforts to obtain possession of the empire of Turkey as aforesaid. To enable England to resist the combined efforts of Russia and the powers allied with her, England will also form a combination with other powers. This alliance is mentioned by the prophet. The countries that will be thus allied, which are named by the prophet are "Sheba and Dedan and the Merchants of Tarshish with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

How does one country ask a question of that kind of another country which is marching its armies into it to take possession? There would be no sense in the question unless the merchants of Tarshish and the young lions thereof, and Sheba and Dedan were prepared to resist this army that is invading Palestine under the lead of the Czar of Russia. Sheba is a little country in the southwest part of Arabia, at the entrance to the Red Sea. Dedan is in the southwest part of Arabia, at the entrance to the Persian Gulf. They are not now shown on the map. I will make this prediction, before the great battle takes place, England will [illegible] commanding the entrance to the Persian Gulf, also a [illegible] the entrance to the Red Sea. Tarshish is England. I haven't time to go into details, and [illegible] I arrived at the conclusion that England is the old Tarshish country. The lions and the young lions thereof [illegible] possession of India, the Queen of England [illegible] India [illegible] people, [illegible] Germany will unite with Russia, France will [illegible] Napoleon [illegible] He used these words in speaking to General Bertrand.

[illegible] events, Turkey [illegible] to Russia. The greatest part of her people are Greeks, who, you may say, are Russians. The powers it will injure are France, England, Austria and Prussia, as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering upon the Austrian dominions reaching near Constantinople. The only hypothesis that France and England may be allied with sincerity will be in order to prevent this. But even this will not avail. France, England, and Prussia united, cannot prevent it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean; becomes a great naval power, and God knows then what may happen. She quarrels with you and marches off an army to India, of 70,000 good soldiers, and 100,000 cossacks, which to her is nothing, and England loses India. All this I foresee. I wanted to establish a barrier against these barbarians by reestablishing the kingdom of Poland, but you imbeciled ministers would not consent. A hundred years hence I will be praised. They will say I was right."

Read the will of Peter the Great, and the history of the Russian Government for the last two hundred years, and you will learn that the feeling of the Russian government from the days of Peter the Great to the present time has been to obtain possession of the Turkish Government, of Constantinople, of the Mediterranean Sea, and thereby obtain the commerce which England today has.

I will go no farther back in history than the Crimean War of 1856. It was an attack by Russia on Turkey, for the purpose of getting possession of the Turkish government and it was fought until they came down to Crimea, then England obtained the assistance of France and they sent their warships [illegible] up into the Black Sea, and the Crimean War was fought to the bitter end, and Russia was defeated. Statesmen and the newspapers for the last twenty-five years, have been talking about Turkey being carved up and being divided around among the nations. That Turkey was weak; that it would be carved up, and Russia would get a good slice, and Germany a good slice, and so on through the list. Let me say to you that Turkey will never be so carved. Mark my prediction, if you live until that time, you will see that Turkey will remain in existence, up to the time of this great battle, Turkey will then assist England in the great conflict. In the late war between Russia and Turkey, you remember that Russia marched her armies down and drove back the Turks until the armies of Russia were within fifteen miles of the city of Constantinople. The Czar of Russia could have marched his armies into the city of Constantinople in spite of the world, but he did not do it. When he got there he stopped, and what took place. All statesmen, newspapers and politicians said Turkey is lost. England has sinned away her day of grace. They never can drive back the Russians, they are going into Constantinople. Russia is to [illegible] possession of the Turkish Empire. What happened? Disraeli who was at the head of the English Government instead of [illegible] armies [illegible] could have done, against the armies of the Russians, went down to Berlin, and held a private interview with the iron man, Bismarck, and what happened? Bismarck called the Berlin conference. It met, and said to Russia, You must take your armies and march back to your own country, and put Turkey in statu quo, as the lawyers call it. After several months the Russians quietly marched back into their own country. So that Disraeli, with one turn of the hand, accomplished what it would have cost thousands and hundreds of thousands of lives to accomplish. But by diplomacy what he would not have been able to have obtained by force of arms. Russia today is no nearer Constantinople than she was two hundred years ago. After the Berlin Conference was called, Disraeli went to the Turkish Government and entered into a secret treaty with them, whereby England obtained possession of the Island of Cyprus,—a good place to store the munitions of war, and mark my prediction, it will be used by the English Government for that purpose, at some not far distant day. He also entered into arrangement, whereby the Queen of England has veto power in the appointment of those who shall rule in Asia Minor.

Russia, driven back, but not disheartened or discouraged, ever keeping in view her own great purpose of getting possession of the Turkish Empire, and the control of the trade of India, adopted an entirely different plan of operations. They built a railroad to the east of the Caspian Sea down to the city of Merv. She did this very quietly. I was watching it at the time, and nothing was being said about it. The first announcement was that the railroad was finished, and Russia had sent her troops down there. When she got there what was the position of England and Russia? There was only the little country of Afghanistan between them, they are threatening each other, both desiring to get possession of the city of Herat, that city being the strategical point which both countries desired to obtain. Their armies are there yet.

In reference to the statement, "I will put hooks into thy jaws, and bring thee forth." I make another prediction. I think this means, that when the next attempt is made by Russia to get possession of Constantinople and Palestine, the attack will be made from the East as well as from the North. The country of Persia across which the armies would have to pass is friendly with the Russian government. I think the armies will be marched from that direction as well as from the North. But when that attempt is to be made, I am not prepared to say.

Not many years ago, there was a rebellion in Egypt, a certain man there procured a following, and rebelled against the Government of Turkey. After some time spent by the Turkish Government in an effort to put down that rebellion, England took a part and sent her warships to Alexandria and fired on that city, and compelled the Egyptians to permit her to land her troops, they marched in and put down the rebellion, but the English Government did not restore the country back again to the Turkish Government as it was before, but England remained in possession ruling through the Turkish Government, but really, the government of Egypt. Egypt is one of the countries that is to fight under the lead of the English government in the great battle. A few days before this rebellion was put down, I spoke to my own congregation on this subject, and I said that when England had succeeded in suppressing that rebellion, she would remain in that country, virtually controlling it. Two weeks after that the soldiers had a reunion at my town, General Sheridan was there with his wife, I was appointed to take a carriage and drive them from the depot across to where they were having their jollification, on the way over (which was about a mile) I said to the General, "When the rebellion in Egypt is put down by the English, what will England do, will she withdraw her troops?" He says, "Of course she will Mr. Dwiggins; do you suppose that Russia, Germany, France, Austria and [illegible] into Egypt [illegible] that when the rebellion was put down, she was to withdraw?" "Do you suppose that they will consent that England take possession of Egypt without any opposition?" But everybody knows that England is virtually in possession of Egypt today, controlling its government.

"Therefore, Son of Man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?" Russia does not want Palestine for the silver and gold. Palestine is situated in the centre of the land of the globe. It is the half-way house. The country that has possession of Palestine, controls the commerce of the world. Another thing with reference to the war in Egypt. When England went there, they took possession of the Suez Canal. De Lesseps the agent of the French government was holding possession of that Canal for the French. He refused to permit England to send her warships into the Canal, but England sailed her ships into the Canal over his protest, and the agent of the French government was called home. England took forcible possession of the canal, and still holds it. In order to make assurance doubly sure, England purchased a majority of the stock and still owns and controls this most important water way.

"And thou shalt come from thy place out of the north parts; thou and many people with thee, all of them riding upon horses, a great company and a mighty army. And thou shalt come up against my people Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

The armies are now assembled, many great battles have probably been fought between the contending armies before they reach the city of Jerusalem. The prophet however only gives the result of the battle for the possession of this city in the following words:

"For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. xiv. 2, 3. After giving the result of the battle the prophet says, "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle," Zech. xiv 3. How does he destroy these armies? See the 12th verse. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold every one on his neighbor, and his hand shall rise up against the hand of his neighbor." In Ezekiel xxxv. 21, we read, "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." Thunder and lightning, that last ought to read. When these things come to pass the headlines of the newspapers will read. "A great battle has been fought near Jerusalem, the armies under the Czar of Russia have been victorious. The armies under the lead of England have been defeated and driven back; Jerusalem has been taken, half the people have been carried into captivity, and the city has been rifled." The newspaper comments will be something like this. The greatest battle ever fought. The greatest victory ever won. On the day following the newspapers will contain statements something like the following. "The victorious army under the Czar of Russia has been stricken with a terrible plague. The eyes of the men rot [illegible] struck with the same plague; a great thunder storm comes on, and both horses and men become panic stricken, so that every man's hand is turned against his brother, and against his neighbor, they fight among themselves until they are all slain on the mountains of Israel. The number killed will be so great that the house of Israel will be seven months in burying the dead; and the wood from the instruments of war will be sufficient to last the inhabitants of the country for fuel seven years.

THE RESTITUTION

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Persons passing through the land, when they shall see a bone, shall set up a stick by it, so that when the buryers shall come along they will see it and inter it. Now what does the statesmen and the newspapers say? Nothing never happened like it. The Lord has stricken that army and they are destroyed. The Lord has been sanctified in Gog. We are told by the prophets that there is a time coming in the history of the world when plowshares shall be beaten into swords and pruning-hooks shall be beaten into spears. The nations of Europe are beating their plowshares into swords and their pruning-hooks into spears. They are preparing for war. They are waking up their mighty men.

We are told by staticians, and historians, that the countries I have named can put into the field more than twelve million armed men. Think of it. More than twelve million armed men. It is said that Russia can put five million armed men into the field with the assistance of Italy. Such an army was never known in the history of the world. Take the standing armies of Europe today. Germany, Austria, Russia, Italy, England, etc., and what are they? Perfectly enormous. While this country has a little army of sixteen thousand men. This cannot last long. They cannot maintain those armies without a conflict. Whether the next conflict will be the great struggle I have described, I cannot say, I am inclined to think it will be. I have portrayed a picture of this prophecy, I know it is a dark picture. It is a dark picture for the world. It is not pleasant to think that millions of men are to lose their lives in this way; especially in war. But while the cloud is dark, there is a silver lining to it. The next thing we find in the chronology of the prophecy relating to the world, is, that Jesus' feet rest on the Mount of Olives, that he comes to restore peace to the world. The war spirit has been broken by this great conflict and the people of the world are now ready for peace, they commence to beat their swords into plowshares and their spears into pruning hooks. How is God going to convince the world that it is not best to have large standing armies? by doing just what will be done. By giving them so much of war that they will not want war any more. We do not want any more war in this country. We had our revolution and our civil war, and we have had enough. We want peace. So will it be with all the nations of the earth, and when the Lord and Master comes, he will find the world in a condition to receive him. The world shall be in a condition to desire peace, pray for peace, and accept peace at his hands. May we be among those who shall be with the Lord at that blessed time, is my prayer. Amen.

"Dust Thou Art."

We meet people often who dispute the record, "Dust thou art and unto dust shalt thou return." "It is preposterous to believe that man is made of dust," they say, but we have not only the record, which asserts the fact, but we have also the very thing itself enacted before our eyes.

Made of dust? Who does not know that the growth of the little child depends on the food that it eats? Who does not know that the waste of our bodies,—of all grown people,—is made up from the fruits and the cereals that we use as food? Where does our food come from, if not from the dust? Of what are we made, if not of the dust?

Oh foolish man! You would not, could not live if it were not for dust!

And as facts prove the record true in this case, so also do they prove it true in the closing part of the sentence, "and unto dust shalt thou return." Man [illegible] the [illegible] verified.

S. Roxana Wixce

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 27, 1889.

IMPORTANT NOTICES.

All persons ordering papers should give their name, Post Office, County and State plainly and distinctly.

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By complying strictly with the above you will save us much annoyance, and your orders will be much more promptly attended to.

OUR correspondents must not feel disappointed if two or more weeks should elapse before their communications find place. We have not found time as yet to even read all that have come to hand.

A COMMUNICATION from Bro. H. P. Rice, of Delano, Cal., has come to hand, and is on file for next week. There seems to be a door opening for him there, but he needs some help financially. Our Executive Committee, at its last meeting, supposed that he was still in the Eastern States. He is now to be addressed as above.

IN a short note Bro. G. R. Kramer says, "I shall not according to my present light take any pastoral charge, but live in Brooklyn with my family whence I can go with facility in any direction south, west or north." Bro. Kramer is eminently qualified for that work to which he has consecrated himself—the gospel ministry. We earnestly hope our brethren will assist him to labor in the evangelical field, as the harvest is great and the laborers are few.

BRO. O. R. L. Crozier, in a short note says, "I wish to thank some one for sending me, in a copy of THE RESTITUTION, the Report of the National Conference held in Philadelphia last November. I have read both with interest and believe that you have made a good start in the right direction. Carefulness, honesty, charity, courage may bring good results." From Sister M. P. A. Crozier we also received a beautiful little poem, which we purposely reserve for a future number, perhaps two or three weeks hence.

THE sermons, as reported or written out, which were preached during the late session of the "First Annual Conference of the Churches of God in Christ Jesus," have all appeared with the exception of one, which is our own. We may give this in an amended form sometime hereafter. In place of it next week we can give our readers an incomparably better discourse delivered before the Bible Class of the Cincinnati Young Mens' Christian Association on the subject—"The Present Condition and Future Glory of Believers and the Planet." We shall give the lengthy extracts from this discourse as we find them printed in the *Messenger*. The full text was published in *The Faithful Witness*, of Toronto. Do not fail to read this discourse unless you are willing to lose a rare treat indeed.

SOME SIGNS OF THE TIMES. No. 4.

RETRIBUTION.

And the horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Rev. xvii. 16.

That the "Harlot of the Tiber," the ecclesiastical system of Papal Romanism, is prophetically delineated in Rev. xvii. xviii., and xix. 1-3, is so patent that comparatively few commentators are disposed to call this application of the prophecy in question. Nor need it be, for the harlot's features, as prophetically described, are perfectly photographed in history. In our last, we gave a single chapter of the harlot's bloody record, and in this we propose to show a contrasting counterpart in a fearful retribution that came upon her in the very localities where she enacted her murderous assassinations. In doing this we shall copy from H. Gratten Guinness's work:—"Light for the Last Days." Those that would see fuller accounts must consult some historical works like Alison's or Lamartine's. Before quoting we may remark that the expression—"Eat her flesh" has a plural noun in the Greek, and means "Masses of flesh," otherwise "carnal possessions." The prophet makes "carnality," in its most hideous forms, the term expressive of all Papal Rome is endowed with—she has nothing spiritual. When she loses her carnal possessions her all is gone. "To burn with fire" is the legal punishment of abominable adultery and fornication, Gen. xxxviii. 24; Levit. xxi. 9. This doom awaits the Harlot, Rev. xvii. 9; Rev. xix. 3. A retribution, in part, has already overtaken the bloody sorceress, which we will let our selection portray.

"The French Revolution is by common consent regarded as the commencement of a new era. It could never have assumed the character it did had not the people previously lost all fear of God and all respect for man, had not the national mind been blinded, and the national heart hardened against all claims, human and Divine. It is needless to dwell on the details here; our readers will mostly be familiar with the tragic facts; how the infidel democracy suddenly uprose in its might, destroyed the Bastile, issued its declaration of the rights of man; assaulted the King and Queen by night at Versailles, and murdering some of the bodyguard, forced them to proceed as prisoners to Paris, the bloody heads carried on pikes before the royal carriage; how the people confiscated all the vast revenues of the Church, all the domains of the crown, and all the estates of refugee nobles, for the use of the State; subjected to themselves all ecclesiastical, civil and judicial power throughout the country; murdered the royal guard, and some five thousand leading royalists; dethroned, imprisoned, tried, condemned, and murdered the King, and then the Queen; declared war against all kings, and sympathy with all revolutionists everywhere; how the "reign of terror" witnessed the slaughter of 1,022,000 persons of all ranks and ages, and of both sexes, till the streets of Paris ran with blood, and the guillotines could not overtake their work; how thousands were mown down by grape-shot fusillades; drowned in *noyades*, where in loaded vessels hundreds of victims were purposely sunk in the rivers; roasted alive in heated ovens; or tortured to death by other infernal cruelties; how Christianity was publicly renounced, and a prostitute enthroned as "goddess of reason," at Notre Dame, and worshiped by the National Convention and the mob of Paris with the wildest orgies of licentiousness—morality as well as mercy having perished with religion—how the most horrid mockery of the solemn rites of Christianity was publicly enacted, an ass being made to drink the sacramental wine; how the Sabbath itself was abolished, and the decade substituted for the week; and how hundreds and thousands of priests were massacred or driven into exile, and the churches and cathedrals turned into stables and barracks. Taken as a whole the French Revolution was a convulsion, in which the angry passions of men, set free from all restraint, manifested themselves, with a force and fury unprecedented in the history of the world, against monarchal, aristocratic, ecclesiastical, and religious institutions. Let these things be considered in the light of a mighty and successful revolt against, and overthrow of, monarchal power, and Papal tyranny and usurpation, and it will at once be granted that nothing similar had ever occurred previously in the history of the fourth great empire. Terribly inquisitous had been the career of the monarchal power thus rudely overthrown; and fearfully corrupt the priesthood and religion thus utterly and with abhorrence rejected. A solemn character of retribution attaches to even the worst excesses of the French Revolution. The Papacy in the hour of agony was exultingly reminded of its own similar cruelties against Protestants. Papists were treated according to the example set by Papists of other days, and the worst barbarities of revolutionary France, could not out-herod the previous barbarities of Papal France."

Here Mr. Guinness quotes from Thomas H. Gill's work entitled: The Papal Drama, Book X., to the following purport:—"The more deeply and earnestly the French Revolution is considered, the more manifest is its pre-eminence above all the strange and terrible things that have come to pass on this earth. Never has the world witnessed so exact and sublime a piece of retribution. If it inflicted enormous evil, it pre-supposed and overthrew enormous evil. In a country where every ancient institution and every time-honored custom disappeared in a moment, where the whole social and political system went down before the first stroke, where monarchy, nobility, and Church were swept away almost without resistance, the whole framework of the State must have been rotten—royalty, aristocracy, and priesthood must have grievously sinned. Where the good things of this world, birth, rank, wealth, fine clothes, and elegant manners, became worldly perils, and worldly disadvantages for a time, rank, birth, and riches must have been frightfully abused. The nation which abolished and proscribed Christianity, which dethroned religion in favor of reason, and enthroned the new goddess of Notre Dame in the person of a harlot, must needs been afflicted by a very unreasonable and very corrupt form of Christianity. The people that waged a war of such utter extermination with everything established as to abolish the common forms of address and salutation, and the common mode of reckoning time, that abhorred 'you' as a sin, and shrank from 'Monsieur' as an abomination, that turned the weeks into decades, and would know the old months no more, must surely have had good reason to hate those old ways from which it pushed its departure into such minute and absurd extravagance. The deserted halls of the aristocracy, the rifled sepulchres of royalty, the decapitated king and queen, the little dauphin so sadly done to death, the beggared princes, the slaughtered priests and nobles, the sovereign guillotine, the republican marriages, and the Meudon tannery; the couples tied together and thrown into the Loire, and the gloves made of men's and women's skins; these things are most horrible; but they are withal eloquent of retribution, they bespeak the solemn presence of Nemesis, the awful hand of an avenging power. They bring to mind the horrible sins of that old France; the wretched peasants ground for ages beneath the weight of imports from which the rich and noble were free; visited ever and anon with cruel famines by reason of crushing taxes, unjust wars, and monstrous misgovernment, and then hung up or shut down by twenties or fifties for just complaining of starvation; and all this for centuries! They call to remembrance the Protestants murdered by millions in the streets of Paris, tormented for years by military dragoons in Poitou and Bearn, and hunted like wild beasts in the Cevennes; slaughtered and done to death by thousands and tens of thousands in many painful ways and through many painful years.

"In no work of the French Revolution is this, its retributive character, more strikingly and solemnly apparent than in its dealings with the Roman Church and Papal power. It especially became France, which, after so fierce a struggle, had rejected the Reformation and perpetuated such enormous crimes in the process of rejection, to turn its fury against that very Roman Church on whose behalf it had been so wrathful, to abolish Roman Catholic worship, as she had abolished Protestant worship; to massacre multitudes of priests in the streets of her great towns; to hunt them down through her length and breadth, and to cast them by thousands upon a foreign shore, just as she had slaughtered, hunted down, and driven into exile hundreds of thousands of Protestants; to carry the war into the Papal territories, and heap all sorts of woes and shames upon the defenceless Popedom. The excesses of revolutionary France were not more the punishment than the direct result of the excesses of feudal, regal, and Papal France. In one of its aspects the Revolution may be described as a reaction against the excesses, spiritual and religious, of the Roman Catholic persecution of Protestantism. No sooner had the torrent burst forth than it dashed right against the Roman Church and Popedom. The property of the Church was made over to the State; the French sank from a proprietary to a salaried body; monks and nuns were restored to the world, the property of their orders being likewise gone; Protestants were raised to full religious freedom and political equality, The Roman Catholic religion was soon afterwards formally abolished.

"'Buonaparte unsheathed the sword of France against the hopeless Pius VI. The pontiff sunk into a dependent. Berthier marched upon Rome, set up a Roman Republic, and laid hands upon the Pope. The sovereign pontiff was borne away to the camp of the infidels, from prison to prison, and finally carried away captive into France. Here he breathed his last, at Valence, in the land where his priests had been slain, where his power was broken, and his name and office were a mockery and a byword, and in the keeping of the rude soldiers of the unbelieving commonwealth, which had for ten years held to his lips a cup of such manifold and exceeding bitterness. It was a sublime and perfect piece of retribution, which so amazed the world at the end of the eighteenth century; this proscription of the Roman Church by that very French nation that had slaughtered myriads of Protestants at her bidding; this mournful end of the sovereign pontiff, in that very Dauphine so consecrated by the struggles of the Protestants, and near those Alpine valleys where the Waldenses had been so ruthlessly hunted down by French soldiers; this transformation of the 'States of the Church' into the 'Roman Republic,' and this overthrow of the territorial Popedom by the very French nation, which, just one thousand years ago, had, under Pepin and Charlemagne, conferred these territories. Multitudes imagined that the Papacy was at the point of death, and asked, would Pius VI. be the last pontiff, and if the close of the eighteenth century would be signalized by the fall of the Papal dynasty. But the French Revolution was the beginning, not the end, of judgment; France had but begun to execute her doom, a doom sure and inevitable, but long and lingering, to be diversified by many strange incidents, and now and then by a semblance of escape, a doom to be protracted through much pain and much ignominy.'"

From its length we shall have to divide the full account Mr. Guinness furnishes concerning the overwhelming disasters that have been visited upon the foulest, cruelest and most atrociously wicked despotism that ever existed on earth—a corruptest corporation demonized.

We close our article this week by quoting a short additional extract from the *Watchword* of the present month, February, edited by Dr. A. J. Gordon. The dethroned Pontiff realizes his situation, but his prayers for the restoration of his temporal power are useless—they will never be answered. A Pope-king is a thing of the past—the temporal power is dead, buried, and for it there is no resurrection. But list to the whining petition of a discrowned pontiff—or rather of one ambitious for that crown he has never been able to grasp, as Leo XIII. has never been a king and never will be. The time limiting a Pope-king dominion ran out in 1870. The final perdition of Old Babylon is nigh, and the destined doom can not be averted by pontifical prayers or idolatrous masses. But to the extract:

"Giant Pope as Bunyan pictures him sitting in his cave and growling at passers by, is fast becoming Giant Despair. Here is his piteous prayer, drawn out because of the loss of his temporal power; but in spite of it he shall come to his end and none shall help him.

"'O good Jesus, our Master and Lawgiver, deliver us from the persecution of our enemies. Lord, Lord Almighty King, all things are put under thy power, and none are able to resist thy will. If thou hast decreed to save Israel, thou art the ruler of all things, and no man can withstand thy majesty; and now, O Lord, take pity on thy people, for our enemies mean to destroy us and overthrow thy heritage, which thou didst redeem. Change our sorrow into joy, that we may live, O Lord, and may praise thy name. In this sad overthrow of all things there is none we can call upon, except thee, O Lord. Thou alone art our King; remember thy church; she weeps, and none can help her but thee, O Lord. Innovators and blind leaders are trying to make false thy promises, to destroy thy inheritance, to shut the mouth of those that praise thee, to darken the glory of thy temple and of thy altar. Lord, give not up thy servants into the hands of those who hate thee; let them not laugh at our downfall! but turn thou back their wicked designs upon themselves. Remember us, O Lord, and be thus favorable to us in our tribulation, who livest and reignest world without end. Amen.'

"Multitudes of innocent martyrs have pleaded with this master of blasphemy for their just rights, but in vain; now he pleads in vain for his unjust assumptions."

Exit Papa-Rex, and a long farewell to the "little horn" dynasty—the detestation of all that is truly good.

MARRIED

ROSS—REED.—By Eld. S. A. Chaplin, at his residence, Feb. 16, 1889, John Ross and Mrs. Sopronia A. Reed.

LAST CHANCE.

MAGRUDER'S REPLY to INGERSOLL.

Please notice that we have secured the last few copies of Bro. Magruder's reply to R. G. Ingersoll that can be had. The edition is exhausted when these (15 in number) are gone, and will not likely ever be printed again. These are bound in cloth, and the Publisher's price was $1.00. We offer them at 75cts. each, post paid. Remember this is the Last Chance you will have to get a copy of this work, and those wishing one should send at once in order to secure it. We have turned away several orders in the last year, and this supply will not last long.

Six more workers in Foreign Mission fields are yet to be provided with our paper for 1889. Who will pay for a paper to be sent to China, Japan, India, New Zealand, Italy, Palestine or Macedonia?

Wayside Notes.

[The following items were sent to this office by J. Crossett, an American Missionary in China.]

Near the northern boundary of the English Settlement of Shanghai is the Indian Mosque. The Mullah (or Ah Hung) from India who had been here twenty-five years died last winter. A Chinese Ah Hung named Ma, from Tientsin, is now in charge. In 1882, the father and two sons called on me while I was in Shanghai, in return for my visits at the Mosques. The older boy has since been to Bombay and has died. Abdul Aziz is the second of the sons who with his mother and young sister and brother are still allowed to live at the Mosque. Upon a red strip of paper at the gate is the note that Western languages will be taught inside. But the competition among teachers of languages in Shanghai is too great for Abdul Aziz, and his English, French, Arabic, Hindustani are not in demand, so he has found a place as shipping clerk. May that fine appearing, educated Moslem find a place of usefulness as a true philanthropist and reformer! He believes in Jesus Christ, to what extent I am no judge. He is young yet, and I bespeak for him the prayers of those who believe in prayer.

While at Wuhu, above Nanking, on the river, refugees were coming down from drought-stricken regions by the hundreds, fleeing for their lives. At Chinkiang there was the drought and cholera also to make people anxious. I was pleased to find that the few Christians of two little churches were uniting in prayer for rain daily at five o'clock p. m. It is a delicate matter, as publicity in prayer is so apt to be attended with great errors of life. A heavy rain has since fallen.

A note was made in *The Chinese Times* early in the year that Rev. H. Lansdell of London was coming through Asia to Pekin. Letters have been received at Shanghai regarding him, written as late as July 17th at Kulja, i. e., Ili. An American Missionary physician, Dr. Norden, arrived there first from Persia to meet him, and not long after Mr. Geo. Parker, of the China Inland Mission in Kansu, reached the same place, by appointment, with Chinese Scriptures. After a few days the Rev. Mr. Lansdell himself arrived. He was desirous to penetrate Tibet. Time will show their movements.

Since writing the above, a letter has reached here from Mr. Geo. Parker dated July 30th, 1888. He says that Dr. Lansdell has left Kulja and he was to start the next day for his home in Lanchow the capital of Kansu, which he hoped to reach at the end of October. He was three months and four days time in going out, and reached Kulji June 16th. We do not learn Dr. Lansdell's movements or the doctor's from Persia. Mr. Parker has been sending letters to London every week by Russia post.

On Saturday, I attended a service in the Synagogue, No. 27, Foochow Road, Shanghai. The presence of a booth in the yard was very picturesque. The Day of Atonement had just passed, when the Jews with great scrupulousness abstain for twenty-four hours from taking any thing in their mouths. People who imagine that it would injure them to fast should think a little of the fact that for thousands of years one of the healthiest class of men, women, and children in the world, in every latitude and longitude under heaven, can fast, totally fast, one whole twenty-four hours every autumn.

The Day of Atonement, with its rigid abstinence from all that can enter the mouth or be done for the body, such as bathing, nice dressing, etc., teaches us a good lesson as to what men, women and children can do. To say nothing of the necessity or value of it in a matter of religious discussion, it certainly overthrows the theories of those who think that their stomachs would be seriously injured if not supplied with work to do every few hours in the day.

The service is in an upper room of a building, and not in a synagogue built for the purpose. The company was small, all men, some speaking Arabic, German, English, and other languages, but all using the Hebrew in service. An American missionary here who observes Saturday, is quite a friend of these Jews, and his regard is reciprocated. The Feast of Tabernacles follows the Day of Atonement, and so the presence of the booth is accounted for as well as the fact that after worship about 10 a. m., several retired to it for their breakfast.

My address is now 315 Carlton Ave. Brooklyn, N. Y. Correspondents please take notice.

PEYTON G. BOWMAN.

Correspondents take notice that A. J. Eychaner has changed his address to Belle Plaine, Iowa.

Selections.

ON A MISSION TO THE LAND OF MY FATHERS.

Having rambled about in Cæsarea Philippi, I was charmed with the delightful scenery. We spent a pleasant night by the cool stream flowing from the source of the Jordan. I refreshed myself several times by having a pleasant bath. Everything around here gave pleasure, and the eye rested on splendid olive trees.

I walked through the village, which is composed of mud hovels, the inhabitants apparently preferring to have their houses filthy.

Chief of interest here is meditation about the historical associations of the place. Here stood the Temple of Pan. This lonely place had splendor and majesty. Here also Herod the Great built a temple over Jordan's spring in honor of Augustus Cæsar. We observed some fine old ruins. It was of some interest to us, as we gazed on the supposed Place of Transfiguration, but as learned doctors do not agree as to the precise spot, we did not attach the interest we would have done had it been a spot undisputed. It was also interesting and somewhat amusing to notice in the village nearly every house having a booth constructed of green branches raised on wooden pedestals. I inquired the reason for these strange constructions, and was informed that these places were for the villagers to sleep in during the summer to keep them above the swarms of vermin, scorpions, and numerous other nuisances. We were delighted with views of the different streams all flowing from the source of the Jordan, where we spent many hours. We then made an ascent of over 2,500 feet above the level of the sea, and found ourselves at the strange and very marvellous ruins of the ancient castle Subeibeh. The masonry and inscriptions reveal great antiquity, doubtless from the period of the Phœnicians to the seventeenth century.

This excursion having ended, we resumed our journey across Mount Hermon. With delight I gazed upon the prince of mountains, and rejoiced at having the privilege of seeing and crossing the place around the name of which cluster so many historical associations. Gazing upon the imposing appearance of this majestic mount, we were reminded of Judges iii. 3, and of the worshipers of Baal, who sacrificed in "that high place."

On this mountain many of the tribes of Manasseh dwelt, and went after the gods of the people, and thus sinned against the God of Israel, and brought misery and ruin upon themselves. It was in the temple on this mountain that the heathen inhabitants from Lebanon, and the region of Pineas were accustomed to meet for worship. As we passed on, it became dark and night was upon us. We therefore continued the journey, determined to be on our saddles the whole night. The wind blew hard, and the air was keen. I was dressed in all my European clothes, had an overcoat, and above that my waterproof coat, and yet I felt very cold. Our whole company seemed in considerable trouble, and were shriveled with the bitter wind. I was weary, and a little careless in keeping up with my company. My horse deceived me not a little in turning from the company and presently I found myself at a considerable distance from my guide. I was full of fear—the light of the moon revealed to me my danger. The road appeared untrodden. There was near me an awful chasm. What to do I did not know. Of course I could not blame myself, and therefore blamed my hitherto good horse. I would no longer trust him, so I dismounted, and stood still and held the reins to prevent my animal leaving me. I shouted as loud as possible, "Dragoman! dragoman! come to my rescue at once! Come, come, come, at once!" I made myself hoarse, hot, and tired. My party before me at a distance heard my cries of distress, and some answered. My German fellow-traveller was good enough to send me the echo of his voice, asking why I did no go right on, why I kept back, why I went the wrong way, and reminded me that it was a dangerous thing to travel in the East without taking care to keep near the guide. I quickly silenced him by asking him as politely as the circumstances allowed me to keep his little German lectures for an occasion when they would be more acceptable. My dragoman's voice, however, soon consoled me, as I heard him say, "Wait till I come to you. Don't move till I come!" I was sure to take this last advice. Thus I waited, feeling my dangerous condition, and delighted to realize my guide was coming to me, and all would be well. Happy was I when again I felt that him was at my side. He helped me on my saddle, and soon we were on the right road, and our whole company was now complete. Thus we spent the night. Being very weary we presently rested for a couple of hours before sunrise, refreshed ourselves with coffee, etc., and as soon as the sun greeted us we again started. On, on, we went, until we reached the plains of Damascus. A lovely and majestic view presented itself to the eye—the dew of Hermon. Marvellous sight! It was as if all the slopes of the heavens were one mass of ... like a great white sheet, ... on the ground. Presently the sun, with all his strength, cast his powerful rays upon the entire landscape, and the great solid sheet, or "dew," began to rise very gradually. The heat of the sun was now unbearable, yet there was nothing for us to do but proceed. Weary, parched, and with burning thirst we continued our journey until we came near the acres of land from which the dew had risen several feet by the influence of the sun.

We dismounted and walked under the green ..., and what a change! Now ... we could defy the sun, from which we were beautifully protected. The drops of the dew fell on us—refreshing us as we had never been refreshed before. Our very garments were saturated with moisture, which was to us most precious. We were reminded of Psalm cxxxiii.

Having been well refreshed with the dew of Hermon, we were strengthened, and enabled with delight to continue our journey, like giants refreshed with wine, and meditated upon him whose is the "earth and the fulness thereof." We thought of the condescending promise of the Lord, "I will be as the dew upon Israel." Beautiful and precious emblem of spiritual blessing and joy coming to us direct from Deity. What condescension! God himself stooping to the wild soil of the human heart, and melting it with his infinite goodness.

How delightful to the weary pilgrim, amidst the various vicissitudes in life, the heat and burden of which often is found to be depressing. Yet the sweet influences of Divine goodness attract and refresh—give strength and courage for the continuance of life's journey.

As we walked along the plains of Damascus, we beheld beautiful and fertile wild flowers in great variety, growing in abundance. The eye is dazzled with the scenery of loveliness. The plains, the fragrance of the myriads of flowers—all tell of the silent influence of Hermon's dew, saturating the soil, and producing life and loveliness. And is not the influence of Divine grace marvellous? Many wild hearts that were as a dreary wilderness have become as gardens full of perfume and sweet fragrance. I knew many members of the house of Israel, who, when first they came into contact with the missionaries of the "British Society for the Propagation of the Gospel among the Jews," and other Christian agencies were full of bitterness towards the missionaries, and often blasphemed at the name so precious to the believer. The hearts of these men were truly hard and barren. Yet, through the influence of Divine grace, their hearts have been, as it were, saturated with the dews of heaven, and are now the Temples of the Lord of Glory, and their lives are now spent in delightful service for Christ and the world.

Oh, that the spirit of grace and supplication may be poured out upon the seed of Abraham, and that the gentle influence of the people of God may be extended to Israel, and through the mercy of the Gentile world Israel shall obtain mercy. Then will Jew and Gentile know him, whom to know is life eternal, and all men shall be complete in One, Christ Jesus, through whom alone we can enjoy a universal and blessed brotherhood. So delightful shall be that happy communion of the saints that men shall be constrained to admire and exclaim—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion. For there the Lord commanded the blessing, even life for evermore."
—*Isaac Levinsohn, in Jewish Herald.*

Thank-Offering Corner.

In compliance with a request we start this "Thank Offering Corner." A number of poor people are yet to be supplied with our paper for 1889. There have been paid for in the past only partially, and as we are not willing to stop any of them, we hope our friends will come forward with "Thank-Offerings" so that all may be supplied.

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Poetry

THE WAITING ONES.

There are some among the blessed
Waiting, watching every day,
Peering through the misty shadows
To the clear and lighted way:
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday
Bending forward to the light.

And they speak in eager whispers—
"Can we see His chariot yet?"
"Will the Master come this evening?"
"Will the heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore
For the clouds to part asunder,
And reveal the open door.

There are darkened ones among them,
Looking through their eyes of night:
There are fair-haired little children
Peeping up with faces bright:
There are old pilgrims, longing
For the Master's spoken word,
[illegible]
Waiting, watching for the Lord.

But they take their daily duties,
And perform them for him;
And they read his loving message
When their eyes are tired and dim.
They are living lives of blessing
Lives of love for his dear sake,
While they wait with eager longing
For the morn of joy to break.

He will come, and will not tarry;
He will fold them to his breast;
He will make his watchers happy
In a calm and holy rest.
He will give them satisfaction
For their days of waiting here,
He will fill them with joy unceasing
When the Master shall appear.

Communications.

LOVE OF THE TRUTH.

"I do love God's truth." How often I have heard these words, put in this emphatic form, coming from the lips of God's professed children. How natural and easy it is, or ought to be, to love God's word. Truth whether in the vast realm of nature, or in the great book of inspiration, wherever discovered, is beautiful and harmonious. To the highly educated and well poised mind, a single truth flashing into the light of human understanding, brings with it a fascinating charm which awakens in the discoverer the desire to know the whole system of truth with which this one stands connected. He has caught the keynote and he expects to hear the melody of divine harmonies. He has found a nugget of gold and that has put him upon the search for more.

All God's movements have been along the line of truth, in creation, in providence, and redemption. All truth is of God. "It is impossible for him to lie." The Great Teacher said; "Thy word is truth." He also said of the devil: "He abode not in the truth because there is no truth in him,.... and that he is a liar." He who believes, loves and lives the truth, is on the side of God, and Christ and all holy beings; and helps to make up the grand harmony of the universe. On the contrary whoever follows the wicked one who has allied himself with the father of lies; and is therefore out of harmony with God, and all good and beautiful things; a grating jarring discord on the music of creation; a foul blur and blot on all things fair. The sinner is a living contradiction of God and a menace to all truth and goodness.

It was Satan's lie believed and acted upon that introduced the deplorable and wretched condition of our human race over which angels weep, as may be inferred from the statement of Jesus that the angels in heaven rejoice more over one sinner that repenteth than over ninety and nine just persons that needeth no repentance.

Every sinner on repenting leaves the side of error, of falsehood and discord, and steps over on the side of God and goodness, and into that moral condition and relationship which the great sceme of redemption contemplates as a final issue.

Do I love the truth? I could not love God if I do not love his truth. If God's word only revealed the truth of our sinful and undone condition and in addition to this his wrath against us for our disobedience we might be excused for a lack of loving interest in the book making known to us truths so unpalatable. No culprit likes to hear the sentence of his own doom. But above and beyond God's fiery law from the pages of this same book comes the sweet accents of mercy and love and pardon. How we pause and ponder when we come to this most tender and touching passage in the divine volume *For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life*, Jno. iii 16. I am one of the world so God loved me. Thus I make the application to poor sinful self. What a priceless gift is everlasting life—a gift of love. It is more a gift of mercy, because I deserved death. I love this sweet passage in the Book of books, then extend my love and reverence to the whole system of divine truth of which this passage is an absolutely essential part. I meet with many persons of intelligence who confess their ignorance of what the Bible teaches. This is not owing to any lack of ability to understand it but comes from their sinful neglect to read and study the word God has put in their hands. They [illegible] time [illegible] read and keep posted [illegible] many things [illegible] parts of the world. [illegible] the truth. There are others who profess to love God's word but who would not for any consideration yield their own preferences and opinions, held without a particle of proof, and even [illegible] positive Bible [illegible] of church [illegible] truth [illegible] light. [illegible] most. With [illegible] to this degree of heathen philosophy. No amount of [illegible] and proof avails anything against this notion instilled into the mind from early childhood. We pity them and pray that the light of God's blessed truth may break into their darkened understanding.

Coming close to home, to those sharing with me a common faith. I put the question, Do you love the truth? and how much do you love it? Enough to cause you to obey its least requirements as well as its most important obligations? Will you make sacrifices for it; foregoing your own pleasure and gratification, denying yourselves ease, comfort and convenience, if by so doing the truth may be advanced. Remember that the truth is here for a wise and beneficent end, to bring men and women into reconciliation with the great God and to secure to them as a final issue eternal salvation. You say that it has already blessed you by actual experience, and by sweet anticipation of things to come as you walk by faith, and you expect without the shadow of a doubt that God's precious promises will be fulfilled to you in the kingdom. But how has the truth come to you to bless and inspire you with so glorious a hope? Are you indebted to no one for what you now enjoy and hope to enjoy hereafter? Back of you is a history of prayers and tears and human suffering, of struggling and persevering effort, of wearisome labor and cost of blood and treasure. Between you and that most wonderful display of the Father's love to the world, the death of Christ, stretches the long line of heaven's ordained evangels of truth and righteousness, self sacrificing men and women who gave up all for the truth's sake that they might hand it down to unborn generations; and to you my dear readers it has come at such a cost.

The defenders of God's word have always been the smallest minority, hence they have been obliged to make large sacrifices of time, strength and means to gain for the truth a foothold where error had so long held undisputed sway. It is still exceedingly unpopular; so it is just as necessary today as at any time in the past for the few who hold the truth to work with a resolute determination that God's rejected and neglected word shall be proclaimed to the world against all opposition, and hurled in the face of the well organized and disciplined forces of error so that they shall be without excuse when the great Judge comes.

The debt of gratitude which we owe to the long line of heroic and self-sacrificing men and women of the past can never be paid to them, as we are left to work as they worked for the truth we profess to love. This is being coworkers with God who intended and planned that his word, after having been given by supernatural interposition should be held forth to the nations by the church. The apostles and other heaven-endowed men qualified with special gifts for an extraordinary work accomplished their mission just as God designed and then the responsibility of the whole work was rolled upon others possessing none of these wonderful powers of the world to come, but only the ordinary gifts of nature, to be exercised under the quickening power of the Spirit of truth. These less gifted agents are equal to the task assigned them as were the apostles and others with miraculous power for the special work of their times. I [illegible] upon [illegible] possession. [illegible] thing less than the full use of what we have for God's glory results in proportionate unfaithfulness. To have the truth and glory in it as a most wonderful acquisition to one's stock of knowledge, and to be interested in it to the extent only of its usefulness in floating an opponent, and yet make no effort and spend no means to have it proclaimed [illegible] men and women will finally result in the loss of all [illegible] to possess. The [illegible] taken [illegible] from him and given to another. [illegible]

[illegible]

Dear Restitution:

[illegible] Bro. Work [illegible] circumstanced alike in this matter. Our brethren out here are all trying to act honestly in staying on their farms and meet their indebtedness. Some [illegible] however, have ran away from their farms leaving loans [illegible] to foreclose on them. But the brethren out here are struggling through. We do not believe in getting into debt, but circumstances over which we have no control forced us to this issue. I know that our poor brethren, on farms out here, are going about in rags, some of them, and their horny, hard hands bespeak labor and honesty, and their bowed shoulders show a dependence on labor for subsistence. And it seems almost too much to ask from them a penny to help anything or anybody. It seems as though they need help instead of helping.

But this much I have said in defense of my brethren and myself, as a reason why we should not be expected to give, and from a human standpoint I would think this excuse sufficient. But from a higher point of observation I see a poor woman casting two mites into the temple treasury box, and one who had not where to lay his head, said to her, "But she of her penury hath cast in all the living that she had" Luke xxi. 4. From this point of observation I see that the Son of God didn't despise small things, but rather commended this woman in these words, "Of a truth I say unto you that this poor widow hath cast in more than they all. For all these have cast in of their abundance, but she of her penury." Luke xxi. 2–4. From this point of observation I begin to understand that the gift of the very poor, though small, is just as acceptable as the gifts from those who have plenty. Now I regard Bro. Work as the greatest philanthropist in the present "Church of God." The great point with Bro. Work is not that he has an abundance of money, but that he has an abundance of will to use that money for the work and people of God, and while God will accept his giving from his abundance, he will still greatly commend those who give of their penury or extreme poverty, the will and the purpose in either case being the thing acceptable with God. If he regards the gift of the rich he much more regards the gift of the poor. Now therefore dear brethren, remember what the dear Lord said of that widow. Remember also the saying of the wise man, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. xi. 24, 25. If you, or we, of our poverty help to water the seed that is sown we shall be watered, and God will give the increase.

Let us also remember the words of the apostle to us Gentiles, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." 2 Cor. ix. 6, 7. I learn by this if I purpose to give something I should give it, and if I purpose [illegible] to give something or anything. We must not feel that we should give because some one else did; that would be giving of necessity. We should not feel that we cannot spare the gift; that would be grudgingly. But give cheerfully, in every sense let this be the purpose in our heart. The Bible rule given, followed out, will make each church society independent. Just try it for one year. I will give you a form to use:

TO CHURCH TREASURER.

As an individual member of the Church of God [illegible] Church of God in the United States [illegible] NEW WORK [illegible]

No. [illegible]

D[illegible] 188[illegible]

[illegible] Filled and given to [illegible] given by the [illegible] Your brother in [illegible]

ELD. J. S. MILLER.

URBANA, Ia.

Dear Restitution:

[illegible] Allen, [illegible] H. D. Prince, Elder [illegible] Liddie Price, [illegible] Sister [illegible] Brick Head Co.; preached eleven discourses, made [illegible] visits, and organized the [illegible] there by appointing Bro. Elias Sipe Elder and Bro. Albert Siple, Secretary and Treasurer. Thus we have completed at each of the above named places an organization, and each [illegible] short time, place in [illegible] the State Treasurer the [illegible] $10.00 each to get [illegible] to Bro. Work. From [illegible] to Benton Co., preached five discourses, made seven visits, and am now working upon organization; hope we shall succeed; pray for us that the work may prosper under our labor. And may the God of peace be with and bless all the scattered ones is the prayer of your unworthy servant. Pray for us. T. J. WHITESITT.

Dear Restitution:

By permission of the Editor of our welcome visitor, THE RESTITUTION, I would like to say to the brethren and sisters of like precious faith, that since [illegible] which was called by our [illegible] Work at our church, I have [illegible] tend to be more zealous in the cause of my Master. As I told some of you the accident my dear companion had proved fatal, and on Dec 5th death relieved her of her sufferings. But I sorrow not as those who have no hope, for she had that hope, and in the morning I expect to meet her. I have just finished reading the Report of the Conference which I received last night. I heartily endorse the whole you have done. Well, God is in the work, and if we work together there will be great good done. Our little church is moving along nicely. Our [illegible] has been very feeble for some time, but has for two Sundays been with us. We are praying the dear Lord to restore him to us again. Our Sunday School [illegible]. Our Tuesday evening's Bible Class is well attended with much interest, also our Friday evening's prayer and praise service, led by the brethren and sisters, each taking part. Yours in patient waiting for the Lord and love of the truth. CHAS. F. WARNICK.

TORONTO, Ont

Dear Restitution:

I take my pen to inform you of the sad loss of our beloved brother, Thomas Hastings, who died Jan. 31, 1889, aged 81 years, lacking a few months. He has left his aged partner and six children, one son and five daughters, to mourn his loss. But they mourn not as those that have no hope, for his daily walk and conversation plainly showed that he walked with God. For fifty four years he and his beloved wife walked in all the ordinances of God blameless, and their home was ever open to the lovers of the truth. When the light began to shine in the days of Miller until the present day they always endeavored to benefit by that light; and from the time that B. Wilson first published the *Gospel Banner* they have been its constant readers. The truth that he presented in his writings they adopted for their platform and they never have been moved from it. Whatever strife or contention might arise they would never join in it, but stood firm in the one faith that was once delivered to the saints; whatever was brought forward they always tried it by the unerring word of God, and when they saw it to be God's will and God's plan, they received it, but not otherwise. And on that truth they have lived and grown until he grew to that full stature of a man in Christ Jesus his living head. In that faith he lived, in that faith he died, and on the 31 we laid him in our mother earth with that sure and certain hope of his resurrection unto eternal life where pain, sickness, sorrow nor death can never come, when we shall meet our beloved brother in eternal youth and in eternal bloom.

The large number that came to take their last look at him plainly showed the high esteem in which he was held by the world and loved by the brethren. Bro. Samuel Balls, from Hamilton, gave them a short address on the subject, "If a man die, shall he live again." After the funeral, in the evening, he gave us a lecture on the one faith and showed that though our brother had been laid in the earth, that at the resurrection morn that he, and all the children of God, would be born again into life eternal, and could die no more. Sister Hastings wishes me to say that if any brethren, if the Lord come to Toronto to come to see her; in her home they will ever find a welcome, as there are so many friends that knew Mr. Hastings. Your humble sister, MRS. [illegible]

To the Churches of God in Christ Jesus.

At the General Conference held in Philadelphia in November last, I was requested to address such representatives of churches located east of Ohio as I could learn of. This I have done, sending to churches at Newark, N. J., Elizabeth, N. J., Wilmington, Del., Winchester, Va., Brooklyn, N. Y., (Church of the Blessed Hope), church at Philadelphia, Pa., Perryville, Pa., Scranton, Pa., Edinboro, Pa., Lancaster, Pa., Dover, Del.

From some of these I have had replies, and to whom I have mailed the Report of Conference with an added letter, urging immediate action.

It is quite evident that there is a good and great work to be done; and the churches of the States east of Ohio are by this appeal, solicited to form themselves into what shall be known as an "Eastern Division Conference," to act in harmonious relations with the General Conference, for the purpose of spreading abroad the "gospel of the kingdom."

At present the number of churches east are too few to be organized into a State Conference. The proposition is, that all churches located as above get into relations whereby they may act in concert for the good of their fellow man, and for the glory of the blessed Redeemer.

All who are located as above, and to whom I have not written, will please communicate with me, so we may know who we are, where we stand, and what we desire done, should we call for delegates to meet here or elsewhere early in April. Such delegates having proper credentials from a regularly organized church can only act for such church or churches they may represent. All communications to be addressed to GEO. W. YOUNG,
218 Hooper St.,
Brooklyn, N. Y.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 59.

THE HOLY SPIRIT.

The Holy Spirit, the Spirit of God, or, as it most frequently occurs in King James translation, Holy Ghost, is found a great many times in the Scriptures. The question as to what it is, and how it operates on the mind of man need not be raised, but, what it does, or has done is the all important question. Its agency in the schemes of both revelation and redemption was absolutely necessary; and accordingly under diversified forms of speech, its manifestations are set forth. Its operations are supernatural; doing for man what he could not do for himself, disclosing to him truths unknown to all systems of human philosophy, ancient and modern; and that would forever lie beyond the limits of man's unaided reason and his most searching inquiry. In the language of Isaiah "declaring the end from the beginning and from ancient times the things not yet done."

The reader will please read the 8th chapter of Romans from the beginning to the 17th verse inclusive.

Golden Text: —For as many as are led by the Spirit of God they are the sons of God.

Q. Could man know anything about his salvation without the revelation of the Spirit?

A. Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, 1 Cor 2: 9, 10.

For three and a half years, Jesus taught his disciples by words from his own lips then left them.

Q. Was this teaching sufficient?

A. No. The Comforter (Spirit) [illegible] teach you all things, and bring all things to your remembrance whatsoever I have said unto you, Jno. 14: 26.

The Spirit would bring to their minds what the Master had taught them. Some things would slip from the memory. Some things seemed mysterious to them; these the Spirit would make plain to their understanding. Observe how the death of Jesus confounded his disciples, disappointing their most sanguine hopes for the time, and after his resurrection he has to upbraid them for their want of faith in all that the prophets had written concerning him.

Q. Did the apostles and other followers of Christ possess the Holy Spirit while he was with them?

A. This spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified. Jno. 7: 39. He was not glorified until his ascension to the right hand of the Father.

Additional proof on this point is [illegible] Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you, Jno. 16: 7. [illegible] the [illegible] Pentecost mentioned in the 2d chap. of the Acts the Holy Spirit was a subject of promise, Luke 11: 13; 24: 49; Acts 1: 4

Q. Is every manifestation of the Spirit called a baptism?

A. Certainly not. The promise, Ye shall be baptized with the Holy Ghost not many days hence, Acts 1; 5 was fulfilled at the next Pentecost after it was spoken. See first part of Acts 2 chap. This manifestation is called a baptism with (in) the Holy Ghost.

Q. Is there any other case similar to this?

A. Yes. That of the household, or company of Cornelius, the first Gentile converts to the Christian religion. While Peter yet spoke these words the Holy Ghost fell on all them which heard the word. Acts 10: 44, 45 says, That on the Gentiles also was poured out the gift of the Holy Ghost. Peter in rehearsing the history in chap. 11 says: The Holy Ghost fell on them as on us at the beginning, v. 15. This referring to Pentecost. At this point Peter says: Then remembered I the word of the Lord how that he said John indeed baptized with (in) water, but ye shall be baptized with [illegible] Holy Ghost, 16 v. They spake with tongues as the apostles did at the beginning of their ministry. Read 2 chap. of Acts again. You see now that there are only two cases on record of baptism in the Holy Ghost; in both of which the baptized spake with tongues. Men and women of today profess to be baptized with the Holy Spirit but their claims are without inspired proof and must be rejected.

Q. How did the ancient prophets speak?

A. For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. 1; 21. "Will of man," in this text, means his intellectual or reasoning powers of mind.

Q. Through what [illegible] medium did the Spirit make its revelations?

A. It spake using words or language. Which things also we speak, says Paul [illegible] speak out in words which man's wisdom teacheth, 1 Cor. 2: 13. The Spirit selected words from human language and constructed sentences according to the rules of grammar and rhetoric in such a way as to convey God's thoughts and not man's. "The Spirit speaketh expressly," 1 Tim. 4: 1. Spake as the Spirit gave them utterance, Acts 2: 4. David says, The Spirit of the Lord spake by me, 2 Sam. 23: 2. In the next verse and onward the words of the Spirit are given. What was spoken had to be written to make it permanent and useful and in order that it might be handed down to unborn generations.

Q. Was the writing of the words inspired?

A. All Scripture is given by inspiration of God, 2 Tim. 3: 16 Scripture means what is written. Inspiration is that mysterious force or power which the Divine Spirit put forth on the authors of the Scriptures of the Old Testament.

Q. Did the Spirit testify, or bear witness?

A. But when the Comforter is come ....even the Spirit of truth....he shall testify of me, Jno. 15: 26. It qualified the apostles for witnesses, Acts 1: 8; 1 Jno. 5: 16. The bare word of the apostles was not sufficient, therefore the necessity of miracles wrought by the Holy Spirit in confirmation of their message.

Q. How were the Gentiles made obedient [illegible] Paul's preaching?

A. [illegible] through mighty signs and wonders by the power of the Spirit of God, Rom. 15: 17, 19

Q Can the Spirit be resisted and how?

A. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your fathers did, so do you, Jno. 7: 51.

How? The Jews to whom Christ spake resisted the Spirit in the same way their ancient fathers had done by rejecting the message borne by the Spirit through the prophets, v. 52. Rejection of the message precedes persecuting the messenger: then to reject the gospel today, is resisting the Holy Spirit.

Q Does the Spirit lead the children of God?

A. As many as are led by the Spirit of God they are the sons of God, Rom. 8: 14

Q Does the Spirit sanctify?

A. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 [illegible] 2. 13.

Q Is the resurrection of the righteous dead and change of the living, accomplished by the Spirit?

A. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. 8: 11. Christ was put to death in the flesh but was quickened by the Spirit, 1 Pet. 3: 18. If the Great Head of the church was quickened into life by the Spirit, the dead members of his body, the church, will be brought into life by the same Spirit. See Jno. 3: 1-8.

Announcement.

The Second Quarterly Conference of the Church of God, for South Western Neb. will convene (D. V.), Friday Evening, March 8, 1889, at Fair View School House, eight miles southwest of Arapahoe, Nebraska, and continue over Sunday. All believers and truth-seekers are requested to be present.

ALMUS ADAMS, Pres.
G. V. MISNER, Sec.

The First Quarterly Meeting of the Michigan A. C. Conference will be held with the church at Millbrook, commencing Friday evening, March 15, 1889, and holding over Sunday. Those coming by rail come to Millbrook, on the D. L. & N. Let ministers turn out and show th[illegible] [illegible] and what is done must be done [illegible] We hope the churches will be represented.

A. L. FOX, Pres.
JOSEPH SATTERLEE, Sec.

Better Than Ever.

It did seem as though the seedsmen outdid themselves last year in the line of elaborate catalogues, but here comes Vick's Floral Guide for 1889, from Rochester, N. Y., better than all previous issues. "Better" hardly expresses it—rather, we should say, far superior. It has been changed in every respect; new cuts, new type, enlarged in size (opening like an old-fashioned singing-book) contains three elegant lithographs [illegible] inches) of Roses, Geraniums, [illegible] Melon and Tomato; besides [illegible] fine plate of the late James Vick and his three sons who now own and manage this large business. These features must make the Floral Guide valuable to their many thousands of customers in this country. We also notice that Vick returns to the plan started by the founder of the business years ago, of offering cash prizes at the State Fair. One would think they were a little out of their heads to offer to the public such a work as the Guide free, for that is what it amounts to, when they say it will be sent on receipt of fifteen cents, and that a certificate good for fifteen cents worth of seed will be returned with the Guide.

Excursion to Inauguration at Washington.

Special reduced rates to Washington City and return via the Nickel Plate. Tickets on sale Feb. 26th to March 3d. Good to return leaving Washington March 8th. Choice of routes. Direct connections.

Inauguration Announcement.

Excursion tickets to Washington, D. D., for the inauguration will be sold from all ticket stations on the Pennsylvania Lines on February 26th to March 3rd, and they will be good for return passage by trains leaving Washington not later than March 8th. The round trip fare from Plymouth will be $16 10. Special trains will be run to Washington to accommodate the tide of inauguration travel, and special coaches and Pullman cars will be attached to regular trains. For complete information apply to the nearest passenger or ticket agent of the Pennsylvania Lines.

Poetry.

ALL THINGS NEW.

"The world is old with centuries,
But not for these she bows her head:
Close to her heart the sorrow lies,
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all things shall be made new?

"Yet brightly on her smiles the sun,
A benison from [illegible] to bless!
Oh, [illegible]
Who [illegible]?
Oh happy [illegible] holy time!
When wrong shall die, and strife will cease,
And all the bells of heaven chime
With melodies of peace.

"No place shall be in that new earth
For all that [illegible] this universe!
No evil taint the second birth,
'There shall be no more curse!'
Ye [illegible], [illegible] your mourn,
The day of promise dawns for you;
For [illegible] upon the throne
Says 'I make all things new.'

"We mourn the dead, but they shall wake!
The lost, but they shall be restored!
Oh, well our human hearts might break
Without this blessed word!
[illegible] rejoice,
Seeing the [illegible] of promise through,
At [illegible]:
'I will make all things new.'"

Communications.

Report of the Meeting of the Executive Board of the General Conference.

The Executive Board of the General Conference met at the home office of Jas. W. Wilson at Austin, Ill., on Monday, Feb. 11, 1889.

There were present Samuel Wilson, A. J. Eychaner, Elder S. A. Chaplin and Jas. W. Wilson.

The Treasurer's Report sent to the meeting by Geo. F. Work was then read and approved as follows:

Received from church at Raisin, Mich., per A. J. Eychaner, for Evangelist Fund	$29.00
Duplicated by G. F. Work	29.00
	$58.00
[illegible] Albert O. Young toward [illegible]ying printing and other [illegible]es of committee	$20.00
[illegible] by G. F. Work	20.00
	$40.00
[illegible]ected at Conference for work [illegible] Grand Rapids	$29.66
Contributed by G. F. Work at same time for same cause	100.00
	$129.66

I earnestly recommend that some plan for educating our preachers and requiring them to study, in addition to any Chatauqua plan, be formulated.

G. F. WORK.

It was found from the report of the Corresponding Secretary that he had done all the work assigned him by the Conference, having purchased an emblem and seal, printed the ministers' certificate blanks and issued in a creditable manner the Secretary's report of the General Conference, and attended to the correspondence, registered the churches and membership in the different States, and other matters left in his care, with the exception of printing the envelopes, none having yet been called for. It was also found that the first edition of the Secretary's report was nearly exhausted and the Board instructed him to issue another edition as large as in his judgment was necessary to meet the demand for them. The entire bill for printing, etc., amounted to $63.15, which the Board allowed. Jas. W. Wilson then donated $30.00 toward the payment of the bill.

The formation of Conference Districts was talked over and the Corresponding Secretary was ordered to write to the different States with a view to ascertain the best method of such division or formation of District.

The Recording Secretary's Report touching finances showed the following:

Received of the church at Raisin, Mich.	$29.00
Sent same to Bro. Work, Treas.	29.00
Received of Jas. W. Wilson as a donation on printing and other expenses	$30.00
Turned same on his bill of printing	30.00

In relation to the Sunday School Quarterly it was decided to issue one of 24 pages, and cover, embodying such subjects as in the judgment of the editor are deserving most prominence because of their importance. Jas. W. Wilson assumes one-half the cost of publishing them. The entire cost will be about $30.00. It is thought they can [illegible] the Sunday Schools at [illegible] copy. The [illegible] lessons each Sunday regularly. The first Quarterly is to be ready for sale by the last of May, and to begin with July 7th, or the third quarter.

HELPING WEAK CHURCHES.

From numerous letters received there seemed to be urgent demands for aid in the proclamation of the gospel. The Board considered the most important of these and made the following appropriations from the General Fund:

West Virginia, $10.00, in care of J. W. Niles.

Missouri and Nebraska, $10.00, in care of Alonzo Manes.

Iowa, railroad expenses to baptize a man who lives in Woodbury Co., in care of C. J. Whitesitt, the Iowa State Evangelist.

Samuel Wilson then submitted his report on the Chautauqua System of Education and Corresponding School which will appear in THE RESTITUTION followed by a list of books and aids as, in his judgment, will meet the wants of the brotherhood.

The utility of a Theological school was discussed and thought impracticable with the means at command, at least at present. The Board concluded to place before the brethren the best available course of reading studies in Hebrew and Greek, with a reference to the books and authors, where they may be had, and such other information as is thought beneficial. For those who want to take a course in Hebrew or Greek it is thought that the "Boston Corresponding School" will afford the best facilities and of which Bro. Wilson was directed in his report to give a full account.

CIRCULATING LIBRARY.

It was recommended by the Board that a subscription fund be opened by the Secretary and donations solicited for the purpose of purchasing books for the Circulating Library. The subscription was started by Jas. W. Wilson and was followed by the other members present.

The amount donated by the General Conference for the work of preaching the gospel to the "Children of Zion" at Grand Rapids, Mich., amounting to $129.66 was contributed principally by Bro. Work, and the Board recommended that he be consulted with a view to turn the amount over to the General Conference treasury in case it is not used at Grand Rapids.

On motion the Board adjourned to [illegible] call of the President and Secretary.

SAMUEL WILSON, Vice-Pres.
A. J. EYCHANER, Sec.

DESTINY OF THE WICKED.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv. 18.

The first penalty of God's law for disobedience was death. When Adam disobeyed the divine command, God said, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Gen. iii. 19. "He that hateth reproof shall die." Prov. xv. 10. Jeremiah says, "I have set before you the way of life and the way of death." Jer. xxi. 8. Ezekiel says, "The soul that sinneth shall die." Eze. xviii. 4, 20. "The wages of sin is death." Rom. vi. 23. James says, "Sin, when it is finished, bringeth forth death." Jas. i. 15.

Death is represented in the Scriptures by various terms, such as perish, destroy, devour, consume, burn up, etc. These terms are used to represent the destiny of the wicked. Balaam, the man whose eyes are open, hath said "And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever." Num. xxiv. 20. Moses in his exhortation to obedience, said, "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods and serve them and worship them, I testify against you this day that ye shall surely perish." Deut. viii. 19. "So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might." Judges v. 31. Job says, "Even as I have seen, they that plow iniquity and sow wickedness reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." Job iv. 8, 9. And in the 20th verse he says, "They are destroyed from morning to evening; they perish forever without any regarding it." "They die, even without wisdom." And David exclaims, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psa. xxxvii. 20.

Returning to the [illegible] Isaiah [illegible] [illegible] and [illegible] with them [illegible]. Then shalt seek them, [illegible] even them that contended with thee; they that war against thee shall be as nothing [illegible] thing of nought." Isa. xli. 11, 12. When Christ [illegible] of the [illegible] whose blood Pilate had mingled with their sacrifices, or those of [illegible] upon whom the tower in Siloam fell, and slew them," he said, "Except ye repent, ye shall all likewise perish." Luke xiii. 5. Peter, speaking of a [illegible], presumptuous [illegible], says, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of things they understand not, and shall utterly perish in their own corruption." 2 Peter ii. 12.

The swine that rushed into the sea perished. This reminds us of how the natural brute beasts perish. So shall it be with the wicked and the sinner. According to David the end of the wicked is destruction. He says, "Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction." Psa. lxxiii. 17, 18. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Prov. xiii. 20. Christ says, "For wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat." Matt. vii. 13. "Whose end is destruction." Phil. iii. 19. Referring to the ungodly Paul says, "And when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. v. 3. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9. The Revelation gives an example in the destruction of Gog and Magog, at the end of the thousand years, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. xxii. 9. Malachi says, "For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

Now I have given a very few quotations of Scripture, using the terms, die, perish, destroy, devour, consume, burned up, to show where the ungodly and the sinner will appear.

CYRUS MUSSELMAN.

Dear Restitution.

Will all of our brethren in Illinois send me their names and post office address, that I may be able to correspond with you. We want to hear from you all so we can make arrangements to have a conference in June. We want to unite our efforts, and see if we cannot get into better working order. I was appointed last June in northern Illinois as State Evangelist to preach for one year. I commenced Sept. 15th and have been at work most of the time since. Now brethren, let me hear from you and I will visit as many points as I can between now and the middle of June. Write to Lanark, Illinois.

J. S. HATCH.

To the Readers of "The Restitution."

On and after the first Sunday in May I shall be at liberty (D. V.) to preach for any churches who may need my services. I have been pastor of this church nearly seven years, and the work has not been unfruitful. I thank this people for their kindness. Any who may desire my help for a Sunday or two, or more, on or after the above date, will please address me at 853 Lafayette Ave., Brooklyn, N. Y.

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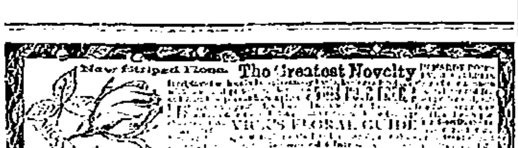

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La Paz Junction	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsville	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]

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STATIONS	Mail 52	Ex-press 54	Local 66	Thro' Freight 62
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsville	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
La Paz Junction	[illegible]	[illegible]	[illegible]	[illegible]
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Communications.

The Future Habitable and Future Age, or the World to Come.

It is the creed of many that this is the only world and life they are sure of, and therefore it is best to get as much enjoyment as possible in this life. A logical enough conclusion were the premises true. They consequently seek nothing but pleasure and absorb life through the senses. Pleasure is the enthusiasm of the age, and religion is invaded by sensuality. Subjects of such a creed they are soon overtaken by the logic of results meanness, selfishness, physical corruption and stinted selfhood.

There are two questions, one of which is the most important, the other the most interesting that can be proposed in language. Are we to live after death? And if we are, in what state? These are questions confined to no climate, creed, or community. At all times and in all places men have contemplated the questions of death and immortality. The one is a stern reality from which they know there is no escape. Every day they see friends drooping and dying, and to them, not possessing the Christian's hope, the future is dark and uncertain; and they would willingly give all could they but see a beacon light, or feel the strong assurance of faith that they would live again. The object of this humble effort shall be to "bring you glad tidings of great joy, which shall be to all people;" to present that gospel through which is brought light, life and immortality.

"And to angels he did not subject the future habitable"—(Diaglott). "The world to come" (Com. Ver.) "The inhabited earth," (Rev. Ver. mar.) "Habitable earth, or land." (Youngs Analytical Con.) Heb. ii. 5.

"And having seated him at his own right hand in the heavens, far above every authority, and government, and power, and Lordship, and every name being named, not only in this, but also in the future Age," Dia. Eph. i. 20–21.

Then there is to be a "future inhabited earth," and it will not be subject to the angels, as in the present inhabited earth.

What shall constitute the "Kingdom of heaven, or ruling power of that world and age? I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundation of the earth," Isa. li. 16. Who can judge of the golden harvest at seed time, or of the grandeur of the structure by viewing the huge rough stones as they are taken from the quarry and prepared for the foundation?

Hear ye then the parable of the Sower. "The Kingdom of heaven is like unto a man which sowed good seed in his field....Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard, which a man took and sowed in his field; which indeed is the least of all seeds but when it is grown it is the greatest among herbs....Another parable spake he unto them, the Kingdom is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto them in parables, and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world," Matt. xviii. 28–35. In these parables are shown the different stages of the kingdom. In the first is the sowing, or planting as represented by the good seed. In the second is represented the growth. In the third when it is completed, or grown it is of the nature of leaven "to leaven the whole lump." The world (Kosmos). Satan showed Christ all the kingdoms of the "world" (Kosmos) the world in this sense is the field. It is during this age that it grows to perfection for the harvest is the end of the world (aion). Aye, indefinite time, dispensation. This being the case the world—Kosmos—will not be leavened by the kingdom of heaven, in this world. Aion, age.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and gathered the good into vessels, but cast the bad away, so shall it be at the end of the world. Why are any cast away if the kingdom is now in the world, its nature being that of leaven to leaven the whole lump. The church then in its present form cannot be the kingdom. In contradiction to the theory that the church is to convert the world is the other popular notion, that the great mass of the human race, instead of being saved by the kingdom relied upon to convert the world, are cast away and burned. And not satisfied with this they are said to be immortal and cannot die, and, hence, must live forever where—

"Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm."

That their will be a burning at the end of this age the parables plainly teach, and there shall be wailing and gnashing of teeth, but as to whose ranks will be thinned by it the great Sunday school world is far wide of the mark.

"It is not the death to fling,
Aside this sinful dust
And soar on strong exulting wing
To live among the just."

We though it was the conscious part of man that sins, and if the soul is that conscious part, how is it that it escapes at death, and leaves the innocent body to suffer the penalty? And if the righteous go to glory at death did not the serpent speak the truth, Gen. iii. 4. Again, if death is eternal life in misery, why not say that life is eternal death in happiness, and if we speak of eternal death as a "death that never dies," why not, when speaking of eternal life, call it a "life that never lives."

But we cannot stop to argue with Satan; God says, the soul, not body, that sinneth it shall die. This is our promise, and let the advocates for the other party by their spiritualism, and theosophy refute it if they can, and we will take our chances for immortality by seeking for it as God directs. Shall mortal man be more just than God? that he should set about "rescuing the perishing," from "eternal torment," when "none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is costly and must be let alone for ever) that he shall still live forever and see corruption, for he seeth that wise men die, likewise the fool and the brutish person perish," Psa. xlix. 7–10; Rev. Ver. It is God's purpose to do this. To "Ransom them from the power of the grave, I will redeem them from death," not life in misery, Hosea xiii. 14. Since man cannot, and God says he will, and Jesus gave himself a ransom for all, this ought to be sufficient, for certainly man is worth no more since the fall than when he was sold under sin, Rom. vii. 14, by Adam. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life," Rom. v. 18.

Two things were brought to light through the gospel. Life and Immortality. Life is unconditional, immortality is conditional.

In this age the called are on trial for immortality. We will now show who comes under the penalty in this life of the second death. God had his people of old, a chosen nation, who has been cut off and another "chosen nation" or Royal Priesthood takes the place. In the parable of the sower we were shown, that they who heard the word and understood it, were the only ones that bore fruit—hence the only ones that were called, properly, all the rest fell away. "Many are called but few chosen." Did those incur the penalty? we think not, for they did not understand. Their names must first be in the Book of life, Phil. iv. 3, before they can be blotted out. An explanation of the book of life will make all plain. In revelation it is called "the book of the Life." Dia. 20th chap. 12–15. "Blessed be that God of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies, by Christ, even as he chose us in him before the foundation of the world....having in love previously marked us out for sonship, through Christ Jesus for himself, according to the good pleasure of his will....by whom, through his blood we possess the redemption—the forgiveness of offences, according to the opulence of his favor," Eph. i. 3–7. There is a class, chosen from the foundation of the world—not arbitarily but on conditions of overcoming, to be adopted sons—"heirs of God, and joint heirs with Christ." Saved by grace, favor, partiality, preference. All know what a favorite is. This "favor" he caused to overflow towards us, having made known to us the secret of his will, according to his own benevolent design, which he previously purposed in himself, in regard to an administration of the fulness of the appointed times, to reunite all things under one head—even under the Anointed One—the things in the heavens and the things in the earth—under him, by whom also we obtained an inheritance ....by whom also you, (having heard the word of the truth, the glad tidings of your salvation) by whom (I say) you also having believed were sealed with the spirit of promise—the Holy Spirit—which is a pledge of our inheritance in a redemption of the purchase, to the praise of his glory," vs. 7–14. Amen. What favor, what preference, "what manner of love God hath bestowed upon us, that we should be the children of God—begotten—but it doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is." He the "Elder brother," "the first-born among many brethren," the first-born of every creature," (of this class) "the firstborn from the dead." Joint heirs, to "inherit all things." "I will give thee the heathen for a possession." Christ's life is not the price, or ransom of the church only, [illegible] "for all." The purchase was [illegible] and a few favored ones [illegible] by their faithfulness unto the e[illegible] inherit this purchase, to rule [illegible] to teach, kings and priests. By grace these are saved, through faith, the gift, or special favor of God to a few in this age.

Having been called to this high calling, by hearing and understanding the word—for this is the way they are begotten, "of his own will begat he us with the word of truth," Jas. i. 18; 1 Jno. v. 1. With this comes the responsibility or danger of losing life, or of coming under the penalty of the second death in this age. Paul, who preached a resurrection of "the just and the unjust," apprehended this danger, when he said, "Yea, doubtless, I count all things but loss....if by any means I might attain unto the resurrection of the dead," Phil. iii. 8–11. Again, I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away," 1 Cor. ix. 27. James was aware of this danger when he said, "Brethren, if any among you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, Jas. v. 19–20. Peter, speaking of those, "Who once were not God's people," said, "Beloved I entreat you as strangers and sojourners, to abstain from fleshly lusts, which wage war, against the life," 1 Pet. ii. 10. Paul again to the Phillipians iii. 18–19, "For often I told you, and now even weeping, I say, many walk as the enemies of the cross of the Anointed One, whose end will be destruction, whose God is the stomach and then glory in their shame, they who are engrossed with earthly things." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries, Heb. x. 26–27. "If any one seeing his brother sinning a sin, not to death, let him ask, and he will give him life for those who sin not to death. There is a sin to death, I do not say that he should ask concerning that," 1 Jno. v. 16. "It is a fearful thing to fall into the hands of the living God," Heb. xiv. 29. "The Lord is not slack concerning his promises but is long suffering to us-ward, the children of promise, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. "I am the vine, ye are the branches, he who abides in me and I in him, he bears much fruit." First in the vine, then abide there for, "If any one abide not in me, he is cast out like the branch, and is withered and such are gathered, and cast into a fire, and are burned, Jno. xv. 1–6. This is in harmony with the parable of the "net." "If any one was not found written in the book of the life he was cast into the lake of fire, Rev. xx. 15. Dia. Cut off at the first resurrection, wither until the second or general resurrection, and burned. Having had their name written in the book of the life and not having proved faithful unto the end, Rev. iii. 5, it was blotted out and hence not found written at the time that the dead, the greater and the small, stand before the throne and the books were opened, and another book, which is the book of the life and the dead were judged from the things which had been written in the books, according to their works," some "beaten with many stripes and some with few stripes," but none put to death, or cast into the lake but this specific class whose name was not found "in the book of the life." These are in distinction from those whose names were never written in the book, Rev. xiii. 8. "And all who dwell on the earth shall worship him, whose name has not been written from the foundation of the world in the scroll, or book, of the life of that Lamb who was killed also," Rev. xvii. 8. So it is plain that the book of the life is the record of those chosen from the foundation of the world. To be made perfect through suffering and fitted to reign with Christ on the earth. Then instead of the benighted heathen being exposed to the penalty of the second death in this age it is the other class who [illegible] enlightened and have tasted of the good word of God and the world to come. If they fall away it is impossible to renew them, seeing that they crucify Christ afresh, and put him to an open shame. It may be well to cite a few examples of this class. David said, "Deliver me from blood guiltiness O, God," Psa. li. 14. Judas said, "I have sinned in betraying innocent blood," Matt. xxvii. 4. He was enlightened and knew what he had done, therefore he was different from those who crucified him. "Who knew not what they did," and "if they had known it they would not have crucified the Lord of glory." Again. "Whoever may eat the bread or drink the cup, of the Lord unworthily, will be an offender against the body and blood of the Lord....for he eats and drinks judgment to himself, who eats and drinks not discriminating the Lord's body," 1 Cor. xi. 27–29. "Therefore, I say to you, though every other sin and blasphemy will be forgiven to you men; yet the blasphemy of the Spirit, it will not be forgiven, for whosoever may speak a word against the Son of man, it will be forgiven him, but he who may speak against the Holy Spirit, it will in no wise be forgiven him, neither in this nor in the coming age," Matt. xii. 31–33. This is spoken of "you men," signifying that any one may be guilty of this sin, as also Acts viii. 20. "And Simeon seeing that through the imposition of the hands of the Apostles, the spirit was given, he offered them money, saying, give me also this authority. But Peter said to him, may thy silver go to destruction with thee....thou hast no part nor lot in this thing, for thy heart is not right before God. Reform therefore....and entreat the Lord, if perhaps the thought of thine heart may be forgiven." "If perhaps," Peter was doubtful, so we shall not pass judgment in this case. The case of Ananias perhaps should be noted, Acts v. 3–10. "Why has the Adversary filled thine heart to deceive the Holy Spirit," etc. These we think are sufficient to show the Responsibility of the present life and age. The attenuating circumstances are, "Believe and be baptized for the remission of sins," and repentance that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, who will judge the living and the dead, those under penalty of the second death for sins specified, that may be committed in this life. And this judgment is at the end of this world—Age—at "his appearing and his kingdom;" When he comes with those selected in this age to be co-rulers with him in "future habitable and the future Age." This brings us to the regeneration era "and times of restitution of all things." We will just say here that the regeneration is simply a revival or restoring to life. Generate, to produce, to procreate. Regenerate would be to reproduce or recreate. The race, with the exceptions of those immortalized at the first resurrection and those who have in this life perpetuated their right to life, will be raised in the same condition in which they died. And under the teaching and the ruling of the Great High Priest and his priesthood, the saints, will be restored to primitive perfection during the "Restitution Age." This at another time.

"Faith builds a bridge from this world to the next
O'er death's dark gulf, and all its horrors hide."

Not on the plan of inherent immortality, however, but through the resurrection. Workers of this blessed hope let us build this bridge, 1 Tim. ii. 6 Rev. i. 18.

W. H. WALLICK.

FAIR CHANCE THEORY.—No. 2.

Dear Restitution:

I wish to examine all the Scripture, on which our brethren who hold said doctrine, rely, and lest I should overlook some of them I would be obliged if some good brother would send me a list of such passages as he thinks most strongly support that view. I will not be personal, I am only opposing the doctrine because I think it is not true, and for that reason I want to examine its foundation. Should I find I am mistaken I will change forthwith.

Ezek. xxxvii., concerning the "dry bones," is generally relied on as a strong proof on that side of the question. I will therefore examine that and see if there is any proof there. Please read the whole chapter, Eze. xxxvii. This is supposed to teach that when Christ and the saints shall reign as kings and priests the Israelites who have died through all the then previous ages will be raised from the dead to whom "the everlasting gospel" will be preached, and that they will then hear the word of the Lord, and the Lord will make a covenant with them, etc. Now if this is true we ought to receive it, but I do not see it so. I see nothing about a resurrection of dead men at all. The whole chapter (as also the previous one) is teaching the restoration of Israel, I mean the whole twelve tribes, including Israel (ten tribes) and Judah (two tribes). To do this Jehovah takes the prophet, in spirit, and sets him down in the midst of a valley full of dry bones. Read from verses 1 to 10 inclusive.

Now what does it all mean? Fortunately we are not left to guess what it means; we have Jehovah himself explaining it. Vs. 11, "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold I will open your graves, and cause you to come up out of your graves, O my people, and I will bring you into the land of Israel." Vs. 12.

Now it must be very clear that dead men do not say, "our bones are dried, our hope is lost, we are cut off," etc., but the left or living of Israel who, so far as ever becoming a nation or kingdom again, reckon themselves as cut off, without national hope, bones are dry, dead! Therefore, or for that reason, the valley of dry bones. It shows that they shall again become a nation. This is still further shown by the two sticks (read balance of chapter) which become one, meaning that the two kingdoms, Israel and Judah overturned, should become one kingdom with one king and should never more be divided.

That no reference is made to dead Israel, I mean men, women and children who have died, but to the Israelites then (now) scattered amongst the nations, is still further proved by the fact that they marry and are given in marriage, at least they have children as shown by verse 25, "And they shall dwell therein (their own land), they, and their children, and their children's children forever;" also verse 26, "I will place them, and multiply them;" I emphasize again, "and multiply them." If this refers to Israelites, literally dead men and women, there would indeed be much force to the questions asked Jesus by the Sadducees as to whose wife a woman should be who had had seven husbands. Luke xx.

I think I need say no more on this. It must be clear enough that no reference is made to any personal resurrection at all, but on account of what they say Jehovah uses the figure to show a national restoration, viz., the restoration of Israel. If, however, it should be claimed that the whole house of Israel must mean all, including the dead and living, I reply I am not aware of any such use of words. We frequently hear such expressions as, the whole house of Israel, all Israel, whole congregation, etc. At Ex. xvi. "The whole congregation of Israel murmured;" 2 Chron. vi. 3, "The king blessed the whole congregation of Israel;" and "All Israel stoned Achan." Jos. vii. 25. "All Israel and Judah loved David," "all Israel lamented Samuel," and so on *ad infinitum.* Does any one suppose for a moment that such expressions mean more than the then nation? and sometimes but a small portion of that even? Does any one suppose that every living man, woman and child threw a stone at Achan? I only need ask the question. Then don't let us try to make a passage mean more than it clearly does.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. This is considered a strong point, and yet, strange to say, the very idea is not there! To say nothing about a future fair chance or opportunity for any, here is not even a word about a resurrection of any out of Christ. "As in Adam all die even so in Christ shall all be made alive." If it is claimed that "in" should read "by," I reply there is no reason why it should; the word is *en* (in), but even then it would not help the matter any. Let us try. For as "by," "in," or "through" Adam all die, even so by, in, or through Christ shall all be made alive. Now how or why do we all die in Adam? Adam, through sin, fell and was debarred from the tree of life, and so was mortal, and transmitted his nature to all his descendants; thus we all die, in, by, or through, him; even so in Christ, how or why so. Christ is a life-giving spirit. He will give eternal life to all his, so that all who are in him will live, by, in, or through him. Thus through Adam we die and are sown in corruption, dishonor, weakness, natural body; in Christ life, incorruption, glory, power, spiritual body, etc. My paper is full. More soon.

GEO. ELTON.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 62.

WARNING.

Golden Texts.—"The fear of the Lord is clean, enduring forever, the judgments of the Lord are true and righteous altogether. Moreover by them is thy servant warned, and in keeping of them there is great reward." Psa. xix. 9, 11.

Q. In what way does God give us warning?

A. In the precepts and commandments of his holy word.

"It speaks to all transgressors and levels its terrors against all offencers, great or small, without any exception." And, that one individual may not account himself better than another, it says that "all are under sin," that "there is none righteous," but that "the whole world is guilty before God." Rom. iii. 9, 10, 19. Not a man, not a woman in the whole world dare assert "a complete innocence, a perfect righteousness" before God, apart from the justifying blood of the Savior.

Then, you who read this lesson, if you have not come to the atoning fountain and had your sins washed away, are "sinners" are under condemnation and are "worthy of death." You own that there is a God, and that the Bible has come to us from that God. Will you listen to his voice as he speaks to you, in solemn words of warning? What are you going to do with your sins? How are you going to answer your judge?

Q. What is the wrath of God revealed against?

A. All ungodliness and unrighteousness of men who hold the truth in unrighteousness. Rom. i. 18; ii. 6, 8, 9; You who believe there is a God, and that the Bible comes from him, and who yet refuse to put on the righteousness of God, are "holding the truth in unrighteousness."

Q. What is the judgment of God as pronounced against backbiters, haters of God, the proud, the boastful, the disobedient to parents, the covenant-breakers, the implacable, the unmerciful, the envious, the covetous, the murderous, the deceivers?

A. They are worthy of death.

Q. Is there any person living who dare say he has not been guilty of one or more of these sins?

A. There certainly is no one.

Q. Is God unrighteous then, when he condemns you with the world?

A. No; if he was, he could not judge the world. You condemn others, because they are thieves and drunkards and murderers, and why? Because they have violated law. Yet, in condemning sin in them, you condemn yourself; because you also break the law.

Q. Can any man think to escape the judgment of God, who is guilty of any of the sins enumerated in the first chapter of Romans?

A. No; Paul says, those who despise the riches of God's goodness and forbearance and long-suffering whereby he would lead them to repentance, treasure up wrath for themselves against the day of wrath. Rom. ii. 4, 5. It is a fearful treasure to lay up!

Q. Whom has God appointed judge the secrets of men?

A. Jesus Christ.

Q. Who will execute the judgment?

A. The authority to do this has been given to Jesus. John v. 22, 27; Acts x. 42.

Q. Where must all appear?

A. Before the judgment seat of Christ. 2 Cor. v. 10.

Q. How will Jesus judge men?

A. By the words that he has spoken, John xii. 48, because they who receive not the words, have rejected Jesus.

Q. What is it that condemns men?

A. The fact that they will not come to the light, "because their deeds are evil." Jesus is the light of the world; they will not hear and do his words that they may have life.

Q. What is the sentence?

A. Death. The wages of sin is death, Rom. vi. 23; everlasting destruction, 2 Thess. i. 9.

Q. How can we prove that the death spoken of here, as the wages of sin, is beyond the death that is common to good and bad alike?

A. Because it is something that is spoken of, as treasured up against a certain coming day, called the day of wrath, something which Jesus has been given authority to execute; a fixed penalty to be inflicted upon evil doers, and from the fact that it is appointed unto men once to die, but after that the judgment, Heb. ix. 24. The judgment does not come until after Christ comes, and this death is not inflicted until some time after his coming.

Q. How can men escape this death? How get out from under the sentence of condemnation?

A. By taking upon themselves the righteousness revealed in the gospel. The just shall live by faith. Rom. i. 16, 17. Christ died for us; being justified by his blood we shall be saved from wrath through him. Rom. v. 8, 9. We must flee from the wrath to come, Matt iii. 7; Acts xxvi. 20. Turn from evil ways. Ezek. xxxiii. 11; xviii. 30. Repent and believe the gospel, and be baptized into the all-saving name of Jesus.

Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 14, 15.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 20, 1889.

IMPORTANT NOTICES.

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LAST Sunday, March 17, it was our privilege to baptize a believer into the divine name, a brother, George Alexander. He was going to the west, and came a number of miles out of his direct way to put on Christ according to the requirements of the gospel. It was a pleasure for our little church to gather on the banks of Yellow River to witness one more administration of holy baptism. May God be with our brother wherever his lot may be cast. The pathways of ministers of the gospel and converts meet and cross each other very singularly sometimes in this world. Paul met Lydia at Philippi, both on a transient visit to the place. She was baptized and they parted to meet no more in this world. Philip, at an earlier date, met the Ethiopian Eunuch, by divine guidance, gave him a comprehensive lesson of instruction, baptized him, and they parted to meet no more till the great day. Once since we have been living in Plymouth, a believer came all the way from Kentucky to be baptized. His time was very limited, and we took him "the same hour of the night" down into Yellow River, and baptized him when scarcely light enough to make our way down into the stream. It was a solemn hour. On the banks we parted with our brother to meet no more till Jesus comes. So with Bro. Alexander, our paths crossed once at a baptismal scene, and we expect to meet no more till Jesus comes.

REDEMPTION.

[illegible] we have redemption through his [illegible], the forgiveness of sins, according to the riches of his grace, Eph. i. 7.

"The crucifixion of the Redeemer, although unquestionably a vicarious sacrifice, we should hold up, not as placating God, which it never did, but as at once the greatest of human crimes and culminating point of divine forbearance; in itself, and as the work of man, most ungrateful and atrocious wickedness, hateful in the sight of all holy beings; in its results, as involving obedience unto death, and love deeper than the grave, the centre of the world's salvation, and the crowning glory of th Savior's work and worth.

"To Christ, and to Christ alone, we should ever point as the great manifestation of Divine love: the centre and circumference of all blessing; the Redeemer of the Church, and the Regenerator of the race." *Henry Dunn, Destiny of the Human Race.*

The death of our Lord Jesus Christ was a most wonderful demonstration of the love of God, on the one hand, and a most striking exemplification of human wickedness, on the other. It was not however, an unforeseen accident, but a pre-determined event. The Divine plan and human wickedness are presented in a single point of view by Peter, in his ever memorable discourse, Acts ii. 23. Speaking of Christ he says:—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

In our brief paper it is with the facts of redemption and not with human philosophy, or creed theology, that we have to do. While God pardons sin, the forgiveness of iniquity comes to us only through the death and blood of Christ, the Lamb of God. God is love, but he is also holy, just, and righteous; and sin is not only moral deformity, but subversive of holiness, justice, and righteousness. In God's moral government, sin is rank treason and rebellion. How can God be just and a justifier of the sinner debased in character, and rebellious in disposition and conduct?

It is true that "God is Love," and it is true that God can forgive sin, but is it true that he bestows his pardon as an act of arbitrary recklessness, regardless of his own Divine attributes, on one hand, and of the hateful turpitude of sin on the other? Notwithstanding that it was by wicked hands that Christ was "Crucified and slain," it is still emphatically true that "he died for our sins according to the Scriptures." Christ's death was not a fortuitous event, nor was it a mere martyrdom; it was in God's "foreknowledge and purpose," it was "according to the Scriptures." Redemption was seemingly only to be accomplished through a maze of intricacies, but the love of God toward sin-ruined man has evolved a plan of salvation whereby he can be "just, and the justifier of him that believeth in Jesus." In the economy of redemption the death—the blood—the sacrifice of Christ are most intimately connected with everything pertaining to human salvation. If God's love be spoken of, it is the crowning exhibition of that love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Remission of sins comes through the Redeemer's precious blood. It was not left to words alone to keep this truth ever before the mind, but the memorial cup was ordained to most solemnly impress this truth upon the believing heart. "He took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; For this is my blood of the New Testament (covenant) which is shed for many for the remission of sins." True we are saved by grace, but how? "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." Not to quote numerous passages at length we may briefly say that "the blood of Christ, who through the eternal Spirit offered himself without spot to God, purges the conscience from dead works;" that it is "by his own blood he entered into the holy place, having obtained eternal redemption for us," that praise is ascribed unto him, "the first begotten of the dead and the prince of the Kings of the earth," saying, "Unto him that loved us, and washed us from our sins in his own blood." Even the princely priesthood, the very elite of redeemed humanity, will close the new song with the adoring words—"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

The endearing and precious title—Lamb—is not lost, nor laid aside, when our Redeemer shall take the ennobling titles of Bridegroom and King of kings.

When we stand near the cross of Christ we feel we are standing on holy ground. We feel from our very heart to say—It was for me he suffered, it was for me he died.

"In the cross of Christ I glory,
Towering o'r the wrecks of time:
All the light of sacred story
Gathers round its head sublime."

To us in health it has been always sweet—to us in sickness it has been sweeter still, to say—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.

E'er since by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Before closing our paper we wish to emphasize one fact—that Christ must be a perfect law-keeper in order to become the Redeemer of a sin-ruined race, and in order to become the head of a new creation. As a law-keeper Adam failed, but God will do no such thing as to make a law that shall turn out a nullity. If Adam failed God's purpose of "heading up" humanity in a personage of the most perfect, legal righteousness will not miscarry. So it was in the "Man Christ Jesus" that the law was "magnified and made honorable." The children were sharers in flesh and blood, and the Son of God partook part of the same, that through the grace of God he might taste death for every man. Christ not only died, but he vindicated the majesty of Divine law by keeping it perfectly. It was in doing this, as well as by his death, that he has become the Head of a new creation and Savior of a lost world. Our Redeemer is righteous in nature and character on the strictest principles and according to the exactest requirements of Divine law. We become righteous through faith in God's gracious provision for the remission of sin in, and through the Son of his love. The outcome of redemption will be glorious for our race and for our earth itself. Christ will come again.

"Earth, thou grain of sand on the shore of the Universe of God: thou Bethlehem amongst the princely cities of the heavens; thou art, and remainest, the Loved One amongst ten thousand suns and worlds, the Chosen of God! Thee will he again visit, and then thou wilt prepare a throne for him, as thou gavest him a manger cradle; in his radiant glory wilt thou rejoice, as thou didst once drink his blood, and his tears, and mourn his death! On thee has the Lord a great work to accomplish."

DENOUNCED PUBLIC SCHOOLS.

PITTSBURGH, Pa., March 3.—At the dedication of a Catholic parochial school building in this city today Bishop Kane, of Wheeling, delivered an address in which he severely denounced the public school system of America. In the course of his remarks he said the public school system was a divorce from moral and religious training. He could not understand how it was just for the poor man who has no children to be compelled to pay tax to help educate the son and daughter of the millionaire. The State has no more right to tax the poor man for the education of the rich man's children than for the support of the rich man's family. He denied that the Catholic church was opposed to education and said: "The great problem that confronts us today is the same as that which confronted the people in apostolic times. There were schools then, but they were pagan schools, and the only way to counteract their effect was to establish our Christian schools. That is what the Catholic church is trying to do in America now."

The above is taken from the *Daily Inter Ocean* of March 4th. We are not disposed, for ourself, to offer any comments. In place of doing this we will copy a short extract from a work in our possession entitled—Thoughts on the Coming and Kingdom of our Lord Jesus Christ—by John Cox, Minister of the Gospel, Woolwich, England. After having given some much needed and pertinent admonition to his English readers on the folly of Protestants in helping Romanism to build its idolatrous mass-houses, he continues his expositions of prophecy by showing its application to the Papacy in the unvarnished language following: "In 2 Thess. ii, 3–12, is a description of this same evil system, here called 'the mystery of iniquity,' which the apostle said was working in his time, but that something withheld it from manifesting itself, v. 6. This withholding power was the pagan Roman Empire; and when this was removed the man of sin was revealed, and for several hundred years the popes and papacy have been living commentators on this solemn and remarkable passage; so that almost all students of God's word, as they looked toward Rome, have said, 'There is the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God.' v. 4. The following passage also traces some well-known features of popery;—'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving need to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, (note), having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believed and know the truth,'" 1 Tim. iv. 1–4.

Note. "'Speaking lies in hypocrisy.' How dreadful must their case be to whom these words apply! What dangerous characters must such be in society—systematic liars, and common-note hypocrites! Woe be to the nation that trusts their professions, or even their oaths. I have thought whether the lies here mentioned may not be considered as doctrinal lies, and that at the present time they are spoken in hypocrisy, seeing it has been proved that the Papists deny many things before others which are held among themselves, particularly the impossibility of salvation out of their church, and the duty of the church to punish and put to death heretics. The late protestant meeting has proved clear enough these are their doctrines, and yet some of them talk of charity and tolerance. I should as soon expect to find ease in hell as toleration in popery, if once ascendant. It may be said that thus speaking I am guilty of that with which I charge them. Nay, let them worship as they please, hinder them not by any force, but give them no power to hinder me.... For my own part I heartily wish papists nothing but good, even real conversion to God, but for their system I feel nothing but utter abhorrence, and an earnest longing for its downfall."

Communications.

PHILADELPHIA, Pa., Feb. 10, '89.

Jas. W. Wilson:

Sickness has interferred with my going to Macon and has kept me at home today, so that I have an opportunity of answering your letter and of sending to Elder Jaquith, of Oregon, the check for $100 that you write about, which I will do. My offer of $100.00 to conferences or combinations of churches in any section is, I think, technically correct, in the manner I meant it to be, although you do not appear to think so. I wanted to have ten or more churches in any section combine in their work, knowing that in combination of effort is the only way to have evangelists kept in the field, as each weak church, acting separately, feels it cannot think of engaging in any outside work whatever, and so nothing has been attempted and nothing in that line has been done. It is the poorer churches, such as those in Nebraska, Missouri, Northern Texas, etc., that I wanted to induce to combine and do some outside work in their own section, in their own way, and with their own men. On the other hand, to have two or three churches, such as those in Northern Indiana and Michigan combine and raise $100.00 each, which they can easily do and should do, and call on me for $100.00 each would bankrupt me or take the $1000.00 in ten portions (which is the utmost limit as to what I can do, and I think I so stated at the time; if I did not I want it so understood), for the richer sections would be cutting out the poorer sections which may come in later. As the Oregon conference seems to fit in with the purpose I had in view, I waive the point of ten churches combining, trusting they may soon grow up to that. The requirement that there should be ten churches banded to work together is proper, and is an incentive for the local evangelists to form and constitute churches.

Counting these $100.00 contributions as numbering ten, and my three offers of $500.00 each (it is a mistake to group two of these together as one offer for one object, of $1000.00, as I see has been done), and my pledges to the local church here, I see more than $8,500 for which I will probably be called upon this year for church work alone. This will absorb [illegible] half of my expected income (if I live), unless means should come to me that I do not now see clearly are likely to come. I mention this not that I think that I am doing more than I should, but that it would be such a gratification to see others in the church, (some of them richer than I), appreciate as I do the importance of this effort and second those offers with other comparatively large donations, sufficient to enable our committee to get to work; but I see no answering move on the part of individuals, and I can see no work that the committe can undertake, either evangelistic, ministerial, college, and in helping on weak churches, until means are furnished it to work with.

The contributions I make must also, of course, be credited to the account of the Philadelphia Church, as they could not send up one-half of their income, in addition to what I propose to do. There is much work to do in the East, and I have tried to get our churches to organize to jointly undertake some of this work, but thus far it has not brought forth fruit, but possibly will later on.

Our Philadelphia church expenses run over $3000.00 per year, as in addition to our regular meetings, five times per week, the church is doing, as every church should, quite a considerable amount of good in the way of neighborhood charities. The system of tithes is firmly established here in almost the entire church, and, as a result it has means to prosecute its good work; but it could not, of course, double that $3,000 in order to send half of it up to a State or General Conference; nor could it reduce its expenses to $1,500 and send the other half up for the general work. But my contributions will result in the same thing as if the church contributed its quota. Are other churches falling into this order? I enclose a letter (before referred to) from Centralia, W. T. I think I shall write them that when they have united with the Oregon Conference, I will contribute personally $50.00 toward their building. It seems to me that, if everything is right, we ought to do something (as a Board) to help weak churches like this. Won't you write to that church at Bear Creek (I think it is) in Arkansas, and ask them how they are prospering, and if they need any help? I have not the letter or address.

Yours, C. F. WORK.

Dear Restitution:

One of the principal reasons why the church has no more influence for good, in the world is a lack of unity in thought and action among its members. When the power of God came upon the early church they were all of one accord. Is it at all likely that three thousand would have been converted at Pentecost had the members of the church been [illegible] among themselves and been divided into factions?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." We must all speak the same thing. This does not mean that we must all believe precisely alike upon all questions, but it does mean, that questions on which we differ should be talked over privately among ourselves; but when we come to speak for the public ear, either from the sacred desk or through the medium of the press, we should speak the same thing, otherwise we cannot expect the Lord to bless our efforts. We are each so weak personally that we can accomplish but very little in the Master's cause. It is not as individuals that the Lord expects us to carry forward his work, but in the capacity of a united church, each and every member of the living church of the Lord Jesus Christ, which ought to move the world, has a personal duty to perform, but that work ought to be done as a member of the church and in conjunction with the other members of the church. We are a part of the great whole but not that whole. The master wheel of a Corlis engine is a very necessary part of that piece of machinery and while the engine would be worthless without it, still the master wheel is not the engine, on the contrary it is utterly worthless as a piece of machinery when separated from the other parts of the engine. We may fill a very important niche in the Master's great engine, but if we would accomplish a good work we must do our part in the Lord's machine, the church. Dr. Guthrie thus illustrates this fact; he says, 'Separate the atoms which make the hammer, and each would fall on the stone as a snowflake; but welded into one, and wielded by the firm arm of the quarry man it will break the massive rocks asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain, but in their united body they would quench the fires of [illegible] and have some to spare [illegible] of other mountains.

[illegible] be one of the little drops, out of which the Lord shall make a great Niagara that shall finally quench the fires of Satan and then form a smooth, unruffled stream on the bosom of which many thousand tired and weary souls may calmly and peacefully float into that eternal haven of rest, peace and joy which the Lord hath prepared for his lost and loved ones.

R. S. DWIGGINS.

Dear Restitution:

Believing you have an intense interest in the spread and conquering power of truth, and that you stand ready to greet with pleasure and good cheer all those who are enabled to shake off the shackles of error, entering into the freedom and life of Christ the Life Giver, the one Lord and Head to the Church, we make free to address you. We came to a knowledge of you and the paper you edit through Bro. Gardner of Champaign City, whom, though but slightly acquainted with, we have learned to love and hold in tender regard. The Church of God as a religious people, holding the marked views I understand they do, came to my knowledge as a most pleasing surprise. I had supposed the Winebrennarians embraced all classified under that appellation.

My surprise was all the more full and endearing to me when I learned their views upon restitution and its kindred prophetic truths—truths so much needed at this hour when the world's sabbatical morning dawneth. Your and their position taken relative to man's natural inherent immortality cannot well be overrated. The doctrine of man's immortality as out of Christ as a moral opiate has well nigh subdued the spirit and power of the gospel as seen and appreciated by men both religious and irreligious. And when in a most wonderful manner social, civil and moral forces are shaping for the great day of God Almighty, to do his bidding, to prepare the way for the advent and coming reign of Christ and his bride for a thousand years, with its men of Edenic glory and lovliness; the so-called church (I will not limit it to the nominal) take no more interest in the same than the world, and if forsooth they do it is more on the line of opposition to than otherwise, raising the cry, fanatics, prophetic creaks, soul sleepers, etc.

My greatest struggle in the conflict of truth and error was relative to the relation of life and death to the first Adam and scarce less in relation to the second. When life and death as related to the two are divinely seen from a divine standpoint, the doctrine of man's natural immortality stands out as a moral monstrosity that only needs to be seen to be abhorred. It is subversive of Christ as the Life Giver. It reduces the second coming of Christ to a something beyond or outside the pale of Christian desire and looking for. It gives to the resurrection the stamp of a divine farce—as called for so far as saint and sinner are concerned in point of being during the ages to come. This is true in point of happiness or misery as well as existence.

It has required years on my part to break the many shackles of error by which I was manacled; under the dignified name orthodoxy I have labeled them all God's heterodoxy. When I first took my stand against sect and sectism, which was my first step, it closed many pulpits against me. When I entered the field of prophecy I became still more a rock of offence. But when I became the advocate of man's mortality outside of the gift of God through Jesus Christ our Lord I have no more access to the pulpits of the land. The same is true of periodicals to which I have contributed more or less. Yet amid all this I hear the tender voice of the Master saying, But know the Lord hath set apart him that is godly for himself, giving hope for the future. Fearing I may appear too free as a stranger I close by saying, Yours in the word and divine life,

S. S. CONE.

"Devouring Widows' Houses."

Does the passage relating to the devouring of widows' houses occur in Matthew as well as in Mark and Luke? In the recently revised English version it is relegated to the margin. The 23d chap. 14 verse has this marginal note, "Some authorities insert here or after verse 14, Woe unto you Scribes, Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers; therefore ye shall receive greater condemnation. See Mark xii. 40; Luke xx. 47."

I begin with a doubt whether it should be in or not. It is important for me to know for various reasons. These "woes" in Matthew xxiii. are contrasted with the beatitudes of chap. v. It therefore makes quite a difference whether there is one more here or one less. In the beatitudes there is, in number and order, the re-statement of the ten commandments by our Lord in a positive and not in a negative form. The first beatitude relates to afflicted, destitute people—*les miserables*—those who are humble and long for the spirit to a degree which makes them mendicants with the spirit, to the spirit, for the spirit. Their happiness is the possession of that power and principle which gives them eternal life, called the reign of the heavens.

In the first woe, the reign of the heavens is locked before men, and it is done by the proud, authoritative and those the opposite of realizing themselves poor and destitute of all things.

Now then shall we as certain MSS. do, insert the disputed passage here or not?

The second beatitude is, happy the meek for they will inherit the earth. This, in certain ways looks, like its opposite for the gaining of a home on earth through this display of the very converse of meekness is in point. There is, however, a woe to those who compass sea and land to make one proselyte which serves well as the opposite of the blessings of the meek. Which shall have the precedence? Evidently to judge from MS. authority the latter has the best right to come in here. The next "alas" seems certainly to be the third so that we cannot introduce both here.

Yet if we could keep it in some place in the list of "woes," Matthew would then have just fourteen occurrences of the word "alas" as the Apocalypse also has. If we leave this "alas" in, the number will be eight in this section.

The word for literary man or Scribe occurs in Matthew twenty-four times (i. e., twice twelve) if we leave this verse in. Elder occurs twelve times in Matthew, so also does teacher. This looks as if this verse should not be put out. Pharisee occurs thirty in Matthew, twelve in Mark, twenty-eight in Luke, twenty in John as the text now stands. Shall we take one out of Matthew's number and leave but twenty-nine? It does not seem natural.

Hypocrite is now fifteen times in Matthew. The removal of one would leave fourteen. There seems no choice here except that multiples of five generally outnumber those of seven. Prayer occurs three times in Matthew; to pray sixteen times. If this to pray is rejected, it leaves fifteen. Both seem to have reasons for them; the 3 times 5 equals 15, or the 4 times 4 equals 16.

The word house is twenty six times now in Matthew and a removal of one would make it twenty five, i. e. 5 times 5 equals 25, probably better than the other (twenty-six) as house is five times in John.

The Greek oikos, house, is ten times in Matthew and five in John.

The other words have too limited occurrences to make anything from them. We are at present unable to draw a definite conclusion.

J. CROSSETT.

Dear Ones of the Household:

The committee on Bible Lessons are anxious to know how the work already done has been received. Are the lessons being used? and in what localities? Has any one been blessed individually by their perusal? Has any one been brought to a clearer conception of the truth by means of these Lessons? We should be very happy to hear from the household in regard to the matter, and also from any learners who have been benefitted by them. Send replies to THE RESTITUTION.

S. ROXANA WINCE.

A Sabbath in Nazareth.

We have been riding in sight of Mt. Carmel all day, but on turning from Endor, faced Tabor's smooth dome. We passed by Tabor, across the lower end of the valley of Esdraelon, and up the slope of the hill to Nazareth. We entered the town just as evening was falling, the most peaceful hour of the day. The plain which we had just left stretched out like a green carpet behind us. The rocky way bloomed on every side with wild flowers of every hue, in front the town nestled in a basin surrounded by hills, the white houses peeping out from cypress and palm, and Tabor, simple and majestic, guarding over all. Riding into camp, we passed the well, the only well in the town, and there saw crowds of women and girls carrying jars of water on their heads.

Next morning I thought to have a quiet morning by myself, and seated myself at my door looking out to the hills of Tabor. But charming as the scene was, I soon abandoned the post. The continued bray of the mules, the clatter of the muleteers and the pressing curiosity of the natives made it too noisy to be borne. I joined some of our party in a walk through the town, in the course of which we were shown numerous so-called "sacred spots," in which some implicitly believed, and others denounced as all rubbish. The site of the synagogue, of Joseph's workshop, and other places may not be correctly fixed, but the site of the town is correct, and it was enough to know and feel, that there, in that peaceful spot, shut in by the hills from the world, Christ lived for nearly thirty years, that there he prepared for his work which was to come.

Like all other Oriental towns, it appears more picturesque from the outside than on a closer acquaintance. The streets are narrow but not covered; the sun beat into them fiercely, and made the white-washed walls almost blinding.

Unlike most towns in that country, the streets are paved, the middle part being sunk about a foot lower than the rest, and used as a drain for all refuse from the houses and shops.

The inhabitants of Nazareth are handsome people, especially the women, but are very bold. They took hold of our clothes as we walked past, followed us about and examined our apparel minutely. Our guide advised us to take no notice of it, as they were very quarrelsome when opposed. They seemed to have no idea what manner of place they lived in; the only person we saw in Nazareth who seemed to realize its sacred character was an old Carmelite monk, who showed us what he believed had been Mary's kitchen.

And such is Nazareth at the present day. The people are as careless and ignorant as they were when the Savior walked among them, and the appearance of the country is the same too, that, at least, expresses peace and beauty.—*Marguerite Scoble, in Our Work.*

As we understand it, a Sewing Machine for family use should be simple in its mechanism; should run easily, do a wide range of work, be as noiseless as possible, handsome, durable, and as cheap as is consistent with excellence throughout.—THE NEW HOME Sewing Machine fills all these conditions to perfection.

The time card of the Pittsburgh, Ft. Wayne & Chicago R. R. has been changed since the outside pages of our paper were printed. The only important change is in the fast train going west which is changed from 2:46 p. m. to 1:38 p. m. Corrected card next week.

Poetry

FATHER, DRAW NEAR.

Father, draw near;
And clasp us close with thy protecting arm,
While round us roar swift water floods,
And thunder-bursts of vague alarm.

Father, draw near;
And us defend, for night draws on apace,
And with the night, the wily foe
Would us o'ercome but for thy saving grace.

Father, draw near;
For thine own Son will soon to earth descend,
And we would then with song go forth,
All clean and white to meet our Savior friend.

Father, draw near;
Oh cleanse, and sift and wash us from our sin,
Bend low thine ear and hear our voice,
That cleansed we thy courts may enter in.

S. Roxana Wince.

Communications

"THE WORLD'S CRISIS." No. 1.

In its issue of Feb. 6th, current year, the editor of the *World's Crisis*, Boston, Mass., speaks very complimentary of Rev. H. Grattan Guinness' "learning, earnestness and eloquence." But he was very much surprised when Mr. Guinness said: "All prophecy of the Scriptures in the next age will be taught in the common schools, and will be as well understood by the children as geography and astronomy." Of this statement the editor remarks: "So are the greatest minds led astray when they take as a key to prophetical exegesis that modern hallucination, the age to come."

I have titled this article, "The World's Crisis," not as referring to the Boston paper, but as relating to the critical period or epoch of the world.

Your correspondent heartily concurs in, and responds amen to, what Mr. Guinness said, for he sincerely believes that in the age to come all will be taught of the Lord, and that then the billions who perish in sin, will have offered for their acceptance a destiny compared with which Adam's presin existence was but as tinsel to purest gold.

The Boston *Crisis* teaches that the world's great crisis is now upon it. I avouch that though this dogma is taught by many adventists as well as "orthodoxists" generally, it is nowhere taught in the Scriptures.

It is true that as far back as the time of Christ's ministry on the earth, there was existing a crisis of the world. The word crisis is of such vital importance in this connection that it deserves special consideration. At John xii. 31 the C. V. reads: "Now is the judgment of this world; now shall the prince of this world be cast out."

This passage has been confessedly obscure. While I am not at all ambitious of solving intricate problems for the sake of offering a solution, I will suggest that it seems the only natural construction is to say that the "judgment referred to had reference only to those who now come to Christ, and these are such as are drawn by the Father. Out of this class Satan is cast out, for they are "made free from the law of sin and death."

Another suggestion is offered with reference to John xii. 31. The word rendered "judgment" is *krisis* in the original. Our English "crisis" is derived directly from the Greek *krisis*, differing only in the first letter. It would have been well had the translators anglicized *krisis* as they did *baptize*; then the reader could have construed "crisis" as he thought Scriptural harmony indicated.

As to the definition of *krisis*, I have no classical lexicon at hand, but I quote from that eminent authority, Dr. Edward Robinson. Defining *krisis* he says: Literally, separation; tropically division; decision; i. e., the decisive moment, crisis, turn of affairs. In N. T., judgment, under various aspects.

I am not now arguing against the utter impropriety of the C. V.'s rendering of *krisis* at John xii. 31, for I readily admit that the crisis or separation is based on judgment or critical consideration.

I do propose to place a literal construction on the word in the text, because it certainly seems that Jesus spake literally, with no semblance of figurative allusion. It is a safe rule that directs to use the literal definition in literal passages, and the figurative only in figurative passages.

Relying on the authority of the orthodox Robinson, I suggest that the word *krisis* in the text be either anglicized or rendered "separation."

But still further as to this text that the C. V. renders, "Now is the judgment of this world; the translators have done violence to the original, for the Greek has no article with *krisis*, and there is no previous occurrence of the word in the context to render it definite. Literally and idiomatically translated the passage would read, "Now is a crisis (or separation) of this world."

Observe the effect of the *krisis* spoken of at John xii. 31; at chap. xv. 19, Jesus said to his followers: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. The consequence of the *krisis* referred to at chap. xii. 31 is indicated at xv. 19, "ye are not of the world," having been previously chosen and separated or crisised.

The references in the word to the separate and distinct conditions existing between believers and unbelievers are so numerous and plain, I need not quote them.

"Now is a crisis (or separation) of this world." This crisis was on the world when Jesus was on the earth; it is on it still. The separation is going on day by day and is exemplified whenever the Father draws an individual to his Son. But it is simply a crisis, a separation, and exercises its blessed effects on a comparative few; the world at large has no positive, direct, individual interest in it; its relation to the world is simply negative; the crisis is not separating the world from God's elect, but is separating God's elect from the world. "I have chosen you out of the world."

The *Crisis* of Boston condemns Mr. Guinness' statement refers to the age to come. The reason of this condemnation is that Bro. Stockman thinks the world's great crisis, its *the* crisis, is even now upon it.

Let us consider another separation that is to be indeed the crisis of the world. At John v. 28, 29, Jesus said, speaking of the resurrection, "Marvel not at this, for the (an) hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." C. V.

Here we have another crisis or separation, for the word rendered "damnation" is *krisis* in the original. In this text the revision has "judgment" instead of "damnation."

If the reader believes in a literal resurrection, he must use a literal definition. Thus rendered the passage would read: "And they that have done evil unto a resurrection of separation," (or a crisis).

I readily admit that in this passage, the article does not occur with *krisis* to make it definite or of the highest importance. The definite, important character results from the numbers to be affected.

Thus far I have adduced from the Scriptures two crises; one is anteresurrectional, mentioned by the Lord himself in the first century of the Christian era as being on the world at that time. The other is post-resurrectional and was foretold by the same Lord Jesus. Between these two crises, there is a line of demarcation as black as death, as deep as the grave. One involves only the "little flock;" the other, the remainder of the race.

It is proposed in the next paper to consider the crisis of the word, John v. 29, as faithfully, fairly, and critically as the writer can compass it.

T. L. Harvey.

A NEW CHURCH ORGANIZED IN LOUISIANA.

Dear Restitution:

It is now a little over one year since we removed to Happy Woods, La., some two miles west of Hammond, (which is our Post Office), and is located fifty-two miles north of New Orleans, on the Illinois Central R. R., with a lovely climate, and everlasting verdure, which is appreciated by those accustomed to the frozen regions of the north.

Since arriving here, I have not been idle in the Lord's vineyard, but have endeavored to the best of my ability to publish the glad tidings of the kingdom. Others of like precious faith have also removed to our neighborhood. And two weeks ago we affected an organization under the rules of our General Conference, myself being chosen Elder, and Bro. Chas. Thayer, Deacon. I am now preaching to the people every Sunday with good attention and interest, the seed sown is already finding lodgment in some hearts.

This I believe is the first organization of the "Church of God," in Louisiana, and may the Lord bless our efforts to extend the work.

This is practically a field of labor for o General Conference, there being few if any churches of the precious faith in the entire south. I do believe a great work can be effected in the south in getting out many precious souls for the name of the Lord; and if it is ever done the General Conference must take the lead in it, that organization may be formed, and then the work may in a great measure be transferred to them.

Our work just started in the southern part of Louisiana, must of necessity be under the care and direction of the General Conference, there being no other church or conference that we can attach to. Our church will work, and do all we can, but we must appeal to the officers of our General Conference to take the work under their consideration, and we sincerely hope the appeal will be not in vain.

Oh, brethren, may we truly realize the responsibility that is upon us. I don't believe the gospel of the kingdom has ever been sounded abroad in the grand old State of Louisiana, a field white for the harvest, and no laborers, think of it, will you suffer it to be so? Your brother in the One Faith.

Wm. H. Wilson.

Selections

AN ARAB CARPENTER FROM NAZARETH.

I heard in the Congress Hall, the hive of the Salvation Army at Clapton, an Arab relate an "experience," that may stand for that of many whose voices never reach a Christian ear.

By the way, that same Congress Hall is a fair specimen of the utilizing of chances for good practiced by General Booth, the most impracticably practical man in the kingdom. An orphanage, built for the centuries—as everything seems to be here: stone everywhere—had been in the market for some time; so, of course, he bought it for a low figure. It is built round a court, which was the children's playground. What does the general do but buy the place, put his Training Home and offices into the rooms, roof over the court with glass, and seat the place like an amphitheatre; as many as five thousand people being thus brought within reach of a good voice.

It was on that platform that I heard Geris Hanna Heshloy, the converted Arab. His dress was simple and picturesque; pants and shoes, made necessary by this climate, a scant, blue skirt, a scarlet jersey, and a skull-cap of dull red with a large, black cord wound about it, and a variegated [illegible]tain hanging out over the [illegible] shoulders, and slightly shading [illegible] deep, magnetic eyes that shown in the darkness of his face like lights in a gloo. His words were as vital and incisive as the gesture that flashed about his lithe, wiry frame while he spoke, making him appear like a bundle of nerves born of the fervid sun of a tropical land.

He told us of his boyish aspirations "to leave the wrong and do the right;" and when he grew to manhood a sense of "belonging to some one to whom he was strange." As he threw a brilliant light upon these longings of the human soul, that are as universal as the intuitions, I could fancy the boy of Nazareth, an uncouth little Arab, going off alone, amid the scenes that had once met the young eyes of him who is our Redeemer and Lord, studying problems over which philosophers have grown grey, groping after light, like a plant in a dark place, his soul touched by the true light that lighteth every man that cometh into the world.

He described his wanderings in search of the way to "cease the wrong and do the right;" his going to Jerusalem, where he was bewildered to find that they had three Sabbaths. He threw off with a few Rembrandt strokes a sketch of the pride of the Mohammedans' muezzin calling to prayer from the minaret as haughtily as if he expected all the world to fall at the feet of Mohammed; the Jew, with his zeal for Jehovah, looking for the redemption of Israel, and its national supremacy through the long-waited-for Messiah; the Roman Christian in his worship of the Virgin. He brought out with a touch, a burial scene, in which, when he saw the dead man laid in the sepulchre, all his longings came back seeking to know what would be after death, and how to prepare for the inevitable doom.

"Ah," he said, "I was like the man who ploughs in Palestine; with one hand he holds the plough, and the other he grasps the goad, with a nail in its point. With the nail he pierces the ox and makes him go this way or that. So I was held, all those sorrowful days, to think of nothing else but the badness of my heart, my conscience pricking me like a goad. Woe unto myself, it is as when I am lost in the desert and find no water. I put bullets in my mouth, they make the saliva come, but they do not give me drink. I forget for a minute the pain, but that is all the worse afterwards. I said, 'If Mohammed is right, I will fall at his feet; if the Jew is right I will look for his Messiah; if the Roman kisses the Virgin once, I will kiss her twice, but I will find the way to him to whom I belong, but to whom I am strange.'"

Failing to find peace in Jerusalem, he went to Egypt, and wandered in the wilderness, along the banks of the Nile, till in his anguish of spirit he lost his way and came near perishing. His pitiable struggles of soul remind one of Longfellow's hero:—

> "I see, but cannot reach the height
> That lies forever in the light,
> And yet, forever, and forever,
> When seeming just within my grasp,
> I feel my feverish hands unclasp,
> And sink discouraged into night."

At Port Said, on his way back to Palestine, he heard the drum-beat of the Salvation army, and his soul bounded toward them to see if they could not lead him to the One whom he sought. When the captain of the band opened his lips to speak the first words he uttered were "Jesus Christ." "Ah!" cried the Arab, with a wild gesture of joy, "when that name touched my ear I knew it was he whom I had wandered so far to seek. I found him! I found him!"

A thousand "Amens" attested the joy of other hearts, upon whom the light of the same blessed Lord had broken, after a weary night of agonized groping, in Europe, or Asia, England or America.

The Arab went on to tell of the instruction he received in the way of life, and his efforts to get "all of himself" over on Christ's side. He said he was like the Jews, who had their faces set toward Palestine, and yet who were in the wilderness. The Red Sea and the desert were between them. They could look over into the Promised Land, but they had not yet crossed the Jordan.

Then he described in a few vivid sentences, how Christ came to him, when he was, like Isaac, all at the altar, and helped him into the Canaan of perfect love.

While I listened to the Nazareth carpenter depicting the struggles of a human soul to find rest in God, which are the same in all lands and ages, I wondered if there were not now many like him wandering among the tombs of the old Oriental faiths, gnashing and cutting themselves with the ugly effects of sin and retribution, groping after that divine, holy light that is [illegible] to shine on all races. [illegible] heart cried to God that he would send somebody, regular church brigades, Salvation Army, China Inland self-supporters—God bless them all!—somebody to rescue those perishing millions from their dungeons of death.—*The Christian Witness.*

OVER THE SEA.

It is about forty miles from Jaffa to Jerusalem. It takes all day, and is a hard ride. You can go in carriages or on horseback. Whichever way you go, you will wish you had gone the other way, though my preference would be for the saddle. But the reason for preferring the saddle may be that I went the other way. There were nine of us, as follows: Mansfield, Bates, Knox, two Odells, Dearborn, Stratton, Fowler, Gill. We had two carriages, each having three double seats. Our nine, with two drivers and one servant, making twelve in all, just filled the six seats. For motive power we had three rather poor horses (abreast), and a whip to each carriage. One horse gave out before we reached Jerusalem, and then two had to do the work of three, and it necessarily took more whip. Mr. Floyd rode his own splendid chestnut pony, and had no trouble in keeping up, riding from one carriage to the other, pointing out the objects of interest. The road is good from Jaffa to Jerusalem, some of the way exceptionally fine. There are other roads in process of building, but this is the only carriage road in Palestine of any length that is complete, and this is being constantly changed and improved. When you see the way they work on the road, you do not wonder there are as yet only a few. The poor natives are compelled by the Turkish government to give their services in constructing these roads. Their tools are a short-handled, wide-bladed hoe, and a small basket, holding less than a half-bushel. With these they fill valleys and cut down the hills. It is an exceedingly slow process. Men, boys and girls are employed in this work. The ways are covered with broken stones, and when thoroughly imbedded in the soil, they make first rate roads. They are wide, smooth and well kept.

There are two routes: one direct, through Ramleh leaving Lydda to the left; the other passes through Lydda. We took the direct route, which has been the great thoroughfare to Jerusalem in all ages. For a while after leaving Jaffa, we pass through orange, lemon, pomegranate and other fruit gardens. We pass, not far from the city, what is called the tomb of Dorcas, but it is worthy of only small attention. We soon come out on to the plain of Sharon, which we cross from east to west. This is one of the few plains of the Holy Land. It extends northward to Cæsarea, and westward to the Judean Hills. It is beautiful and fertile, and is capable of producing vastly more than the natives, with their limited resources in muscle, brain and money, are able to get out of it. We crossed it in October, the dry season. In the spring it is covered with waving grain and brilliant flowers. For Scripture references to Sharon, see 1 Chron. xxvii. 29; Isa. xxxiii. 9; xxxv. 1, 2; xl. 10; Sol. Song ii. 1. The first place of any size passed in our journey is Ramleh, though there are a few native villages, which might possibly correspond to Scriptural places. Ramleh is not certainly identified as a Bible site. It has been a town of considerable importance for ten or twelve centuries. It is on the caravan route from Egypt to Damascus, as well as on the line from Jaffa to Jerusalem. It was of considerable importance during the time of the Crusaders, and was once the headquarters of Napoleon. It had a dry, sandy appearance; but they say it is beautiful in the spring. The most interesting thing here is the tower. Nobody knows who built it, nor when. It was once beautiful, but now seems to be crumbling to pieces. We ascend the tower by 120 steps, and obtain a view from the top which is extensive and beautiful. The whole plain of Sharon is visible, from Gaza on the south, to Cæsarea on the north.

Leaving Ramleh we pass between fertile fields, and leave behind native villages, till about midday we arrive at Latrun, where we take our lunch. The only point of special interest passed, is the Valley of Ajalon, where Joshua fought with the Amorites and said, "Sun, stand thou still upon Gideon, and thou, moon, in the Valley of Ajalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies." The two Beth Horons are pointed out over to the left.

Latrun, where we lunched, is said to be the native place of the penitent thief, but one need not believe it unless he wants to. There was a large collection of people at Latrun at the time of our visit, for the reason that a Russian prince was passing, with a considerable retinue, from Jaffa to Jerusalem. The Turkish government did its best to afford a suitable escort. They reached Latrun about the same time we arrived. Their muleteers had a big row, which ended in a knockdown. During the melee, the prince and his party rode on alone. Our lunch was eaten in the second story of a large stone building, which was built for a Khan, with some modern appliances. We carried our own food.

It is about one hour's ride from Latrun to the foot of the mountains. As we rise, step by step over the surrounding plain, our view of the surrounding country becomes broader and grander. In plain sight are the sea, Jaffa, Ramleh, the Plain of Sharon, and the sandhills of the coast. We pass Kirjah Jearim, where the ark rested in the house of Abinadab; we obtain a good view of Mizpah; we cross the brook where David found the stone that killed Goliah; a place supposed to be Emmaus is seen. It was dark when we climbed the last hill. In the daytime, the Holy City, Olivet, and the many points around may be seen. To us there is only the glimmering of many lights; but the imagination pictures the scene, and the heart trembles with peculiar emotion as we realize that we are near the capital of the Holy Nation, the place where Christ was crucified and buried, the place from which he ascended to heaven, and where the Holy Ghost came down.

We arrived at 8 p. m., and put up at the Hotel Fell, just outside the Jaffa Gate.

RESURRECTION.

It is one of the numerous indications of coming apostasy that so many in evangelical churches deny the resurrection. If any one doubts this, let him set on foot an inquiry in any congregation he may select, and he will soon be convinced of the truth of the statement. He will find that unbelief as to the rising of the body from the grave is widespread, and that the doctrine and the facts are discarded and rejected, sneered at and scouted, as impossible on scientific grounds. It will be in vain to bring to bear upon these unbelievers the authority of Scripture, for such persons, some of them in high official position in the church, will set aside the testimony of the Bible with the cool contempt of arrogant infidelity.

This form of infidelity is as old as the days of the apostles, and more than eighteen hundred years ago the Holy Ghost met it by showing the tremendous consequences of denying the truth.

First, it the dead rise not, then is Christ not risen, for in the nature of the case the two resurrections stand or fall together. Second, preaching is vain, for there can be no preaching of the gospel that does not involve the resurrection of the dead. Third, faith is vain, for if there is no resurrection, there is nothing upon which faith can rest. Fourth, the apostles are found false witnesses, for the resurrection was the centre and circumference, the sum and substance, of their testimony. Fifth, we are yet in our sins, for the resurrection is the only proof we have that the great sacrifice for sin has been accepted. Sixth, our beloved ones who have fallen asleep in Christ are perished, and "Everlasting despair" may be inscribed on the tomb. Seventh, we are of all men most miserable, for we have lost the world, and all hope of the future is torn from our grasp, as we drift upon a dark and stormy sea without one star in the sky.

"But now is Christ risen from the dead, and become the first-fruits of them that slept," triumphantly writes the Spirit of God, 1 Cor. xv. 12–20. The man who denies the resurrection is therefore a madman. It has already taken place. If we were to see the head come forth from the grave, we should know that the body must follow; and as Christ, the head, has surely risen, the church, his body, shall surely rise with him. Away, then, with your scientific objections and nonsense! Bring God upon the scene, and your difficulties vanish into offensive smoke. "Some men will say, how are the dead raised up?" The only answer the Holy Ghost deigns is, "Thou fool."

Mark it well: the same body that dies, that decomposes, that is burned, that crumbles into dust, that is taken up into vegetable matter, as the scientists tell us, that is sunk to the depth of the ocean, that mingles with the dust of ten thousand other moulded bodies, that is scattered upon the winds, arises. "Many bodies of the saints which slept, arose, and came out the graves after his resurrection, and went into the holy city, and appeared unto many," Matt. xxvii. 52, 53. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," John v. 28. "Jesus saith unto her, Thy brother shall rise again," not some other body but, "Thy brother." "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," John xi. 23, 25. "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you," Rom. viii. 11. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. iii. 21.

A martial resurrection. "Every man in his own order [band, cohort, company, brigade, division], Christ the first-fruits; afterward they that are Christ's at his coming." "The Lord himself shall descend from heaven with a shout . . . . the dead in Christ shall rise first;" then the living, changed in a moment, shall be caught up in clouds together with them; but it will be in military array. Some regiments will be in advance of others. Some will be placed over ten cities, and others over five. Some will receive a reward, and others will be saved, yet so as by fire. The place assigned us in the magnificent procession that will sweep before the gaze of myriads of admiring angels, will be according to our fidelity; and may God help us to remember it every day. It is a glorious resurrection. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." It is needless to say that there can be no resurrection until Jesus comes, and it is this that makes some of us long for his coming with exceeding desire, for not until then shall we see in the body the precious ones who have been torn from our arms by the ruffian hand of death. But he is coming; "and when Christ, who is our life, shall appear, then shall ye also appear with him in glory." "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. xiii. 43. It is a triumphant resurrection. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 54. Christ came that "He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. ii. 14. The whole creation, smitten with the curse, is groaning and travailing in pain, and "even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body," Rom. viii. 23. If there is no resurrection, Christ is defeated for ever and ever; and it is amazing that any Christian can so become the dupe of the devil as to doubt that he will rise from the dead.—*James H. Brookes, D. D.*

Wide Awake for March has several features appropriate to the Inauguration month. a charming adventure story, "How Nat Saw the Inauguration," relating to what befell a little fellow who walked into town from Alexandria to see President Cleveland take the oath of office four years ago; a reminiscence of the Harrison campaign of 1840, and a pretty little tale about Mrs. Harrison when she was a school-girl—these last two are in the department of "Men and Things." Daudet's pathetic Alsace-Lorraine story, "The Last Day at School," has been translated for this number by Mary Ferguson. There is an amusing Western story, "How Bess was Kidnaped," by Theadora Jenness, and a good outdoor story, "The Coon Hunt in Wheeler's Woods," by Rowland E. Robinson. Margaret Sidney's little Peppers are having a jolly time back at the "little brown house," while Mrs. Sallie Joy White, in another part of the magazine, tells "How the Blind Kindergarteners Read *Five Little Peppers*," the Pepper serial published several years ago. Mr. Trowbridge's "two Davids" are getting tastes of country and city life, each in a way hardly counted upon. Mrs White, in her cooking paper, tells how the Boston Public School children are taught to boil cabbage "without smell" in the school-kitchens. Professor Starr writes about "Some Odd Fish" in his geological talks, and Prof. Mason describes the flying proa Queen Kapiolani sent to President Cleveland. There is a delightful article on "The Skylark," by Mrs. F. A. Humphrey; also a richly illustrated paper about "Pets in Literary Life," by Eleanor Lewis. The poems of the number are charming: "March Bugles," by Mrs. Whiton-Stone; "In a Glass House," by Agnes M. Lewis; "Capt. Carnes' Profitable Pepper," by John Albee, and others by M. E. B. and Clinton Scollard.

The department "Men and Things" is very full and rich in anecdotes and pithy talks. *Wide Awake* is $2.40 per year. D. Lothrop Company, Publishers, Boston.

Quick Time to the West.

Under a new schedule in effect Sunday, March 17th, Fast Line, train No. 1, of the Pittsburgh, Ft. Wayne and Chicago Railway, arrives in Chicago at 5:00 p. m., Central time, connecting with the fast express trains recently placed in service by the Western roads and which arrive at Kansas City, Council Bluffs, Omaha, Minneapolis and St. Paul early the next morning. Persons going West should apply for full information to J. E. Hanes, Agent, Plymouth, Ind. 2tmch20

To the Readers of "The Restitution."

On and after the first Sunday in May I shall be at liberty (D. V.) to preach for any churches who may need my services. I have been pastor of this church nearly seven years, and the work has not been unfruitful. I thank this people for their kindness. Any who may desire my help for a Sunday or two, or more, on or after the above date, will please address me at 833 Lafayette Ave., Brooklyn, N. Y.

George R. Kramer.

LAST CHANCE.

MAGRUDER'S REPLY to INGERSOLL.

Please notice that we have secured the last few copies of Bro. Magruder's reply to R. G. Ingersoll that can be had. The edition is exhausted when these (8 in number) are gone, and will not likely ever be printed again. These are bound in cloth, and the Publisher's price was $1.00. We offer them at 75cts. each, post paid. Remember this is the Last Chance you will have to get a copy of this work, and those wishing one should send at once in order to secure it. We have turned away several orders in the last year, and this supply will not last long.

Poetry.

THE SEER.

I hear the stately tramp of many feet,
The nations moving down the track of time;
Gay banners flaunting, bugles blowing sweet,
And drum-beats measuring the march sublime.

I see where nations, fallen from the ranks,
Lie frozen corses—life forever fled:
And know iniquity, intrenched in law,
Lies in their pulseless bosoms cold and dead.

I see the Judean Christ crowned King of kings;
See earthly sceptres yielded to his own;
See jeweled crowns laid humbly at his feet,
And kings with bared brows kneel before his throne.

I see far out upon the vast plateaus
Of future aeons, hosts of every tongue;
I hear them chanting in that high, clear air,
The "Gloria in Excelsis" sweet and strong.
Mrs. M. P. A. Crozier.

Communications.

AN INTERESTING EXCURSION.

Dear Restitution:

I have just returned from a very interesting trip to the West and South, and I thought a short account of the same might be of interest to your readers.

In pursuance to a call to attend a meeting of the Executive Committee of the National Conference I started for Chicago on the night of February 8th, accompanied by my wife, arriving on Sunday morning, and at once proceeded to the suburban town of Austin, the home of my mother and elder brother. It had been arranged that I should speak at the meeting of the brethren that morning, so we proceeded at once to the meeting place, a new and very comfortable hall that had just been engaged by the Austin church for their regular meeting place. Bro. Chaplin has given an account of these meetings so I will not repeat. It was with feelings of great pleasure that I met after two years absence many relatives and old friends, and among them other visiting brethren, notably Bro. Chaplin and Bro. Eychaner who had also came to attend the Committee meeting. I trust that the new impetus that has been given the Austin church may be fruitful in adding to the members and developing that spiritual life which is the sure index of our divine relationship.

On Monday, the Executive Committee held its meeting, which has been fully reported by the Secretary. Business of importance was transacted, and all felt encouraged at the prospects of unity and growth that were everywhere indicated, resulting from the General Conference at Philadelphia. Some people are likely to become impatient if responses do not come in ratio equal to their own enthusiastic natures, forgetting that all people are not constituted alike, and that all have not had their minds educated up to the same points of observation. This work of organizing disintegrated elements, and infusing life and enthusiasm into them will have to be very much after the fashion of Ezekiel's valley of dry bones. It must be a building up process at first, and then the enlivening work will begin—but the building up must be by that which every joint supplieth. We cannot have a healthy growth if we depend for our strength financially or intellectually upon any one, or few individuals.

Wife and I had a very interesting visit at the home of Bro. and Sister H. V. Reed, and were favored with the perusal of one of the chapters in Sister Reed's proposed new work relating to Hindu Deities and Literature. The portion of the work that we read was written in the author's well known lucid and vigorous style, and presented the facts regarding the reputed life of Crishna with citations of authorities that could not but carry conviction with them. I predict for the work when completed an extensive sale.

Before going west it had been arranged to take a trip to the "sunny south," and accordingly, accompanied by my brother Thomas and cousin James W. Wilson we started on Tuesday night for Louisiana. The night of departure was bitterly cold, but the next morning on stepping out of our Pullman car at Cairo for breakfast we found the temperature fully eighty degrees higher, and going through Kentucky and Tennessee the air was balmy, and the farther south we went the nearer we came to spring.

We arrived at our first objective point, Arcola, La. before daylight in the morning; and were welcomed at our room in the hotel by a great cheerful fire of fat pine logs in the large fireplace. The rising sun revealed a very pleasant environment—a large southern mansion embowered in a grove of live oaks and water oaks, surrounded by the primeval forest of great long leaf pines, the air redolent with the balsam, nature just bursting into the resurrection life of Springtime, and the sweet notes of the mocking bird and meadow lark striking melodeously upon the ear. It was hard to realize that in a short time we had passed from zero temperature against whose attacks the protecting care of great-coats and furs were essential.

Adjoining Arcola is Roseland, a colony of northern people, now in its pioneer stage, and founded through the instrumentality of the *Farm, Field and Stockman* of which Bro. J. W. Wilson is one of the proprietors. A ride over the colony grounds was very interesting. The greater part of the tract is covered with massive pines, and on every side the woodman's axe was heard, as the representatives of upwards of forty families who have settled here were preparing the way for their future gardens and homes. The colonists were generally camped out in temporary quarters waiting for the lumber to be sawed from which their permanent homes were to be constructed. We talked with many of them, and found them to be a very intelligent energetic body of men and women who will undoubtedly very soon transform the face of nature from a forest picture to one of prosperous home-life. Generally their purpose is to engage in the production of strawberries and vegetables for the northern market. The soil, judging from illustrations that we saw, is peculiarly adapted to such purposes, and the early date for harvesting the crop, and ready railway facilities all argue that the business will be profitable. The colonists all appeared to be pleased with the change from the frigid regions of the north; and with the genial clime, fertile soil, allowing a succession of crops, pure water and pure atmosphere the outward conditions to make life enjoyable are abundant.

From Roseland we went to Hammond about 18 miles farther south, near which place my brother W. H. Wilson resides, together with several other brethren formerly residents of Chicago, viz.: Bro's. St. Clair, Eivy and Thayer with their families. Here we found a very similar country except that the land was flat. My brother and his family have lived there for two winters and one summer, and were enthusiastic in their praises of the country, and it gave me great pleasure to find them comfortably and happily situated, and in the enjoyment of perfect health which was the main object of removal to the South. I was quite surprised at the statements of all that they did not suffer as much from the heat in summer as they had in the north, and in fact that the highest temperature registered was below that of Chicago. They stated that it is always cool in the shade, and that a case of sun-stroke is unknown in the country; while the nights are invariably cool.

We were at "Happy Woods" as the locality is termed, over Sunday, and in the morning the brethren gathered at the residence of Bro. W. H. Wilson, where Bro. Thomas Wilson conducted the meeting and administered the Lord's Supper. This was their first meeting, and the first of our people in Louisiana. Steps were taken at this meeting for organization, and regular weekly meetings. In the afternoon a public meeting was held in Bro. St. Clair's parlors, which was attended generally by the neighbors, and at which the writer preached the word. May the blessing of God attend his word, and may the gathering of his people in "Happy Woods" be a nucleus from which will radiate the light of truth in darkness of the South-land.

From Hammond we proceeded to New Orleans and immediately took the train on the Southern Pacific R. R. for St. Martinsville. On this trip, which was of a business character we were accompanied by a number of farmers and stockmen from the various sections of the North. Our coming had been expected, and we were received by the residents with the most effusive hospitality, the Mayor and prominent citizens meeting us at the station, and during our stay doing their utmost to make our visit enjoyable, and memorable.

St. Martinsville is an old Spanish settlement, and subsequently occupied by the French. Before the war a centre of considerable commerce in sugar and cotton. It is located on the bayou, or river Teche, a narrow, deep and sluggish stream that winds its way through the rich alluvial bottom lands of the region, with its banks fringed with massive live oaks and cypress, and at various points presenting a most pleasing and picturesque panorama. We took a long horse-back ride through the country, visiting plantations and sugar mills, and gathering stores of information regarding the country and its resources and productions. In the gardens we plucked ripe oranges and Japanese plums, saw vegetables growing in the open air on the 19th of February, ready for the market, pulled one turnip, only partly grown, weighing 6¼ pounds; were presented with roses, camelias, violets and other flowers grown in the open air. We were regaled with stories of wonderful vegetation that were almost fabulous, but all of which appeared to be well authenticated, for instance:—Irish potatoes weighing seven pounds, sweet potatoes yielding 5150 barrels to the acre after raising a crop of Irish potatoes from the same ground; turnips yielding 1000 bushels to the acre without any fertilizer, and with another crop from the same soil; radishes 18 inches long and 9 in circumference and tender throughout; corn planted in rows six feet apart yielding 50 barrels to the acre; tomato vines nineteen feet in length with fruit the entire length, bearing almost continually throughout the year; watermelons yielding two crops in one year by cutting the vines back after the first crop, etc. The country is certainly one of the richest agricultural regions that I have ever seen with an apparently inexhaustible alluvial soil; and is well worthy the description given by Longfellow in his poem of Evangeline, speaking of this locality of our visit:—

"Beautiful is the land with its prairies and forests of fruit trees;
Under the feet a garden of flowers, and the bluest of heavens
Bending above, and resting its dome on the walls of the forest.
They who live there have named it the garden of Louisiana."

The land is a sacrifice to the system of slavery. On every side are evidences of former prosperity of antebellum days. The system of immense plantations worked by colonists of negroes brought great wealth to the few white proprietors, but with the scattering of the slaves, and the indolence of the new generation, and lack of enterprise of the whites, fields of grass-grown that formerly were burdened with harvests. The only hope for a revival of the region is immigration from the north; and this the natives most earnestly desire, and there is no doubt but in time the land will again blossom as the rose.

Coming west from New Orleans we skirt the borders of immense cypress swamps, and at this season of the year I know of no other sight that is more attractive to the northern visitor. The ground is a mat of green palmettos, and a tangle of vines, and over-head the stately cypress trees tower, forming a massive forest, with every bough and twig garlanded and festooned with waving masses of silvery Spanish moss, presenting a most weird and funereal aspect.

"Over our heads the towering and tenebrous boughs of the cypress
Met in a dusky arch, and trailing mosses in mid-air
Waved like banners that hang on the walls of ancient cathedrals."

I have already extended this letter beyond what I had intended, so will not speak further of a day spent in New Orleans, another at Roseland, and our return to Chicago, to be welcomed by a most "bitting and a frosty air," and most warm and earnest hearts of relatives and brethren.

We spent Sunday in Chicago and met with the church on Bishop Court. Bro. Reed was absent, but as I had been announced I preached the word, after which we had a short visit with Sister Reed, Bro. and Sister McDonald, Bro. and Sister Turney and our relatives, and with many good byes and God-bless-you's returned to our eastern home greatly refreshed and encouraged by our little vacation from the usual routine of business and home life.

Samuel Wilson.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 444 Olive Avenue, San Diego, California.

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder C. C. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinsons Streets, each Sunday evening, the morning service being led by Elder Wm. B. Sivel.

Services will be held at the Church of the Blessed Hope, 490 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

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A Cabinet size Photograph of Elder S. A. Chaplin, Editor of The Restitution, will be sent to any address on receipt of 25 cents at this office.

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The 50c. commission you get anyway, no matter whether you secure a present or not.

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Christ's Kingdom: Where is it? What is it?

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Scriptural Baptism Defined.

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VANDALIA TIME TABLE.

Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 59	Thro' Freight 61
South Bend	5 00am	12 05pm	10 05am	2 30pm
LaPaz June	5 41am	12 39pm	11 14am	3 35pm
Plymouth	5 45am	12 58pm	12 21pm	4 30pm
Hibbard	6 05am	1 15pm	1 30pm	5 00pm
Marmont	6 15am	1 32pm	2 04pm	5 30pm
Marshland	6 27am	1 38pm	2 46pm	6 00pm
Kewanna	6 44am	1 54pm	3 40pm	6 30pm
Logansp't	7 24am	2 35pm	5 00pm	7 40pm
Clymers	7 38am	2 50pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 20pm		
TerreHaute	12 00 m	7 30pm		
St. Louis	7 00pm	7 00am		

GOING NORTH.

STATIONS	Mail 52	Express 54	Local 50	Thro' Freight 58
St. Louis	[illegible]	8 00am		
TerreHaute	[illegible]	[illegible]		
Crawfordsv'l	[illegible]	[illegible]		
Indianapolis	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Clymers	[illegible]	[illegible]		
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz June	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	[illegible]	[illegible]	11 00am	[illegible]

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville to all southern points.

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South Dakota, North Dakota, Montana, Washington.

On February 22, 1889, the President signed the bill creating South Dakota, North Dakota, Montana and Washington states of the Union.

South Dakota.—The great Prairie State, to which the St. Paul, Minneapolis & Manitoba Railway has three main lines, reaching Ellendale, Aberdeen, Huron, Watertown, and Sioux Falls. Go to South Dakota via the St. Paul, Minneapolis & Manitoba Railway and pass through St. Paul and Minneapolis en route.

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Pittsburgh, Ft. Wayne & Chicago Railway.

Schedule in effect Oct. 18, 1888.

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GOING WEST.

	Depart
Mail Express	[illegible]
No. 19 (Passenger)	[illegible]
Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrives)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 56 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 50 (Passenger)	[illegible]
Local Freight	[illegible]

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No. 10, Passenger, Leaves	[illegible]
No. 12 " "	[illegible]
No. 16 " "	[illegible]
No. 100, Local, "	[illegible]

GOING SOUTH.

No. 11, Passenger, Leaves	[illegible]
No. 15 " "	[illegible]
No. 17 " "	[illegible]
No. 101, Local, "	[illegible]

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VOL. XXXVIII. Read PLYMOUTH, INDIANA, MARCH 27, 1889. NO. 12.

THE RESTITUTION

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

Communications.

A WAYSIDE TALK.

I suppose it is specially best to write on some topics suggestively, and not dogmatically. Any thing that bears Scripturally and rationally on the critical event of a supernatural interposition in the course of affairs, must be interesting. I have seen it hinted that a translation of saints occurred more than eighteen hundred years ago, and that this was a removal to heaven, of first fruits. The argument in part at least, was this.

Paul said to the Romans, "for ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit:, the redemption of our body." And so it is said they who received a first fruit gift of such rare, marked and distinctive kind, must have been a first fruit themselves. And does not James say—"of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures." Therefore there was a first fruit translation in those days. But it seems to me that a formidable, if not fatal difficulty, in the way of this inference, is the great hiatus, or intervening space of more than eighteen centuries between a first fruit and harvest, which is quite at variance with any fair Scripture interpretation. The harvest should follow pretty soon, after first fruit. The law teaches so much by its symbolism. And still more,—what account would be taken of those who arose from their graves at our Lord's crucifixion. Who were they? Did they live on? Did they ascend to heaven? Were they a first fruit also? Is then, the firstfruit called up in sections, successive to each other? We could hardly find warrant, I think, for such a view. First fruit and harvest are in mutual proximity. They occur at the end of this age, and along with certain grand transactions seen and related in the Apocalypse. They are some way related to the great event of the fall of Babylon. The disclosure of a first fruit praising God on Mount Zion is not very far dis-synchronous, if I may use such a word, with still another affair of a very sinister nature, "the worship of the beast." The first fruit seems to be snatched away from the appalling perils of those times. To me therefore it seems fair to presume, that a first fruit of the apostolic times, have slept, for the simple instant of eighteen hundred years—(seeing that centuries are no more than instants to the dead, as they are also in the view of God). They will therefore come up with the living elect, and both classes complete the total number. They are "purchased out of the earth," and are "purchased from among men." It [illegible] I said I would speak suggestively, and so I have.

But I would like to say something more. Doctrines, thrillingly interesting though they are—yet have also and always included among them, the one intensely interesting subject of personal maturity and perfection in piety. This theme is always present. And if I am to name one distinguishing feature of what I might for the moment term a perfect grace, a foundation of all good—and a summation of all, I should say it was this, coming, looking, attending, aspiring, and rising to God —walking, living, breathing, thinking, hoping, dwelling, resting, acting, thriving and growing in God, accepting, exalting, seeking, confessing, desiring, obeying, and supremely preferring God. No matter what else may be canvassed. There may be a multitude of things that are good and desirable. But this of all, is foremost. The King of glory must act by us in the age to come, think in us, and will in us. This is the supreme thing. I am not to be my own, one iota apart from his complete jurisdiction, his glorious all-possession of me. I say again this is the supreme thing. I am then, to live to him daily now, daily and nightly, monthly, weekly, yearly and forever. I am to grow in conformableness and conformity to him. I find trials; I have tasted bitterness. But I am to learn the sweet of conquest through temptations, and over them. I must overcome, and overcome daily. And the grand and only secret of overcoming, is indefatigable, incessant, intrepid looking, coming, calling, repairing and appealing to him—even to God in Christ, the living universal good. O, shall we not see to this, that we secretly fix our aim, set our hope, and order our way, with this undivertible and determined mind? In an attitude like this, we shall by no means think we have nothing more to learn—no former ideas to recant or modify. We shall come into the heaven of the gentleness that is at the head of all things, and of the pity that is in the heart of him who hates no creature of his, and who is fully able to make the gift of Christ of inestimable blessing beyond all the calculations that have come down to us through heretic-killing Rome. We shall learn new and great things of the power and pre-destination of God, who made never one soul in vain. We shall learn something new of that "word of patience" which the Apocalyptic Philadelphia is keeping when Jesus coming like a thief, suddenly shines on his beloved, with capturing and captivating glory. Carefully now, let us re-read that promise. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the world, to try them that dwell upon the earth." Scarcely will it do to conclude that this hour of trial is simply that which is common here and there, to individuals, for it is special, and seemingly appointed for a period fixed and determined among earthly times and human agencies, and appointed for all, in all the world, at one time, except such as are by this promise reserved.

Now our province is to be keepers of Christ's word, his word and gospel of forbearance, to exemplify it in our own lives. We are not to judge others falsely. We are to be careful about nursing a spirit of self-righteous good fortune, or superiority to others. We are to have a patience born of Christ and his word and his life, and borrowed from his great and illustrious example.

And we are to be in sympathy with him in his patience with men, and his pity for the ignorant, and even the vicious. In short the Man of men, the perfect and wonderful and lovable Divine man, is to impress on our hearts by a Spirit-stamp, indelible and enduring, and he is to be reproduced in us. We keep his word of patience because that word dwells in us.

A grace and blessing indeed, to be joined to him by our own choice, by growth, and by Divine election! These all agree and work together. And never was a chain more irrevocably thrown around a martyr's breast binding him to the stake, than our hearts should be joyfully bound to Christ [illegible] and for all, now and forever,—bound to him, subject to him, and true to him by our own will, and by Divine traction, and by blessed necessity. This is the ultimatum of things, and not the ultimatum only—but also the beginning of things now, and never-ending and glorious. Every thing is to be sacrificed to this grand conclusion, fame, fortune, possessions, and whatever else occasion demands.

The patience of Jesus! Who can calculate the sum of it? Is it exhaustible, is it transitory? Its function may end in some field, where its potency seems for the time ineffective, but it can not be ineffective in the end. Blest are they who see and feel and keep that patience now. Surely if exception from a great world trial can come to us, in the seventh trumpet epoch of prophetic times, happy are we. May it be so! Bound fast, and grown fast to Christ by choice, by election, by necessity. We can no otherwise than be with him. May it be so! If now, or ever hereafter he be invisible on earth, invisibly present, then happy will be the moment when he shall reveal himself to us, and speak the word, or give the glance ineffable, that shall be the beginning of heaven, and the beginning of a new life and a new age of immortality, and swift and fruitful work in his presence and in his service.

C. Colegrove.

To the Church of God in Christ Jesus, Greeting.

"And as the people were in expectation, and all mused in their hearts of John whether he were the Christ, or not," Luke iii. 15.

In those days all men looked for a "Coming One." And he came; but they "knew him not." The fleshly mind had drawn pictures of fleshly glory which the "Man of sorrows" did not reflect. More than eighteen centuries have followed those that went before—some of them in sombre shade others in steeped in gore, and the present fitting up for some tremendous commotion which earth's wisest statesmen cannot define. The brightest genius of the age is spent in devising implements of war, and all men are now musing in their hearts when, and where this war will be witnessed and who will be the victor.

Only those who turn to the Divine Oracles may know what "the watchman saith of the night."

There we find it written who the victor shall be; even him who shall be crowned Lord of all. O that the church of the living God might arise and put on her beautiful garments of righteousness and be ready to go forth to meet our coming King.

We were very much edified by reading Bro. Dwiggins' discourse as given in The Restitution, Feb. 27th. His line of prophetic application seems very clear and comforting.

The following extract I clipped from the *San Diego Union and Daily Bee.* It strikes me as being very appropriate to the times, as showing the present outlook for the near future. The "*Mexican Financier*" sees plainly that the conflict is coming, but it sees not, the after of this mighty deluge of blood.

With this thought comes another. Are we as a people endeavoring to give a certain sound that the people may get ready for the coming conflict. Are we using all dilligence to send out the glad tidings, that the great Restorer will soon appear. Let us awake to duty for the night soon cometh when no man can work. Your Sister.

Mrs. Carrie Williams.

DEMAND FOR GOLD.

"Forty years ago," says the *Mexican Financier*, "the discoveries of gold in California and Australia created a new order of things in the commercial world. A tremendous impulse was given to all business enterprises. More than that, the nations of the civilized world, growing richer than had been deemed possible by old-fashioned political economists, began to increase their land and sea armaments. The great armies of the modern world date from the discoveries of the yellow metal in two distant and, at that time, uncivilized regions.

Although the gold discoveries in Australia and California advanced modern civilization by bounds and leaps, and consequently, materially improved the masses of the people, it is questionable if the aggrandizement of the military establishments of civilization, made possible only through the vast additions to the world's wealth, has been altogether beneficial. It is a melancholy spectacle that Christian Europe presents today, with nation armed against nation, and millions of soldiers standing ready to leap at one another's throats.

"Nineteenth century civilization is not altogether a success. Good men everywhere must hope that Victor Hugo's prediction that the twentieth century will witness a universal disarmament, is to be realized, and that the surplus wealth of the nation's Christendom will be devoted to peaceful enterprises. Today all over Europe the demand for more gold is significant; it means that everywhere the possession of gold is equivalent to the acquisition of the most essential to the prosecution of war. A few weeks ago the English press was full of dark forebodings caused by the large exportations of gold, but now that the tide is turned and gold is flowing back into England we notice a more cheerful tone in the English financial press.

"The essential strength of the United States lies not so much in its ability to arm and equip vast armies in a few months' time, as in its possession of enormous wealth. It is the richest nation on the globe today, and is the one nation best able to sustain a prolonged conflict, for its ability to feed itself and to manufacture everything it requires for war was demonstrated during four years of a tremendous civil strife. It is not altogether improbable that the United States may be drawn into that gigantic struggle of the nations with which this century will, in all likelihood, terminate—the most universal and terrible war the world has never witnessed—possibly the final storm which shall usher in Hugo's era of universal peace and European Federation. If recent reports regarding extensive gold deposits in this country should be confirmed, Mexico will assume the role of the furnisher of the sinews of war to the nations. Nothing would so powerfully contribute to the rapid growth of this country as an extensive discovery of gold just as a general war was about to begin. Immigration would pour into the country, great enterprises would be undertaken, and Mexico would enjoy a season of wonderful progress and prosperity, remaining, as she probably would, a peaceful spectator of the world's colossal conflict. We hope to see the search for gold carried on with renewed energy here, for the possession of the yellow metal will enable this country to play no important part in the closing years of this eventful century."

The Glorious Light of Truth.

So then, O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. Ezek. xxxiii. 7.

Believing as I do most emphatically that the Bible is divinely inspired by its author I hesitate not a moment to express my unwavering convictions of its reliability. Upwards of fifty years ago, God for Christ's sake forgave my sins and made me happy in his love, and adopted me into his loving and righteous family, and gave me the evidence of it, the spirit of adoption. And never have I seen one moment since that I regretted the step I then took.

Upwards of forty years ago I began to study the very precious Bible, my inspired creed, my celestial body of divinity flowing from the throne of grace, and I have been richly rewarded for my time and work, so I can conscientiously say, Praise the Lord O my soul, and all that is within me praise his holy name. How glad I am that my Heavenly Father ever called after me and set me to investigating his sacred oracles. O the richness, the blessedness, the sweetness of the sacred pages. I am so glad that my eyes have been anointed with heavenly eye-salve and opened to see the over blessed and glorious plan of human redemption, wrought out through the superlative law and goodness of our Heavenly Father, in the provision he has made through Jesus Christ for the lost sons and daughters of Adam's posterity. I am unable to express my gratitude for such a great blessing, and for soul-cheering and elevating thoughts and sentiments.

In the winter of 1842–3 my mind was called to an investigation of the conservative chains of prophecy, which wonderfully comforted and strengthened me, touching the coming and kingdom of our Lord Jesus Christ. I soon discovered that God had two objects in giving us these chains of prophecy; one was to confirm us in the truthfulness of God's immutable word, so that his loving disciples might have full confidence in his divine revelation; and the other was to fully demonstrate to our minds the blazing light of our near approach to the realms of endless day, that the church might know with moral certainty when they were to enjoy that everlasting rest from the curse of a world abounding with trials, perplexities, sorrows, temptations and wickedness.

O for a full and perfect preparation to hail that long, very desirable and joyous day. In the second chapter of Daniel there is a chain of prophecy embracing universal kingdom. The fifth is God's everlasting kingdom. In this chain are sixteen prominent prophecies; fifteen of the sixteen have already had their fulfilment. The last link in that chain found in the 43d verse is now being fulfilled, so that the world now exists between the 43d and 44th verses is as sure as the square of 8 is 64 and the square root of 64 is 8. Leaving this chain we find another in the seventh chapter with more events; four great beasts, the fourth having ten horns, then another little horn comes up and plucks up three of the ten. The church of God is placed in this horn's power for a time, times and a half or 1260 symbolic days (years); then the judge sits upon the little horn power; its dominion is taken away now already fulfilled, so that the world of mankind exists between the 26th and 27th verses. So we may conclude that we are located down in the very extremity of all consecutive prophecy, on the very threshold of the overwhelming scenes of the eternal judgment.

Now comes the very important question, is the bride of Christ already for translation? Has she oil in her vessel? Is her lamp trimmed and brilliantly burning? Is she by her example and influence and testimony living in constant readiness for translation to meet her long absent Lord? Is she discharging every duty and obligation that rests upon her? Whosoever seeth the sword coming and warn not the people, their blood will be required at the watchman's hand. O to be fully resigned to the will of God, dead entirely to sin and unrighteousness and all aglow with zeal which is according to knowledge and the salvation of sin-sick and burdened souls. We stand on exceedingly dangerous ground. O may all the family of God hold themselves in constant readiness for the enjoyment of that glorious reward that soon will be bestowed upon all the worthy ones is my prayer. The world to come is too great, too glorious, too blessed, too enduring to be withheld by the dear Lord from us after so much labor, so many sorrows, trials, persecutions, perplexities and desperate conflicts with the devil. O may we watch and pray continually.

A. N. Seymour.

Selections.

The Enduring Word.

Did you ever stand in some old cathedral, or ruined church, where for centuries the word of God had been preached? And did there never come over you, with a strange rush of feeling, the thought: "Where are all the men and women that bowed their knees here, beneath the vanished roof of this place?"

I remember once standing in the old church of Torcello, the mother Church of Venice, built by the fugitives from the eastern coast more than a thousand years ago. And there were the bare severe stone benches, on which the vanished presbyters had sat, and the simple rude old church in which for a millennium men and women had worshiped. And there seemed to come out, from the caves of the past, a sighing wind that, as it whistled through the open windows, with their wooden shutters, asked this question of the text: "The fathers, where are they? And the prophets, do they live forever?" Gone! gone! all gone!

There is nothing so transient as the words that are spoken by Christian teachers. Of all the seed that is sown, our Master taught us that three-fourths, at least, was likely to perish. And even where the word takes root in men's hearts, how swiftly the speaker of it passes and is forgotten! No workers so soon have their work covered with oblivion as preachers. As long as the living voice sounds, there is some chance of our being remembered, and but for a very, very little period thereafter; like some great singers whose reputation must needs die as soon as the generation that heard the sweetness of their tones has passed away.

And in another way, too, the prophets fade and perish, inasmuch as new circumstances rise about which they know nothing, new phases of thought which antiquate their teachings, new difficulties in which their words have no counsel, new conflicts in which they can strike no blow. So that when I can go into a second-hand bookseller's shop I find lying in the rubbish-box at the door the books of men that in my younger days were the guides and teachers of the churches. "The prophets, do they live forever?" Their word is but for a moment.

And yet, in all these fleeting and mingled human utterances, does there not lie an immortal and imperishable germ, even the word of the living God? Much ingenuity is expended nowadays in trying to discriminate between the permanent and the transient in Christian teaching. I am old-fashioned enough to believe that that line is to be drawn between this book and men's conclusions from it; and that whatever lies on the pages of the New Testament, the completed revelation of God to man—whether it be in the record of the incarnate and eternal, personal Word, or whether it be in what I consider the authoritative teaching of his apostles—is the permanent element in Christianity. "The grass withereth, the flower fadeth," the human systems and institutions based on the revelation of God in Christ, as recorded and expounded in Scripture, shall break up and disappear. "But the word of the Lord endureth forever"—and this enduring word is that story of Christ's incarnation, death for our sins, resurrection, and ascension, which by the gospel is preached unto you.

Therefore, we have to look beyond the dearest of human teachers, and to those to whom we owe most. We are at the best but lights kindled, and therefore having but a season to burn, during which any can rejoice in our light. But he is unkindled, uncreated, and unconsumable light, who forever and forever will be the guide and teacher of his church. Christ is the truth, which is with us and shall be in us forever. The clouds that are painted roseate and lovely by the sunshine, melt, and disappear into the blue, but the sun abides. "The prophets, do they live forever?" "They truly were not suffered to continue by reason of death," but this Man continueth ever our Friend, our Prophet, Priest and King.—*Alex. Maclaren.*

In the Dry Season.

I spent a few days, in November, before the "former rains" began to fall, among the wadies, or stony valleys of the wilderness of Judea, near the south end of the Dead Sea. There was not a green leaf nor a blade of grass to be seen. There appeared to be no earth; only yellow sand mingled with the red rocks and white and brown stones which strewed the surface. There were many shrubs, most of them rough and thorny, but without a vestige of foliage or a sign of life. The only exception was in the bed of the streams, now dried up, but which had been full of running water in the early spring, eight months ago. Here were scattered a few tall, slender shrubs, with long pale leaves, very few and scanty. These were the oleanders, which strike their roots down to great depth in the water-courses, and draw up the hidden moisture. But even they seemed withering and parched with thirst. The only living things were a few desert sand-colored larks, which feed on the snails that glue themselves all the summer through to the stems of the shrubs, and there remain torpid, and now and then a little herd of gazelles, "the harts panting after the water brooks," ranging the desert in search of some hidden pool, and supporting life by the bark of the desert bushes.

"Blossoming as the Rose."—In the month of February I revisited the wilderness. The rains had fallen copiously, and had ceased about a fortnight before my arrival. But for the hills and cliffs I could not have recognized the Wady Zuweirah. The stream had evidently overflowed the narrow channel, and had left a slight coating of earthy deposit. Everywhere the surface of the valley was clad, not, indeed, with turf, but with thickly crowded tufts of various plants already in full bloom, studding the ravine with spots of brilliant color, like jewels set in gold. Conspicuous among these floral gems were the narcissus, the gorgeous tulip (*tulipa gesneriana*), and the cyclamen: for these three sprang from clefts in the rocks, often away from the water-courses, but had been restored to life by the rain penetrating the chinks. All was life,—life everywhere. Most abundant in the bed of the stream was the scented mignonette, the seeds of which had lain patiently since last spring, awaiting their resurrection. The oleanders, which some interpret to be the "rose" of Scripture, but which are more accurately identified with "the willows by the water-courses," were now covered with their pink bloom, one of the most gorgeous of floral sights; and the retem bushes, higher up the cliffs, with their gauzy white bloom just suffused by a delicate pink, looked as though clad with a silky gossamer lightly thrown over them. In that wady I collected in one day seventy species of plants in bloom. The change since my former visit might well be called miraculous. What had caused it? Simply the winter rains. The desert blossomed as the rose. The poet-prophet seizes on this, to his hearers, familiar transformation of nature, as an apt and vivid picture of the change wrought by the life-giving out-pouring of the gospel on a thirsty world,—verdure for barrenness, beauty for desolation, life for death. So the gospel message fertilizes the wastes of heathenism, brings love in place of war, family affection in place of slavery and degradation, commerce in place of rapine, holiness in place of impurity. The first verse draws the contrast between the wilderness before and after the rains. But the next verse amplifies as well as varies the figure. However great the change on the face of the desert, it is still a land of sand. The prophet turns then to the forest-clad mountain. "The glory of Lebanon shall be given unto it."—Lebanon thus clothed up to its snow-capped crest with the changeless green of its majestic cedars, while the pine and the ilex and the tall juniper varied its hues. These forests are indeed its glory. But, grand and awe-inspiring, there is a richer, if it be a humbler, beauty than that of Lebanon. He turns next to the lower hills and plains, the "excellency of Carmel and Sharon." There is a force in the contrast between Lebanon and Carmel. Carmel has indeed its noble oaks, but its beauty in spring is of a different character. It is (at least thirty years ago it was, for fire and ax have wrought sad havoc of late) clad with flowering trees and shrubs, many of them not very large, but one gorgeous mass of blossom, in February and March, of every hue and most delicious fragrance, from the crimson bunches of the Judas tree to the pure white of the storax (the stacte of Scripture) and the myrtle. Thus the whole botanical world is taken to set forth the majesty, the sweetness, the beauty of the gospel,—the rich floral carpet of the moistened desert, the perfumed glades of the woods, the unchanging stateliness of the mountain forest.—*H. B. Tristram, D. D., in S. S. Times.*

It Can Not be Done.

"Gather up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside. What a wish was this! What a deep anguish of heart there must have been as the young man reflected upon his past life—a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men whom he had influenced for evil; influences which he felt must be eradicated, and which led him, faintly but pleadingly, to breathe out such a dying request, "Gather up my influence and bury it with me."

Young men, the influence of your lives for good or evil can not be gathered up by your friends after death, no matter how earnestly you plead. Then, remember, your influence is now going out from you; you alone are now responsible; you have now the power to govern and shape it. Then live noble, true, heroic, God-like lives.

Will the churches of the Conference of Northern Illinois and Southern Wisconsin correspond with me, as the two sections have heretofore worked together. I want to hear from all, that a conference meeting may be appointed in June. Address me at Lanark, Ill.

J. S. Hatch.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, March 27, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

SPECIAL REQUEST.

Bro. D. T. Taylor, of Hyde Park, Mass., is engaged to write a brief article for a Theological Dictionary giving statistics as to the different bodies of believers who are expecting the near coming of our Redeemer. Will not some one of our brethren in each State communicate with him giving the number of ministers and churches in sympathy with our general views on the fulfilment of prophecy regarding the reign of Christ in the Coming Age, the restoration of Judah and Israel, and kindred doctrines. Let none hesitate to write thinking others may do so. The more letters he gets the better, as he will arrange and condense the information. For ourself we will communicate all we can. Do not delay as he wants information at once. We have written to some personally but do not know all who might give the desired information; hence we make this request. Address him as above.

WE are compelled to postpone the publication of some articles recently received to future numbers. Some of these will appear in our next paper. We withhold articles on the "Signs of the Times" to give room to our correspondents.

As an item of quite late news from Jerusalem we call attention to the following:

A railway from Jaffa to Jerusalem is stated by Dr. Thomas Chaplin to be about to be commenced in March, 1889. He says that the Sultan of Turkey has granted a firman to Mr. Joseph Navon for the construction of a railway from Jaffa, the seaport on the Mediterranean Sea, to Jerusalem, and that a company has been formed to make this railway, which is expected to pass near the Artuf colony of the Jewish Refugees Aid Society.

THE Boston *Record* of March 10th says: "The signs all point to the fact that Canada is on the eve of a great religious and race war. It is to be Protestant against Catholic, English against French."

It appears that the Legislature of the Province of Quebec has passed a bill incorporating the Jesuits, giving them $400,000, and also restoring them some forfeited estates. It seems also that the Dominion Government of all the Provinces will have to pass upon this bill either to allow of its becoming a law or to disallow it. Of course there is a most powerful opposition throughout the Dominion to the allowance of any such measures. We append a brief clipping from the *Family Herald and Weekly Star* of March 12th:

TORONTO, March 12.—The Young Conservative Club has adopted a resolution praying for the disallowance of the Jesuits' Estates Bill. At the annual meeting, last night, of the Toronto Branch of the Dominion Evangelical Alliance a similar motion was passed. Father Chiniquy lectured in Carlton Street Methodist Church last night. He condemned the order or Jesuits in severe terms, and spoke in favor of petitioning the Queen against the bill. He further avorred that Jesuit teaching made the killing of a Protestant not a sin, but an act of sanctification, that Henry III., Henry IV., and William the Silent fell by Jesuit hands, and that the late war between France and Germany was brought about through the cunning of members of the Society of Jesus.

A BUILDING IN THE WRONG PLACE.

Tower on the Mount of Olives.

In our issue of two weeks ago we placed some account of this remarkable building before our readers. From a recent London periodical—*Israel's Watchman and Signs of our Times*—for the current month, we give some further and more detailed information. It is from a Mr. D. C. Joseph, Faith Missionary, Jerusalem, and bears date of Jan. 29, 1889, less than two months ago. He says: "I was yesterday on the Mount of Olives and examined the new High Tower, which is now being erected on Mount Olivet by the Greek church, which is the Russian national church. The Mount of Olives is 2,800 feet above sea level. The new tower is 210 feet high (just about the height of the monument near the London Bridge, which stands as a memento of the London fire in 1666). It is square, each side being at the base 24 feet, and tapering to 21 feet at the summit, the thickness of the walls being 6 feet 8 inches. Fifty steps of 8 inches each lead to the first floor, in which is a room 15 feet 8 inches square, with four windows, one on each side. The second floor is reached by 49 steps, 8 inches high each. The room here is 12 feet 8 inches on each side. In this is suspended a large bell 7 feet wide and 8 feet high, fixed on massive beams of timber. Images of the Savior and the saints are on the bell. There are openings in the wall on each side 6 feet 8 inches wide. The third floor is reached by 50 steps 8 inches high each. The room on this story is 12 feet by 12 feet, and has a window in each side. In this chamber are nine bells for music and two large bells with drawings of the Savior, saints and angels on them. The dome is reached by 62 steps. It has one door to go round the balcony; it is 12 feet 8 inches square. The steeple floor is made with iron bars and windows on each side, three stories high. On the top near the cross there is a round hole with a reflector and some machinery for electricity. This opening is towards the Mediterranean, and I feel sure is made for none other than strategical purposes.

"I was thinking over the prophecy concerning this Mount of Olives, that Mount on which our blessed Savior prayed so often, and from whence he ascended on high, and where his blessed feet will again stand at his Second Advent. It will be cleft in twain, which will be tantamount to being destroyed, and then presumably this tower will sink into the chasm formed by the parting asunder of the Mountain. Zech. xiv. 4. When we come to consider that the Lord is just in all his dealings, we can account for all. The ancient Temple the Lord hallowed by his presence and sanctified, but man defiled it with idols, and, therefore, God destroyed it, as he will the Mount of Olives. The Lord made it holy by choosing it for his frequent resort when on earth, but now men have filled the place with idolatrous worship and defiled it by their practices; therefore the Mount will be destroyed and all the earth burnt up, and a new heaven and a new earth shall be, in which dwelleth righteousness; for the mouth of the Lord hath spoken it."

How wonderfully prophecy is fulfilling. A text in Isaiah can now be explained that could never be explained before. It is as follows: "And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall." Isa. xxx. 25. Let us now read another prophecy in direct connection with this as well as in connection with what the correspondent says about the tower now building on the Mount of Olives. The slaughter is spoken of in Zech. xiv. 2, that Isaiah speaks of. To make the whole matter plain we will quote Zech. xiv. 1–10:

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out of Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem."

Ezekiel speaking of this day, says, "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Ezek. xxxviii. 19, 20.

For "steep places" the margin reads "towers or stairs," just what are now being built upon the Mount of Olives, and being built too by the Russian or Gog power then to be so signally overthrown. See Ezek. xlvii. 1–12, for the going forth of the waters.

In the day when the "towers fall" will be the day of overthrowing and cleaving the mountains, and in that day this Russian tower—of "towers and stairs," i. e., tower loft upon tower loft with connecting stairs,—will go down into the cleaving earth.

Last day events are now coming to the front, and the rapture of the saints is now impending; as when the Lord comes, "all the saints will come with him."

Truly the word of the Lord is as a lamp shining in a dark place. The last "jots and tittles" of the prophetic word are fulfilling in our own day.

OPPORTUNITY.

On September 8, 1857, Lieutenant William L. Herndon left Havana for New York in command of the Steamer Central America, having on board 474 passengers, a crew of 105 sailors, and about $2,000,000 of gold. During a violent gale from the northeast, and a heavy sea she sprung a leak, and became perfectly disabled. Night was coming on, and the sea was rolling high. Just at this time another vessel was passing, and the captain, discovering that something was wrong with the Central America, hailed to the crippled vessel, asking if they needed help. "I am in a sinking condition," said Lieutenant Herndon. "Had you not better send your passengers on board my vessel directly?" said the captain in reply. "Will you not lay by me till morning?" replied Lieutenant Herndon. To this the captain made reply: "I will try; but had you not better send your passengers on board now?" "Lay by me till morning," again said Lieutenant Herndon. "I tried to lay by him," said the captain afterwards, "but at night such was the heavy roll of the sea, I could not keep my position, and I never saw the steamer again. In an hour and a-half after the Lieutenant said 'lay by me till morning,' the vessel and its living freight went down—the commander and crew, and a great majority of the passengers, found a grave in the deep."

It was on Sept 11th, that the steamer sprung a leak, and sank on the evening of Sept. 12, near the outer edge of the Gulf Stream in lat. 31 deg. 41m. All the women and children on board were put into the boats and were saved, with a few men. Herndon with 426 others sunk with the vessel.

We were well acquainted with one of the passengers who was lost on this ill-fated vessel. His name was Nathaniel Lepper. Like many others, he went to California to mine for gold. He was successful so far as securing quite an amount of the precious metal was concerned. But he, with his gold, and others, with their gold, went down with the disabled steamer to sleep beneath the waves till the "sea gives up its dead." Lieutenant Herndon and the 426 persons lost the precious opportunity of escaping to another vessel. Probably the desire, on his part, to save his noble vessel, and the desire, on the part of many of his passengers, to save their gold, was the cause of neglect to use the fleeting hour they had to board another Steamer and thus save their lives. The gold on many of these passengers was just so much weight to help sink them. What a lost opportunity was that "hour and a-half." Very often how much depends on a brief space of time.

In the history of our world there are certain times that there are prizes transcendently grand and glorious proffered on peculiar conditions that are just then, and then only attainable, and never afterward.

"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom; and sit on thrones judging the twelve tribes of Israel." This was the language of our Lord to his apostles. The peculiar opportunity of winning an enthronement over a tribe, or over any part of Israel, was limited to the three years and a-half of our Lord's personal ministry. And to share with him personally in this promised glory it was made obligatory on each one to share with our Lord personally in all his peculiar trials and temptations. The only exception, in time, was in the case of the apostle Paul, and although he was called in to the apostleship after the close of our Lord's personal ministry, still he was called by our Lord himself, and by him instructed into the grand mysteries of redemption; and to him the crown is also promised. He too preached in the apostolic age and generation. As to sufferings and trials for the name and cause of Christ he most certainly had a full share. Just twelve apostolic crowns—eleven were won—one was forfeited by Judas—and Paul's opportunity came—and he won the priceless diadem. It was opportunity. There were only twelve apostolic crowns to be won in all human history, these were all to be attained under very peculiar circumstances that will never occur again, and the time for giving these grand emblems of eternal royalty was brief indeed. Although there were only twelve apostolic crowns to be won, and these to be gained at a very particular time, and under most peculiar circumstances, still there were other magnificent prizes attainable at that very crisis of human history. During our Lord's ministry a young man came to him, asking "What good thing shall I do, that I may have eternal life?" Our Lord replies by telling him to keep the law. The young man claimed to have done this and then asks "What lack I yet?" To this Jesus makes the further reply—"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." "But when the young man heard that saying, he went away sorrowful; for he had great possessions." Our Lord's remarks to his disciples show just what the wealthy worldly man lost, and this loss was a royalty in his kingdom. The young man had become convinced that Jesus was most probably the long-looked-for Messiah and King. He had learned from the prophets that this King would rule in righteousness, and, also, that he would have Princes associated with him to decree judgment, Isa xxxii. 1. To have one of these heavenly principalities would be to also have eternal life. To share with the Messiah, however, in the higher honors of his kingdom, could only be granted to those who would share with him, personally, in all his privations and trials. There was only a very limited few years in which this could be done literally. Our Lord, though rich, became poor—had not where to lay his head—was despised and rejected of men, a man of sorrows, and acquainted with grief—and in this way attained the highest honors in the universe that his Heavenly Father had to bestow, Phil. ii. 5–11. The apostles themselves say: "Behold we have left all and followed thee; what shall we have therefore?" Jesus replies, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Now comes the part of his reply that would have covered the case of the young man. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Right there and right then was this man's opportunity. The Lord's personal ministry was very short; only a transient space in the eternities. A like time will never come again.

Alas! it was an impossible thing for this rich man to comply with the terms. If he could only have bought a place of preferment with a part of his wealth, and lived in the enjoyment of the rest, he might have been willing to purchase his way to a throne of the ages. And then Christ was in such poor circumstances—could it not be done? No; those that would share personally with Christ in the highest, and the higher honors, of his kingdom, must leave everything, just as he did, and share with him personally in all his privations. A peculiar time; peculiar honors to be then won; peculiar abandonments of all to be made just at that time; to share with the living personal Christ, personally in his trials and privations.

The young man went back to enjoy his wealth for a season. The Romans however, came in a few years, and probably before the man's death, and he lost all—and lost a crown of glory too. It was a lost opportunity.

How few realize that this passing generation is living in a special space of the eternities, that has its special opportunities, and that, as a brief period, it will never return again anymore than the transient period of our Lord's personal ministry will ever return. Those, that then lived, were living in the first generation of the gospel dispensation; we, that are now living, are living in the last generation of the gospel dispensation. It is our opportunity to do now just what none before us have had the exact privilege of doing, and what none after us can ever do. Our generation is the time for heralding the impending advent of Messiah, and the immediate establishment of his kingdom on earth, with all kindred truths. To do this acceptably, we must meet with very similar obloquy and rejection, on the part of mankind, as fell to the lot of our Savior and his personal followers in his day. A crown is promised to all that look for Christ, and who love his appearing. "If we suffer we shall also reign with him." It was a great privilege to share with Christ personally in trials at the commencement of this dispensation; it is sublime to be living in this age—to belong to the "left-over" part of his church who shall be translated without seeing death, as will be the privilege of some now living if very faithful. O brother, O sister, it is a time of opportunity—it will never come again! Herald, O herald, the glad tidings! He is coming for his bridal church. He is coming to mid-heaven with his angels, and his angels are coming to earth for all his saints. To each grave of the holy dead—to each cot where lives a consecrated son or daughter of the Lord Almighty, will a celestial messenger descend to take the faithful home to ever be with the Lord. He is coming soon—the angels are coming soon—he has his crowns in his hands. O heralds of this dispensation's final hour—

We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime!

O generation of the translation period, "Let us go forth!"

"Let us go forth!" and leave the world behind us,
And meet the perils of the pilgrim way;
Where Jesus walked let scoffing mockers find us,
Still hastening onward, as they bid us stay.

"Let us go forth!" The pilgrim and the stranger
Owns not the earth his weary foot must tread;
God's sinless Son, once pillowed in the manger,
Had not below whereon to rest his head.

"Let us go forth!" Were Jesus walked before us,
Unmoved by praise or censure's fleeting breath;
God's eye of love is fondly watching o'er us,
The arms eternal stretching underneath.

"Let us go forth!" Without the camp there liveth
The strength of Israel. Ye of heavenly birth,
Bask in the smile the loving Master giveth
To them that follow him, "Let us go forth!"

Our time—a far-spent, fleeting transient generation—our trial-work, to harald the impending advent of Christ, the soon establishment of his kingdom, and all related truths—our trials, the jeerings, and mockings, and scoffing of the last days—our opportunity is, now or never, to secure a part in the resurrection of the just, if we die, or a translation without seeing death if living. The rapture is near—now is our opportunity—when gone by it is gone by forever. Take heed that no man may take thy crown.

Selections.

JERUSALEM.

There is in Jerusalem at the present time, a remarkable American colony which it was my privilege carefully to examine. About twenty persons arrived in Jerusalem in the year 1881, having gone mostly from the city of Chicago, where some of their number had been active Christian workers under Moody, and where they had been led to think that they could do more good by going to the Holy Land. On their way out they receive some accessions from England. Among their number is Mr. H. J. Spafford, once a leading Chicago lawyer; another, Capt. Sylvester, was formerly of the English army; another was a clergyman of the Church of England, who visited the Holy Land in company with the late Gen. Gordon, and who decided to remain with these people; another is a venerable lady, the widow of a colonel of the United States regular army. All are most deeply interested in their work, and share and have a common purse, and have now become known far and wide through the region, because they make no profession of faith, but simply recognize their allegiance to the Christ, and express by constant deeds their desire to love their neighbors as themselves.

When they first arrived in Palestine an interesting migration of Jews had just taken place from Arabia. About three hundred Jews,—called Temanites, and believed by themselves to be a remnant of the tribe of Gad,—had moved from the desert in which the tribe had long had its home, and had come to the Holy Land. They are small in stature, delicate in features, wholly free from the money-changing disposition, grateful for every kindness and eminently childlike in their characters. They were lying, when the Americans arrived, in the fields outside the city, with no one to care for them. The Americans began immediately to prepare daily rations of soup for them, to tend the sick, and in every way to watch over them according to their ability. At the present time the Temanites have established themselves in a prosperous colony, south of the village of Siloam, and in their synagogue every week they have a prayer in which Horatio Spafford and his friends are mentioned, and the divine blessing is invoked upon them for their many good deeds. The house of these Americans is daily visited by persons coming from all parts of the land, to inquire into this wonderful phenomenon. The Bedouins of the desert lean their tall spars against the wall, and are cordially welcomed, and occupy a room in the house as long as they desire to remain; and the Americans, going fearlessly across the Jordan, have returned these visits, and been received with the utmost kindness and have had an influence over the lives of the Bedouins. They deal specially with the Adwan tribe, long known to be the fiercest class east of the Jordan. The Fellahin, or peasant class of the country, find always here a cordial welcome. No evening passes without seeing its company of poor and rich, of peasants and Turkish effendis gathered in the salon, to listen to the hymns which the Americans sweetly sing; and every one on leaving the room, expresses his gratitude for what he has come to regard as the greatest comfort of his life. In this way, Mohammedans and all classes in Jerusalem are reached for good, and a lesson is taught us in regard to the spirit in which Christian missions should be carried on.

While the London society for the conversion of Jews can show no converts or nearly none, these Christians have in their own family several Jews who have become so filled with the Christian spirit that they have gladly cast in their lot with them, and are doing the same work with the others. The influence which they exert in Jerusalem is certainly to be reckoned as promising a better future for the city. Sooner or later sectarian differences will feel the influence of this life of charity. Already the Mohammedans, including the Pasha himself, have expressed their appreciation of the deeds of the Americans, and on every hand the poor people of the land pronounce daily blessings upon their work.

The Jews are now rapidly returning to Palestine. They are not coming, as heretofore, merely in old age to obtain a grave in the land, but they are coming with means and intelligence sufficient to change the face of the country. A school is now taught in Jerusalem in which the young Jews learn to make shoes, to make clothes, to work in wood and iron, to draw, to make models in clay, and in every way to make themselves useful and independent citizens. It is believed that in the near future, the Jew of Palestine will not only be permitted to land at Jaffa, which is now closed to him, and to remain in the land as long as he chooses, but that he will also be found tilling the soil and practising the various mechanical arts.

The American missionaries of the Presbyterian church in Syria, with their headquarters in Beyrout, have accomplished wonders in comparison with what has been done by their English brethren in Palestine. A large printing office now exists, books and periodicals are published, many mission stations have been established, throughout the whole Lebanon district, the college is in a flourishing condition, the graduates of its medical department are known all over the East, and a theological school has lately been established for the training of native preachers. A new department of the University, likely to be very useful indeed, is the archæological department, which is intended shall give to young men, especially young ministers who go to spend a year in the Holy Land, such practical information in archæology as comes from viewing ruins and inscriptions in their own places, and from travelling over the land itself. It is greatly to be hoped that this department will receive full recognition on this side of the water, and that the archæologists of the future will receive their training so far as Bible subjects are concerned, in the land itself, from the very competent corps of instructors connected with the Syrian College at Beyrout.

In regard to the site of Calvary, it is wise to suspend judgment. The traditional site may yet be vindicated, and the now generally accepted site over Jeremiah's grotto may yet be rejected. The present wall of Jerusalem is modern, and it is possible that it is not built on the line of any one of its predecessors. The foundation of a previous wall has lately been found near the Jaffa gate, outside the present one. Excavations are not permitted except for building purposes, and therefore no systematic study of the subject can be made at present. Pending scientific investigations, the decisions made by Lieut. Conder and others, on probabilities, are to be received with caution. There are several places near the city, which may present a reasonable claim. —*T. F. Wright, in Boston Advertiser.*

Mexican Mummies.

Every one that doeth evil hateth the light; for evil thrives in concealment and in darkness. The "dark ages" were full of evil deeds;—and all ages are "dark ages" where the light of God's word is concealed and suppressed The dark places of the earth are full of the habitations of cruelty; and all places will soon be dark unless men take heed to that sure word of prophecy, which shineth as a light in a dark place, till the day dawn and the day-star arise.

Any religion which excludes the Word of God, and keeps the people in darkness, must be cruel and oppressive, deceptive and misleading.

Among the saddest and darkest pages of human history, are the stories of the Inquisition—that secret tribunal, where in gloom, and darkness, and seclusion, men were secretly accused, imprisoned, tortured, condemned, burned, and starved. A few tales of those horrors have reached our ears, but how much is untold, and will be, till God shall bring every work into judgment, with every secret thing.

Meanwhile men are prone to forget those barbarities, and there is a studied effort in some quarters to suppress all statements of such facts, thus falsifying history, deceiving the people, and lulling them to sleep, while the same power that established and sustained the Inquisition, grasps the reins of government, throttles free speech, imprisons the ministers of God, and rejoices in the prospect of a speedy restitution of all its ancient powers and privileges. Hence it is ever needful to recall these unpleasant facts, and reiterate these awful statements, that men may be warned of coming evil, and taught how to avert it.

In 1857, at the time of the Mexican revolution, the Papal inquisition, which had long existed in Mexico Puebla, was given into the hands of the people, who for the first time had the privilege of freely entering its portals, and searching there for friends who had from time to time mysteriously disappeared. In the city of Mexico the people ransacked the place, but could not find what they sought.

After considerable investigation some one pointed out that the walls of the building seemed very thick. They then commenced beating upon them, and found that in certain places they were hollow. They broke into them, and from those whitened sepulchres, filled with dead men's bones, they drew out men in their clothing, dead, dried up, perished.

And lest this awful revelation should sometime be forgotten, doubted and denied, as so many others have been, they sent for an artist, placed those dead bodies in position, and had them photographed. One of those pictures, taken in the city of Mexico, came into my possession, and from that picture, painted by the sun which has no prejudices, and tells no lies, a copy was also made by the sun, untouched by any human hands, and we are thus enabled to cast upon the screen a picture, not of Egyptian mummies of ages gone by, preserved with sacred care by heathen priests, but a picture of the mummies of the nineteenth century, taken from the dungeons of the Papal Inquisition.

Is it strange that a universal, infallible, unchangeable organization, which has such a past record, and hides such skeletons as these in her closets, is very careful what kind of history the children study in the public schools of America?

Let people who fear God and love his Word, watch against these evils that are around them, and warn the unwary, and rebuke the wrong-doers. We want no inquisitorial dungeons, no walled up skeletons, no cells and chains, and bars and bolts and prisons; we want the open Bible and the common school, histories that tell the truth, and men who believe it, and are made free by its power, for whom the Son maketh free shall be free indeed. —*The Christian.*

Poetry.

LOVE NOT THE WORLD.

Love not the world;
Its fashions go like the flowers of grass,
And its pleasures fleet as the breezes pass;
Its brightest things like the sun-gleams die,
Its hopes and dreams with the clouds go by;
Love not the world!

Love not the world;
The blossoms of spring and of childhood's years
Are gathered and flung by the fount of tears,
The halls of song and the dancers gay,
Along our path but a moment stay:
Love not the world!

Love not the world;
For its giddy train with their idol gold,
Will trample the things that we dearest hold,
The friendships pure and the loves of yore,
And the lessons learned at our mother's door;
Love not the world!

S. B. Winch.

Selections.

THE MISSING ONES.

One summer evening, for a part of our family worship, I read the fourth chapter of 1 Thess. Before retiring to rest, I seated myself on my easy-chair, and mused on the last few verses of the chapter, and as I mused, I fell into a deep sleep, and had a most wonderful dream. My mind seemed to be clear and distinct, and my intellectual faculties stronger and brighter than in my wakeful condition.

I thought I had awakened in the morning and was somewhat surprised to find that my wife was not beside me as usual. Supposing, however, that her absence was but temporary, I waited, expecting her speedy return to our chamber; but after the lapse of what I considered a reasonable time, as she did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident she was somewhere about the house. So I went to my daughter Julia's room, thinking she might know the whereabouts of her mother; but after knocking several times without response, I entered and found that she was missing.

"Strange, passing strange!" said I to myself; "where can they both be?" Then I went to the room of our son Frank, and found him up and already dressed, which was something very unusual for him at an hour so early. He said he had passed a very restless night, and thought he might better get up. I told him of the absence of his mother and sister from their rooms, and requested him to look around and see if he could find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and the missing ones were nowhere to be found, and that every door leading outward was securely locked, as on the preceding evening. We were at our wits' end, and what to make of this strange occurrence we did not know. On again visiting Julia's room we found on a stand her well-marked open Bible. One prominent verse attracted my attention; it read, "Be ye ready, for in such an hour as ye think not the Son of Man cometh." This passage, my wife had always declared, referred to the coming of Christ for his saints, the redeemed church, according to 1 Thess. iv. 14, 17, while I insisted that it only meant the preparation for death. But I am digressing. Frank and I concluded that, without waiting for breakfast, we should each take a different route, and visit some of our most intimate friends, in quest of our dear ones.

I first called on my wife's sister, Mrs. E., who, with her husband, were good, respectable people, members of the Christian Church, though rather worldly minded. After I had rung the bell several times, and waited somewhat impatiently, she appeared, and apologized for her dilatoriness by saying that she was "in a peck of trouble," and had to prepare breakfast herself, for her colored servant girl, whom she had always considered to be a real good Christian, had played her a mean trick. "She had gone off somewhere, without even putting the kettle on the range, or saying a word to any of us. But what puzzles us to know is, how she got out of the house, for the doors are all locked and the keys inside; just as we left them last evening on our return from Mrs. B.'s progressive euchre party."

"Indeed," said I, "it is exceedingly strange," and then I explained to her the object of my morning visit. When she heard of the mysterious absence of my wife and Julia, she became so very nervous that I was glad to change the subject by saying that, as I had not yet breakfasted, I would join them in their morning repast. When her husband heard my story he treated it with a good deal of levity, and declared that my wife was only playing me a practical joke, to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves somewhere about the house, and when I returned home I would find them all right.

As we seated ourselves at the table, Mrs. E. said we would have to take coffe without milk, as her milkman, who had heretofore been very reliable, had failed to make his appearance.

Presently the door-bell rang, and Frank entered in a state of nervous excitement, saying had been all over inquiring for his mother, and that, in almost every house he found trouble similar to our own. Almost every family was anxiously searching for missing ones.

He had just come from home where he found the servant girl alone, but much agitated in consequence of the numerous calls she had had to answer about missing friends. He also stated that the streets were thronged with excited people, hurrying to and fro, many of them weeping bitterly. At this announcement, Mr. E. showed evident signs of alarm, and related a conversation he had held yesterday with a friend, whose religious ideas he looked upon as quite heretical.

His friend insisted that a vast majority of church members, in these days, were but nominal Christians, "lovers of pleasure more than lovers of God," and that the love of the masses for the religious things had reached a very low ebb. "My friend also assured me," said Mr. E., "that the Scriptures clearly taught that, when the elect number of Christ's Church would be completed, Christ would come as unexpectedly as a thief in the night, and call his saints, both dead and alive, to meet him in the air. The transformation would be effected in the twinkling of an eye; and although the call would be made with a shout and the sound of a trumpet, yet none would hear it but those for whom it was intended. Then would be realized the import of Christ's words, 'Then shall two be in the field, one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left.' I fear that time has now come, and, sad to say, we are among the left ones."

Now as the morning was far advanced, it was suggested that we go down to our business places. Frank had already gone to his office, and I, with a heavy heart, wended my way along the avenue among an unusual throng of men and women, whose faces betokened intense sorrow. In the business parts of the city I observed that many stores were closed, and those that were open did not appear to be doing any business. Every saloon that I passed was open, as usual, with groups of men outside, apparently engaged in serious discussion. As I passed by the City Hall, there was no perceptible diminution of the usual crowd of political "hangers on" around the building.

When I reached my own store, I found that my own book-keeper, and the faithful old porter who had served me so many years, had not yet put in an appearance. My two other clerks were on hand, doing nothing; nor did I feel like asking them to do anything.

Yesterday I agreed to sell to a worthy mechanic a small piece of land which I owned in the outskirts of the city, and had an appointment to meet him at my lawyer's office to sign the contract, but he failed to come, and I presumed he also had joined the absent ones. I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle of buying and selling, and of clerks and messenger boys running to and fro, there was a solemn gloom pervading the whole assembly. By unanimous consent, and in consequence of the great calamity that had overtaken the community, it was voted that "three days grace be allowed on all contracts falling due this day." I will not attempt to set forth any of the reasons and speculations that were advanced as to the cause of our present troubles, but all agreed that the visitation was a supernatural one, and that in some way we who were left on earth were blameable for it.

In the evening mostly every church in the city was open, with overflowing congregations. Everybody was anxious to know the cause and meaning of the "Great Visitation," and learn how lost hopes might be regained. Many of the pastors had gone with the missing ones, but some were present in their churches. All order of service was dispensed with, and noisy confusion prevailed; crimination and recrimination were bandied to and fro, between the pastors and the people; the latter asserting that, if the pastors had done their duty, and taught their flocks the plain truths of the Bible, instead of lulling them to sleep with philosophical and moral essays, they would not now be in their present sad condition. In my own church the pastor was present, with scores of persons whom I had but rarely seen at meetings.

The pastor was speaking when I entered the room, and was entreating the audience to endeavor to allay their feelings, while he would attempt to speak to them for a few minutes. Quiet being somewhat restored, he said, "This pastor's heart is bleeding at every pore in sympathy with his sorely afflicted people. The anguish which I experience at being, in a measure, the cause of our present unhappy condition, is indescribable. None of you can realize the keen disappointment I endure at this result of my labors. I am accused of having preached too much about the affairs of this life, and too little about the heavenly state, and the things to come; and of having kept you in ignorance of the imminency of the awful visitation which has manifested itself among us this day. In reply to all these accusations I can only say that I have taught you the same theology that was taught to me in college, and which I, in common with the great majority of our ministerial brethren, firmly believed to be the teaching of God's Word.

"But now I have to confess that I was sadly mistaken, for, after what has occurred, I cannot help believing that God's Word means just what it says. My pastoral labors, during all the time I have been with you, have been excessive, and in consequence, I have not been able to devote to the study of prophecy the time which a subject so deep and intricate demanded. I am glad, however, now to be able to say for your comfort that, since this morning I have made a prayerful examination of the Scriptures, as to our present condition, and find that we are yet in the place of hope."

Here a chorus of voices ejaculated, "Thank God for that!"

The pastor proceeded: "Although we have lost the glorious privilege of the raptured saints, salvation is yet ours, if we humbly and truly accept it. We may have to pass through greater trials and tribulations than the world has ever yet experienced ere we reach the Kingdom, but he that endureth to the end shall be saved. Now what is left for us is to reorganize our Church in the spirit of true holiness, to serve the Lord with all our heart and soul, and, according to his promise, he will pour out upon us such an abundant blessing that we will not be able to receive it."

Here the electric light suddenly went out, and there arose such fearful screams that I sprang to my feet in terror—and—awoke!

My wife, who was in an adjoining room, hearing my sudden uprising, hastened in to see what was the matter. Oh, how glad I was to see her, and to realize that my terrible experience in my easy-chair was only a dream. But the more I thought of it afterwards, the more solemn seemed the Scripture truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out and meet the Bridegroom.—*J. W., in Episcopal Recorder.*

Palestine.

Four-fifths of Bible history has for its field Palestine. At Abraham's day two early nations had occupied it, so that while we do not know its most ancient name, the earliest name by which it is known to us is Canaan; after the conquest it is called Israel; in Christ's day Judea; now Palestine, which is derived from Philistine.

It is about the size of New Hampshire. Canaan, comprising the portion between Jordan and the Mediterranean Sea, contains 6,600 square miles, or about one and one-half as much as New York. Israel, on both sides of Jordan, contains 12,600 square miles. The coast line, from Tyre to Gaza, is 180 miles in extent, and Jordan, from its source in Palestine to the southern extremity of the Dead Sea, is 182 miles. In the north the distance between Jordan and the Mediterranean is twenty-five miles, and the distance between Dead Sea and Mediterranean is sixty miles.

Its waters, including its one river, the seas and mountain torrents, were named and located. The name Jordan means *descending* and at its source the river is 1,800 feet above sea level, whereas the Dead Sea into which it empties is 1,300 feet below. A canal from the Mediterranean to the Sea of Galilee would fill the Jordan valley from Merom to the Dead Sea inclusive and greatly increase the commercial importance of Palestine.

The natural divisions of Palestine are:

1. The maritime plain.
2. Shephelah, which means low hills.
3. The mountain region, which was largely the home of the Israelites, as the Canaanites continued to occupy the valleys.
4. The Jordan valley.
5. Eastern table lands, called Gilead, which means high. In the conquest all east of the Jordan was taken from the Amorites, or mountaineers, and Midianites in three decisive battles west of the Jordan. Joshua showed himself a strategist in fighting the battles of Jericho and Ai and marching on to Shechem in the centre and thus dividing his enemies from one another, after which the greatest decisive battle of the world's history was fought at Bethoron at the south, a battle more important in results than Gettysburg, Waterloo, or Marathon.—*J. L. Hurlbut, D. D., in Pulpit Treasury.*

Where Anarchy Comes From.

1. Anarchy is born in foreign lands and bred in American saloons.

2. If it cannot be strangled at birth by reason of the remoteness of its place of birth, it certainly can be rendered extinct by the removal of its breeding quarters on American soil.

3. The saloon has forced the erection of the almshouses that dot nearly every city in the United States.

4. The saloon has produced the rags that clothe every drunkard's child.

5. The saloon has placed the lines of care that are worn upon the face of every drunkard's broken-hearted wife.

6. The saloon created the bombs that gave Haymarket Square a place in history, and its subsequent horrors upon the scaffold. Not content with its conquests, the saloon sighs for more worlds to conquer, and turns its eye upon the national capitol. Shall the thinking men submit to dishonor that the crime-abetting saloon be saved?—*American Magazine.*

THE BIBLE IS TRUE.

At Babylon, Col. Rawlinson found the very hunting diary of Nebuchadnezzar! In it here and there are portraits of the old king's dogs sketched by himself, and underneath is written the king's name. It is wonderful. But the most wonderful of all is, that in the diary he records that he had been very ill, and in the delirium of his sickness he thought he had been out to graze like the beasts of the field! Now read God's Book, Dan. iv. 32, and so on. It says he did thus go out senseless and beast-like to eat grass seven times (years). And to think that twenty-five hundred years afterward, as if to sternly rebuke unbelief of the Holy Word, the clay plates excavated from the ruins of the king's ancient capital should confirm this old book of the prophet Daniel. It is the Book of God.—*D. T. T., in World's Crisis*

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 58.

COMFORT.

Lesson Chapter, Psa. lxxi. 21.

"Thou shalt increase my greatness and comfort me on every side. Comfort to cheer under affliction or depression."

Who has promised comfort? The spirit of the Lord is upon me, because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to preach liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn. Isa. li. 3. I, even I, am he that comforteth you. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort. 2 Cor. i. 3. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given everlasting consolation and good hope through grace, comfort your hearts. 2 Thes. ii. 16, 17.

By these Scriptures we see that our Heavenly Father is the source of all comfort. But whom has he promised to comfort?

Comfort ye, comfort ye my people, saith your God. Isa. xl. 1. This is my comfort in my affliction, for thy word hath quickened me. Let, I pray thee, thy merciful kindness be for my comfort according to thy word unto thy servant. Psa. cxix. 50–76. Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. Isa. lii. 9. He has promised to comfort Zion. Zech. i. 17. Who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God. 2 Cor. i. 4. Wherefore comfort yourselves together and edify one another, even as also ye do. Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 1 Thess. v. 11–14.

Christ promised his disciples that he would give them another comforter, that he might abide with them forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come again. John xiv. 16–18.

Paul, after exhorting the Thessalonians to faithfulness gives a brief description of the resurrection and second coming of Christ; with the promise that they shall ever be with the Lord, says, Wherefore comfort one another with these words. 1 Thess. xiv.

In short, "God is our comforter." He comforts his mourning church. He comforts those who mourn. The down-trodden and oppressed; the weary and distressed. Yea, he will save and comfort all who will put their trust in him.

Hartford, Kan.

Dear Restitution:

I cannot help writing again a few lines for the dear Restitution. Do you always respond so quickly and earnestly to every call for sympathy or help. You who have church to attend and brethren around you, can only dimly realize how lonely I have sometimes been. I have been flattered and coaxed and scolded to unite with the M. E. church two miles from here. Some of my best friends are Methodists and once I belonged to that church in my youth; but hearing the good tidings of the kingdom and learning that I was not naturally immortal, I united with the church at Indian Hill about thirteen years ago. The first one I ever heard preach the gospel of the kingdom was good old Uncle Joel Hayworth, long since asleep in Jesus; blessed sleep from which none ever wake to weep.

Many an hour has he sat in my father's house, the Bible on his knee, teaching us patiently and earnestly to rightly divide the word of truth. Though I joined the church and was baptized by Bro. Foore, 'twas no sudden conversion, but just obedience and a determination, God helping me, to be among the overcomers. I married and moved away from my church brethren and sisters, and husband not caring for them as I did, we didn't often meet. There is an old saying that God and one is a majority, and I never let the brethren know how we were getting along till my husband had learned at home from his Bible to believe as I did. No one but God know how earnest and determined I was that our house should not be divided against itself, for how can we raise our children right if parents differ. O do we realize as we should the importance of teaching our children in the Bible and sacred songs. Our home is quite a gathering place for the children in the neighborhood, being very near the school house. Often I have something interesting to read to them, and sometimes a new song to sing. (Sometimes my work gets neglected, but dishes and beds have to be done every day, and some of the little ones may never come again.)

But I took up my pen to write and thank the many friends who have sent me papers. Some did not give their names, others did not send their addresses, others sent letters and cards saying they would send papers if I would let them know. Don't send any more old papers at present. I have received thirteen packages averaging from two to twenty, and lots of tracts. I was glad to get them. A good many of our neighbors are reading and some of them are halfway believers now. O I do pray that before long some of them will be full believers. I have received letters from the church in Brooklyn, N. Y., Allegheny City, Pa., Dade Co., Mo., one from Lovelock, Butte Co., Cal., Scholl's Ferry, Ore., and one from a dear old school friend I had lost track of. She too is now resting in the blessed hope of a soon-coming Savior; she has moved back near enough that possibly we can visit in the spring when the weather gets warm enough. 'Tis only twenty miles away, near Lebo, Kan. Neither of us knew where the other lived, nor did I know she was a believer though her husband was I knew.

It gave me a great deal of encouragement and strengthened the cause here to think responses came so thick and fast from churches so widely scattered. It makes me sad to see the names of such men as Cook and Finn and realize that their letters will never appear in the paper. But I suppose their work is done and they rest from their labors.

I will answer all the letters I have received soon, and now wishing you all prosperity and happiness, and hoping, if our business prospers and the hand of disease is stayed, to soon have our names permanently enrolled as subscribers to The Restitution, we will close, as we don't want to crowd out something better. But remember, dear brethren who sent papers, and dear sisters, who sent letters (and papers to), the Bible says, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." As a little boy is coming after papers this evening, I will have them to arrange and mark. I find people will read an article twice as quick with a few marks on it.

Delia Lawrence.

Hill Buck, N. Y.

Dear Restitution:

You will please pardon my delay in sending you my renewal of The Restitution, as it was caused by circumstances which I could not control. I prize it next to my Bible. O, it rejoices my heart to read the letters from the dear brethren and sisters; it seems to me that they are growing better and better all the time. I feel quite lonely here, as there are none of like precious faith in this section that I know of, except my own family. If there are any I should like to have them send me their address as I would love to get acquainted with them. I would be very glad if some good teacher could come this way and wake up an interest here. There is plenty of sectarian preaching in this section but no gospel do you hear in any of it. When I look around and see the indifference of the churches to the coming of the blessed Redeemer, my heart yearns for the people, when the book says, if the blind lead the blind, they shall both fall into the ditch. May the Lord send more laborers into his vineyard, is the prayer of your brother,

John. B. Lent.

Dear Restitution:

Please publish that Sister Eliza J. Richardson died March, 14th, 1889, at the home of her son in Jamestown, Ottawa Co., Michigan, aged 70 years, 11 months, and 11 days. Sister Richardson embraced the gospel hope of immortality, eternal life and everlasting kingdom through the second coming of Christ and the resurrection of the just, about thirty years ago, in company with many others in Jamestown. This hope sustained and comforted her during all her trials and sufferings, until she fell asleep in Jesus, to wait "the voice of the Archangel and the trump of God," to wake her from the deep slumber of death. Her life has been characterized by Christian love, meekness, and a "patient continuance in well-doing, thus seeking for glory, honor and immortality." Her loss is mourned by a large circle of children and other relatives and her many friends by whom she was highly esteemed. But "they sorrow not as others who have no hope, for if Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." At her funeral the Sunday following, a large concourse assembled to show their respect for the deceased and to hear the great and precious promises of the Bible, in which she trusted, and which the writer endeavored to present. The following hymn was sung at the grave.

"Unveil thy bosom faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

So Jesus slept, God's dying Son
Passed through the grave; and blessed the bed;
Rest here blest saint, till from his throne
The morning break and pierce the shade.

Break from his throne illustrious morn
Attend O earth his sovereign word
Restore thy trust; a glorious form
Shall then arise to meet the Lord."

E. Hoyt.

To the Readers of "The Restitution."

On and after the first Sunday in May I shall be at liberty (D. V.) to preach for any churches who may need my services. I have been pastor of this church nearly seven years, and the work has not been unfruitful. I thank this people for their kindness. Any who may desire my help for a Sunday or two, or more, on or after the above date, will please address me at 6?? Lafayette Ave., Brooklyn, N. Y.

George R. [illegible]

Babyland

For April is here, overflowing with good things for the toddlers. With so many nice pictures and little stories and jingles suited to baby's eye and ear, the great popularity of this delightful magazine is not to be wondered at.

A word to the fathers and mothers: it would be difficult to suggest a way of investing fifty cents whereby an equal amount of pleasure can be given to the little ones. It is only fifty cents a year. Published by D. Lothrop Company, Boston.

Dear Restitution:

I have read your paper a little over a year. I find it very interesting as well as instructive to those seeking God. I heartily endorse all that was said and done at the General Conference. I am sure that it will be a success if those that are interested in the cause of Christ will work up to the plan. It was necessary that something should be done; it is high time that the brethren and myself were awaking out of this sleep or carelessness of the stewardship of God. We must stand firm at our post of duty toward God as we find it recorded in his book, and my prayer is that I may be found at my post doing the will of God, waiting for the King of kings in his glory.

Alva Hillard.

Dear Ones of the Household:

The committee on Bible Lessons are anxious to know how the work already done has been received. Are the lessons being used? and in what localities? Has any one been blessed individually by their perusal? Has any dear learner been brought to a clearer conception of the truth by means of these lessons? We should be very happy to hear from the household, in regard to the matter, and also from any learners who have been benefitted by them. Send replies to The Restitution.

S. Roxana Winch.

Wide Awake for March has several features appropriate to the Inauguration month: a charming adventure story, "How Nat Saw the Inauguration," relating to what befell a little fellow who walked into town from Alexandria to see President Cleveland take the oath of office four years ago; a reminiscence of the Harrison campaign of 1840, and a pretty little tale about Mrs. Harrison when she was a school-girl—these last two are in the department of "Men and Things." Daudet's pathetic Alsace-Lorraine story, "The Last Day at School," has been translated for this number by Mary Ferguson. There is an amusing Western story, "How Bess was Kidnaped," by Theodore Jenness, and a good outdoor story, "The Coon Hunt in Wheeler's Woods," by Rowland E. Robinson. Margaret Sidney's little Peppers are having a jolly time back at the "little brown house," while Mrs. Sallie Joy White, in another part of the magazine, tells "How the Blind Kindergarteners Read *Five Little Peppers*," the Pepper serial published several years ago. Mr. Trowbridge's "two Davids" are getting tastes of country and city life, each in a way hardly counted upon. Mrs. White, in her cooking paper, tells how the Boston Public School children are taught to boil cabbage "without smell" in the school-kitchens. Professor Starr writes about "Some Odd Fish" in his geological talks, and Prof. Mason describes the flying proa Queen Kapiolani sent to President Cleveland. There is a delightful article on "The Skylark," by Mrs. F. A. Humphrey; also a richly illustrated paper about "Pets in Literary Life," by Eleanor Lewis. The poems of the number are charming: "March Bugles," by Mrs. Whiton-Stone; "In a Glass House," by Agnes M. Lewis; "Capt. Carnes' Profitable Pepper," by John Albee, and others by M. E. B. and Clinton Scollard.

The department "Men and Things" is very full and rich in anecdotes and pithy talks. *Wide Awake* is $2.40 per year. D. Lothrop Company, Publishers, Boston.

If you want to prevent your hydrant from overflowing and filling the cellar, don't pay your water tax, take the money and buy a New Home Sewing Machine and the New Home Company will warrant the machine and guarantee that you will have no water.

My address will be Andover, Dak., until further notice.

L. T. Halstead.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 645 Olive Avenue, San Diego, California.

Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia, Elder C. C. Ramsey Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome.

Services will be held at the Church of the Blessed Hope, 628 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 116 Grand st., on first floor, Brooklyn, N.Y.

PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of The Restitution, will be sent to any address on receipt of 25 cents at this office.

Poetry.

PEACE ON EARTH, GOOD WILL TOWARD MEN.

The shepherds watched their flocks by night,
As stars shown down on hill and plain;
A sudden, strange outburst of light
Entranced each lowly shepherd swain.

The angel speaks: "Good news I bring,
For unto you in Bethlehem
Is born this day, the Savior-King,
To wear earth's richest diadem."

Then angel choristers appear,
As one strike all their harps of gold—
What music falls on mortal ear!
How sweet! as back the echoes rolled.

Words, suited to this richer strain
Than ever poured from human tongue,
Bore down to earth the glad refrain:—
Not mortals, but immortals sung.

"'Twas peace on earth; good will to men"
That trembled on the midnight air;
The Prince of Peace lay cradled there;
The answer to a nation's prayer.

In after years in Galilee
As teacher of the pressing throng,
He spoke of peace as yet to be,
When truth and right should conquer wrong.

On waiting ears the accents broke:
The chosen people heard the word;
Who, galled beneath the Roman yoke,
Had thought their freedom long deferred,

But centuries in their onward sweep
Have brought no peace to Judah's sons;
O'er loved Jerusalem they weep—
With lips confounded kiss her stones.

The fires of vengeance long have burned,
Against the hated exiled race,
Their pleas for pity have been spurned;
Their feet have found no resting place.

'Twas peace proclaimed at Bethlehem,
When angel song awoke the lyre;
Again, at old Jerusalem,
By Pentecostal tongues of fire.

But not alone to favored Jews;
The blest evangel spread abroad;
As far as Roman eagles flew,
The Christ-inspired apostle trod.

This peace on earth—rich heritage—
Still sounds above the clash of arms;
'Tis blazoned on the sacred page,
And thrown across the cloud of storms.

To martial strains the pulses beat;
And still is heard the bugle call;
The earth is tramped by soldiers' feet,
And thousands in the battle fall.

How long has raged the bloody strife
Of brother with his brother man;
And vengeance pitted life gainst life,
And stalked grim-visaged o'er the slain.

Yes, peace on earth! No sweeter sound
Could fill the ear, and move the soul;
Or make the sluggish pulses bound,
Where human passions spurn control.

Go, heralds of the living word,
The message bear to every clime;
The Prince of Peace the risen Lord
Is coming soon, the second time.

This time as judge of quick and dead;
To rule the world in righteousness:
The one exalted living head,
To whom must every tongue confess.

Then shall no more the battle-cloud
Arise from earth, to fill the sky;
Nor savage foes by thousands crowd
The carnival of death to die.

JOHN L. WIXEN.

Communications.

Report from J. W. Niles to Secretary National Conference.

NORTH BEND, West Va.

Dear Brother:

Your favor of the 12th inst. was received last evening. After reading it I felt like thanking God and taking courage, and the feeling has not worn off yet. I was not expecting encouragement in that substantial form so soon. Well I think our meeting in Philadelphia is likely to result in noble deeds of sacrifice and devotion to the cause of our Master. "Praise the Lord."

While climbing these high and rugged hills through mud and snow and sometime darkness I have at times felt depressed and as if I would about as lief be at rest even in the grave as toiling thus and so many difficulties to carry the good news of God's grace to these ignorant prejudiced people. But your letter has come to me like a gleam of sunshine through the clouds in a dark and gloomy day.

I see that my brethren sympathise with me and are disposed to aid me in my work. Brother, permit me to tell you some of the difficulties that beset my path.

First. I am not an easy, rapid, fluent speaker, like Bro. Ramsay and some others that we heard at Philadelphia. I have to make an effort to speak so as to interest an audience.

2. Years of toil and disappointment have robbed me of much of my youthful ardor and ambition.

3. I am away from my family and home, and have to sleep wherever I can get a place, sometimes with cold feet; and it is not pleasant to have to get up in a cold night in a strange place and go out of doors, perhaps from a chamber, or else suffer perhaps half of the night.

These country people among these hills are not well prepared to entertain travellers, although they are kind and hospitable. I am laboring among the poor of this world, in order that some of them may be rich in faith and heirs of the kingdom which God has promised to them that love him.

4. I am in a country place, among rough hills and deep valleys where roads are circuitous and narrow, and mud abundant from side to side.

5. Among a people whose ignorance of the Bible is great, and whose prejudices are as adhesive to their minds as the red mud of their hills is to my shoes.

6. Houses in which to hold meetings are not always at my command. Church houses are few and far between, and under control of those inimical to the truth. The school houses are occupied at this season by schools, and many trustees object to meetings being held in them even on evenings, while the schools are being kept. But amid all these difficulties the truth is being proclaimed here and there are honest and good hearts ready to receive the word of the kingdom. In my last, I gave you a report up to the first of this month.

Feb. 1. In the evening I preached in a vacant house formerly occupied by Bro. Ralph Baker and family, near Bro. Wilcox. Had an audience of about 24 persons. Subject, Repentance. In that neighborhood reside the following brethren, viz: Stephen C. Wilcox and wife, Sarah; Hanan Wilcox, son of Stephen; Newton Wilcox and wife, Jane. There are two others whom I baptized years ago but they are of doubtful character. Here I will correct a mistake made in a former report concerning the number of the members of the church here. I cannot count up more than fourteen persons who are in the faith of the gospel here out of 28 baptized here. There were two others baptized who live in Washington, Pa. Some have fallen away from the faith, some hold the truth in unrighteousness, some have died in the faith. A few I have not seen yet since coming here this time. There may be fourteen real earnest Christians. I supposed before coming back that there must be about twenty. Now to go on with my report.

2. Went on foot a round about way to Cornelius Pearsons a circuit of about five miles. A few were invited into his small dwelling-house to whom I spoke on the New Birth.

Sund. 3. I spoke in Cornelius son's house to a few invited in there. It is but a little distance from Cornelius' house. Conversed a while on the Scriptures after dinner with two men who appeared interested. Went with Bro. Hanan Wilcox across the creek to Bro Baker's vacant house and preached there in the evening to about fifty persons on the New Birth.

Feb. 4, Eve. Preached there again to a still larger congregation.

Feb. 5, Hanan and I went over hills on foot 8 or 9 miles to Shirley, I having previously sent an appointment. Found that my card had been sent to a man living about two and a-half miles out of the place, and that no appointment had been given out. Shirley is a very small village. After I had given up preaching that evening having run around considerably to find whether an appointment had been given out there or in the district above and had settled down for the night a man came in and said some had come and wanted to hear me. I signified my willingness to preach, and he went out.

After a little it was evening, I went with others to the school house where perhaps fifty persons gathered, and preached on the kingdom. One of the trustees had objected to any more than one or two meetings being held there on account of the school, so I gave out no more appointments then. Went back with my host and staid over night. The next morning after breakfast, Hanan and I went across the creek to see the man who ought to have received my card: found him, Mr. Sam. Underwood, and he went out and got out an appointment for me in the school house in his district. We went to that house in the evening and I preached to a good audience. Had to walk about a mile to get there. Told the hearers I could stay till Saturday if they wanted to hear me. One of the trustees objected to my having the house on account of the school. I began to sing "Am I a soldier of the cross," having first said "I can preach in a private house." While I was singing, another trustee went to the first one and said something to him. When I stopped singing, trustee No. 2 said they had concluded that I could have the house, so I announced a meeting for the next evening. Trustee No. 2 took me to his house and gave me a supper. His name is Wm. Sandy. His house is handy to the school house. He kept me every night till Saturday. No further objection was made to my having the house; had there been Mr. Sandy would have opened his house. I had a good audience the next evening, also Friday evening. Friday evening a man from Shirley heard me and desired me to come again and preach. He stopped at Mr. Sandy's and talked with me till 10 o'clock p. m. He gave me his address so that I can write to him and he got out an appointment for me.

Friday, I visited Mr. Underwood and talked with him and wife and read Scripture. He appeared much interested. Hanan went home Thursday. Saturday Mr. Sandy saddled two horses and took me about five miles on my way to Bro. Wilcox.

In the evening preached to a good audience in Bro. Baker's vacant house on Acts iii. 19-29. Bro. Sam. Grim was present. Sunday forenoon at 10 we had a meeting of brethren. There were present Stephen Wilcox and wife, Hanan, Newton Wilcox and wife, Sr. Baker, and Bro. Grim. I set before them the duty of Christians, to meet together for worship and mutual edification. Bro. S. Wilcox, Bro. Grim and Sr. Baker spoke and spoke well. There were a few others present. In the evening I preached to a large audience for the place on the judgment, Acts xvii. 30, 31. Evening of the 11, preached in the same place on the Hope of eternal life. Audience not so large.

Feb. 12, Went on foot about two and a-half miles to visit Bro. Asbury Shuman. He is troubled with rheumatism; has not given up the faith; but needs rousing up. I went back to my appointment. In the evening preached on Gal. iii. Audience about the same as the previous evening.

Evening of 13th, preached on the Thief on the Cross, by request. Audience smaller. Eve of 14th, preached on Rich Man and Lazarus, by request. Audience about the same as the evening before.

Feb 15, visited two of my hearers, Thom. Shuman and wife. She said they talked of joining my church; appeared much interested in the truth. He was brought up by Bro. Levi Shuman, who with his wife, was one of the first who obeyed the gospel here. They are dead. Thomas was making seats for a meeting in his house. I thought it best to have it in the school house which is about half a mile distant. Mrs. Shuman who attends the school went to the school house and gave out the appointment. In the evening I preached to quite a congregation on the work of Christ as Priest.

Feb. 16, Bro. Hanan in the afternoon went with me to my appointment about 6 miles. We rode horseback. In the evening I preached in the Jorm's school house to a good audience, on the connection between the Old and the New Testament Scriptures. Bro. Grim was present. A widow woman invited us to her house.

Feb. 17, Sunday p. m. preached on God's promise to Abraham, to a larger audience. Eve. Preached to a still larger audience, on David's throne and kingdom, proving Jesus to be the heir of it. Enquired if I could have the house for further meeting. Two trustees were present, Wesley Waters and Mr. Hurse. Waters said so far as he was concerned we could have the house. Mr. Hurse did not object. No one objected. So I announced an appointment for the next evening. Wesley Waters took me home with him about a mile distant.

Waters is a son of John Waters who is a Campbellite minister bitterly opposed to the truth. This is a Campbellite neighborhood. Wesley does not belong to the church. He believes much as I do; is intelligent: had a good visit with him. His brother Leonard who lives with his father appears to agree with us.

Feb. 18, Preached on blessing the nations in Abraham and Christ. Bad night, congregation small. An ignorant elder of the church encountered me rather roughly. Stayed that night among ignorant believers in sprinkling and immortal soulism. Talked to them with little effect. Cold night, slept in a cold room with cold feet.

Feb. 19, Read a book on Rantism-sprinkling about half through. Sick of the place went to another place in the afternoon where I felt more at home.

Eve. Preached in school house again on the relation of the church to the kingdom. Had a good audience, gave out an appointment for the next evening and dismissed. Then Mr. Hurse objected to my going on with the meetings, on account of the school. Wesley Waters replied to him and declared that he would open the house. Angry words were uttered by H. Samuel Grim was present and we thought best not to go on. We staid at the widow's that night. She belongs to the "Christian Church," is intelligent.

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The above is the title of a New Hymn Book just issued from THE RESTITUTION office, containing 168 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

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Feb. 20, Went to North Bend about two miles distant, but nearer to the Wilcoxs'. The Jaem's school house is about 4 miles from where Bro. Samuel lives. I had already seen one of the trustees of the North Bend School who expressed a desire to have me preach there. I found him and the other trustee coming in his consent was obtained: and it was agreed that on Friday evening I should preach there. I went over the creek—Middle Island—to Cornelius Pearsons about two miles distant.

Feb 21, Eve. Preached in George Pearson's house to a few on Redemption. Cornelius still intends to be baptized. He is improving slowly.

Feb. 22, Eve. Preached in North Bend School house, on salvation. Had a good congregation. One of my hearers took me home with him, and we talked on Bible subjects.

Feb. 23, I went to Hanan Wilcox, changed clothes, and returned to place of meeting. Eve. Preached to a large congregation on immortality as brought to light in the gospel. I had taken some cold and was hoarse, yet after I dismissed the meeting a Protestant Methodist preacher and several others made an attack on me with questions about infants, etc., and kept me there a long time till my feet got cold; the house being cold. Samuel was present. My main opponent was the preacher, Mr. Rogers. I said we might have a regular discussion. He did not seem inclined. One of the hearers took me and Sam. about a mile to his house. He appears much interested in my preaching.

Feb. 24, Sunday morning doctored for my hoarseness, but in vain. Went to the school house where a large congregation gathered, tried to preach, but could not, so Bro Samuel preached on the promises to Abraham; after which Mr Rogers spoke a little while and gave out an appointment for the afternoon. I followed with a little history of treatment in the same district 29 years ago at the hands of another minister who publicly abused me. In the afternoon we heard Rogers. He tried to prove endless torment from the Rich Man and Lazarus. "Everlasting punishment," "The smoke of their torment ascendeth forever and ever." His audience was smaller than it was in the forenoon. His voice was more powerful than his arguments. I gave out that I would reply in the evening if I could speak; if not Samuel was to speak. I doctored for my hoarseness with little effect that afternoon. A large congregation came out in the evening to hear me I suppose, but I could not speak. Samuel spoke on David's throne. I am to reply to Rogers next Tuesday evening if I can speak. A Campbellite took me home with him and treated me kindly.

Feb. 25, This morning my voice has partially returned and I think that the anxious people will hear me Tuesday evening. Pray for me. Your brother battling for the truth.

J. W. NILES.

The Pansy

For March comes to our table, freighted with pictures and stories for young folks from eight to twelve. It is certainly a charming magazine, with not a line of reading that the most particular of parents can object to. The subscription price is $1 00 a year. The publishers, D. Lothrop Company, Boston, will send a sample back number on receipt of 5 cents.

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Under a new schedule in effect Sunday, March 17th, Fast Line, train No. 1, of the Pittsburgh, Ft. Wayne and Chicago Railway, arrives in Chicago at 6:00 p. m., Central time, connecting with the fast express trains recently placed in service by the Western roads, and which arrive at Kansas City, Council Bluffs, Omaha, Minneapolis and St. Paul early the next morning. Persons going West should apply for full information to J. S. Hanes, Agent, Plymouth, Ind. 2tmch20

Correspondents take notice that A. J. Eychaner has changed his address to Belle Plaine, Iowa.

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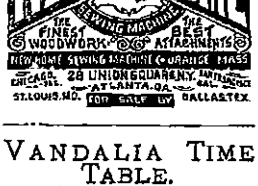
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VANDALIA TIME TABLE.

Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 59	Thro' Freight 61
South Bend	6 00am	12 05pm	10 05am	2 30pm
LaPaz Junc	6 31am	12 33pm	11 14am	3 24pm
Plymouth	6 48am	12 53pm	12 22pm	4 20pm
Hibbard	6 08am	1 15pm	1 35pm	5 00pm
Marmont	6 18am	1 22pm	2 01pm	5 30pm
Marshland	6 25am	1 35pm	2 40pm	5 50pm
Kewanna	6 44am	1 54pm	3 40pm	6 30pm
Logansport	7 24am	2 32pm	4 00pm	7 40pm
Clymers	7 53am	2 54pm		
Colfax	9 10am	4 09pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 05pm		
Terre Haute	12 00m	7 20pm		
St. Louis	7 30pm	7 00pm		

GOING NORTH.

STATIONS	Mail 52	Express 54	Local 60	Thro' Freight 56
St. Louis	8 30pm	9 00am		
Terre Haute	5 00am	4 00pm		
Crawfordsv'l	8 15am	5 10pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 50am	6 15pm		
Clymers	10 08am	8 16pm		
Logansport	10 45am	8 40pm	5 15am	6 30pm
Kewanna	11 06am	9 20pm	6 41am	10 19pm
Marshland	11 41am	9 40pm	7 37am	10 40pm
Marmont	11 55am	9 57pm	8 05am	11 01pm
Hibbard	12 04pm	10 03pm	8 41am	11 30pm
Plymouth	12 21pm	10 15pm	9 12am	11 50pm
LaPaz Junc	12 36pm	10 40pm	9 50am	12 55am
South Bend	1 15pm	11 10pm	11 00am	1 5 -m

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville to all southern points.

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Pittsburgh, Ft. Wayne & Chicago Railway.

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Trains depart from and arrive at PLYMOUTH Ind., Station, Central time, as follows:

GOING WEST.

	Depart
Mail Express	*3:56am
No. 50 (Passenger)	†8:53am
Fast Line	†1:25pm
Chicago Express	*6:35pm
Ft. Wayne Accommodation (Arrives)	†6:25pm
Local Freight	†1:25pm

GOING EAST.

	Depart
Mail Express	*6:25pm
No. 58 (Passenger)	†8:25pm
Fast Line	*4:00am
Day Express	†11:05am
Ft Wayne Accommodation	†6:34am
No. 62 (Passenger)	†11:51pm
Local Freight	†7:00am

Passengers holding tickets, only carried on Local Freight Trains.

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No. 10, Passenger, Leaves	†12 38pm
No. 12, " "	†6 45pm
No. 14, " "	4 03am
No. 100, Local, "	†12 30pm

GOING SOUTH.

No. 11, Passenger, Leaves	†10 08am
No. 13, " "	†5 52pm
No. 17, " "	11 28pm
No. 101, Local, "	†10 04am

†Daily except Sunday.

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VOL. XXXVIII. Read X PLYMOUTH, INDIANA, APRIL 10, 1889. NO. 14.

THE RESTITUTION

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

Communications.

"THE PILLAR AND GROUND OF THE TRUTH." 1 Tim. iii. 14, 15.

May the Lord bless you in listening, and me in speaking, on the following words, 1 Tim. iii. 14, 15, "These things I write unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Time compels me to be brief, and I propose to confine myself to the last clause, relating to the house of God, the church of God, the pillar and ground of the truth; and will consider these words under the following heads:

1. The duty of the church in regard to God's truth.

2. The manner in which it is to support the truth.

3. The consequences of not supporting the truth.

First, the duty. When we speak of God's truth, or the truth, we wish you to understand we mean the truth by which we are saved, by which we are sanctified, or set apart for God's use or service and glory; not all the truth there is in the world, historic, scientific or otherwise, but the subject matter of the faith by which we are saved. I cannot at this time prove what God's truth is, but only enumerate some of the salient points of truth around which we have rallied, and which is graven so prominently on our banner as the one faith, the foundation of the one hope.

What is it that distinguishes us from the entire religious world besides? It is the one faith, the bare mention of which brings vividly to the mind of the live brother or sister, the only set of promises Jehovah ever made. It [illegible] too, that in its espousal [illegible] all other faiths as [illegible]less. What Jehovah [illegible] as the one faith, excludes [illegible] others. Underlying all necessity for faith is the fact of man's forfeiture of life and condemnation to death. This is the disease the Great Physician has prescribed for. And we have all been mentally, just where we can appreciate God's remedial scheme. I mean to say, we all understood what the matter was before we could appreciate the remedy. Secondly, we have believed the great covenants of promise respecting the land to Abraham and his seed the Christ; about the throne pledged to David's Son, the woman's seed, and Son of God, and that he is to reign over the house of Jacob forever, in their own land, and be king over all the earth; and that all who are of faith are to be blessed with Abraham as joint-possessors of that world-wide and everlasting kingdom, which includes eternal life through Jesus and the resurrection; and that the title to all this is obtained by reformation of life, immersion into the name for the remission of sins, and a godly life.

We have not only believed these as great truths, but as essential truths, as the gospel, the power of God unto salvation. We understand that belief of the truth very briefly outlined, and obedience to the same, constitutes one a member of the Church of God that Timothy belonged. These promises are so simple, so condensed in form, so adapted in their parts to each other, and form a chain just the length to land us in the age of promised glory; and they are brought down to the moderate capacity. Our text informs us that the church or congregation of God is the pillar and ground, support or stay of the truth. But the question may be asked, why does God's truth need support? Will not the truth of God hold its own against error? I answer truth is not dependent on the opinions or support of any man, or community of men. But the truth of God contemplates an aggressive mission, conducted on moral principles against minds alienated from the life of God through ignorance, minds so morally calloused that they need a representation of the truth in the lives of its believers, just as ideas are imparted to children by pictures—minds that need to be reasoned with out of the Scriptures [illegible] they can appreciate the truth. This is the work of the church. The whole body of believers are the very stay of the truth against the thinkings of the flesh.

Secondly, the manner in which the truth is to be supported. By not giving good heed to the subject many avenues of usefulness may never be frequented. The first way is by living the truth. The first thing to impress the mind of an unbeliever in favor of the gospel is the consistent life of its advocates, and disinterested earnestness manifested on his account. The life of the advocate is vigorously dissected, and if aught be discovered that is out of harmony with the doctrine taught, the whole is discarded. I admit this is not fair, but it is an excuse of the fleshly mind that is easily framed for not examining the merits of the doctrine itself. Hence the Master has said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. v. 16, "Walk in wisdom toward them them that are without, redeeming the time." Col. iv. 5. Walking in wisdom, you observe, is effective service; it is effective, powerful preaching, powerful support of the truth. Secondly, the truth should be supported by an uncompromising opposition to error. I would to God I could arouse every energy of your mind to realize the importance of this. I want you to feel the responsibility of knowing God's truth. It is true that love is the motive power of the gospel. It is true that love is of God. It is true that the more Godlike we become the more lovely will our characters and dispositions appear. But love must be formed on a proper basis. All love of all things at all times is not good, because it is love. The love of that which is good is proper, such as the principles of truth, is proper; but love at the sacrifice of truth is not proper. Truth is paramount to everything else. Truth even takes precedence of peace. First pure, then peaceable, is the order. "The wisdom that is from above is first pure, then peaceable." James iii. 17.

God, then, has been pleased to appoint that a knowledge of the truth, and obedience to it shall constitute the means of salvation that are put into the hands of man. And every obedient believer is placed as a sentinel to guard the citadel of truth. Says Paul in Gal. i. 8, "Though we or an angel from heaven preach any other gospel than we have preached unto you, let him be accursed. There is no sickly sentimentalism here; no milk and water mixture here. Now please turn to 2 John ix 10, "Whosoever transgresseth, and abideth not in the doctrine of the anointed, hath not God. He that abideth in the doctrine of the anointed, he hath both the Father and the Son. If there come any unto you and bring not this doctrine (of the anointed) receive him not into your house, neither bid him God speed," or wish him well. I quote this to show you God's rules of etiquette. You need not talk to me about rudeness and discourtesy and what not. We propose to do an unpleasant duty as pleasantly as we can, but we will make no compromise with error. Well may John say in view of the fearful responsibility of countenancing error, in the preceding verse to this: "Look to yourselves that we love not these things which we have wrought, but that we receive a full reward." In Eph. v. 11, we read as follows: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." The context shows this to be a darkness caused by the absence of God's word which giveth light. In the same connection (v. 6) the apostle places this matter beyond all question by this injunction: "Let no man deceive you with vain words, for because of these things the wrath of God cometh on the children of disobedience." Vain words, mark you, empty, worthless, idle, unreal, shadowy, delusive, trifling, fruitless words or works, they are darkness; there is no light in them. "Be not therefore partakers with them, for ye were formerly darkness, but now are ye light in the Lord."

Brothers and sisters, the Spirit's message to you is, "Have no fellowship with the unfruitful works of darkness." Will you heed it? Unfruitful! Unfruitful!! A whole lifetime devoted to a system of falsehood yields no fruit worth the name,—a melancholy thought. There's someone here thinks I am going too far now. I am getting uncharitable. True charity demands a true statement of the facts. And if you have an idea that sincerity in error will do about as well as truth, I beg you to listen to the words of Jesus, Matt. xv. 7-9, "Ye hypocrites, well did Esaias prophecy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." Never say acceptable worship can be rendered without truth, after that. It is vain worship.

The way of life is narrow, as I have often told you, and few, said Jesus, there be that find it. "He that loveth father or mother more than me is not worthy of me." Human nature must stand aside when the doctrine of the anointed is concerned. "Let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit." Do not falter, nor waver, nor grow careless through contact with fleshly minds, but as the apostle adds, "stand fast in one spirit, with one mind, striving together for the faith of the gospel." Phil. i. 27. Here one spirit, one mind, and a striving for one faith and one gospel are enjoined. Is it not self-evident that there must be a unity of faith in the gospel before there can be a united strife for the gospel? And can they reasonably be enjoined to have one mind and one spirit if they have a number of faiths? To me it is the most ridiculous nonsense to talk about uniting a number of people as a church on the principle of love if they all have different faiths. What kind of love do they propose to unite upon? Is it in the love of God they meet? If so, why do they love God? Has he made some gracious promises to them, or has he done something that exhibits his love to them, and they love him in return? Then they must all believe what he promises or else they would not all love him. So that they really unite in or on one faith after all. But if they do not believe, or will not agree as to what has been done or promised, I deny that they have any love even to unite them, and any such union is a farce.

It is attempted on all sides to make a broad way out of a narrow way. But it must be evident to you that the Philippians were to maintain the faith at all hazards, for he tells them in the very next verse that they must not be terrified at their adversaries, nor to be afraid of their brow-beating or sophistry, or attempts to flatter the Almighty into a broader or deeper policy than he has seen fit to adopt. "For," says he, "unto you it is given in the behalf of the anointed, not only to believe on him, but also to suffer for his sake." It is nonsense to talk about suffering for Christ if there be no faith of Christ to unite upon. If an elastic band is to encircle us we can avoid the suffering very easily; it will stretch and make room for us wherever the pressure is greatest. Brethren and sisters, the spirit here plainly directs you to vigorously co-operate in defence of the one faith, regardless of consequences. It may entail, nay, it will entail, suffering for Christ's sake. Will you prepare for it? Will you meet it vigorously, manfully, confidently, joyfully? You remember that in the apostle's charge to the elders of Ephesus, Acts xx. 23, he told them that he knew grevious wolves would enter in among them, not sparing the flock, who would speak perverse things and draw disciples after them, win others to their perverse way of thinking and acting. Perverse means that which has been perverted, or turned aside from right to wrong.

I apprehend that your danger would not lie in allowing a Papist or a Mormon to enter in among you to scatter the flock. No, in order to deceive you the wolf would have to be covered with a pretty sleek sheep skin. The [illegible] counterfeit resembles a genuine bill, the more dangerous is it. I want to impress this upon your minds: our Father is exacting in two particulars, purity of life, and purity of faith! I say it with all solemnity, there can be no purity of life without purity of faith. It is as unreasonable to think of developing what the Scriptures regard as a pure life without a knowledge of the truth, as it would be to think of erecting a sound substantial edifice out of rotten timber. Some people are naturally amiable, and in the opinion of men, spotless; but if God has arranged that they shall be sanctified through belief of the truth, and they refuse the truth when it is presented to them, and think they have piety and good feeling enough to furnish them with a passport without truth, they are guilty of the most heinous crime. They make God a liar and take liberty with his plans.

You have a high calling of God, in the anointed Jesus; be zealous of it. To show you that what a man claims to be has nothing to do with it, I refer you to Rev. iii. 9, "Behold I will make them of the synagogue of satan, which say they are Jews but are not, but do lie; behold I will make them to come and worship before thy feet." Observe that the Lord Jesus regards his faithful ones as Jews. They are Jews if they are his brethren. He was born to be King of the Jews. I do not mean that they are Jews in the flesh, but Israelites indeed, Jews inwardly. See Rom. ii. 29. No one can be a Jew inwardly, without a knowledge of, and faith in, and obedience to the gospel of the anointed, which is the gospel of the kingdom, which is the kingdom promised to the little flock. Our heavenly constitution tells us what to do in the promises. In 1 John iv. 1 we are told to "believe not every spirit, but try the spirits whether they be of God[illegible] things. 1 Thess. v. [illegible] soon as [illegible] Jesus, "that [illegible] exhortation. He cautions them [illegible] yes; good [illegible] evil com[illegible] to give [illegible] thee, [illegible] asketh you a reason [illegible] hope that is in you with meekness any fear. This injunction demands an obedience as thorough and complete as any other, or it would not be given at all. As there is but one Scriptural hope that in the nature of things must grow out of one faith, and one faith must take hold on one set of promises; and whoever has that faith can give his reason for it, that is, tell how and why he has it, viz, because God has promised it, and he has complied with the terms, and this constitutes him an heir of the blessings promised. This is the touchstone of truth; apply it. If they can show no reason for their hope it is to be taken for granted they have no hope, or else a hope of something that God has never promised; and if God has not promised it, it will never be realized. They are in the darkness spoken of, and darkness is unfruitful; have no fellowship with such; for if being made free from sin and become servants to God, ye have your fruit unto holiness, the end will be everlasting life. Rom. vi. 22.

Our text shows that the church is the pillar and ground of the truth. This is its collective and associative office or work. It is a striving together not single-handed. This is the most economized use of power; there is strength in union of effort. And to give one more proof of what the church is to unite its efforts for, I briefly notice the third and fourth verses of the epistle of Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints." Jude was not writing as a pastime, or as a compliment; it was needful, and when he says that you may depend upon it there was something the matter. What was it? Here is his answer. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, turning the favor of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." These creepers in must have pretended to have been in the faith. The brethren had either been lax in their zeal for the faith once delivered to the saints, or had been deceived by good feeling. The result was those who had stealthily crept in now stealthily insinuated another gospel, another faith, or perhaps no faith at all. This condition of things it was that made it needful for Jude to write them. He wanted to correct this condition of things, so he exhorts them to contend earnestly for the faith once delivered to the saints. No indication of a compromise, or of a union on the principle of love, and dodge the question of faith because no two of them believed alike.

They were to contend earnestly, not in a half-hearted, listless way, but earnestly; there was something at stake; something was slipping away from them. The earnest contention was not for good feeling, but for the faith. If they have living, active faith in God it works by love, and purifies the heart, and where there is purity and love the good feeling will take care of itself. The earnest contention was not only for faith, but for the faith, the faith once delivered to the saints; not a different faith at different times. First, last and all the time it is the faith, not a faith. It is self-evident that if men cannot unite or agree on the faith, they have not learned the A B C of the gospel. And not having believed the gospel themselves they cannot teach it or contend for its faith. In these days when the Bible is being teased aside for science, falsely so called, and skepticism abounds on every hand, I call upon you to take a resolute stand for the faith. Fight the good fight of faith, not of good feeling; if you do not, you will go with the drift down the stream of don't-knowism, and no-faithism and sensualism; and the end of these things is death.

I now hastily show the consequence of not supporting the truth, and con[illegible] for the faith. I refer to [illegible] ii. 12-16. "And to the angel of the church in Pergamos write these things saith he which hath the sharp sword with two edges. I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." I tell you brethren this is a noble record! They had held fast the name. They had not denied the faith of Jesus, and even when one of their number had been martyred for a witness of the truth, they stood by him nobly at the hour when they did not know whose turn would come next. I could almost envy them their record. But listen! The blessed Jesus has something more to say than this. Hear what he says, "But," notwithstanding the record they had made, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel, to eat things offered unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes which thing I hate." Repent! Repent of what? Repent of allowing false brethren to teach falsely; or what will the consequence be? Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear to hear let him hear what the spirit saith unto the churches. Do not think it a light matter to tolerate error after this.

Brethren and sisters remember the Master looks to the church as the pillar and ground of the truth. We have a blessed hope based upon the promises of God, and his love has devised the plan for putting away sin and of obtaining life beyond the grave so that we can inherit the blessing, even life forevermore in his glorious kingdom. May you all cherish it more and more; and while contending for the faith once delivered to the saints, endeavor to do it kindly but earnestly, unflinchingly and uncompromisingly, and then you will assuredly hear him say, "Well done, good and faithful servants, enter thou into the joy of thy Lord." That that day may soon come and end the strife is my earnest prayer. Amen.

M. JONES.

IS THE CHURCH THE KINGDOM?

Many church people think that they are now in the kingdom of God—that when they were converted and joined the church they entered the kingdom. It is rather strange that they should entertain such an idea. They cannot have got it from the Scriptures, for they do not teach it. The words Church and Kingdom are not synonyms—they are words conveying different and distinct ideas and meanings.

The English word Church is from the Greek word *ekklesia*, which means, called out, and is correctly applied to any body or assembly, which has been called out,—whether secular, political, or religious—organized or unorganized. See Acts xix. 32. 39. 41, where the word is translated assembly, and applied to a rabble, or an illegal gathering of people. Also Acts vii. 38, where Stephen applies it to the congregation of Israelites in the wilderness. The word Kingdom is from the Greek word *basileia*, kingdom, the dominion of a king; implying a king, territory, government, laws, subjects; and is used alike whether referring to human or divine governments. This word *basileia* occurs 160 times in the New Testament; and the word *ekklesia* 115 times, and they are never used interchangeably.

Let us examine a few passages of Scripture where there is a marked distinction made between the Church and the Kingdom. Then, notice

1. That persons may be in the Church and yet be out of the Kingdom. In proof of this point, read Acts xiv. 21, 22. "And when they (Paul and Barnabas) had preached the gospel to that city, (Derbe,) and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Again, [illegible] xiv. 7-11, we read [illegible] Paul, and his fellow-laborers in the gospel, working for or unto the kingdom of God. And Paul was confident that the Lord would deliver him from every evil work, and preserve him unto his heavenly kingdom, 2 Tim. iv. 18. Those persons to whom the apostle Peter addressed his second letter, were in the church, having obtained like precious faith with the apostles through the righteousness of God and our Savior Jesus Christ; and yet in order to have an entrance administered unto them into the everlasting kingdom of our Lord and Savior Jesus Christ, they were exhorted to make their calling and election sure, by adding to their faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly-kindness, charity. In this way, the members of the church are to be prepared for the kingdom,—a future kingdom, 2 Pet. i. 5-11.

2. The church is composed of disciples of Christ, and they constitute "the little flock," to whom, it is the Father's good pleasure to give the kingdom, Luke xii. 32. He does not give them the church, composed of themselves,—but the kingdom.

3. The church is a present institution composed of believers of the gospel, who have obeyed from the heart that form of doctrine delivered them; while the kingdom is a future religio-politico administration of the affairs of Israel and the nations, after the return of Jesus Christ from the heavens. See Acts xvii. 31; iii. 20, 21; Eph. i. 10; Rev. xi. 15.

4. The church has been called out and selected from the nations as a people for the name of the Lord, Acts xv. 14, through faith in and obedience to the gospel, Mark xvi. 15, 16. A believer enters the church by a birth of water, or immersion into the name of Jesus Christ for the remission of sins, John iii. 5; Acts ii. 38, 41. But the kingdom, being future, can only be inherited or possessed by those having a title to it. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he has promised to them that love him," James ii. 5. "F[illegible] blood cannot inherit the kingdom of God," 1 Cor. xv. 50, that is, persons in a mortal state. Hence it is necessary for a believer who has already been born of water to be also born of spirit in order for him to enter into the kingdom of God, John iii. 5. A physical, as a moral change, is absolutely essential to the everlasting possession of the kingdom—a change like what Jesus experienced when he was raised from the dead, and became the first-born among many brethren to an immortal life.

5. The church is on probation in the present state, and is called upon to be faithful, and to suffer for and with Christ. The kingdom is the place of reward; for the promise to the faithful, suffering disciple of Christ is, Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10; "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with Father on his throne," Rev. iii. 21. "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy," 1 Pet. iv. 13; Rom. viii. 17; 2 Tim. iii. 12. All of these promises imply a kingdom, crown, throne, rulership, and immortality with Christ, as a reward, in the future.

B. WILSON.

Chaplain McCabe's Advice to the Pope.

I wonder if the Pope would receive a little counsel from a Methodist preacher? If so, here it is: Be quiet, old man! The world has slipped by you. The nations that are free from your yoke will never put it on again, and they mean to see that all nations, and kindreds, and tribes, and tongues shall have the same liberty they enjoy. "Peter, put up the sword." The Master told you that long ago. You have used that sword more against the friends than against the foes of Christ. The nations built upon the truth of God have grown too mighty for your control. You cannot convince [illegible] for you have no argument, no logic, and no success in nation-building to enforce the sophistry of what you call argument. You cannot compel them, for the military power of the world has passed into Protestant hands. The effort to regain it for Rome has cost you dear. Remember Maximilian and the Empire of Mexico. Austria has had her Sadowa; France has had her Sedan. Buy no more such wisdom at such a price. Neither France, nor Spain, nor Portugal, nor Austria, nor Mexico, nor the South American Republics, nor all combined, can restore to your feeble hand the fallen sceptre of the Papal States. The attempt to do that will seal the doom of the Papacy in Rome itself.

The causes you bless have been cursed, and the causes you curse have been blessed. Heaven fails to ratify either your anathemas or your benedictions. The stars in their courses fight against you. The breath of life has been breathed into the nations. The pandemonium of Rome must give place to the kingdom which is not of this world. Be quiet, therefore. Fall into line! Give the people the Bible. Ask the next Council to take back its silly decree of Papal infallibility, which every sensible man on earth ridicules. You are nothing but a man, and you know it; and all the fawning flattery of the world cannot make you believe that you are anything more than a poor, ignorant mortal like the rest of us. What is the use of keeping up this comedy any longer? Three hundred years ago when the Armada sailed it was high tragedy. Times have changed, and it is getting to be low comedy now. Three hundred years ago there were only 7,000,000 of English-speaking people; now there are 110,000,000 of them, and as sure as the sun shines in heaven this race will victoriously preserve civil and religious liberty for themselves and for all mankind. Be quiet! The soul of John Huss is marching on!

Note of Request.

Will Bro. Almus Adams, please write to S. Roxena Wines, Pierceton, Ind, giving the distance from where he lives, to Central City, Nebraska? Should be glad also to hear from any other minister of our faith, living nearest to Central City. And if there is any one of the faith in that city will they please make it known, by writing to S. R. Wines, Pierceton, Ind.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, April 10, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

Being absent at the death-bed of my father, is the reason for some delay in filling orders. All will be caught up and letters answered in a few days.

A. R. Underwood.

We were in error last week in saying that the Executive Board passed a resolution that Br. Rice should receive some money from the Evangelical Fund. It was to Bro. Niles that some money was appropriated. Depending on memory without consulting the Report of the meeting led us into the mistake. We attributed the delay to a want of knowledge as to his whereabouts, and not to any want of promptness on the part of any one of the Board. Our own fault was not consulting the report, but trusting to memory.

We have another article from Bro. M. Joblin for our next entitled—"The Gift of God, What is it?" We have also received two articles from Bro. J. H. Thomas, one on—"The Origin of Evil," and the other on the "The Origin of Sin." The one on "The Origin of Evil" will appear next week. These are timely essays on important themes and deserve a careful perusal, as they treat some grave questions regarding human destiny in a very able manner indeed. Papers like these will best meet the views of our readers generally.

We present our readers this week with a short article querying—What can we—What ought we to do? In presenting what we contemplate doing briefly, we have no design to theorize, but rather to state some theories that have been before the world [illegible] some counter views that are now being urged upon the thoughtful for consideration as "the ways of God to man." After having done this, the reasons for our duplicate question will be the better apprehended. As our readers desire comparatively short articles we subdivide our subject into parts.

For the present we are quite largely supplied with communications on what is now known as—*The Larger Hope.* As we have already commenced the insertion of one paper from Bro. T. L. Hawley, and as he seems to be perhaps as well qualified to set forth the reasons claimed to be sufficient to sustain that side of the question regarding the future of a large portion of our race, from his knowledge of the original languages, we conclude to insert another communication from his pen next week. It will bear the same heading as his former paper—*The World's Crisis.* While we are very far from believing in universal salvation, we do believe that redemption, in its final results, will embrace more that the Elect Church.

WHAT CAN WE—WHAT OUGHT WE TO DO?

Before attempting even anything like an imperfect answer to this question, let us briefly scan the condition of the human race, as a whole, from that sad day when man's disobedience brought sin into the world and death by sin, up to the present time, in order to learn something of the extent of that ruin, and the depth of that woe, that have involved the world of mankind. In doing this we shall meet with some awfully startling facts—facts that "touch many a modern mind to the quick, and well-nigh drive sensitive minds to despair." How often these "painful subjects have been dealt with in a dry, cold and mechanic style." How often disputants have employed "trim, academic, syllogistic paragraphs, indicating no genuine sympathy with human suffering, no anguish of soul, no mortal conflict, not even a manlike feeling towards our fellowmen, to finish off an argument attempting to justify the ways of God to man."

The race, as a whole, embraces all that lived before the flood; embraces all those earlier kingdoms and nationalities that have scarcely left a name for an epitaph behind; embraces all the great idolatrous nations of ancient and modern times, such as Chaldean, Assyrian, Babylonian, Median, Persian, Grecian, Roman, Egyptian, with all their populations; embraces the millions of China, India, Russia, and all the tribes of the dark continent, Africa; embraces all the Pagan and Mohammedan hordes, with the hundreds of millions that belong to the apostate Papal and Greek communions, and to other scarce less apostate bodies outside of Protestantism; and, finally, embraces all in Protestant lands having the mere form of godliness, but denying the power thereof; embraces all, all living "without God and without hope in the world." In totality embraces all that vast mass of humanity which may be for a given period estimated at 1,000,000,000 multiplied by the many successive generations that have come and gone like the vanished leaves of the departed autumns, till we have an aggregate of numbers so overwhelming that the mind falters and sinks under the burden of computation. All these, like ourselves, have had human hearts, human experiences, and human aspirations.

As parents and children, as husbands and wives, as brothers and sisters, as relatives and friends, all these have loved and been loved. Multitudes untold have been enslaved and oppressed out of measure, and have toiled in hunger and thirst. The famine has consumed myriads and myriads, and the pestilence millions and millions. The trumpet has summoned millions and millions more to the battlefield, to be mown down by the sword, as a prey to the mad ambition of kingly despots. To all the rest sickness came in its thousand killing forms, and the hearts ceased to beat, the red currents of life ceased to flow, and the multitudinous millions are turned to dust! Tried by any divinely revealed test—of law or of gospel—what, O what, shall we say? As almost all lived without God, and without hope in the world, have not nearly all—yes, nearly all—died in their sins! And this deep, wide, dark stream of destruction is rolling on and millions on millions are dying out of the world, dying out of our land, dying out of our neighborhood, alas! dying out of our own homes, dying out of Christ, dying in their sins, every year!

O, we think that a heart-moving parable that narrates the tender solicitude of the good shepherd who rested not till the one lost sheep out of a fold of a hundred, was recovered and safe at home. We are human, [illegible] strange [illegible] some hearts are [illegible] when contemplating that it may be that 990 or more out of every 1000 human beings have lived sinners and died sinners—nay, more, are so living and dying today? What was regarded as sound orthodox truth a few years ago, was, that all these numberless millions, a vast, vast majority of the race would be inevitably consigned to the unspeakable tortures of an eternal hell. Alas, how this horrible, God-dishonoring doctrine was once presented and discussed with all the nonchalance of a common metaphysical question. It was remarkable that the advocates of the doctrine generally saved themselves, and almost generally exempted their near and dear friends from a doom so dreadful.

On this cold, calculating spirit a late writer says: "Polemic divines are too busy in shaping their orthodox systems to feel much of the terrors of them; for men of blunted or dull susceptibilities are unable to fix their thoughts for any length of time on one subject, and are without imagination to realize the horrors they describe. Impassioned, eloquent men, if strenuously occupied with their oratorical labors, throw off on others, in their very eloquence, the fire that might have consumed themselves. Chemists show us that in the very centre of a flame that scorches everything about it, there is a cool and tranquil spot. The head of a college, zealous for the integrity of his doctrinal scheme; the popular preacher, whose very occupation is to diffuse the terrors he holds salutary, are personally safe. They, for the most part, will be very genuine, very busy, very laborious, and very calm believers."

The Bible has been found to afford no support to such cold, calculating, self-saving deductions. Orthodoxy itself has been smitten with dumbness. No wonder, for it is an awful calculus that, when worked out to solution, finds only a minimum fraction on the saved side of the equation, and, on the other side, the grand mass of humanity, left to be consigned to the tortures of an eternal hell. Just think of the conclusion; that in the day of judgment, and judgment doom, only a "little flock" are to enter the heavenly mansions of blessedness, while the multiplied millions and millions of each and of all generations are to go, soul and body, into excruciating agonies without end and without mitigation! Awful arithmetic! Tremendous doom! No wonder orthodoxy becomes dumb; no wonder humanity shudders; no wonder thoughtful ones express themselves on this wise: "To the modern mind there has come to belong an awful capacity of feeling, and a liability to intensities, both of suffering and enjoyment (the one as well as the other intellectual not sensuous), of which the bright, gay, surface-loving mind of antiquity seems to have known little or nothing. Then along with this power of feeling, striking, as it does, into the roots of the soul, there are perceptions, and instinctive judgments, of which it must be said that they are altogether modern developments of humanity; they are true elements of our nature, but they have been newly brought from the subsoil. It is to the slow working of Christianity upon human nature that I attribute nearly the whole of this deeper vitality of the modern mind."

There is another view of the destiny of this great mass of sinners that is infinitely preferable to this orthodox view, and so commends itself much better to the human conscience, and which is claimed to be perfectly Scriptural. According to this view the great mass of mankind are irretrievably lost, but lost in utter destruction of all being. Like the orthodox view in respect to resurrection and judgment, all these countless hosts of mankind, even all that have ever lived, are raised from the death state, and all appear personally before the Judge of all for sentence and doom. As a result it is claimed that the "holy blessed" alone will be immortalized and enter the life and enjoyments of the world to come, and that the mighty aggregate of humanity, which according to the orthodox view, went to a hell of torments eternal, are burned up soul and body, root and branch, in one vast holocaust, and in a consuming fire that reaches the foundations of the mountains, and melts the whole earth with fervent heat. While this view sustains the literal meaning of the Bible, that "the wages of sin is death," still humanity hesitates, pauses, and questions, and is likely to press the question, Is this the outcome of 6000 years of world-history? Surely it is a sad outcome, a frightful ruin, an awful arithmetic still. Should infants and a very few of the best adults be exempted, as sometimes claimed, still the ruin is enormously frightful, and, considering the mental activities characteristic of thinkers in this nineteenth century, it is not to be wondered at that the subject of human destiny should be made one of prominent importance.

Communications.

TRUE, EVERY WORD OF IT.

I refer to the excellent, and very able article which appeared in The Restitution of April 31., from the pen of our beloved Editor, entitled "The Measure of Divine Love." I wish we might be favored with many such expositions, and I sincerely hope that he will favor us with the one promised, on "Motherhood and Sonship on the human side," ere long.

It does seem to me, that those who teach that Joseph, and not God, was the real father of Jesus, strike at the very foundation of the Christian system. If it is necessary to take our scissors and clip out of our Bibles the passages which speak so plainly of the birth, and origin of Christ, and then misinterpret and misapply all the remaining testimony bearing on the same subject, it is but a short road to infidelity and complete worldliness. How thankful we should be that the testimony is not that "God so loved the world that he gave the Son of Joseph, that whosoever believeth in him should not perish, but have everlasting life." We think if our salvation had depended on a son of Joseph we should have found that this son needed a Savior himself, and we should have been still in the miry pit, without a helper. But thanks be to God, which giveth us the victory through our Lord Jesus Christ, He hath provided us with a Mighty Deliverer, even the Son at his right hand.

Imagine, if you can, such passages as these: "And no man hath ascended up to heaven, but he (the son of Joseph) that came down from heaven, even the son of Joseph which is in heaven."

"For God sent not the son of Joseph into the world to condemn the world; but that the world through him might be saved."

"He that believeth on the son of Joseph hath everlasting life; and he that believeth not the son of Joseph shall not see life, but the wrath of God abideth on him."

Can anyone see how belief in the son of Joseph will confer everlasting life any more than belief on the fleshly son of any other fleshly parent will?

May the Lord save his people, every one of them from believing so pernicious a doctrine as this, and may he open the eyes of those who have been led astray, and restore them to a knowledge of truth as it is in Christ Jesus.

Thomas Wilson.

Dear Restitution:

I feel that Bro. George Elton's publication in The Restitution of March 13th is of the right spirit, and that everyone who believes that life is only in Christ and that now is the day of salvation, should let their sentiments be heard, as this doctrine of a fair chance for all is doing much injury. "To Abraham and his seed were the promises made. He saith not to seeds as of many, but as of one, and to thy seed which is Christ." "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." What if we are not Christ's? Then we are not Abraham's seed and we are not heirs according to the promise. Hence we are without Christ, "being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." Eph. ii. 12; iv. 18.

From these quotations I would understand that we should now (not after death), become acquainted with the "covenants of promise," and that if we do not there is no hope, we are without God in the world. Should death overtake us in this condition, we then will be left in the grave. He that is in honor and understandeth not is like the beasts that perish. He that wandereth out of the way of understanding shall remain in the congregations of the dead. This is very plain language. The Scriptures foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. It does not say as some would have it that by Abraham and his seed shall all nations be blessed. Neither does it say the heathen will be justified without faith. But by one man sin entered into the world and death by sin, and so death passed upon all men." Jesus says [illegible] will not come to me that ye might have life. There is an abundance of Scripture to show that man is in a dead st[illegible] his doom. "Let the dead [illegible] There is al[illegible] ra[illegible] life [illegible] we ha[illegible] likeness of his [illegible] be also in the likeness [illegible] his resurrection." "If we be dead with Christ we believe that we shall also live with him." Rom. vi. 5, 8. Suppose we have not been planted together in the likeness of his death. I would say we shall not live with him. We are none of his. We are yet in our sins which we have inherited from Adam and unless we get in Christ and become one of Abraham's seed there is no hope, no promise, without God, as he does not hear sinners unless they come to him through faith and obedience. Life in Christ is conditional.

J. M. Robbins.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 55.

WALK.

"To go on the way; to go on; to step rightly; to go on habitually."

Golden Text. "Furthermore then we beseech you brethren and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more." 1 Thess. iv. 1.

When we view the word "walk" from a Scriptural standpoint we find a basis for some thoughts which may stimulate us to a more thorough study of God's word. The word not only implies the steps we may take in our daily avocations, but it also implies that God is the director of all right-walking and pure conversation in daily life.

Paul in the golden text has admonished us how we ought to walk, and to please God, so we may abound more and more. It is our duty to enquire how we ought to walk.

Jesus, in John xii. 35, reminded the Jews to walk while they had light, lest darkness come upon them. He was the light; when he was withdrawn, they were left in darkness. Then the question arises,

Q. How shall we walk?

A. We are to walk by faith and not by sight. 2 Cor. v. 7. Walk honestly and circumspectly; for as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. Gal. vi. 16.

Q. Where shall we walk?

A. In Isa. ii. 3 we are instructed to go to the house of the God of Jacob and he will teach us his ways and we shall walk in his paths. See also Matt. vii. 13, 14, where Jesus tells us to enter in at the strait gate, because the gate is wide and the way broad that leads to destruction, but strait and narrow that leads to life.

Q. How do we begin the Christian walk?

A. Rom. vi. 4: Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Q. Is the reward which God has promised to give to those who walk in his paths of sufficient importance to justify us in following the precepts laid down in the golden text? Let us see what the reward is.

A. For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. The reward then is eternal life. Is it not worth walking uprightly to obtain?

Wisdom's ways are ways of pleasantness and all her paths are peace, Prov. iii. 17, but the way of the transgressor is hard. Prov. xiii. 15.

Then let us as we have received Christ walk in him, Col. ii. 6; walk after the Lord, 2 Kings xxiii. 3; walk with the Lord, Gen. v. 22; vi. 9; walk after his commandments, 2 John 6; walk in the truth, 3 John 3; walk in his ways, Josh. xxii. 5; walk in the spirit, Gal. v. 16; not according to the course of this world, Eph. ii. 2; not in the counsel of the ungodly, Psa. i. 1; that we may walk safely, Prov. iii. 23; and surely, Prov. x. 9; and by and by walk with Christ in white, Rev. iii. 4; and sit with him in his throne, Rev. iii. 21.

Selections.

HOW THE BIBLE IS SELLING.

The phenomenal sales of "Robert Elsmere," "Mr. Barnes of New York," and "Little Lord Fauntleroy" have attracted attention, yet there is one book, issued from one publishing house, the sales of which quadruple all these taken together. This book is the Bible. In the last year the Bible Society has sent out 1,326,672 copies, and in the seventy-two years of its existence it has issued nearly 50,000,000 Bibles, or, to be more specific, 49,829,563 copies. At present their presses print 4,000 copies a day, and the increasing immigration indicates that still larger demands will be made.

Within the last six years the Bible Society has undertaken to canvass the entire United States and to see that every family is supplied with a Bible. The work is done by States, and the reports of the agents present some curious statistics. Among these it appears that Maine is the most ungodly State in the Union. While in Texas, for example, "wicked neighborhoods have been transformed into orderly, peaceable communities, temperance promoted, and Sunday-schools fostered," and in Nebraska the miners and farmers are rejoicing, and "a growing interest is manifested on every hand," in Maine, on the contrary, there are more than seventy towns and plantations where religious services are seldom, if ever, held, and in the best towns the greater number of the people are seldom reached by any Christian influence beyond the Bible Society's agents.

The estimate from the various statistics of these State reports is that one out of every seven families of all the families visited are without the Bible, and that there are towns in which not a copy of the Bible can be found.

In this city the work has largely tended toward the laborers on the aqueduct, where the Bible Society has founded a wide field, and at Castle Garden. It is said scarcely an emigrant arrives in the country with a Bible. Accordingly, an accredited agent of the Bible Society finds work enough to do there alone. And the society finds some satisfaction in knowing that when the emigrant goes back, a few years after, he takes his Bible with him to the benighted lands over the sea.

Under the immediate supervision of the Bible Society it appears that the Bible is published, in addition to the English tongue, in German, French, Welsh, Spanish, Portugese, Danish, Swedish, Italian, Dutch, Hebrew, Greek, Latin, Arabic, Syriac, Russian, Hungarian, Bohemian, Polish, Gaelic, Irish, Finnish, African, including five dialects, the Zulus being amply provided, Sandwich Island, and Micronesian, Armenian, Slavic, Bulgarian, Chinese, Japanese, and in eight Indian dialects.

One of the experiments has been the publication of parts of the Bible for the Japanese in Roman characters, in the hope of introducing them in Japan, but our alphabet does not seem to have had the success that other American fashions and customs have had with the Japanese. The department of translation in which the society seems now to be most interested is the Spanish, and with a view to our increasing relations with Mexico.

The revised version, it seems, has been little more than a curiosity in this country. It is not published here at all, but is received through the English agency.

A probable reason outside of the reasons based on sentiment and association, which have proved powerful, is that by its charter the Bible Society is prohibited from publishing anything but the authorized or King James version.—*New York Sun.*

DEATH.

No sex is spared, no age exempt. Death comes equally to us all and makes us all equal when it comes. The ashes of an oak in a chimney are no epitaph of that, to tell me how high or how large that was; it tells me not what flocks it sheltered when it stood, or what men it hurt when it fell. The dust of great men's graves is speechless too; it says nothing; it distinguishes nothing. So when the whirlwind hath blown the dust of a churchyard into a church, and the man sweeps out the dust of the church into the church-yard, who will undertake to sift those dusts again and to pronounce: This is the patrician, this is the noble flower, and this is the plebian husk" Ah, it is true that a few friends will go and bury us; affection will rear a stone and plant a few flowers over the grave; in a brief period the little hillock will be smoothed down, and the stone will fall, and neither friend nor stranger will be concerned to ask which one of all the forgotten millions of the earth was buried there.

Every vestige that we ever lived upon the earth will have vanished away. All the little memorials of our remembrance, the lock encased in gold, or the portrait that hung in our dwelling, will cease to have the slightest interest to any human being. We need not look into the cemetery and see the ten thousand upturned faces; ten thousand breathless bosoms. There was a time when fire flashed through these vacant orbs; when warm ambitions, hopes, joys, and the loving life pulsed in those bosoms. Dreams of power once haunted those empty skulls. The little piles of bones that once were feet, ran swiftly, and determinedly through twenty, forty, sixty, seventy years of life, but where are the prints they left? He lived, he died, he was buried, is all that the headstone tells us. We move among the monuments, we see the sculpturing, but no voice comes to us to say that the sleepers are remembered for anything they have done. A generation passes by. The stones turn gray, and the man has ceased to be, and is to the world as if he had never lived.

He Changed Masters.

A young man changed masters. He entered into the service of the Lord Jesus. "Now," said he, "I shall give up smoking. It does not look right to be spending money in cigars which are of no real good to me, when the Lord has so much need of it to carry on the affairs of his kingdom."

He threw away his cigar and gave to good objects the money he spent in cigars. How much do you think it was a year? One hundred and fifty dollars. How can the children tell why it is that so many men, who smoke a cigar now and then, and occasionally take a glass of beer, never can afford to give a dollar to the minister or ever enough to pay for a good paper? I think that there would be a change if some of them would change masters as the young man did.

The Pansy for April brightens our table with its pretty cover. The contents are even more interesting than usual. Pansy (who is undoubtedly the most popular writer today of the best class of Sunday-school literature) edits the magazine, and several of the stories this month are from her pen. Margaret Sidney's serial is delightful reading. Altogether there are thirty-two pages of reading matter and pictures, besides several pages devoted to the Pansy Society, letters from the children, etc. The price is ten cents a number, $1.00 a year. D. Lothrop Company, Boston, will send a sample (back) number at half price.

My address is now 72 Old Hall Road, Sale, near Manchester, England.

H. Heyes.

Six more workers in Foreign Mission fields are yet to be provided with our paper for 1889. Who will pay for a paper to be sent to China, Japan, India, New Zealand, Italy, or Palestine?

DIED

Underwood.—At St. Charles, Ill, April 2, 1889, E. Underwood, aged 61 years and 3 months.

Mr. Underwood was born at Clapham, England, January 3, 1828. He married Maria Raggett at Brixton, England, January 21, 1849. He settled with his family in St. Charles May 5 1851, coming across the Atlantic in a sailing vessel which occupied seven weeks on the voyage. Mr. Underwood was employed in the Haines-Bunting mill about 33 years. He was engaged in farming, and worked on the old Air Line R. R. previous to engaging in mill work. He was a strictly upright, conscientious and industrious man, highly respected by all who knew him.

A member of the Church of England in early life, on hearing the good news of the Kingdom he immediately accepted of it, and after being baptized lived the remainder of his life a consistent Christian, and died in full faith that his rest will be short and his waking glorious.

Mr. and Mrs. Underwood reared a family of six children. Emma M. and Sara J. (both now dead); Arthur R., of The Restitution office, Plymouth, Ind.; Fred G., of Kansas City, Mo.; Frank M and Charles A., both of St. Charles, who with their mother are left to mourn the loss of a kind and indulgent father and husband. The funeral was held April 4th at the family residence, Benjamin Wilson, of California, officiating.—*St. Charles Chronicle.*

Will the churches of the Conference of Northern Illinois and Southern Wisconsin correspond with me, as the two sections have heretofore worked together. I want to hear from all, that a conference meeting may be appointed in June. Address me at Lanark, Ill.

J. S. Hatch.

Happiness is what we all seek. Buy your wife a Light Running New Home Sewing Machine, and if it does not make your home happy the New Home Company will refund the money and take back the machine.

I would like to say to the dear brethren of The Restitution and Church of God that I will be prepared to deliver discourses concerning the kingdom of God and Jesus Christ and him crucified to any company of believers who will pay my [illegible] my time as a sacrifice, [illegible] who says, "Lo I am w[illegible] Those having no regul[illegible] will please correspond with [illegible] Faithfully your brother in the blessed hope.

J. Z. Schuman,
Berne, Berks Co., Pa.

Babyland

For April is here, overflowing with good things for the toddlers. With so many nice pictures and little stories and jingles suited to baby's eye and ear, the great popularity of this delightful magazine is not to be wondered at.

A word to the fathers and mothers: it would be difficult to suggest a way of investing fifty cents whereby an equal amount of pleasure can be given to the little ones. It is only fifty cents a year. Published by D. Lothrop Company, Boston.

Excursion to New York.

CENTENNIAL CELEBRATION OF THE INAUGURATION OF PRESIDENT WASHINGTON, APRIL 29th AND 30th, 1889.

The Nickel Plate will sell excursion tickets to New York and return at extraordinary low rates, from all stations. This is the last of the Centennial Celebrations and will be one of the greatest occasions New York has ever participated in. Everything, as far as possible, will be done to copy the proceedings of a hundred years ago. Commanders of military organizations and excursionists desiring to take advantage of the low rates offered by the Nickel Plate, will find it to their advantage to consult agents of the Nickel Plate.

To the Readers of "The Restitution."

On and after the first Sunday in May I shall be at liberty (D. V.) to preach for any churches who may need my services. I have been pastor of this church nearly seven years, and the work has not been unfruitful. I thank this people for their kindness. Any who may desire my help for a Sunday or two, or more, on or after the above date, will please address me at 833 Lafayette Ave., Brooklyn, N. Y.

George R. Kramer.

Renew Your Subscriptions TODAY.

Poetry

The Temple Not Made With Hands.

I saw a temple not made with hands
Standing on a sunlit plain,
'Twas white as the snows of Lebanon,
With portals of golden light.
The mountains on the further side
Towered high above the fire-rimmed cloud,
While the plains which intervened
Were decked with brightest flowers.
I saw white-robed bands with wreaths
Of flowers come lithely from the wood,
And enter through the portals grand
Of the temple not made with hands.
They sang their songs of love and praise,
Their faces beaming with delight:
Each waved a palm as they entered in
Where the banquet feast was spread.
A glorious form of the sons of men
Was seen to welcome all within,
He wore a three-star diadem
Which shown like the burnished gold.
Trees of immortal growth resplendent stand
On the banks of a flowing stream,
Whose crystal waters flowed along
From underneath a throne.
Twelve gates, twelve angels and twelve names
Emblazoned o'er the portal ways:
Then twelve kinds of fruit from living trees
On the pendant branches hung.
Twelve living stones—brilliants rare,
Twelve pearls one for each gate,
Stood majestic above the foundations twelve.
These beauteous pearls and stones
Bedecked the temple not made with hands.
The life-trees bore their luscious fruits
In twelve successive months per year.
The deep blue skies above the plain
Where the temple stood, had no storm,
No death reports in the city's streets:
No pain, no sending tears,
The joyous bands no sorrow knew;
Their loves were pure and sweet,
Their worship was simple and reverent
Like the bending lily o'er the waterbrook.
Nations brought their glory here;
No night made dark the way,
The saved were in their endless rest,
In the temple not made with hands.

H. V. Reed.

THE SUNSET OF LIFE.

The stream is calmest when it nears the tide.
The flowers are sweetest at the eventide;
And birds most musical at close of day,
And saints divinest when they pass away.

Morning is holy, but a holier charm
Lies folded close in the evening's robe of balm;
And weary man must ever love her best;
For morning calls to toil, but night to rest.

She comes from heaven, and on her wings doth bear
[illegible]oly fragrance like the breath of prayer;
[illegible]teps of angels follow in their trace,
[illegible]t the weary eyes of day in peace.

[illegible]ched before her as she
[illegible]r mantle of repose;
[illegible] calmer beauty and a power
[illegible]orning knows not, in the evening hour.

[illegible]ntil the evening we must weep and toil—
Plow life's stern furrow, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

Oh! when our sun is setting may we glide
Like summer's evening down the golden tide,
And leave behind us, as we pass away,
Sweet, radiant starlight round our sleeping clay.

Communications.

A MARCH EVENING AND MORNING TALK.

One of the gigantic evils of our age is rum-selling. Nay, it is the twin and double evil of rum-selling and rum-making. O, to think of the magnitude of it! The magnitude of the amount, made and sold, and the magnitude of the wrong and sin of making and selling. One is really astonished at the boldness, the heartlessness and the villainy of all this wrong and not only astonished, but pained, and not only pained, but indignant. These three sentiments dwell, (and slumber not) in the upright human breast. What daring of men, ready to kill their thousands without scruple! What jealousy of interference by law with their work of murder!

Ah, surely judgments are in reserve for the rum-cursed nations, if they do not repent,—judgments for the authors of the wrong, the fosterers of the great, wide-spread destroying wrong. It is wonderful that in an age of so much light, so much activity, so much progress in knowledge, evil so hateful and so heinous can be bold and so pestiferous,—wonderful, wonderful. Imagine men able to create deadly serpents, and sending them by shiploads unto all the world to bury their fangs in heathen human flesh. Men are doing this daily, (in a metaphor); doing a work every whit as deadly and wicked—doing it with an air of business calm, or with cold eyes and cold calculation, and strangely mingled apathy and eagerness. In the hearts of these men is the undying hunger for money, and the deep dead sea of unconcern for the woe and death they over and over and over again produce. O, age of crime and havoc! Not much longer will the mighty wrong be endured. Surely these men will be brought unto the deep valley of shame and humiliation. However we interpret the great red dragon of the apocalypse—there is a dragon of horrid length and shape in the might and power and villainy of strong drink, and the strong drink interest.

We live on a hill overlooking railroad and river. Over yonder is a festival—and (some one whispered) a dance to come after. Introductory to both is the prowess of a professional whistler, who is to whistle for entertainment—and the whole petty machinery is in the interest of organ-buying for a new church. Is comment called for? Let every man make his own. O, how utterly powerless is all this art or artifice, all this cheapness, this childishness, to attract by so much as the waving of a little fish's fin a soul that looks for the presence, the royal presence of the Great One—known in the Book, by such names as these. Melchizedek, Immanuel, and Messiah! What royal names are these! What dignity and purity in them, what honor and what power! And is there such charm and blessedness in a great modern church organ, with its portentous bulk, its pipes and keys, its pomp and circumstance of sound, and in these graceless executions customary in these days for the titillation of the public ear, while the people come and go—known by the title of voluntaries. Be this as it may, I would much prefer service with humbler minstrelsy, or none at all, than that it should be the price of such devices, as suppers and dances in the cause (*so-called*) of the Lord. Mind, I have put so-called in a parenthesis to fence it around, and in italics to emphasize it.

This is a life of some pains and penalties for being true to conscience. One has some bitterness, be it loneliness, isolation, poverty, or what you please. And what a war of doctrines! O, let me hide and retire from all contention. I am weary of it. God knows my heart and my secret life—trials, temptations,—whatever they are. And he only is my deliverer. If he hear not, and save not, I am gone. But he is Omnipotent. He can do all things. It is good to wait on him, and yet sometimes it is the hardest of hard things. Why, how much easier to work than it is to wait. But no door is a good door unless it is God's door. No way is safe and suitable unless it is God's way. O, but a man says, "I will hew my road, I will make my way. I will conquer and compel success." Well, perhaps you will—but I have learned to distrust my wisdom. I have learned so much if nothing more, and unless God lead, help and keep me, unless he go before and direct, unless he be what he is, omnipotent to save, I might better have been buried long ago—nay, I might better never have been born.

Let us go down and see some of these men that hew their way. It may be they are strong in body and brain, but hard as a millstone at heart. I do not say it is certainly so. It may be they care little for the weak or less shrewd, as a crow cares for a worm he snaps up with his bill. It may be that in hewing their way, they scruple not to cut others' interests into mincemeat. I say it may be. But it is better to be buffeted, than to triumph by injustice—better to suffer pain than to do injury. That was both the spirit and life of Christ. He would rather receive than inflict pain—rather be bruised and wounded himself than to bruise and wound others. Yes, indeed he would. Are we like him? Certainly we ought to be. Who is this man with heart of stone, that would beat and bruise and rob and wrong his neighbor? Who is he? Let him come forth and show himself. Let him learn a lesson of pity and patience from his God. Let him repent and be wholly a new man.

Some men are as callous and unscrupulous, as if there was neither God nor death. Look at an old blood-stained rum-seller, retired from business, and leaning on the crutch of his ungodly gains. Look at him withered and guilty, without any true relenting or repenting of spirit—worrying along to the grave, with the specters of the dead whom he has murdered, showing pale and ghostly out of the blackness of his past life. Look at an old beer brewer, fat and rich, who has spent his life in torturing and perverting the grand golden grain that God made, into stuff for vitiating body and blood, and sending great train-loads of barrels into twenty states. To do this was the great aim and end of life. And there is the distiller with the guilt of his misdeeds, fresh and red upon him. What of his half million or more of gains? What a shame of discovery is awaiting him somewhere, when the old snake-skin of his blindness drops off, and he sees what a wretch he has been! I do not damn him—for I have neither the right nor wish to do it. His own deeds will punish him—and when he is punished sufficiently—I am willing to let him live and have the benefit of a terrible lesson. All things, (good, not bad,) are possible with God.

Now is the great rush and race for office, at the beginning of a new administration. But while thousands and thousands of the common people will get no office, let the poor, humble, buffeted believer in God call to mind the stations of honor reserved by the Mighty One for them who patiently continue in well-doing. Political offices are transient. They are often given to the unworthy. They are often a reward of political service. They are sometimes the fruit or reward of a tremendous scramble. Now and then a man of iron in his eye, and eagerness as keen as an eagle's, and force of will as unyielding as the grip of ratel (a species of weasel in India, Ed.) or blood hound, demands of his superior, such or such a prize, and will never take no for answer. Such are the ways of men. They have their reward.

The Christian struggling along in poverty or disappointment may be for the present say as a world-famed writer said:

"Some falls are means the happier to arise," and think of the rising of the poor in the resurrection—while he remembers also in his hours of sadness and dejection, "That heaviness foreruns the good event." And what good event? It may be some golden, glorious, and precious blessing reserved for his weary soul in this life, and much more the wonder and joy of the life to come.

We often hear it suggested that the world is old, and so no doubt, it is. That old things are ready to vanish away, and so no doubt, they are. That vanities and follies and failures have become so heaped up and multitudinous, that a new era is needed, and so indeed it is. And that is the very point of emphasis and rejoicing. Purdon, the eloquent writer of serial articles,—"The last vials," said we were not so much in the end, as in the beginning of things. The look of God ahead, means ever so much that is good and blessed for those who have been crying to him. The upright old saint therefore, is just going to begin to live. The weary old mother, who has been carrying burdens for many years, is coming to the end of vanities, and will now enter on realities. The obscure little Christian who has stuck fast to God's testimonies, in troubles and temptations, has all the good time coming.

The old shell of earthly tabernacling and frailty will not bear its effeteness into the coming time. All will be new life, new hope, new joy, new possession, and in fact the beginning of all good things. Now, some are naturally not over-hopeful, but the opposite. They are not born sanguine, but perhaps apprehensive. But they have conscience, and choose the right. They pray to the Almighty maker of their frame. They plod on, praying, amid the smoke and confusion of conflicting opinions, and in the babble of ten thousand tongues. Are you that man? Hold up your head. Timid woman, with your cares and weakness, is that you? I reckon deliverance is not far off. Let us hearken for the drum-beat of the cohort and captain of salvation. Sorrows may be long, but they are not forever.

O. Colegrove.

THE RESURRECTION OF BELIEVERS: AN EXPOSITION OF 1 Cor. xv. 12--58. No. 2.

The apostle next, after these statement concerning Christ and the kingdom, adduces reasons for the resurrection. There was a very superstitious practice prevailing among some in his day, if a Christian died not having been baptized, for another to be baptized for him. On the supposition that there was no resurrection, what reason could one have for being concerned about another who had passed away ere he had been baptized? If he had perished, the baptism of a relative or friend on his behalf would have been idle or useless. "Else what shall they do," argues Paul, "which are baptised for the dead? If the dead are not raised at all, why then are they baptized for them?" Thus, without approving of the practice, which was both unscriptural and foolish, he bases an argument upon it to show the unreasonableness of a denial of the resurrection of the dead. But his own way of life, his renouncing the pleasures of the world, his giving up earthly honors and emoluments, his laying himself open to reproach and persecution, and his being in constant danger of a violent and cruel death, for the sake of preaching Jesus and the resurrection, were utterly inconsistent and reprehensible, if the doctrine was not true. If the resurrection was a false doctrine there was no reason for the apostle to expose himself to martyrdom by preaching it. He daily exposed himself to the wrath and fury of his enemies. For his belief of this doctrine, he put himself in constant peril. But what reason had he for this course, what was the use of his thus jeopardising his comfort and even his life, if there was no hope of resurrection hereafter? It was his certainty of a future immortal, glorious life that made him willing to sacrifice his earthly life. "I die daily," he says. That is, "I am day by day in the sight of death, exposed to it, and expecting it." Persecution was imminent; he was looking for a tumult of opposition.

It is not quite clear, and it is not necessary to speculate, as to what Paul meant by the word beasts, in verse 32. "If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die." His meaning may be, as one writer puts it, "I have fought with men resembling savage beasts." Doubtless the sense is, there would have been no advantage in thus contending with formidable enemies, if he forsook all that this world considers great and good, and yet if he died in the fight, had no hope of a resurrection. It is as if the apostle had said, If there is no resurrection, if death ends all, we may as well enjoy ourselves while we can; we may as well gratify our fleshly desires, and avoid, as far as possible, all afflictions, for we must soon pass away into an eternal sleep. We may as well act on the principle of the Epicurean, and, while life lasts, indulge the bodily appetites. If this is the only life,—if there is no hope of another beyond it, there is no reason why we should not make the most of it by getting out of it all the enjoyment possible. Such is the drift of the apostle's reasoning. And there is reason—sound reason—in thus reasoning, for the inference is a natural one, if the resurrection is untrue. And without doubt the disbelief of this doctrine led some to adopt and carry out that maxim; for disbelief of the truth fosters a life of sin. The utterly false views these persons had imbibed in denying the resurrection, had brought them into a state of deep unconcern regarding their obligations to God; they were unrighteous, unholy. Hence as soon as he finishes this argument, he gives a caution and an exhortation. He cautions them against [illegible]ves; good manne[illegible]il communic[illegible]leas-ening th[illegible] then, as if by a sudden impu[illegible]werful inspiration, he cries, Awake up righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame." As if he had said, You are already in a measure under the influence of these men who say there is no resurrection; you are morally drunk, and are in peril of letting slip what you have attained; for some lack a knowledge of God, or they would not deny that the dead shall be raised, which I declare, to produce within you, if possible, a sense of shame, seeing that these deniers of the truth are among yourselves. As it was with the deniers of the truth, so it is, we believe, with many in our day. The walk and conduct of those who deny the resurrection, and thus cut off the prospect of eternal life, is destructive of righteousness and holiness.

In the next fifteen verses the apostle speaks of the method of the resurrection, or the kind of body with which the dead are raised. On this question there has been much speculation, much we fear that has neither tended to the elucidation of the subject, nor to spiritual profit. Different theories have been invented, and so much human philosophy has been brought to the explanation of the matter, that any real resurrection of the dead has been almost explained away. It is better to abide by the Word even when there are statements involving phases of truth which are somewhat mysterious to us. Let us honestly try to understand every declaration, but if there are any we cannot understand, let us not fritter them away to suit preconceived opinions, but let us accept them as they are, and pray and wait for further light. However much we know here, we know but in part; the most advanced amongst us is yet but a learner in the school of Christ.

In verses 35–38, the apostle proceeds thus: "But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." The body will not be resurrected with the same constitution; that will undergo a great change, for corruptibility will give place to incorruptibility. That which was ever liable to decay, and which at last fell under the power of death, will be raised in immortal youth and freshness and vigor; and when thousands of years have passed, no impression of age will be seen upon the countenance.

Without attempting to philosophize, we understand the Scriptures to teach that the body which is laid away in the grave will live again. It is to be the same body changed,—greatly, marvellously, and mysteriously changed. The animal is changed into spiritual. It was laid in the grave flesh and blood and bones of a corruptible nature, but it is raised not of flesh and bones, without blood, of an incorruptible nature, the principle that animates it being the Holy Spirit of God. That which went down into the grave conquered by death, rises out of the grave conqueror over death.

And Scripture is very plain, in other parts, in its teaching that the resurrection body will be a real and substancial body. It will not be immaterial, but material; it will not be a phantom, but something tangible. And it is to be made like unto Christ's glorious body. This thought is very wonderful and amazing, yea, almost overwhelming. It is an honor, a glory, a happiness so much greater than we could have conceived, that this thought should cause unspeakable joy and gratitude. Surely to have a part in the resurrection of the saints is something worth living for, something worth striving for, something worth laboring and suffering for.

To make the subject better understood, the apostle illustrates it from nature by the seed that is sown in the earth, and which dies before it is quickened. A change passes upon a grain of wheat after it is buried in the earth, and shortly another body comes up; it comes up from that which was sown; that which was dead is quickened,—is quickened "into a new sprout with increased produce." But how the seed which was sown, and which in dying was changed, is quickened into new and beautiful life, and springs up before our eyes, we know not; we are ignorant of the process by which the mortal body died and laid away in the earth, shall be changed and spring into immortal life. The peculiar way or method of this is far beyond our highest knowledge. We can only say that it will be accomplished by the power, and wisdom and goodness of God. He who was able to create the starry heavens, and the earth with its innumerable trees and plants and flowers, and man, and animals, and birds, and the sea with its countless millions of fishes, great and small, is able to raise dead men to life.

And the manner in which personal identity will be continued, is mysterious to us; yet Scripture affords abundant proof that it will be continued. That identity will not depend upon the substance of the body. As an illustration of this, take a man at three score years and ten. He can remember, of course, when he was a man of middle age, but he can remember also when he was a little boy of five or seven years old. The personal identity is the same, yet no one will presume to say that the substance of the body in the man at seventy is the same it was at the age of seven; for we know that there is a continual waste and a continual building up again of the body going on. But Fausset thinks "there is a hidden germ which constitutes the identity of body amidst all outward changes." This may be so. He says, "The outward accretions fall off in its development, whilst the germ remains the same. Every such germ ("seed," v. 38) "shall have its own body," and be instantly recognised, just as each plant now is known from the seed that was sown."

Some have concluded from verses 41, 42, that one glorified body will be more glorious than another. Doubtless the honor conferred on some will be greater than the honor conferred on others; this is distinctly taught; for every believer's reward will be according to his works. And the enjoyment of some will doubtless be greater than the enjoyment of others, for some have cultivated a closer and more intimate fellowship with God, and have won more souls to Jesus than others, and they have also larger capacities; but that there will be a difference in the glory of different glorified bodies, does not seem to be the thought of the apostle. His meaning probably is, that as there is a difference between the lights of heaven, so there will be a difference between the body as it now is and the body as it will be then. And this meaning, indeed, seems more evident from the latter part of verse forty-two, and the forty-third verse. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power."

He then again declares the fact of a spiritual body; it is raised a spiritual body;" that is, "a body wholly moulded by the Spirit, and its organism not conformed to the lower and animal, but to the higher and spiritual." If a body is necessary for the animal life here, so will a body be necessary hereafter for the spiritual life.—for the constant indwelling of the Spirit of God, for he will be the life of the spiritual body.

In verse 50, the apostle shows the need of the resurrection; he shows that in our bodies of flesh and blood we should be excluded from the heavenly kingdom; that the spiritual body must take the place of the animal, or we cannot enter therein. In verses 51, 52, he very vividly sets forth the means by which the resurrection will take place. He shows that it will be by the sounding of the last trumpet; that in the least particle of time the sleeping saints shall be waked and changed. Then follows, in verses 53, 54, the great blessing of the resurrection. Incorruption takes the place of corruptibility, and immortality takes the place of mortality. It is no wonder the apostle, seeing all this with his prophetic eye, should cry out in holy joy at the victory which believers shall then gain over death through Jesus Christ our Lord. He closes this remarkable chapter by an exhortation to faithfulness and usefulness, which he grounds on the certainty of the resurrection. For though we may fall under the power of death for a while, we shall live again, and therefore, our labor will not be lost. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Let us keep this subject more before our minds. Its influence upon us cannot fail to be good and salutary. It will tend to lighten our burdens, and make bereavements less painful, and divest death somewhat of its terrors. If we die, we shall live again, and our sleep in the grave will not be long. If the Lord does not come while we are alive, but our bodies are allowed to turn to corruption, the vivifying, regenerating, restoring word of the Lord when he calls us up from the dust, will more than compensate for all our afflictions here. The past humiliation will be forgotten in the enjoyment of an exaltation and glory so great.

And why sorrow over much for your departed Christian friends? You shall see them again in the resurrection morning. That morning will be one of wonderful gladness and joy. You may weep now, you may shed tears over the graves of your loved ones, but there will be no tears in that morning hour of waking up and making alive.

And how important it is to be fully satisfied that we are true believers in Jesus,—that we only accept him with our understanding but with our hearts; for on this depends our having a part in the first resurrection. If we would be found amongst those who shall be crowned with victory in that glad morning, we must be numbered with them now, must be the children of God now by adoption through faith in the Christ.

But how this precious truth of the resurrection is neglected in public teaching. It is indeed taught, more or less, by all Christian denominations, but it is not taught often enough; and when it is taught, there is not that prominence given to it which its great importance requires. We know certainly that it is much overlooked by Methodist preachers, and by the Methodist people generally. And for many years of our own public life, hearing but little prominence given to it whenever it was our privilege to be a listener, we naturally fell into the same neglect. Thank God, we have, some considerable time since, seen our error, and hope we have, in some degree, remedied that mistake. And this neglect amongst ministers has doubtless been induced, and has become widespread, through the general belief that the moment a Christian dies, he goes to his reward and receives his crown. Holding this belief, the necessity of the resurrection has not been fully realized. The doctrine has been received, and has found a place in the creeds of the Church, and in books on theology, but being little preached, it has not taken a deep hold of the Christian mind. It is high time there was a change in regard to this.

Silas Henn.

(Concluded.)

My address is now 319 Carlton Ave. Brooklyn, N. Y. Correspondents please take notice.

Peyton G. Bowman.

Hospital Work in Jerusalem.

Dear Sir:

There is great need for a new English hospital outside the city walls, where alone it can be healthy. At the present hospital there is no drainage, or any provision for the application of sanitary principles. The hospital represents Protestant England, and compares unfavorably with those of all other nations and creeds, who have been able to build fine hospitals in good situations. It is meant only for Jews, who flock to it in great numbers, and seem impressed with the kindness and skill of the doctor, who is an earnest Christian, and speaks to them very plainly of his belief in the Savior. We have lately come from Tottenham to take charge of the nursing; we feel we cannot do justice to the patients, and so we make this appeal. A lady in England has promised £1000, and we trust that sufficient help will be given to enable us to proceed with the work.

At present we are in the midst of narrow streets, into which refuse of every description is thrown, and the effluvia makes fever unavoidable. In the court-yard is the opening from an old cesspool underlying the hospital, and connected with the drains of the town. A stream of foul air penetrates to every part of the building incessantly. The wards are cold, dark, not properly ventilated, and with no means of heating them. This is a real practical mission work, intended to benefit both the souls and bodies of men. It only needs ample support to make it a centre of great blessing in the years to come, when the Jews will probably be here in increased numbers. The patients seem astonished to be treated with kindness, having been accustomed to the reverse. The London Jews' Society, 16, Lincoln's Inn Fields, W. C., will supply further information and receive the gifts of friends.—*Deaconess Ada., Care of Dr. Wheeler, English Hospital, Jerusalem.*

George Washington's Inauguration.

Excursion tickets to New York City at very low round trip rates will be sold from all principal stations on the Pennsylvania Lines west of Pittsburgh for the Centennial celebration of the inauguration of George Washington, to be held April 29th and 30th, 1889. This celebration is in the hands of well known and enterprising citizens of New York, who promise that it shall be a most picturesque and magnificent carnival. For complete information regarding rates of fare and train accommodations for individuals or organized bodies apply to the nearest passenger or ticket agent of the Pennsylvania Lines. 3tApril10.

Wide Awake for April is a model number, whether for home reading or for supplementary reading in school. For instance, there is an extremely interesting article by John Burroughs—his own story of his own boyhood—that will be read with equal pleasure by young and old. And the same may be said of the historical article entitled "Ralegh and the Potato." A novel and graceful Easter game for young people, "The Cascaroni Dance," is beautifully illustrated by Edmund H. Garrett. The short stories are of unusual interest; especially "A Dash for a Flag," a story of the Civil War, thrillingly illustrated by Sandham. The poems are particularly good, really for children—several very funny, too. Mr. Bridgman's "Court Calendar" is a decidingly amusing conceit. The helpful series of Public School cookery articles treats this time of "marketing," with diagrams of the various "cuts" of beef. The serials, "Five Little Peppers Midway," by Margaret Sidney, and "David Vane and David Crane," by J. T. Trowbridge, are jolly reading. The index page shows a list of over thirty different contributors to this number, and fifty illustrations. The publishers, D. Lothrop Company, Boston, send a sample (back number) for five cents. The price is 20 cents a number, $2.40 a year.

My address will be Andover, Dak., until further notice.

D. T. Halstead.

Correspondents take notice that A. J. Eychaner has changed his address to Belle Plaine, Iowa.

PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of The Restitution, will be sent to any address on receipt of 25 cents at this office.

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These presents are not to those getting the number of subscribers first, but if one or ten persons secure 500 names each, they will each receive a bank draft for $250.00, and so with the smaller numbers.

We will furnish blanks and samples to those who apply for them.

Poetry

THE END OF THE WAY.

My life is a weary journey;
  I'm sick with the dust and the heat.
The rays of the sun beat upon me,
  The briers are wounding my feet;
But the city to which I am going
  Will more than trials repay.
All the toils of the road will seem nothing,
  When I get to the end of the way.

There are so many hills to climb upward,
  I often am longing for rest;
But he who appoints me my pathway
  Knows just what is needful and best;
I know in his word he has promised
  That my strength shall be as my day,
And the toil of the road will be nothing,
  When I get to the end of the way.

He loves me too well to forsake me,
  Or give one trial too much:
All his people have dearly been purchased,
  And Satan can never claim such.
By and by I shall see him, if faithful,
  In the city of unending day,
And the toils of the road will seem nothing,
  When I get to the end of the way.

When the last feeble step has been taken,
  And the gates of the city appear,
And the beautiful songs of the angels
  Float out on my listening ear;
When all that now seems so mysterious
  Shall be plain and clear as the day;
Yes, the toils of the road will seem nothing,
  When I get to the end of the way.

Though now I am tired and weary,
  I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
  For the Savior himself has said, "Come!"
So when I am weary in body,
  And sinking in spirit, I say:
All the toils of the road will seem nothing,
  When I get to the end of the way.

Cooling fountains are there for the thirsty;
  There are cordials for those who are faint;
There are robes that are whiter and purer
  Than any that fancy can paint:
Then I'll try to press hopefully onward,
  Thinking often through each weary day:
The toils of the road will be nothing,
  When I get to the end of the way.

Communications.

A Letter to My Cousin, a Baptist Minister. No. 2.

But do you not believe in the sleep of the dead! Let us see. We will leave this question to inspiration to decide. The Lord said to Moses, "Behold thou shalt sleep with thy fathers." Nathan said to David "And when thy days be fulfilled, and thou shalt sleep with thy fathers." Job, also says, "For now I shall sleep in the dust." Job vii, 21. What do you suppose Job thought about the sleep of the dead? Dan. xii 2 "Many that sleep in the dust of the earth shall awake," 1 Cor. xv. 51. "We shall not all sleep," 1 Thess. iv. 14. "Even so them also which sleep in Jesus will God bring with him," 15 v. "Shall not prevent them which are asleep." But I can quote only a tithe of the proofs that plainly show that inspired writers understood the death of the righteous to be a state of sleep, and that the awakening will be at the resurrection of the just, when they will be rewarded as the Savior said.

But the doctrine of the immortality of the soul, so far as it is believed, destroys the doctrine of the resurrection of the dead, for if the dead are not dead, but alive, and the saints in heaven as Orthodoxy teaches, they cannot be resurrected from the dead. But Paul dwelt strong on the resurrection. He says, "If by any means, I might attain unto the resurrection of the dead." Also Acts xxiii. 6. Of the hope and resurrection of the dead, I am called in question."

But you will say "Yes, we believe in the resurrection of the body, but not of the soul." Let us see, David says, Ps. xlix. 15, "But God will redeem my soul from the power of the grave."

Hezekiah says, Isa. xxxviii 17. "But thou hast in love to my soul delivered it from the pit of corruption."

These quotations are sufficient to show that inspired writers understood that the soul was mortal and subject to the grave, and would be resurrected and brought up from the grave.

Well and truly did Adam Clarke, in commenting on 1 Cor. xv., say, "One remark I cannot help making. The doctrine of the resurrection was thought of much more consequence in primitive times than it is now. How is this? The Apostles were continually insisting on it, and inciting their followers to diligence and perseverance on account of it, and their successors in the present day seldom mention it. There is not a doctrine in the whole gospel preaching upon which more stress is laid, and there is not a doctrine in the present system of preaching, that is treated with greater neglect."

The Dr. appears to express very great astonishment that such a grand and glorious doctrine should be almost entirely overlooked and left in the background, and so little regarded. But the Dr. should remember that the church has invented a new plan of salvation that Paul knew nothing about. A plan that supercedes the slow process of the resurrection. They make "death the voice that Jesus sends to call them to his arms." So if the saints can be in Jesus' arms as soon as this old body dies, (or house in which they lived decays) then what need for a resurrection? This carelessness about the resurrection is a direct and legitimate offspring of the serpent's lie with which he deceived our first parents.

Again, the doctrine of the inherent immortality of man, and the doctrine of immediate rewards and punishments which grows out of it, destroy the doctrine of a general judgment. All will agree that a man must be judged before he can be rewarded, and so, after the saints have "been there ten thousand years, bright shining as the sun;" they must be called out to be judged again as if to see if there had been a mistake in the first assize.

Again, what place would idolatry occupy in the world, were it not for this doctrine? The idolater worships a departed hero through an elephant, a crocodile, a dog or an ape, thinking the soul of the hero resides in this, or that animal. Idolatry is the direct and legitimate offspring of the serpent's lie.

Again. Where would now, or at any time since the great Apostasy set in; where would be the church of Rome, were it not for the serpent's lie? Where would be the prayers to, and the worship of the Virgin Mary? Where the prayers to the saints in heaven, or for the dead in Purgatory? Where would be the vast array of judgment and mockery founded in Babylon the Mother of Harlots, or the many false doctrines found in Orthodoxy, were it not for this groundless doctrine? Popery lives and fattens on the doctrine of the immortality of the soul. This is the Rock upon which she is built.

But alas! Time would fail to tell of Spiritualism, with its severed matrimonial and social ties, and broken hearts; its tricks and deceptions to prove that a dead man is not dead, but alive and knows more than any living. In short, spiritualism, bald and black, is the mature and ripe fruit of that plant so long and successfully nurtured by Orthodoxy and which has been toiled as a sweet morsel under her tongue. Instead of the bristling [illegible] given to [illegible] and such vast proportions that many of the mightiest lights of Orthodoxy have been extinguished by it, and the whole church is badly mixed up with it.

But what is Orthodoxy but Spiritualism? When you get right down to the inwardness of it, there is but very little difference. Spiritualists acknowledge that there is no creed necessarily belonging to spiritualism but a belief in the immortality of the soul. Orthodoxy believes this, and very many in good standing in Orthodox churches believe and teach that departed spirits return to converse with friends left behind. What more does spiritualism?

But you say Orthodoxy always does, when trying to shield and sustain the serpent's lie; "since Adam did not die on the same day in which he sinned, therefore, the death that was threatened Adam must be understood figuratively," so they call it spiritual death and describe it as a "death of his moral principles, alienation from God, loss of his favor," etc. This is claimed to be the death pronounced upon Adam as a penalty for his sin. But a thought or two right here is overlooked. A state of alienation from God, a loss of his favor, or a spiritual death cannot be a penalty for sin, but it is the sin itself.

Adam became a sinner by disobeying God. So God drove him out of the garden and placed a flaming sword to guard the way to the tree of Life, lest he partake thereof and become an immortal sinner. If Adam already had immortality as the serpent said, why guard the way to the tree of Life. Partaking thereof could make no difference with him. He had already all that the tree of Life could bestow.

But God said die, and there can be no spiritual death in the threatening Adam himself enacted the spiritual death, God did not. But we are not left to conjecture, nor was Adam, what kind of a death was pronounced upon him? When God called him up before him, and reiterated the penalty, he said, "Dust thou art and unto dust shalt thou return." There can be no guess work about this. The penalty was literal death; return to the ground whence thou wast taken. All the days of Adam were 930 years and he died.

But suppose you consider the day to be figurative rather than the death penalty that Adam died the same day he sinned. Peter says, "One day is with the Lord as a thousand years, and a thousand years as one day. This view makes a complete harmony in the Scripture on this controverted subject, but your spiritual death theory introduces inconsistencies, contradictions and crookedness. The expression "a death that never dies," carries on the face of it a flat contradiction, and can be no death at all, for that which does not live is not life. The death threatened Adam was a death that did die, and he found it so. Understand the time of the death to be figurative rather than the death itself, then you have a complete harmony.

Again. The doctrine that the soul does not die at death, saps the very foundation of our holy religion. Orthodoxy acknowledges that the "body is no part of the man, and that the soul is the real man, that the soul or real man dwells in the body the same as a man lives in his house, and that when his house decays, or is burned, the man goes and lives elsewhere, just so the soul, when the body dies the real man goes to live elsewhere." Therefore, according to the above testimony, Christ did not die at all, only his body, the house in which he lived. Hence there has been no sacrifice for the soul, and can be no Atonement.

But the prophet Isa. chap. liii., says, "His soul was made an offering for sin." "He hath poured out his soul unto death." And Christ himself said, "My soul is exceeding sorrowful even unto death." And Peter, Acts ii. 31, in speaking of David, said, "He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (Hades,) neither his flesh did see corruption." To believe in the immortality of the soul, is virtually to deny the death of Christ. I can see it in no other light. I was once talking with a lady, a daughter of a Methodist minister, on the immortality of the soul. I asked her if she believed Christ's soul died on the cross? She said she did not. Said I, you believe the soul is the real man? She said, she did. Then said I, the real man Christ did not die? She acknowledged that she did not understand it, and finally settled to an acknowledgment that Christ did not die.

In making the penalty threatened Adam, a figurative rather than a literal death, and that death to be eternal life in misery and suffering; and also, in understanding the death of Christ a vicarious or substitutionary death, there you have Christ today suffering in eternal torment, or a "death that never, never dies." Of the inconsistency and folly that man will resort to, to uphold and sustain that abomination that has been born and cradled in the church of Rome.

By thus tampering with God's word, Cousin, you put a weapon into the hands of such men as Ingersol and Bradlaugh, with which they are but too successful in sapping the very foundation of the Christianity of the present day, and in bringing the Scriptures into contempt and ridicule, and so they reject the Bible and its Author as unworthy of any credibility.

No wonder that the world is full of scepticism and infidelity. No wonder that such men as Col. Ingersol can challenge the whole Orthodox world to a discussion of the Divine inspiration of Holy Scriptures. No wonder that none dare to take up the gauntlet thrown down by the infidel, and try to sustain that God-dishonoring doctrine, the eternity of sin and suffering. No wonder that Orthodoxy can find no proof in heaven or earth; in reason or in the Scripture that God is so much in love with sin, that he has prepared a place where it shall be perpetuated to all eternity. Professing Christians have done more to encourage bringing the Scriptures into disrepute, by their pernicious system of mysticism, and trying to sustain the doctrine of the eternity of sin and suffering, than all the Tom Paines and Ingersols that ever lived. Infidelity and scepticism are the direct and legitimate offspring of that mystification of the Scriptures which has been [illegible] up-hold [illegible] can challenge [illegible] ministry to discuss [illegible] truth of Revelation, and find none to take up the gauntlet, and why? Because his positions in opposition to the Orthodox view of the Bible, in many respects, are valid and just. But if a man accept his challenge, who does not believe in the eternity of sin and suffering, Mr. Ingersol will not meet him in discussion, as one of our preaching brethren has proved. With such an opponent Mr. Ingersol knows full well that he can have no chance of success. Such a man will take away all his thunder.

But evidently the serpent was far-seeing enough, to take in the idea, that if he could instil his doctrine of man's immortal nature into the minds of our first parents at the fountain, it would poison the whole stream of life in man's probationary state, (so far as it should be believed), and would neutralize every effort looking to the salvation of man in all ages, I believe it to be the great Upas tree of man's probationary state. Its influence is bad every where, and it poisons whatever it touches. The slime of its parentage marks its track wherever it goes.

D. HOWARD.

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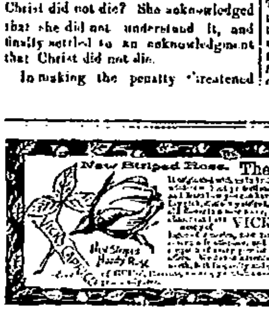
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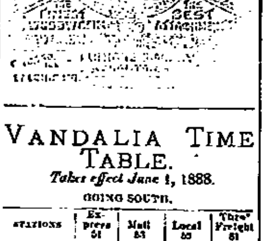

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GOING SOUTH.

STATIONS	Ex-press	Mail	Local	Thro' Freight
South Bend	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz June	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Clymore	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsville	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]

GOING NORTH.

STATIONS	Mail	Ex-press	Local	Thro' Freight
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsville	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Clymore	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz June	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	[illegible]	[illegible]	[illegible]	[illegible]

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Chicago Express	6:53pm
Ft. Wayne Accommodation (Arrives)	10:25pm
Local Freight	11:25

GOING EAST.

Mail Express	[illegible]
No. 65 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 61 (Passenger)	[illegible]
Local Freight	[illegible]

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Communications.

A Letter to My Cousin, a Baptist Minister, No. 4.

The Jews are still looking for their Messiah to make his appearance and fulfil all those promises of a glorious reign, found in the law of Moses and the prophets, and in the Psalms concerning the Christ. The Hebrew Scriptures are full of promises of the perpetuity of the throne of David, and the Jews did not construe them as Orthodoxy does, to mean the exact opposite of the language. But modern Christians are so full of hatred to the Jews because they will not accept of Jesus of Nazareth at their hands, that they are willing to introduce their hatred into the Scriptures, and make the prophets subservient to their purpose in holding up a false Christ, and a false plan of salvation, and offering them to the Jew for his acceptance.

And it appears to be a matter of very great astonishment to Christians that the Jew is so very obstinate against admitting the claims of Jesus as the Messiah. Christians are emphatic in citing the prophecies concerning the birth, the life, and death of Jesus, and claim that they have all been literally fulfilled, therefore Jesus must be Israel's Messiah. But the Jew has a powerful weapon of self defence against the appeals of modern Christianity, and he knows full well how to use it. The relation of a little incident in this connection may not be out of place, as showing the status of Israel against accepting Jesus as their Messiah.

A Christian, in urging the claims of Christianity upon the attention of a pious Jew, quoted Isa. ix. 6, "For unto us a child is born," etc. "Here," said the Christian, "is a claim in favor of Jesus as being the Messiah that Jews cannot set aside." Said the Jew, "Why do you apply that prophecy to Jesus?" The Christian replied, "Because history shows that it was literally fulfilled." The Jew replied, "read the next verse." Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Said the Jew, "Did Jesus occupy the throne of David and his kingdom," etc.? The Christian answered, "We understand that prophecy in a figurative sense. Christ is now occupying the throne of David in heaven." "Ah," said the Jew, with a curled lip, and a look of scorn and contempt "You believe the first declaration because it is a matter of history, yet you virtually throw the second away, because of your hatred against the Jews, and because of your unwillingness to accord to them any of the blessings of inspiration. I cannot acknowledge a Messiah whose subjects are so elastic as to make flesh of one prophecy and fowl of another. We believe both of these declarations shall be fulfilled because God has declared it.

The Jew cannot accept of Jesus of Nazareth as his Messiah at the hands of Gentile Christians, because to do so, he is called upon to throw away and discard a large proportion of Moses, and the prophets, and the psalms, by manipulating and moulding them in an unnatural manner. Why is it that modern Christians cannot see that they are fighting against God, by changing the meaning of the prophecies, and thus pilfering every prophecy of good to Israel, and applying them to an already proud and aristocratic Gentile church? Do you think Cousin that God is well pleased with such trifling with his Word? Read Rev. xxii. 18, 19, and be sure that these declarations are applicable to the Orthodox churches of today.

You say, Cousin, that I inveigh rather too strong against commentators, inasmuch as I enter the list of commentators myself. I think I cannot be considered a commentator. Webster says, to comment is to write notes on the works of an author with a view to illustrate his meaning. This I do not propose to do. The commentaries in general use, instead of being illustrations, too often prove to be mysticisms. Paul said, "The wages of sin is death," and he does not need a commentary to explain the meaning of death.

You say, "Whether on earth or in heaven or both, we gather at last, I want to be in fullest, dearest, heartiest fellowship with all I shall meet there.

No doubt the above flow of fellowship would meet with a hearty response by all who look upon the plan of salvation from your standpoint, but from a Bible standpoint no one can possibly be in any doubt whether the gathering place shall be in earth or heaven. Indeed, to doubt on this subject, is to discredit the express promises of God, for he says repeatedly, The meek shall inherit the earth. The very fiat or sum-total of the gospel, absolutely precludes the idea of going to heaven, for the gospel promises take hold on earth, and must be fulfilled on the earth as they can be fulfilled nowhere else.

Dear Cousin, Do you claim to be a preacher of the gospel, an instructor and counsellor of the ignorant, and yet are doubtful about pointing the enquirer after truth, to earth or heaven as the place where the meek shall find their inheritance and reward? Don't the Savior say plainly, "The meek shall inherit the earth?" Don't the Psalmist say, "But the meek shall inherit the earth and delight themselves in the abundance of peace?" and again, "their inheritance shall be forever." To expect, or desire to go to heaven, is so near a repudiation of the gospel, that I would not dare harbor such a desire. It would be treating the promises of God as unworthy of confidence. How is it that you cannot see that the gathering place shall be on the earth, not in heaven? There is no doubt you could see it plainly enough, if you were not looking through the Serpent's spectacles.

We feel fully justified in rejecting each and every promise that the righteous shall ever go to heaven to find their inheritance and reward, and count it as filthy rags. All such promises originated in the church of Rome the Mother of Harlots, and were loaned to the daughters when they started out to set up house-keeping.

To illustrate this part of my subject let me say, that I recollect when Queen Victoria of England was married; the officiating clergyman said, Do you Victoria take Albert to be your lawfully wedded husband, and do you promise to reject all others, and keep yourself for him alone? Queen Victoria replied, I do. She was willing to commit herself to one alone, rejecting all others, while you are not willing to commit yourself to one plan of salvation, rejecting all others as filthy rags. But you appear to be very much like the Irishman on his death-bed who prayed good Lord and good devil, for said he; "I am going to a strange country and I want to be in friendship with all I shall meet there, for I don't know whose hands I may fall into."

The true Christian is willing to commit himself to that one promise, "The meek shall inherit the earth," rejecting all other promises as sinking sand. Let us examine carefully what God has promised, and then believe with all the heart. The Lord wants no praying, good Lord and good devil. Let a man show what he is, if he is anything.

Paul says, the gospel is the power of God unto salvation, to every one that believeth. No one will deny this literally, but "actions speak louder than words." Men make their feelings the standard of faith, instead of the gospel. Men may, and often do get strange impressions, which if carried out, would lead to consequences most disastrous.

Freeman the child murderer was fully impressed that he must kill his child, and by listening to the tempter, instead of meeting him with a plain Thus saith the Lord, he came to believe that God required a trial of his faith; so he plunged the dagger into the heart of the child. If he had gone to the Word of the Lord for his guidance, instead of depending on his feelings, he might there have learned that God has said, "Thou shalt not kill."

When God has told me plainly what the gospel is, and what I must do to be saved, I do not propose to distrust his word by asking him to send me a revelation, to tell me that my sins are forgiven, and that I am a Christian, I can trust his word for that.

But Orthodoxy does not believe in a literal kingdom. They are proud to assert that the birth, the life, and the death of Christ, were all literally fulfilled, just as the prophets brought them to view. But when they read of the return of Israel, and this incorporation into the kingdom of God, as well as those plain declarations respecting the reign of Christ on the throne of David, they are willing to "comment" upon all these, and declare they are to be understood in a figurative or mystical sense. But to expound the few prophecies in relation to Christ's humiliation, in a literal sense, and the voluminous utterances of the prophets concerning his second coming and glorious reign, all in a figurative or spiritual sense, certainly strikes the mind as a gross prostitution of the oracles of God to a base and ignoble purpose. Where is there any authority for any such rule of interpretations. I have never seen any, and I am sure there is none, except in the imaginations of a base system of commentary. But why do we need a commentary to tell us what the Angel Gabriel meant in his annunciation to the Virgin Mary? The language is plain enough, and any illustrations of, or comments upon it, can only serve to darken counsel with words without knowledge, and especially is this true, when we can find the same declarations interspersed all through the prophetical writings, and hundreds, and I might say thousands of utterances that teach the same thing. But more than this. We find the [illegible] of Jehovah is pledged with an oath, to the perpetuity of the throne of David. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Again, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." God says, "My covenant will I not break, nor alter the thing that is gone out of my lips." But puny man is presumptuous enough to alter this covenant, and change the whole face of the oath, by assuming that the throne of David will never again stand in the place, nor upon the ruins, of its former greatness. But we believe with all our heart, that Isaiah and Micah told the truth, when they said, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow into it. And many people shall go and say,...."for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Again, The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of the body will I set upon thy throne." For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." Put this by the side of that joyful acclaim of of the Revelator, when he said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." See Ezek. xliii. 7. Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredoms, nor by the carcasses of their kings in their high places."

But I can quote only a few of the many plain declarations of the prophets, showing that God has predetermined and declared it plainly, that he will reerect the throne of David on Mount Zion, in the place where David formerly occupied it, and that thereunto shall all nations "go up from year to year, to worship the King, the Lord of hosts and to keep the feast of tabernacles," Zech. xiv. 17.

D. HOWARD.

ORIGIN OF EVIL---WHY HAS GOD PERMITTED IT?

An Answer to Wm. Lyle in the Morning Herald, of Rochester, N. Y.

In my last lecture I set before you the teaching of Scripture in relation to the origin of natural evil and why it is permitted. We will now consider the origin of sin, or moral evil, and why God has permitted it.

All nations however barbarous when they bow down to stocks and stones acknowledge their belief in a supreme power. Paul declares that all men are without excuse because his eternal power and Godhead may be seen and understood by "the things that are made." And the poet hath well said,

> "Whoever plants a seed beneath the sod
> And waits to see it push away the clod
> He trusts in God."

Not only so, but in all ages, and in all nations that have attained to civilization at least, we find the same acknowledgement, the same expression and admiration of the wisdom, beneficence, and munificence of the Creator.

Is it any wonder then that thinking minds believing in such an All-wise and good God should ask the questions, "Why has God permitted sin with its long train of evils to enter this world?" Is it any wonder the Atheist should sneeringly ask, "if there be a God why all this sin and misery?"

To those unenlightened in the truth, the problem is most difficult, yea impossible to solve. The Rev. Dr. Sloan of Pittsburg, Pa., in answer to the question says, "I don't know. It is an insoluble problem to the human mind, [illegible] any man can answer [illegible] can [illegible] has the sages and philosophers of [illegible] centuries did." Had Dr. Sloan [illegible] the sages, and philosophers of the past better understood the Scriptural teaching in relation to the nature of man they might have been able to solve the problem. I contend however, that no man, be he sage or philosopher that believes man was created immortal can answer the question. But when we understand, that the Bible teaches that man was created mortal, that immortality is a gift of God to those who develop a Godly character, we are better prepared to understand why sin exists; and the answer in a word is, it is unavoidable. This will appear as we go forward.

From many passages we find that the purpose of God was, that the earth should be filled with his glory, in other words, that it should become the abode of an immortal race of men who should be all righteous, or Godly in character and in nature—all sons, or children of God. Therefore he has said, Ps. cxv. 17, "The heaven even the heavens are the Lord's, but the earth hath he given to the children of men." And Isaiah xlv. 18, says, "I created the earth not in vain; I made it to be inhabited." And God says again, Num. xiv. 21, "As truly as I live all the earth shall be filled with my glory."

Now it will be seen at a glance that a man could not be created with a character either good or bad. That must be the result of his life; as character must be developed, it cannot be created. A child has no character, it is good or bad, as his life shall be.

What do we find then? We find man was created capable of understanding and obeying law in order that he might develop a righteous character and so become worthy of immortality. If then it was possible for man to obey law, it was possible for him to disobey law. This we find he did for he disobeyed the law of God which was sin. This is the solution of the problem of sin. It will then be readily seen that it was necessary for the All-wise and beneficent Creator to permit sin, or not create man, provided man should sin; for it was impossible that he be created with the power to do right and without the power to do wrong—with the power to obey law, and without the power to disobey law; for the same power that would enable him to obey would enable him to disobey. There is a law underlying the whole creation which for convenience we may call a law of necessity: for example, if a man be created so he can feel the heat he is necessarily created so he can feel the cold.

We find therefore that man was created with the power or capacity to do right by obeying law in order that he might develop a righteous character which God could honor with the gift of immortality: he had therefore the power or capacity to do wrong by being disobedient and so introduce sin and death into the world. This he did do, therefore says Paul, "By one man sin entered into the world and death by sin."

God in his wisdom knew this would be the result in the case of Adam the first; so when he had created him, and given him a command to keep, he warned him of the consequences of disobedience by saying to him, "In the day thou eatest thereof dying thou shalt surely die."

Nevertheless he disregarded the warning and sought rather to gratify his fleshly longings than to obey his maker. We now see the consequences; sin, misery and death, are our heritage in Adam.

We are not to blame for this, any more than our children are to blame for our indiscretions; yet we suffer in consequence just as our children suffer for what we entail upon them. But we need not go down to everlasting death on that account; for a new way of life has been opened up by him who hath taken away the sin of the world, and so being delivered from Adamic death, we stand on our own account; if we perish it will be for our own transgressions not for Adam's. But to return, it was not only necessary that man should be created so that by obedience he could develop a righteous character but it was also necessary that he be created mortal in order [illegible] such a development: for an immortal being must of necessity be a righteous or Godly being.

Immortality or deathlessness belongs only to God and those who are Godly. It was impossible then that Adam could have been created immortal, as he could not be Godly until he had walked in obedience to God and so developed a Godly character.

This is clearly taught in various passages. In the account given of his creation we are told that he had access to the tree of life, which had he continued to walk in obedience, he could have partaken of, and so have lived forever, in other words have become immortal. It is also said of Jesus that he was made perfect through suffering—that he was tempted in all points as we are. Paul says, "For in that he himself hath suffered, being tried he is able to succor them that are tried." By this we see that not only Adam the first was put on trial for immortality but also Adam the second. Though he was the Son of God, yet he learned obedience by the things that he suffered, and being made perfect, became the author of eternal salvation unto all of them that obey him.

Even Jesus himself was mortal that he might be tried, put to the proof—learn obedience in order to immortality. It is clear then that a righteous or Godly character is necessary in order to immortality; therefore Paul says, "that was not first, which is spiritual (immortal or deathless) but that which is natural; (or mortal) the first man is of the earth earthy, the second man the Lord from heaven."

As we have born the image of the earthy we shall also bear the image of the heavenly. We shall now be able to see why sin is with us. It was necessary that man, if made at all should be mortal—of the earth earthy, and subject to trial in order to develop a Godly character that he might be endowed with immortality and so live forever. But this he failed to do and so brought sin and death into the world.

But the question is often asked, Could not the Creator have made man so that he could not have sinned? We answer no. For the word "man" is expressive of a being that has the capacity to obey or not obey, as we have already shown; just as the word "liquid" is expressive of that which can flow or run. Take away the capacity to flow and you take away the name. Just so with man, take away the capacity to obey or disobey and you take away the man. The All-wise Creator could have created a being that could not have sinned, but such a being could not have been man. In fact he did create many such beings, or creatures—the bear, the lion, the horse, are so created that they cannot sin, because they have not the capacity to obey or disobey God's law; therefore they cannot sin, for sin is the transgression of law. Man therefore if created incapable of sinning would have been incapable of becoming righteous—would have been like the bear or the lion, a mere animal wanting in intellectual and moral faculties which make him in the image of God capable of understanding his will, and obeying it.

Every ordinary mind with proper reflection should be able to see why sin is permitted. God had a purpose in creating the world. He tells us what that purpose was, viz., that he created the earth to be inhabited and to fill it with his glory—"that the knowledge of the Lord should cover the earth as the waters cover the sea." To accomplish this purpose it was necessary to create beings upon the earth with the capacity to understand his will and obey his law. This being he called man. But as we have shown the man disobeyed and brought sin and death into the world. But has God's purpose changed, or failed? Nay verily; he still declares that the earth shall be filled with his glory. He therefore permits sinners to live, and sin to exist, and all its attendant train of evils for a time—until there can be developed from the race of man a people who love God, love his law, and will obey him.

When this is done he will put the rulership of this world into their hands, and they will rule the world in righteousness, and subdue it. Under their righteous rule all nations shall be blessed. Then in the language of the Psalmist, The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away, but the righteous shall inherit the land, and dwell therein forever.

Having accomplished his purpose sin and evil will exist no more; the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall their be any more pain" for the former things will have passed away and all things will have been made new." Then in the language of Paul, The whole creation that now groaneth and travaileth in pain together shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. The Revelator closes this sublime picture of the glorious future in these words, "He that overcometh shall inherit all these things, I will be his God, and he shall be my Son.

DR. J. H. THOMAS.

* * *

We think we are speaking a truth when we say that prayer is much neglected by the far greater number of such as profess to be of the One Faith. As acquaintanceship increases in extent and intimacy, the more doth the sad fact become apparent. The closet is specially the place for prayer: and it would be wise for each one to ask himself or herself, Do I frequent my closet where no eye but God's is on me; and there, conscious that he sees in secret, probe my heart before him? Do I faithfully examine myself and earnestly desire holiness? Do I really hunger and thirst after righteousness? Do I not crave something for self: some fleshly indulgence; some elevation above brethren or sisters, rather than a willingness, yea, a preference to be least? In short, is my purpose purely to do the will of God? Examine yourselves; prove your own selves. "Be diligent that you may be found of him in peace, without spot and blameless." H. H.

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LANARK, Ill.

Please state for benefit of persons that may attend the Lanark meeting, June 7th, that any coming from the south on the Illinois Central R. R. or the C. & A., will make connection at Forreston, Ill., arriving in Lanark at 5:00 o'clock p. m.

J. M. CLOTFELTY.

* * *

My address will be Andover, Dak., until further notice.

D. T. HALSTEAD.

Youth's Column.

EASTER LILIES.

The nave, and the beautiful chancel,
That wonderful Easter day,
With garlands of trailing arbutus,
Looked glad as the meadows of May.
And gifts of the royalest roses,
And crocus in purple and gold,
And ferns from the woodland, and mosses,
Made light of the rain and the cold.

And spite of the gloom of the weather,
The slips to the chancel were filled,
And preacher and people but waited,
For the words of the song to be stilled;
All solemn and quiet the faces
That bend to the hush of the prayer,
And the hearts of the people are stirring,
The risen Redeemer is there!

But just in the moment of silence,
A vision of beauty is seen:
The priest's little child in the doorway,
With lilies her fingers between!
"I have brought to the Savior my lilies,—
You know he has come from the dead,—
He loved them; he taught us with lilies,
I want him to have them," she said.

And so by the side of the roses,
The sweet-scented lilies were hung,
While again from the tongue of the organ,
The musical anthem was rung;
And the heart of the preacher was lifted
As it never had been before,
When he bowed in the prayer with his people,
Adown by the chancel door.

S. ROXANA WINCE.

A REAL HERO.

Not long ago, on board an English steamer, a little ragged boy, aged nine years, was discovered on the fourth day of the voyage out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned in regard to his object in being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his step-father did it; because he could not afford to keep him, or to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board, and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and requestioned, but always with the same result. He did not know a sailor on board, and his step-father alone had secreted him and given him the food which he ate.

At last the mate, wearied with the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized him one day by the collar and dragging him to the fore, told him that unless he told the truth in ten minutes from that time he would hang him from the yard-arm. He then made him sit down under it on deck. All around him were the passengers and sailors of the mid-day watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship at his side. It was the finest sight, said our informant, that he ever beheld—to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied with the utmost simplicity and sincerity by asking the mate if he might pray. The mate said nothing, but nodded his head and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, the brave and noble little fellow, this poor waif whom society owned not, and whose own step-father could not care for him, knelt on the ship's deck and prayed.

Our young friend was a true believer in the Lord Jesus Christ, and there, with clasped hands, and eyes upturned to heaven, he asked the dear Lord Jesus to take him to himself and to forgive the mate. Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.—*Watchword.*

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, April 24, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

WILL our friends, who send for books, or who write about any business matters, recollect always to write to Bro. Underwood and not to the Editor. It is a cause of unnecessary delay to write to ourself, as we do not manage any part of the business, and can only take letters addressed to us over to him for answer. Make all remittances to him, and save delay.

WHAT CAN WE—WHAT OUGHT WE TO DO?

There is a counterview held and advocated by quite a large number of those who are looking for the soon coming of our Lord Jesus Christ, and who also hold to conditional immortality—or eternal life only through the Son of God—which we may best state in the words of one who advocates the theory; which is, that none excepting the heirs of salvation will be raised from death, and that all unpardoned sinners—those who live and die in their sins—will be eternally holden by death and never be the subjects of any resurrection whatever. Our author says:—"Man is an animal being. As such he is mortal, and unless God shall exercise his preventing power, the whole race must perish. But this he proposes to do. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish' It is only those who believe, hence no promise has been made to save unbelievers from perishing. Believers are saved by a resurrection from the dead; but unbelievers have no part in it, they being unworthy 'to obtain it,' and so they perish utterly. May all lovers of Jesus faithfully labor to lead sinners unto him, and thus swell the number of them who shall, through the Son, obtain the priceless gift." Commenting on Rom. vii. 5, the same writer says:—"Reader, dost thou live after the flesh? Dost thou grieve the Spirit of grace, yielding obedience to fleshly lusts? Then this know that thou hast no life in thyself than a mere animal one, and if when that ends thou hast failed to lay hold of the Spirit of life in Christ Jesus, thine must be the blackness of darkness forever."

On another page, continuing his remarks on the subject, he says:—"Life and death are set before you. One or the other must be your destiny; the choice is with yourself. To the one you are rapidly tending; to the other the Son of God has made it easy for you to attain. If you choose the better part, 'when Christ, who is our life, shall appear,' you will be accounted worthy to 'appear with him in glory.' But if you serve self, you will die as the fool dieth; and when the righteous are glorified you will be left in death as too vile and corrupt a thing to have any place either in heaven or on all the earth."

In commenting on Mal. iv. 1, the writer from whom we quote remarks:—"There is nothing about the text to suggest the thought, much less compel the conclusion that the wicked dead are to be raised for the purpose of being destroyed again. When the judgment commences then all (the then living) [that do wickedly will be as stubble, not all who have (throughout the past) done wickedly."

Once more our respected author says:—"It was not the prospect of death, popularly regarded as a mere transition in conscious existence, that the apostles preached as a motive to repentance and obedience. The dogma, incorporated in later theology, of entering a state either of happiness or woe at death, had no place in their teachings, and for the unexceptional reason that Jesus taught it not to them. On the contrary, they steadfastly asserted, and diligently labored to convince all deniers that man is wholly mortal; that without a union with Christ the Life-giver; without receiving the Spirit which the Father sends in Jesus' name, and yielding obedience to its indications to duty, thus developing a character in harmony with God, they have no germ of eternal life in them, and cannot, therefore, have a deliverance from the power of death. They have not received the Spirit of adoption. They are not begotten of the incorruptible seed, and hence cannot have a resurrection birth." The view set forth by interpreters of this class, is, that the Scriptures teach that all unpardoned sinners—all who die out of Christ—will remain eternally "in the congregation of the dead." For those that die in their sins death ends all, and none such are ever to have a resurrection from its drear abodes. As a general thing, we believe, that those who advocate this view hold that the work of salvation closes with the Gospel Age, and does not in any sense extend into the coming age. Only those who are begotten by the word of truth and quickened by the Spirit, will ever be made alive again, and called out of the death-state where they now are. This view of the final outcome of "the redemption that is in Christ Jesus" has many earnest advocates among those who are looking for the Lord. While this view may lack in comprehension, as to the extent of salvation, and even as to the extent of the resurrection, it is infinitely better, and incomparably better sustained by the Scriptures than the preposterous dogma of eternal torment. We will now introduce two quotations, the first setting forth the doctrine of eternal torment in these words:—"God is present in hell in his infinite justice, and Almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture.

The presence of God in his vengeance, scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love; so hell would be no hell if God did not there display his wrath. It is the presence of God which gives everything virtue and efficacy; without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt. His fiery indignation kindles and his incensed fury feeds the flames of their torments; while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit." Think upon it, reader, that, according to this view, God, by creating the human race, has imposed upon himself the work of eternally tending the fires of hell! O, was it not bad enough for professed teachers of God's word to ascribe such a work to devils, without implicating our Heavenly Father—God who is love! For the authors of such misrepresentations of the Divine character our Savior may pray now, as once he prayed for his murderers,—"Father, forgive them; for they know not what they do." The law of God's Universe is—"The wages of sin is death"—and it is plainly written on the pages of nature's volume as well as on the pages of revelation.

To this abhorrent doctrine of endless misery we have, in this paper, been presenting a counterview claiming that it is at the grave that the great and final separation between the saved and the lost will take place. The salvation of God will consist in redeeming the saved portion of the human race out of death by raising this portion up to eternal life. As all the rest are morally unfitted for the life of the ages, they are left behind in their graves eternally. Well, the outcome of man's creation, according to this view, is—"The survival of the fittest." Very opposite to this conclusion are the words of a very noted and eloquent author which we here give as a second quotation. "Our religion is not all a mistake. We are not visionaries. We are not 'unpractical,' as men pronounce us when we worship. To try to follow Christ is not to be 'righteous overmuch.' True men are not rhapsodizing when they preach; nor do those who waste their lives who waste themselves in striving to extend the kingdom of God on earth. This is what life is for. The Christian in his life-aim is in strict line with nature. What men call his supernatural is quite natural. Mark well the splendor of this idea of salvation. It is not merely final 'safety' to be forgiven sin, to evade the curse. It is not vaguely, 'to get to heaven.' It is to be conformed to the Image of the Son. It is for these poor elements to attain to the Supreme Beauty. The organizing Life being Eternal, so must this Beauty be immortal. Its process toward the Immaculate is already guaranteed. And more than all there is here fulfilled the sublimest of all prophecies; not Beauty alone but Unity is secured by the Type—Unity of man and man, God and man, God and Christ and man till 'all shall be one.' Could science in its most brilliant anticipations for the future of its highest organism ever have foreshadowed a development like this? Now that the revelation is made to it, it surely recognizes it as the missing-point in Evolution, the climax to which all creation tends. Hitherto Evolution had no future. It was a pillar with marvellous carving, growing richer and finer toward the top, but without a capital; a pyramid, the vast base buried in the inorganic, towering higher and higher, tier above tier, life above life, mind above mind, ever more perfect in its workmanship, more noble in its symetry, and withal, so much the more mysterious in its aspiration. The most curious eye, following it upward, saw nothing. The cloud fell and covered it. Just what man wanted to see was hid. The work of the ages had no apex. But the work begun by Nature is finished by the Supernatural—as we are wont to call the higher natural. And as the veil is lifted by Christianity it strikes men dumb with wonder. For the goal of Evolution is Jesus Christ. The Christian life is the only life that will ever be completed. Apart from Christ the life of man is a broken pillar, the race of men an unfinished pyramid. One by one in sight of Eternity all human Ideals fall short, one by one before the open grave all human hopes dissolve. The Laureate sees a moment's light in Nature's jealousy for a Type; but that too vanishes

'So careful of the type?' but no
From scarped cliff and quarried stone
She cries, a thousand types are gone:
I care for nothing, all shall go.'

All shall go? No, one Type remains. 'Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.' And, 'when Christ who is our life shall appear, then shall ye also appear with him in glory.'"

As we read the Scriptures, we are persuaded that a far greater number will be saved than those who are raised from the dead and changed from among the living at the advent of Christ preparatory to arising to meet him in the air in order to being ever with him. With our present [illegible] we should find it difficult to exp[illegible] tain passages referring to the [illegible] to come to harmonize with this view. But as we are aiming to present some views adverse to the doctrine of endless misery, we will forbear giving any reasons for dissent from this theory, and close this paper.

A FAIR PROPOSITION.

We are glad from our heart that Br. Wilson has sent the following proposition, which we place in our own column that it may not be overlooked. It relieves us of quite a little mountain of perplexity and difficulty, and, at the same time, shows that our readers choose to have the columns of THE RESTITUTION occupied with other subjects. It was out of deference and kind feeling to some of our brethren, who entertain the views known as The Larger Hope, that has induced us to admit some articles favoring the theory. It will be far better to have the discussion printed and circulated in Pamphlet form, as it will all be before the reader at once. As Bro. T. L. Harvey, of Berlin, Arkansas, has commenced writing, he may think best to accept the proposition. Should he decline Bro. G. B. Stacy of Amelia, Va.—may accept. We mention these because we believe them to be well posted on their side of the question. It is enough to say in conclusion that if the discussion is carried on it must be in pamphlet form. Bro. Wilson's letter follows.

Future Probation.

Dear Restitution:

It is not my intention to enter the lists of disputants over this doctrine through the columns of our paper. I deplore the fact that too much space is given to its discussion already. This space, in my humble opinion would be better devoted to articles on the first principles of our faith, so that the paper can be used as a missionary tract to scatter among unbelievers.

I have a proposition to make to some one of those writers who believe in this doctrine and are anxious to publish their views to the world. If some one of them will take the affirmative I will take the negative of the following question:

Resolved, That the Scriptures teach a future probation for the dead who have died without a knowledge of the way of life.

The discussion to be embodied in a 64 page pamphlet, each using 32 pages as follows. The affirmative will occupy 8 pages with his first article; then the negative will follow in the next 8 pages, and so on alternately through the pamphlet. About 650 words will fill a page. This will give each a "fair chance" and should exhaust the subject. I will agree to stand the whole expense of publishing the pamphlet and will furnish them singly or in quantities to any one who wants them at cost of publication. As soon as the first installment is received from whoever takes the affirmative, it will be immediately put in type, and proofs of it and my reply also in type will be furnished the writer. The manuscript must be carefully prepared and legibly written. It would also be a good plan to number the paragraphs for handy reference. When once in type and the proof corrected no changes can be made as electrotype plates will be made and the type distributed.

I make this proposition in hopes that some one will take it up and that this pamphlet will suffice in lieu of an endless discussion of the subject in the columns of THE RESTITUTION. Who will affirm? JAS. W. WILSON,

Austin, Ill.

THE TEMPORAL POWER OF THE POPE.

In a late address to the College of Cardinals the Pope urged that Catholics everywhere should agitate for the restitution of the Papal supremacy, and spoke violently and bitterly regarding recent enactments in Italy. But it is exceedingly doubtful whether the Italians themselves would permit the inauguration of a Pope-king at Rome should the attempt be made. Even at the present time the person of the Pope is exposed to the threats of the Italian people. The day has gone by for Papal supremacy to be tolerated at Rome. He is now a contemptible puppet in the Eternal City and must make the best of it. And the end is not yet. He is on the down-grade toward a frightful precipice, and the plunge will be perdition. The blasphemous farce of Infallibility enacted in 1870 has turned out to be a very stupid piece of fallibility—a most complete exhibition of insane foolishness. Romanism has been on the decline and Protestantism on the increase in the seven-hilled capital ever since. As an evidence of this note the change. "There are now twenty-two Protestant places of worship in the [illegible] of Rome. [illegible] time is within easy [illegible]ory when [illegible] Protestant congreg[illegible]uld meet within the gates of Ro[illegible] even in a private house. Certa[illegible] revolution brought about in a quarter of a century is very remarkable. The gospel is free even in the city of Rome, and the Pope of Rome declares himself a prisoner in a melo-dramatic sense."

The blasphemous folly of the Ecumenical Council has by no means exhausted the stock of perverse foolishness, as the following from a late paper will demonstrate: "The Pope is the foundation of the building (the church of Christ), the king of the kingdom of God on earth, the visible head of the body of the church. But what is a king without a kingdom? a foundation without a building? a head without a body? To the exalted position of the Roman Pontiff all honor and obedience should be rendered by his children, bishops, priests and people. While the Pope is the subject of an earthly king he is not free to carry out his mission to humanity. Hence his children should unite in demanding that he shall enjoy such independence as will enable him freely to discharge the duties of his office."

No, indeed; he can no longer "carry out his measures to humanity." We thank heaven, and rejoice that he cannot. The world is more than satisfied with Popish measures. It wants no repetition of Bible burnings, *ale do fes* Bartholomew days, murderous crusades, or tortures in infernal inquisitions, till a duplicate of 50,000,000 or more of martyrs shall be sacrificed to the Moloch of Romanism. God is now about to carry out "his measures," and woe to the Man of Sin and to the Mother of harlots and abominations. There is another government at Rome now, and the following will explain its proposed measures:

"The new Italian penal code, which goes into effect next June, has caused a good deal of excitement in the Vatican, because of a provision in it which makes it a misdemeanor for the Catholic clergy to advocate, in the pulpit or out, the restoration of the temporal power of the papacy. This is the sharpest assault upon his cherished scheme that Leo has yet received—a home thrust which is simply unendurable; and yet it is difficult to see how King Humbert can act in any other way. He certainly has no right to resign his own authority as sovereign ruler over any portion of Italian territory to the Pope or any one else; and if he cannot so abdicate, it is time that a stop was put to this useless, and, in a certain sense, treasonable, agitation. The Pope, it is said, is preparing an encyclical in which he invokes the intervention of European powers in behalf of his temporal sovereignty; but such intervention—it is needless to say—will not be granted."—*Zion's Herald.*

Communications.

MUST WE OBEY GOD?

The idea which people entertain in reference to obedience to God, seem to me to be very far from the truth. They obey just so far as it suits their notions of propriety, or not at all. God, though the Supreme Ruler of the Universe, is treated with less respect and reverence than would be the humblest autocrat of earth. His commands are looked upon with indifference, often with contempt. Men dare to contradict him, when he proposes the terms for their salvation; and to reply, "it is not essential, that I do this or that, your mercy is so great, that you will save me anyhow." What an answer to make to God! As if he has not the right to dictate to man the laws whereby he shall become a citizen of his glorious commonwealth, and a child of his family! "Not essential to salvation!" How, oh man, do you know? How dare you say so of what God has told you must be done? You come to the baptismal stream, and will not cross, though that very step is set before you as a test of loyalty, or non-loyalty to God, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things, whatsoever I have commanded you:"

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

These are not the words of man, neither is this law, the law of man: it is law made by the great Jehovah himself. All who are taught are to be baptized, all who believe, are to be baptized.

Our feelings have nothing to do with the matter. To obey is imperative. Faith is made essential, and baptism is made essential. He that believes, shall be saved, is not all,—it is he that believes and is baptized shall be saved. We are to observe all things that Jesus has commanded, not a part.

Why should God command us to do a thing that we might be saved; if it were not necessary that [illegible] should be done? Why enunciate his laws at all? Why give any revelation? Why send his Son into the world to die, that we might be saved? If one has a right to say, that baptism is not essential, another has a right to say that faith is not essential.

Yet the one rests on the other. The man who says he believes God, and who yet refuses to be baptized, has really no faith at all in God. Let me illustrate: Abraham was called to get out of his country and far away from his kindred into a land that God would show him, and it was told him, that he should be made a great nation, and be blessed and that in him all families of the earth should be blessed. He believed God; but how? By "departing, as the Lord had spoken unto him." The blessing was contingent upon the obedience: Abram's faith, was shown to be faith, by his going where God had told him to go.

Saul thought it not essential to obey God, when commanded to destroy the Amalekites. He thought he might safely spare one man, and some sheep and oxen, but, how did God look upon his course? As having turned back from following him, as having rejected his words, and as having committed the sin of rebellion.

His course showed a want of faith in God, just as ours show our want of faith, when we refuse to keep all God's commandments.

Just as he committed the sin of rebellion, so do we commit the sin of rebellion when we refuse to do that which he has told us must be done.

He says, in answer to the question, "What must I do to be saved?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." Not a part of you, but "every one of you." That is God's law, disobey at your peril.

E. ROXANA WINCE.

THE BIBLE LESSONS.

Dear Helpers in the Work:

Be of good cheer. So far as heard from, the Lessons are well received. One beloved sister says that they are a help to her in preparing her sermons. At another point they are frequently used in social meetings and liked very much. One brother says, "No one who considers these lessons, will fail to be greatly benefitted. They are a great help to the Bible Class Teacher." A sister writes, "We like the Bible Lessons very much and think them a great addition to the paper."

E. ROXANA WINCE.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 56.

RESURRECTION.

A future, literal resurrection of the dead is so plainly taught in God's word that it seems very strange indeed that anyone professing faith in that inspired book should call it in question. That an infidel should reject it is what might be expected, disbelieving as he does, everything supernatural, but that a professing Christian should deny it on the ground of philosophic or scientific reasons, is very inconsistent and shows more faith in the theories of men than in the plain statements of divine revelation.

The doctrine in the old Scriptures, Isa. xxvi. 19.

Positive affirmation, Dan. xii. 2.

Testimony of the prophets, Hosea xiii. 14; 1 Cor. xv. 55.

Taught in Job xiv. 14, 15; xiv. 12; Gen. xvii. 7, 8; xxviii. 13; Job xix. 23-27; 2 Sam. xii. 16.

N. T. by implication, Heb. xi. 13, 14.

Positive affirmation, Jesus first born, 1 Cor. xv. 3, 4, 20; Col. i. 18; Acts xxvi. 22, 23; Rev. i. 5.

Proof of Christ's resurrection in Old Testament, Psa. ii 7, explained Acts xiii. 33; Psa. xvi. 10, 11; Isa. liii. 10-12.

Some in Cor. church denied the resurrection, 1 Cor. xv. 12.

If no resurrection the following consequences ensue, 1 Cor. xv. 14-18.

Resurrection of two classes, the one to life, the other to condemnation, Jno. v. 28, 29; Acts xxiv. 15.

The resurrections separated by a thousand years, Rev. xx 4, 6.

A blessing pronounced on the subjects of the first resurrection, Rev. xx. 6.

Dear Restitution:

I renew my subscription as time is out. I dare truly say THE RESTITUTION has reconstructed my mind wonderfully; I mean brought it back 1800 years to the teachings of the apostles. Glory to God for that. Standing in the liberty of the sons of God I cannot help praising God continually for this means to illuminate my mind, to burst the bands and cast off the shackles that enslave. Truly the Lord is leading me. He is preparing a people for his name. While we have this assurance, O let us walk in the light, before our Heavenly Father with a pure heart, who has made it so easy for us to come to him and be saved. The ways of the Lord are pleasantness and all his paths are peace. O it is a pleasant reflection to have the mind free from all the rubbish of orthodoxy and creeds, and to soar heavenward as on eagle's wings to give glory to God and in return receive such an abundance of heavenly joy that our hearts cannot hold it, but that it even overflows the eyes. I thank God that by the reading of your paper I have gotten clearer views of the love of the Father in sending his Son, our Lord, who has redeemed all his people from their sins, and has implanted all the attributes of God in man, his child, in a small degree, which we must cultivate day by day, walking in the fear and sacred nearness with God, taking the holy Savior as our pattern and guide. G. WARNER.

Estimation of the Guilt of Dishonesty. Luke xvi. 10.

There is a tendency in gross and corporeal man to estimate the criminality of injustice by the amount of its appropriations....to count the man who has gained a double sum by his dishonesty, to be doubly more dishonest than his neighbor,—to make it an affair of product rather than principle; and thus to weigh the morality of a character in the same arithmetical balance with number or with magnitude.

Now this is not the rule of calculation, on which our Savior has proceeded in the text. He speaks to the man who is only half an inch within the limit of forbidden ground, in the very same terms, by which he addresses the man who has made the farthest and the largest incursions upon it. It is true that he is only a little way upon the wrong side of the line of demarcation. But why is he upon it at all? It was in the act of crossing the line—and not in the act of going onwards after he had crossed it—it was then that the contest between right and wrong was entered upon, and then it was decided, that was the instant of time at which principle struck her surrender. The great pull which the man had to make, was in the act of overleaping the fence of separation. There might, after the absolute limit between justice and injustice is broken, be another limit against the extending of a man's encroachments, in a terror of discovery, or in a sense of interest or even in the relentings of a kindly or compunctious feeling towards him who is the victim of injustice.

But this is not the limit with which a man's truth or a man's honesty, has to do. These have already been given up. He may only be a little way within the margin of the unlawful territory, but still he is upon it; and the God who finds him there, will reckon with him and deal with him accordingly.

As it regards the material of injustice, the question revolves itself into a mere computation of quantity. As it respects the moral of injustice, the computation is upon other principles. The Savior stands on the breach between the lawful and the unlawful, and he tells us, that the man who enters by a single footstep on the forbidden ground, immediately gathers upon his person the full hue and character of guiltiness.

It is not by a gentle transition that a man steps over from honesty to dishonesty. There is a wall between them rising up into heaven; and the high authority of heaven must be stormed, ere one inch of entrance can be made into the region of iniquity.

The morality of the Savior never leads him to gloss over the beginnings of crime. His object ever is, as in the text before us, to fortify the limit, to cast a rampart around the whole territory of guilt, and to rear it before the eye of man, in such characters of strength and sacredness, as should make them feel that it is impregnable."—*Chalmers.*

Survivors of the Ancient Samaritans.

A letter from Haifa, in the Holy Land, to the *New York Sun*, describes the last remnants of the ancient Samaritans. These people now number 160, and reside at Nablous. They are descendants of colonists sent into the country by Shalmaneser, King of Assyria, when he led the children of Israel into captivity. The colonists came from a number of different towns and nationalities under Assyrian rule. Some were from Babylon, others from Hamath and Sippara. These people received instruction in the Jewish religion through teachers sent by the Assyrian King and finally intermarried with the Jews. But the Jews always hated them, and hate them to this day. This feud is the oldest in existence. The Samaritans finally adopted the Jewish religion somewhat modified by their own. They preserve to this day some very important ancient manuscripts, fragments of the Old Testament.

NIXON.—At Anderson, Ind., March 14, 1889, Mrs. Cora M. Nixon, wife of Bro. A. W. Nixon, aged 27 years, 5 months and 24 days.

She leaves a loving husband and three small children, aged five years, three years and one month respectively, two boys and one girl. She died in the one faith having been baptized by Bro. J. S. Hatch at Laketon, Ind.

We had not seen our darling child for nearly three years, and was looking for her and my son Harry on March 20th to make us a visit. The day before we received the sad news. The next day I went to Winterset and there met my son and wife, and son-in-law with the three motherless children. O dear brethren our joy was turned to weeping. But we sorrow not as those who have no hope. But we have three little ones to comfort us in our sad bereavement. Your brother in the blessed hope, W. J. BEEBE.

MAXEY.—At Burr Oak, Ind., April 15, 1889, infant daughter of Mr. and Mrs. Maxey, aged 11 days.

Funeral services at the house by Eld. G. W. Smith. The text was 1 Cor. xv. 22. The remains were then taken to the Argos cemetery and there laid to rest till Christ shall come to call his loved ones from their dusty beds of earth. * * *

"Will you please give me something to eat?" said the tramp. "We have nothing for you today," said the housewife. "I am sorry," said the tramp, "for it will not be convenient for me to call tomorrow." The NEW HOME Sewing Machine Co's. agents are not like the tramp, for they will make it their business to call tomorrow if, you will only drop a hint that you are thinking of buying a NEW HOME Sewing Machine.

May Festival at Indianapolis.

The L. E. & W. will sell tickets at one and one-third fare for the round trip May 27, 28 and 29, good returning until May 30 inclusive. 1t

B. Wilson has changed his address to Oleander, California. Correspondents take notice.

Poetry.

LONGING FOR HOME.

We long for the kingdom—we long for the King,
Who will wrong overthrow and will righteousness bring;
To the ends of the earth will wars make to cease,
And will gladden the nations with plenty and peace.

We long for the kingdom—we long for the King,
When with shouts of *Hosanna* grand Salem shall ring;
Salvation her walls, and her gates shall be praise;
We glory in prospect of Salem's bright days!

O, are there not signs of the wonderful day?
Behold the great nations in battle array;
Each ruler gives warning, my people prepare!
Lo! armies of millions are waiting for war.

Frail man falls before the sweep of the cold;
None stand its dread blast, its death-chilling hold!
Flood, earthquake, and fire, the avalanche, fall,
Plunge thousands in ruin, and nations appall.

O, hasten the conflict, though dread be its scene,
We know in its darkness will light intervene!
The times of the Gentiles—begone their dark sway,
Speed, speed the glad morning of Zion's bright day! H. H.

Communications.

THE NEW COVENANT.

"Behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake although I was an husband to them saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days saith the Lord, I will put my laws in their inward parts and write it in their hearts and will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother saying, know the Lord, for they shall all know me from the least of them unto the greatest of them saith the Lord; for I will forgive their iniquity and I will remember their sin no more." Jer. xxxi. 31-34.

My purpose in calling attention to this prophecy is to answer the question, Has this covenant been made or must we still look for its being made some time after the Lord Jesus returns?

I have the opinion that it has been fulfilled as far as it was possible to be fulfilled by the ministry of Jesus and his disciples.

The prophecy of Dan. ix. 24-27 points to this same covenant, "Seventy weeks are determined upon thy people, and upon thy holy city to finish the transgression and to make amend of sins and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and prophecy or prophet and to anoint the Most Holy. And he shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease and for the overspreading of abominations he shall make it desolate even until the consummation and that determined be poured upon the desolate or the desolator."

The 24th verse details the several things to be done at the end of seventy weeks from a given time. Verse 27 states that in the midst of the seventieth or last week he the Christ shall confirm the covenant. This latter statement is not conclusive in itself as it does not say whether the old or the new. But from the fact that he was the end of the law on the one hand by fulfilling every jot and tittle of it, he at the same time and by the same act confirmed the new. And here let us listen to Jesus himself before he suffered, but just in full view of his death as the next event after. "And he took the cup and gave thanks and gave it to them saying, Drink ye all of it for this is my blood of the new testament (covenant) which is shed for many for the remission of sins." There are slight corrections in Mark and Luke's record and also in Paul's statement in 1 Cor. xi. 25, but not enough to change the substance of his assertion that his blood was shed with his own consent to confirm the new covenant relating to the remission of sins. There is also his further statement after he suffered death and was alive again. "And he said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 46-49.

Again in Paul's account of what Jesus said unto him when he called him on his way to Damascus we have the same thing in full detail. "I am Jesus whom thou persecutest, but rise, stand upon thy feet for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes, to turn them from darkness unto light and from the power of Satan unto God that they may receive the forgiveness of sins and inheritance among them that are sanctified by faith that is in me.

Paul in his second letter to the Corinthians iii. 5, 6, says, "Our sufficiency is of God who hath made us able ministers of the new testament (covenant) not of the letter but of the spirit, for the letter killeth but the spirit giveth life." Now this same covenant Paul affirms in his letter to the Galatians was confirmed to Abraham and his seed the Christ four hundred and thirty years before the law was given and could not be disannuled by any law that came after it. It was confirmed by God, the apostle says, but it could not be confirmed by Christ before he was born nor until he personally confirmed it as Abraham did by making the sacrifice of himself as it was written in the book of God's law. When the Christ came into the world he said to God, "Sacrifice and offering thou wouldest not but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said he, I come (in the volume of the book it is written of me) to do the will of God. He taketh away the first (or Mosaic) that he may establish the second covenant, by the which will we are sanctified by the offering of the body of Jesus Christ once. This body was without spot as the apostle says in the same letter. How much more shall the blood of Christ who through the eternal spirit offered himself without spot to God purge your conscience *from dead works* to serve the living God." Heb. ix. 14. It is this cleansing of the conscience which above all others stands out in contrast with the Mosaic which simply gave temporary relief while the second or new gave permanent, "For by one offering he hath perfected for ever them that are sanctified." And here he refers to the prophecy of Jeremiah xxxi. 33, 34, and says, Whereof the Holy Spirit also is a witness to us for after that he had said before, "This is the covenant I will make with them after those days saith the Lord I will put my laws into their hearts, and into their minds will I write them, and their sins and their iniquities will I remember no more." Now where remission of these is there is no more offering for sin.

The following sentences clearly show that the apostle held that he and all his brethren were then under the conditions of the new covenant for he says, "Having therefore brethren boldness to enter into the holiest of all by the blood of Jesus by a new and living way which he hath consecrated for us through the vail, that is to say his flesh; and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb. x. 14-22.

If therefore the apostle and his brethren of the Hebrews were in possession of the things promised by the Lord in Jer. xxxi. 33, 34, it also follows that all his brethren of the Gentiles were in the same state of favor. The things specified in the new covenant are,

First. I will put my laws in their hearts.

Second. And in their minds will I write them.

Third. Their sins and their iniquities will I remember no more.

In Jeremiah it is stated, "And I will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them saith the Lord, for I will forgive their iniquity and I will remember their sins no more."

The apostle quotes the first and last parts, or to put the matter more definitely, he quotes the cause and the effect but not some of the intermediate effects, which however cannot be separated really although not quoted by the apostle.

I think therefore that these different statements from Jesus and Paul answer the question definitely in the affirmative. That from the time Jesus confirmed the new covenant by his own blood and entered into the presence of God in possession of eternal redemption from sin and death and sent forth the Holy Spirit upon his disciples upon the day of Pentecost the new covenant came into active operation and that everyone who believes the gospel of its confirmation by Jesus Christ as it is historically given by the four gospel narratives, and is afterwards baptised into his name, has the law of God written in his heart and has all his past sins and iniquities forgiven. He is then in the position the apostle describes as "Having his heart sprinkled from an evil conscience and his body washed in pure water and able to enter into the holiest of all by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail that is to say his flesh."

This embraces the profession of our faith or confession of our hope which we are exhorted to hold fast without wavering because he is faithful who has promised. And by which we are exhorted to consider one another and to provoke one another unto love and to good works. Not to forsake the assembling of ourselves together as the manner of some is, but to exhort one another and so much the more as we see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins but a fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses, of how much more sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite unto the spirit of grace. For we know him that hath said, vengeance belongeth unto me I will recompense, saith the Lord; and again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

If my contention be right we, i. e., the house of Israel and the house of Judah and afterwards the Gentiles have been favored with the confirmation of the new covenant being preached to us by those who were eye witnesses of what they preached, then we today are those who believe what they preached or we are rejecters of it or we are ignorant of the whole matter. If we are believers of it then God's law is written in our hearts and minds, our sins and our iniquities are forgiven and remembered no more. God has become our God and we are his people. We are all taught of him. We are heirs of God and joint heirs with his Christ of God's kingdom and glory. But if we are not believers of what the apostles preached after we have read the testimony which they gave then we are despisers of the blood of the covenant wherewith he was sanctified, and we treat despitefully the spirit of grace which performed signs and wonders in confirmation of the apostle's testimony and expose ourselves to the condemnation of despisers. If totally ignorant our criminality depends upon the causes of our ignorance whether personal or otherwise. One thing is distinctly affirmed by Paul and that is that those who know not God and obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Let us therefore act the part of wise men and give an attentive ear to him who now speaks to us from heaven, for if they escaped not who refused him that spake on earth how much more shall not we escape if we turn away from him that speaketh from heaven." Heb. xii. 25. W. Ellis.

Report of Labor.

I began meetings at Hesperia Jan. 29th, preaching twelve discourses. My work there was needed as much to build up the church as to bring the truth before those who were out of Christ, and I believe it was not lost. I left the church in a much better condition than when I went there. I expect to visit them again in about a week to remain several days.

All who were present at the Philadelphia conference and many others are, we know, waiting anxiously to hear of our work in Grand Rapids. Wife and I went to that city Feb. 16th, advertised our meetings in four of the daily papers, engaged a hall and went to work. We preached twelve discourses. Had to pay $2.60 a night for a hall. Circumstances were somewhat against us while there. A saloon was kept under the hall and at any time during the meeting could be heard the rough, loud laughter of the occupants. Then we could not occupy the building every evening as the Sabbath Adventists held their meetings Sunday evening, and the Baptists on Friday evening.

We have only a few believers in the city and while some, thank God, done all in their power to make the work a success, others never came near the meetings once, and we were not encouraged by such remarks as this: "There is no use of their trying to do anything here, for they cannot." We feel confident if all who knew the truth would work unitedly and with a spirit of determination there might be a church yet planted in that city. We worked very hard and done the best we could. But wife's health is poor and she could not be with me all the time, and her presence was greatly needed especially to assist in the singing as there were but few to help in that part of the worship. However our numbers increased until we had about forty. Then we had to wait from Thursday evening until Sunday morning, again from Sunday until Tuesday evening. Of course the numbers and interest were much less, and we concluded, as the brethren at Fisher were very anxious for meetings there just at that time, to adjourn meetings in the city for a time until a more desirable house could be provided.

As yet we had been unable to reach one of the "Children of Zion," but there is some hope at present of reaching them if we can have the means to go there. Some become greatly discouraged if success is not immediately achieved in any undertaking. But it is something with our work like a man driving for a well; if a vein of water is not at first found he locates another place where he thinks it may be possible to reach it, and after perhaps several attempts he is successful. The Sabbath Adventists worked hard with their "city of tents" three months at a time for two years before they succeeded in raising their church of about sixty members, and they had any amount of capital at their command with scores of helpers, and we might be successful if the State of Michigan would throw themselves into the work, use the means God has given them, procure a tent, and now, very soon, at our June meeting perhaps, arrange for some tent work there. Have more than one or two to roll the car; let our brethren gather from all parts of the State and elsewhere if possible, and give it a grand impetus, and when God sees that we are in earnest he will speedily help us.

O brethren let us do something. The time is so short to work in and there are so few to give their time or money to God's service. It is not right for this State to expect the National Conference to help us do this work when hungry ones are crying for the bread of life in different States who need this help so much more than we do, hearts who have long since been in the Master's keeping, lonely and isolated, without any means of their own to pay for an evangelist's work, are crying the old Macedonian cry, "Come over and help us." Shall we close our ears when we can bring to them the glad sweet message of redeeming love? Will we be selfish enough to rest contentedly because we have found the pearl of great price, and see others perish within sight of the kingdom almost? Shall "weighed in the balance and found wanting" be said of us? God help us to be true and liberal with what has been given us, whether it be money, a gift to preach, to write, to say comforting words, or whatever it may be that will help his cause.

But I have wandered from the subject. I went from Grand Rapids to Fisher March 18th, staid there three weeks, preaching twenty-four sermons in all. Never was there better interest, a well-filled house night after night. I baptized nine, one sister from Grand Rapids. A very sad accident happened while we were at this place. Two young men were wrestling just before service was to begin, when one fell upon the other and broke his neck, causing instant death. He was the adopted and only child of his widowed mother, who had lost her husband about three years ago very suddenly. The poor woman was nearly crushed with grief, but was comforted in her sad bereavement with the bright hope beyond. She had taken the name of Christ by baptism the week before. I preached the young man's funeral sermon on Saturday following his death, to a very large audience.

The next Wednesday I had to close the meetings as I was quite sick, having worked constantly for about six weeks. Wherever we work we try to convince the people of the great necessity of adopting the system of finances proposed by the National Conference, and although it seems like slow work we trust all will eventually see the need of adopting it, as our cause can never be a success while depending on this haphazard way of getting money. During the time of holding our meetings I was called away three times and wife once to preach funeral sermons. Thus the warnings keep coming, "Be ye also ready." Yours working for the Master,

B. W. and M. A. Woodward.

Selections.

Shall we have a Creed?

Yes! We must, and should have a creed. The only question is, what creed shall we adopt? Among the multitude of sectarian creeds, that constitute the platform on which they stand, we cannot find any that suits us. These creeds, from the Westminster confession of faith, and the thirty-nine articles of the Church of England, down to the latest human creed, embody much truth and well expressed. But they lack one essential quality,—they are uninspired, and hence imperfect documents,—their authority is merely human and not divine. But holy men of old have written as they were moved by the Holy Spirit; a creed which is perfect and inspired of God. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16. This Scripture, or writing, forms a perfect creed and discipline. We can step on to this platform without any fears of falling through, because it is the "foundation of prophets and apostles, Jesus Christ himself being the chief corner stone." Paul says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "That your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. ii. 4, 5. "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Paul writes to Timothy (i. 13,) "Hold fast the form of sound words which thou hast heard of me." The apostle has written out this form of sound words for the benefit of the disciples to the end of the age. In the Scriptural form of sound words, we have the Gospel with all its doctrines and duties, as well and plainly stated as human language can do it. "The man of God is thoroughly furnished for every good work," by the revealed word of God. Paul said to the afflicted Christians at Thessalonica, "Comfort one another with these words,"—words about the coming of the Lord and resurrection. Can these words, or any other inspired words be improved upon or made any plainer? If there are some things "hard to be understood" through the nature of the subject and our limited capacity, yet the Gospel plan is made exceedingly clear in the Old and New Testaments. We, as a people, have made great progress in that knowledge of the Scriptures in the past thirty years, by comparing "spiritual things with spiritual," and by adopting the plan of literal interpretation. When the light of the true gospel, and of the "blessed hope" broke in upon us, it found us in bondage to these human creeds—shut up in these sectarian pens. But, as unruly sheep, we jumped over the fence, and have since fed in all the green pastures of the Bible with that perfect liberty wherewith Christ maketh free. Now, shall we return to a similar bondage by adopting another human creed? Shall we allow any men, however good or wise, to write out such creed article by article, and demand our submission to it on pain of excommunication? or, as a condition of entering the church of Christ? If we believe the Gospel and obey Christ, are we not baptized into the body of Christ? But some among us say, we are in a loose condition, are not doing what we should to spread the truth. Well, let us be corrected by the word —"not forsaking the assembling of ourselves together;" exhort each other as the day approaches—observe the ordinances—give as the Lord prospers, etc. The trouble with us is, not that we need to be bound together by a human creed, but that we do not believe the one we have got already, and thus *feel* its power and walk by its discipline. The world has crept in and choked the word, and we are unfruitful to a great extent. A new consecration is necessary. The doctrine of "the Bible a sufficient creed," has prevailed over sectarian opposition so much, that the oldest sect in the land—the Congregationalists—are giving up their creed as a test of church membership. (See the late action of their association in Ohio).

A few years ago the Congregationalist ministers of this section invited me to meet with them, and hear their essays on "the state of the dead," "on the kingdom," etc. I did so, and was invited to join in criticising these productions. My criticisms of doctrine made such a stir that they had to construct a creed for the association to keep me and all such out. Human creeds, as tests of church fellowship, or saving faith, have always in the past, and must necessarily produce divisions among Christians and prevent a free investigation of the revealed word. But, it is alleged in favor of a creed, that all say they believe the Bible, or Gospel, when it is evident they understand neither. Well, instruct such, and lead them to understand the true Gospel, believe and obey it. "Preach the word" from the lips of Christ and the apostles, and thus induce men to adopt a platform, every plank of which is inspired, and therefore authoritative. "If any brother err from the truth" or step off from the Divine platform, or "form of sound words," he can be disciplined by Divine authority, but if he denies any human creed, or "words of men's wisdom," he simply defies human authority. No brother has any right to make out an epitome of Bible doctrine, and demand that others shall subscribe their names to it as a condition of fellowship. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—*E. Hoyt, May,* 1875.

A Horseback Ride through Palestine!

The Dead Sea lies about 1300 feet below the level of the Mediterranean. We pass over barren hills and along deep and lonely ravines. We ride single file with the Sheik proudly leading the procession. From some heights the sea seems to lie at our feet nestled in the mountains, but we find that it is far away. From the new Russian tower on the Mount of Olives, I afterward have a fine view of this sea which is eighteen miles distant in a straight line. This wilderness is the one in which John the Baptist preached. How fitting it was that Christ's work did *not* begin at the Dead Sea, the place of desolation, but at Galilee, the scene of beauty and life, for he was to remove the blighting influence of sin and fill hearts with new life. We pass a number of Bedouins, on camels, on their way to Bethlehem from east of the Jordan. They are carrying wheat to market. They look wild and daring. We are glad to be protected by the Sheik. But the truth is that he is usually employed to avoid being robbed by his own clan. The sea is not so much a scene of death as I expected to find it. There are little springs and bushes full of birds not far from the salt encrusted shore. Birds even fly over its waters. I sit down on the trunk of a tree carried there by the Jordan and untie my shoes, preparatory to taking a bath. We go in near the little island at the northwest corner of the sea. The water is clear and the shore quite pebbly. I find that one cannot sink, but floats like cork. There is no danger of drowning, the only fear one can have is that he might get out so far as to starve. The water is 26 per cent. salt, 2 per cent. more than Salt Lake. The bitter water is a gentle reminder that I have been bitten some by the insects. My bath stuck to me well. About 11 a. m. we start for the ford of the Jordan, about 4 miles distant. This is the hottest ride I have had in Palestine. This desert waste near the crossing place of the Israelites must be the part referred to by the author of that beautiful hymn "On Jordan's stormy banks I stand." I think he was never there. But we believe that this land could be irrigated by the Jordan and made to bud and blossom with the beauty of vegetable life, and why is it not done? Because there is so little government protection given to farmers that the Bedouin east of the Jordan would come and rob them of their crops. I was a little disappointed in my first view of the Jordan. It is less than 100 feet wide, deep, muddy and flows quite rapidly. We stop at the ford, the traditional site of the crossing of the children of Israel. I must have freedom from the salt I carried *from* the Dead Sea, so, preparing myself for a bath I hold to the branch of a willow and jump into the sacred Jordan. It is quite deep. The Sheik comes to me in the midst of my ejaculations of joy and motions for me to get out. I immersed myself some fifteen times. This was the most refreshing bath I ever had. Below the ford is the traditional site of the baptism of Christ, and here the Greek Catholic pilgrims, Easter season, come and bathe. At the curves in the river the water is comparatively calm. We see three Bedouin cross to our side of the river. They undress, put their clothes in a goat skin bag, tie it up, and one puts the one end of the string between his teeth, and the baggage follows the swimmer. One had to be assisted by the others as he was not an adept at the business. But we must hasten to Jericho.

Gilgal is a little green knoll near Jericho, with no remains of the stones set up. We camp at the modern Jericho, which has the lowest class of people we have seen in Palestine. We made up a purse to see the women of Jericho dance. Rather strange for preachers. But the women did not dance with the men and the dance simply means standing in the form of a crescent with clasped hands and swinging to the right and left continuously and yelling something like wild animals. The filthy and dirty condition of the performers would not suggest that they dwell so near the pure waters of the Fountain of Elisha. The huts of the modern town resemble stone sheep pens, partially in ruins. Jericho was made famous by Joshua, Elijah, Zaccheus and Bartimeus.

On Saturday morning we start for Jerusalem, passing Mt. Quarantania, the supposed mountain of Christ's temptation. Its sides are filled with caves. I cut a branch of thorn, doubtless the kind with which the Savior was crowned.

Crossing the brook Cherith we begin to climb the mountains. From the heights we frequently look back and have a fine view of the Jordan valley. Below us, 500 feet, is the bottom of Brook Cherith. Here Elijah, trusting in God's word's, waited for the food which the ravens brought. We stop for lunch at the supposed site of the inn of the good Samaritan. Here the Sheik, after extracting extra backshish from us, departed. We journey on toward the city of the Great King. Climbing a long hill we come to Bethany. Here Jesus loved to visit Mary and Martha at their suburban home. This ruined town may again, when redeemed from the withering influence of the Moslem, be a beautiful place to live. It is raining very hard. My horse turns his rump to the storm and stops; just then I discover that I am holding my umbrella in the wrong direction and receive a good shower bath. The water runs in the road like a river. This is the rain for which the people of Jerusalem have been longing.

A little farther on, I behold the city. Truly it is "beautiful for situation." This sight of Jerusalem will never fade from my memory.—*Levi Marshall, in Christian Evangelist.*

My address is now 319 Carlton Ave Brooklyn, N. Y. Correspondents please take notice.

P

UNPARALLELED OFFER.

Nothing Like It Offered to Our Friends Before.

In order to increase the circulatio of The Restitution we will give to ministers or others who will act as agents:

1. Fifty cents for each new subscriber; you send us $1.50 and keep 50c. as commission.

2. To the person sending 500 new subscribers, besides the 50c. commission on each one, kept out when sending the name, a present will be made of $250.00 in cash.

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In making up these lists this offer of presents holds good to June 1, 1889. Send names as soon as you take the subscription and say that you are *working for one of these presents*, and a careful account will be kept of all you send in.

The 50c. commission you get anyway, no matter whether you secure a present or not.

These presents are not to those getting the number of subscribers first, but if one or ten persons secure 500 names each, they will each receive a bank draft for $250.00, and so with he smaller numbers.

We will furnish blanks and samples to those who apply for them.

PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of The Restitution, will be sent to any address on receipt of 25 cents at this office.

Poetry.

JESUS BY THE SEA.

O, I love to think of Jesus
As he sat beside the sea,
Where the waves were only murmuring on the strand;
Where he sat within the boat,
On the silver wave afloat,
While he taught the waiting people on the land.

CHORUS:
O I love to think of Jesus by the sea,
O I love to think of Jesus by the sea,
And I love the precious word,
Which he spake to them that heard,
While he taught the waiting people by the sea.

O I love to think of Jesus
As he walked upon the sea,
When the waves were rolling fearfully and grand;
How the winds and waves were still
At the bidding of his will,
While he brought his loved disciples safe to land.

CHORUS:
O I love to think of Jesus by the sea,
O I love to think of Jesus by the sea,
How he walked upon the wave,
His beloved ones to save,
While he brought them safely o'er the stormy sea.

O I love to think of Jesus
As he walked beside the sea
Where the fishers spread their nets upon the shore;
How he bade them follow him,
And forsake the paths of sin,
And to be his true disciples evermore.

CHORUS:
O I love to think of Jesus by the sea,
O I love to think of Jesus by the sea,
And I long to leave my all
At the dear Redeemer's call,
And his true disciple evermore to be.
—Selected by S. T. Hook.

Communications.

Immortality Illustrated by the Magnet, or Substantialism.

In my travels among the hills of W. Virginia I have lately come across a wonderful paper entitled "The *Microcosm*," edited by A. Wilford Hall, 23 Park Row, N. Y. The object of the paper is to enlighten the world concerning "substantialism." But what is "substantialism?" It is the doctrine that all the "forces" of nature [illegible] substances;" that [illegible] heat, sound, gravity, [illegible] immaterial entities, to which, as to cause, all the phenomena of nature are referable. To illustrate this "science" the magnet is considered the best adapted to the purpose. Thus discourses the associate editor, Mr. Robert Rogers, in the *Microcosm* of February, 1889:

"There is no single piece of scientific apparatus known to philosophical investigators so important for the demonstration of the truth of substantialism, as relates to a possible immortality for man, as the common steel magnet. Its conclusiveness in favor of the central proposition of the substantial philosophy, that the forces of nature are objective entities, at the same time immaterial substances in opposition to the mode of motion theories of the schools, is so overwhelming that to deny it is to express one's total incapability of reasoning logically on any philosophical subject."

Mr. Rogers states the matter very plainly thus far, and now we will let him explain the action of the magnet. "Place a handful of common tacks on a glass or porcelain plate, and then pass the poles of the magnet below the plate, moving it criss-cross and in circles, and watch the tacks darting hither and thither, following the minutest movements of the magnet! What conceivable idea can the rational mind form when disenthralled of the theoretic shackles of modern scholasticism, save that an immaterial substance radiates from the magnetic poles, passes unimpeded through the glass, fastens itself to the same potential substance in the tacks, and thus holds and manipulates them according to a fixed law of nature." This is the explanation.

Now we will let another of these advocates of the "substantial philosophy" apply it to the soul, because he speaks out more plainly on that subject. His name is John Crawford. He writes under the titles of Rev. D. D., F. R. S. Of course he is a man reverenced for his learning in theology, and also in science and literature. I copy from his "Specimen Lecture on the Substantial Philosophy," published in the *Microcosm* of February, 1889. He says: "The bodies of men and beasts are material organisms; but, within the material there is another organism which is immaterial.... The spiritual organism fills the physical in every part. The inner man also weaves its own material covering.... Not only does the incorporeal, vital organism repair the material, but it even builds the latter in the womb; and, while the material ovule in the goat, sheep, dog, wolf, man, etc., are precisely alike physically, viewed under the stronger lenses, the development is different, because the immaterial organism, which builds after its own pattern, is different in each and determines its own form. Now when the outer covering of the soul, the physical organism, is dissolved in death, it by no means follows that the inner, vital and spiritual organism, the intelligent and responsible soul perishes with it."

I will now quote from the editor himself concerning the "normal condition of matter." In the same paper on the "Inconsistency of the Molecular Theory," he says: "Thus we demonstrate by ocular inspection of material bodies which we can see and feel and weigh and measure that the normal condition of matter is rest, as implied in the very property of inertia, while motion is the abnormal condition, produced by some extraneous cause, since no inert body can either start, stop, or change its own motion."

Having read these statements, we have the theory and the premises upon which it is based.

1. Matter moves.

2. But matter cannot move itself.

Therefore that which moves matter is not material. The magnet being material does not move the tacks. Therefore there is an immaterial substance in the magnet which moves the tacks. The body of man is material, yet it moves. It cannot move itself, therefore there is an immaterial substance in it that moves it. Material bodies cannot organize themselves, therefore each body is the product of an immaterial organism which fills the material one.

But let us carry out the reasoning. The material body becomes dissolved in death, disorganized. This is the result of motion, therefore the body cannot disorganize itself; therefore that which disorganizes the body is an immaterial substance. The disorganized force must either be the immaterial organism that produces the material organism, or it must be another immaterial substance in the body. It is absurd to suppose that the same force which builds up the body and preserves it, does, at the same time, work to the derangement of the body and its destruction. Therefore the force which works out the destruction of the body, is another immaterial substance, and ought to be called the death force.

Question: Is this death force also an immaterial organism? If it is unorganized and can overpower the organized immaterial entity, what advantage is there resulting to the life force from its being organized? If the death force is an organism is it not a living organism? Or can there be a dead immaterial organism? If so, may not the life force become a dead organism when the death force has so deranged the material organism that the life force cannot operate upon it? Further, does the immaterial death force drive the immaterial life force out of the body? If so, does the life force, in being driven out become disorganized? If not, how is it that in the struggle with the death force it can maintain its own organic structure, but cannot maintain its position in the material body to which it naturally belongs? For if the life force built up the body from the start, and preserves the body, and moves the body at its will, it must have more power than any other force residing in the body; and, therefore, if it is itself an imperishable organism, it ought to be able to preserve its outer covering which by its own power it wove around itself, from wearing out, so long at least as the material with which to repair the waste is supplied by earth, sea and air.

But why does our "Rev." "substantial" philosopher talk about the "physical organism" being "dissolved in death;" since it is evident that if the substantial philosophy is true there is no death unless the immaterial organism dies. But if the immaterial organism dies, what light does "substantialism" throw on the great question of immortality? But our authors are of the opinion that the "vital, spiritual organism" does not "perish" with the body. Very well; then according to their theory there is no death; for the "inertia" of matter is the fundamental doctrine of their philosophy. Matter, say they, is "inert," that is, it has not the power to move; and therefore there is within every animal body an immaterial organism which moves the body.

Then it follows that material bodies are not alive, and not being alive cannot die. Then if the living, spiritual organism does not die, there is no dying; and if no dying, no dead. And if there are no dead there is no resurrection of the dead. And if there is no resurrection of the dead, then Christ was not raised. And if Christ was not raised our preaching, faith and hope are vain, and we are yet in our sins; and "those that have fallen asleep in Christ have perished." This is according to Paul's reasoning in his first letter to the Corinthians, fifteenth chapter. He also affirms in that chapter that "there is a physical body, and there is a spiritual body," but declares that the spiritual is not first, but the physical, and afterward the spiritual. But these substantialists, philosophers make the spiritual organism to be first, for they say that the spiritual organism builds up the physical. So they are found to be in opposition to the gospel. Life and incorruption, or immortality, is brought to light in the gospel, and the immortality thus brought to light is a state to be entered by the resurrection from the dead. From all these considerations the conclusion is that substantialism is a very unsubstantial foundation on which to build one's hope of a future life. The real spiritual organism, or "body," as brought to light in the gospel, which stands related to the future life of Adam's race, is Jesus himself raised by the power of God from the dead and endowed with power to raise the dead and transform their physical bodies into the image of his own glorified body. Substantialism as interpreted by these philosophers adds no light to the gospel light, and therefore is of no account to the Christian whose sole trust must be in the word of Jehovah, the God of Israel.

J. W. NILES.

With all their knowledge how little in truth do mankind know of mankind. It takes a lifetime to learn ourselves, and this only imperfectly. Humanity is understood by God alone. What facts turn up continually showing errors of opinion and judgment. Persons may be acquainted thirty years, and to use an Americanism may think they know each other "like a book," and lo! a surprise comes: and one says of another, I did not think he or she would have served me so. And this may be in family relationship. Persons of experience and observation who have lived to advanced years will not dispute me here. They know the fact: and this being so with the little compass of relationship, how minute must be our knowledge of mankind generally. True, the person who has watched his own heart, and been faithful with himself, need not wonder at what he sees and hears, for he discovers his natural vileness, and has some conception of what a wretch he would have been but for God's grace.

From the Scriptures we get the knowledge of men: look at Jeremiah xvii. 9. But a person may ask, how is it that man, made good at first, is so desperately wicked? We refer the one asking to Rom. i. 21, etc. Yet the person may honestly think this hard to understand in view of Ps. xxxii. 15. To such a thoughtful person we say the words are surely there. "He fashioneth their hearts alike," and it seems perplexing to think that human hearts should be so wicked. But where there is perplexity in view of this and that Scripture, the wise course is to humbly look to God for increasing light and deeper understanding. Searching the Word as for hid treasures and meekly persevering in prayer will be blessed of God, and where we cannot fathom we must wait for insight until God sees good to give it us. In knowledge there is growth: so never be stumbled, but constantly wait on God.

Good, eternal good, is the grand finale. "The former things are passed away." And while in the present state of things much appears sad, sad indeed, let us rejoice in view of the glorious and eternal issue.

H. H.

George Washington's Inauguration.

Excursion tickets to New York City at very low round trip rates will be sold from all principal stations on the Pennsylvania Lines west of Pittsburgh for the Centennial celebration of the inauguration of George Washington, to be held April 29th and 30th, 1889. This celebration is in the hands of well known and enterprising citizens of New York, who promise that it shall be a most picturesque and magnificent carnival. For complete information regarding rates of fare and train accommodations for individuals or organized bodies apply to the nearest passenger or ticket agent of the Pennsylvania Lines. 8tApril10.

Correspondents take notice that A. J. Eychaner has changed his address to Belle Plaine, Iowa.

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1. It will do you good.

2. You have an interest in the work to be done at the conference.

3. You have an interest in the work the conference is to do the coming year in the state.

4. The conference needs your help.

5. You ought not to forsake to assemble with the brethren.

6. We want your counsel in important business matters, a duty no one can do for you.

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A. J. EYCHANER, Chairman.

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VANDALIA TIME TABLE.

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GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 69	Thro' Freight 61
South Bend	5 00am	11 06am	10 05am	2 30pm
LaPaz Junc	5 51am	12 26pm	11 11am	3 45pm
Plymouth	5 56am	12 35pm	12 25pm	4 01pm
Hibbard	6 06am	1 16pm	1 30pm	5 00pm
Marmont	6 15am	1 26pm	2 01pm	5 30pm
Marshland	6 27am	1 36pm	2 46pm	6 40pm
Kewanna	6 41am	1 46pm	3 40pm	6 30pm
Logansport	7 15am	2 15pm	5 00pm	7 40pm
Clymers	7 35am	2 36pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 30am	6 12pm		
Crawfordsv'l	9 47am	4 10pm		
Terre Haute	10 50am	[illegible]		
St. Louis	7 40pm	7 00pm		

GOING NORTH.

STATIONS	Mail 50	Express 54	Local 60	Thro' Freight 62
St. Louis	[illegible]	9 00am		
Terre Haute	6 00am	1 00pm		
Crawfordsv'l	[illegible]	[illegible]		
Indianapolis	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Clymers	[illegible]	[illegible]		
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	1 15pm	11 10pm	11 00am	1 45pm

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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Mail Express	[illegible]
No. 59 (Passenger)	[illegible]
Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrives)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 38 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 62 (Passenger)	[illegible]
Local Freight	[illegible]

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No. 12, "	[illegible]
No. 14, "	[illegible]
No. 100, Local,	[illegible]

GOING SOUTH.

No. 11, Passenger, Leaves	[illegible]
No. 13, "	[illegible]
No. 17, "	[illegible]
No. 101, Local,	[illegible]

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Communications.

The God of Our Fathers, and Who He Is.

From the beginning of Genesis to the end of the Apocalypse according to the record of Revelation this expression, "The God of our fathers," as a familiar formula of identification, is constantly recurring in the writings of all the inspired "mouth-pieces" or "prophets" of this same personal God. He is moreover continually and consistently represented to be unchangeable and unvarying in all the attributes that belong to personality. "The same yesterday, today and forever" is the abreviated record. The preamble to his formulated assertion of law emphasizes also in a very marked manner an important fact that seems to have been strangely ignored even in these ages of wide-spread illumination, but great apostasy, namely that he is one Lord, however many instrumentalities personal and otherwise he may make use of in asserting this lordship.

Whoever therefore asserts the will of this one person is asserting this person's lordship or sovereignty and *is* in this sense per se one with him and glorifying him. On the other hand whoever is asserting equality in lordship or sovereignty is in this respect at least asserting his own personality and glorifying himself. Moreover whoever attributes to any other person an equality of lordship or sovereignty ignores this first postulate of revelation and becomes disloyal to this one God. And it was right here and nowhere else that the battle of God's covenant people with heathendom and polytheism of old was persistently and consistently fought. Just so is it today. The principle involved has not changed at all with the changing ages. The primacy is as important today as it ever was. It is just as impossible for you or me to be loyal to three persons as it ever was for heathendom to worship Baal and swear by the Lord God of our fathers."

Ignorance may cover a multitude of sins and a man's loyalty of heart may be a great deal better than his creed or the accepted postulates of erroneous reasoning. This is no doubt frequently the case. But this can[illegible] palliate nor excuse enlightened intelligence when the right appeals to covenant promises. It once appealed to Scribes and Pharisees "of the strictest sect" and they wilfully shut their eyes and ears. Were they excused? Their plea was not the silly one of agnosticism however, but gnosticism. They knew too much in their own estimation. They knew they had possession of their Lord's vineyard and were unwilling to render an account of their stewardship to his delegates the prophets or to his Son even when sent unto them.

In whose name did he tell them he, the Son, had come unto them? Was there any misunderstanding (as there is nowadays) on this point? Did he say I'm acting on my own authority and have come on my own errand, or did he say that he was acting under a power, and that too a power of attorney? Is he not called "our advocate"? Can one act as another's attorney or advocate except under "a power of attorney"? If I appoint another my attorney in fact can he do anything I have not authorized him to do? Am I any less myself personally because I have appointed him my agent and attorney in fact? Are the conditions relating to the personality of the two parties, namely the party of the first and the party of the second part changed at all whether we consider these two parties to be acting under ordinary law or "the law of the spirit of life"?

If my attorney in fact acting for me succeeds it is to my glory and advantage is it not? And if he fails it is to my shame and disadvantage, is it not?

Now "the God of our fathers" has said and reiterated, has he not, "my glory I will not give to another." Do you think the Christ in his prayer recorded in John, "And now O Father glorify me with the glory, etc.," is asking for something not in accord with this decree? If a father and son are in partnership would anyone be foolish enough to interpret the son's language in regard to their partnership business, "I and my father are one" to mean that they were one person in fact as well as in law? And yet it is upon just such foolish assumptions that theology has formulated church doctrines which the Christian church has accepted, adopted and enforced with church discipline in the face of common sense and the contradictions of reiterated revelation. And when called upon "to give a reason" for this sort of faith has forsooth been satisfied to give only the answer of the older apostasy and of all heathendom always, "mystery." "Great is mystery."

But personal loyalty to God is too great a thing and too important a matter and too fundamental a first principle to be lost sight of in the fog of mystery. The primacy of "state sovereignty" in its relation to a national sovereignty of states in the political assertion of the same pernicious principle. Loyalty to "state sovereignty" necessarily implies disloyalty to national sovereignty. "A bond-servant cannot serve two masters" is one of the fundamental assertions of the Christ himself. But this same bond-servant can and must serve every other bondservant of this one Lord who bought him and owns him. And in this economy "the one who serves best is chief" strange as it may seem when tried by the standards of heathendom.

If the Christ had asserted any other will than the will of the God of our fathers (his own even and "of himself") there would have been no warrant in our accepting him. But the best reason in the world for denying him if we were already followers of the God of our fathers.

There would be just as little reason and sense in the loyal citizens of this country confounding the personality of Washington and Lincoln, because they were both presidents of the United States and devoted to the national idea as to confound the personalities of the God of our Fathers and his Son Jesus Christ because they both assert the ultimate unity of all the nation and their confraternity, and because they are working in exact agreement towards this common end. Let us as Protestants be able to give a better reason for the faith that is in us than the absurd nonsense of the Schoolmen or the apostate theology which we have inherited from the Catholic spiritual harlot.

It is a good time now in this centennial of political loyalty to a person and an idea of nationality to reassert and emphasize another idea of nationality and its Leader and Author. In thus honoring him we will best honor the Christ his divinely appointed vicegerent on earth. "To him be the glory." For if you glory remember "to glory in the Lord." And what lord? The Lord God of our fathers. For this quotation above is from the Old Covenant Scriptures and is spoken of him authoritatively.

CHAS. GARDNER.

To the Church of God in Christ Jesus, Greeting.

"Beware of wolves that come to you in sheep's clothing."

My heart is made sad by the necessity laid upon me to expose the hypocrisy of one for whom not long ago I begged assistance in the name of the Lord. I verily believed that Basil Stephenoff was an earnest worker in the Lord's vineyard. But alas, how we misjudged. The following article I found in the *World's Crisis*, of Jan. 30th, 1889. It speaks for itself. I might add more of a similar character but I deem this quite enough to satisfy all that we were deceived in the one who echoed the Macedonian cry.

In response to my appeal for aid I have as yet received but $9.50. This I will return as also any that may yet come to me, to the persons who send it, as soon as I get time to go down town and get money orders. One brother sent five dollars. We intended to have added to the sum donated, but now will send it in another channel. Let us not be discouraged, beloved in Christ, but rest assured that there must be a genuine else there could be no counterfeit. The fields are indeed white, and the faithful laborers are few. Let us all pray the Lord of the harvest that he send forth more laborers into his vineyard. Your Sister in the Christ.

MRS. CARRIE WILLIAMS.

A WORD OF CAUTION.

While we are opening new fields in foreign lands for mission work, by corresponding with persons whose names we get, and learning who and what they are, whether worthy of our confidence, competent to manage mission work, and capable of using money properly, we use great caution and every facility to learn the qualifications of men we enlist to aid in the work. Even then we sometimes get deceived. If men are good Christian workers, they are not all capable of using money to advance the cause of truth. We therefore advise all our people who have the missionary spirit and means to bestow, to send it to those who have the best opportunities to know where it should be used, and who should disburse it. We have some faithful men to whom we send means to carry on the work, and to employ and pay proper parties, and not waste money.

Our experience in Macedonia should be a warning to all. Basil Stephanoff wrote his pathetic appeals for gospel missionaries beautifully, pungently, craftily, hypocritically, and lengthily. He deceived me. He deceived the A. A. F. M. Board. He got some money by it. I sent him but little. When he began to develop, I was slow to believe him a rogue. But I commenced a search for his character; I found testimony enough. He was a bad tree. I think our people ought to know more of him, that they may be on their guard about sending funds to strangers. I had heard he was educated in some school in America, so I asked him by letter, "Were you ever in America?" In his reply he was flaming with the love of Christ and his truth, closing with, "I have not time to tell you about being in America." In his next and next, he closed in the same strain. Then came a letter with five certificates from teachers, professors, and ministers, from Rochester, N. Y., Albion, N. Y., Hamilton, etc., highly recommending him to the public and to the churches. These were all claimed as copies. I was not satisfied, so I instituted an inquiry, and found the following testimony from those who have knowledge of Basil Stephenoff.

In 1876, he entered the Congregationalist mission school in Samokov, Macedonia. At the end of one year he was not considered of sufficient importance to spend money on to educate. He then became a Baptist. Some German Baptists put him into a Baptist seminary. After a few months, the principal and officers told him and his supporters they could not have him there in their school longer on any consideration. After that he was sent to America, by German Baptists, to the German Baptist seminary, in Rochester, N. Y. In a six-page letter from Dr. R—, a professor in that seminary, and editor of a monthly German paper, he speaks very explicitly of Basil Stephanoff's hypocrisy and ingratitude, as well as of his "vile habits." One sentence here is extracted: "I may here add that in the spring of 1885, Stephanoff wrote me, asking my pardon, and asked to be received again into the German department. But I answered him that he had deceived us too badly. We did not want to be deceived again by him." Stephanoff then went to Albion, N. Y., where he was received as a member of the Baptist Church, June 19th, 1882, from which he was excluded Sept. 24, 1884. Rev. Mr. R—, pastor of said church, says in a closing sentence, "In a word, everybody in this church that has had anything to do with him, believes him to be consummate hypocrite, and a thoroughly bad man."

Stephanoff was in Hamilton University one year. Dr. L—, Secretary of that institution, says that, "his habits and his reputation at the University were bad." Some Chicago philanthropists found him in western New York, and brought him to "Garrett Biblical Institute" in Evanston, Ill., and supported him there a short time. Mr. R—, D. D., a teacher of that school, says of Stephanoff, "Evidently, he is an unscrupulous rascal." Stephanoff then went to Battle Creek, Mich., and found free board and tuition among the Seventh Day Adventists, three months. Leaving them, he got help to go to Scotland, then to his mother's home in Monastir, Macedonia, where he soon commenced by letters to me and to the *Crisis*, the Macedonian cry, "Come over and help us." We were deceived. I have since told him the above history of himself, and warned him not to write me again. He denounces all my informants as "liars and persecutors," pities me for believing them, and curses them "in the name of God. He says, "Within a few months I shall be clothed with the authority of a Greek bishop. Then woe, woe to Protestantism." Such is poor fallen human nature.—*I. C. Welcome.*

[This was sent some time ago but has been overlooked in our pressure of business and owing to the amount of matter crowding the columns of our paper for a few months past. It is sad indeed to be so deceived. ED. RES.]

Now is the Accepted Time, Now is the Day of Salvation.

For one with the Editor I am glad to know that our paper, THE RESTITUTION, will in the future be free from those ambiguous articles on a future probation for all those who have long since resolved back to the dust of death, and thus reaped their wages. Few of the readers of THE RESTITUTION can harmonize the general teachings of the Bible with such articles. It is perfectly safe for us to preach that now is the accepted time, now is the day of salvation. The sentence of death as explained by God in the 3d of Genesis is too plain to be misunderstood by ordinary minds. "Dust thou art and unto dust shalt thou return," perfectly harmonizing with Paul, "By one man sin entered into the world and death by sin," etc. Here we find no qualification, such as penal, spiritual, temporal, eternal, etc. The Bible simply says, "If ye live after the flesh ye shall die." "Sin brings forth death." "They that commit such things are worthy of death." It does not say you must die twice. Death is the antithesis of life, a total cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action. On account of the curse pronounced upon the woman, "I will greatly multiply thy sorrow and thy conception." This may account for the myriads of humanity that have come and gone from the stage of action during the ages upon ages in the past.

The question may arise, is God responsible for the existence of these generations, these masses who have lived and died like the beasts that perish? It is true, all breathing creatures have their being in him who is the fountain of life, but does this fact obligate him to raise them all from the dust of death of thousands of years duration? Does the Bible teach it? When we look at the teachings of the Scriptures as a whole, we do not find a very high estimate placed on the natural man. The testimony is, "Behold the nations are as a drop in a bucket and are accounted as the small dust in the balance." And in repeating this self evident truth, the prophet says, "All nations before him are as nothing and they are accounted as less than nothing and vanity," and in the Psalms we have similar language, "Verily every man at his best state is altogether vanity." Peter speaks of the righteous as scarcely saved, etc. Do not these with many other Scriptures teach that the natural man or fleshly birth (and which we get from Adam the first) gives no right to a future life? And surely God is under no obligation to give to mankind any other than the present life. But thanks be to God, provision is made through another Adam, the second man, the Lord from heaven. By one man (Adam) came death, so by one man (Christ) came a resurrection of dead ones. By becoming united to this last Adam through faith and obedience we become eligible to a resurrection to eternal life. Now is Christ risen from the dead and become the first fruits of them that slept.

To make the 21st and 22nd verses of II Cor. xv. teach a universal resurrection, to me does not seem to rightly divide the word of truth. It in fact does away with the distinction between the two classes, viz., those who are in Adam and those who are in Christ. The harmony would appear that those who are in Adam are a separate class from those in Christ and the latter only would become eligible to be made alive by a resurrection. The resurrection that that chapter brings to view is the resurrection of those that are Christ's at his coming. In the teachings of Jesus we find the resurrection set forth as a reward in itself, as in John vi. we have it four times repeated, "I will raise him up at the last day." Thus showing the resurrection is affirmed of a certain class who "look to the Son and believe on him." And again the answer of Jesus to the Sadducees concerning the resurrection. The implication is that certain ones would be accounted worthy of a resurrection from the dead to die no more. Such are equal to the angels and are the children of God being children of the resurrection.

The resurrection of Christ is the seal of the truth of the gospel. "He was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." On this doctrine of his resurrection is built our faith in his power to give life and glory to his followers. "He thus becomes the author of life to all them that obey him." If he had been confined to the grave, all our hopes (as in the case of his immediate disciples) would have been buried with him. But his resurrection is the cause, pattern and argument of ours. "God hath both raised up the Lord Jesus and shall raise us up by his power." "He is the resurrection and the life." "Because I live ye shall live also." "Knowing that he which raised up the Lord Jesus shall raise up us also and shall present us with you." "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

There is no vagueness no ambiguity in the above Scriptures. They are plain and easy to be understood. Our duty seems to me to be to proclaim the truth to the present generation, and not create difficulties in our minds of what God ought to do with the past generations of the wicked who have filled the cup of their iniquity and reaped corruption. Dear brethren it is for us "to be found in him, to know him and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death, if by any means we might attain unto the resurrection of the dead."

JOHN O. WOODRUFF.

Youth's Column.

THE CHILDREN'S PART.

There is never a hand so weak and small,
If it be but a willing one,
But into its palm some task will fall
To be sweetly and wisely done,
Some work that none other can do so well,
As the one in whose palm the tiny task fell.

There are little griefs that a loving heart,
Will ever be glad to share;
The bearing for some one, their sorrow part
Too heavy alone to bear,
Will be kept in remembrance, by One who knows,
How heavy to bear are some griefs and woes.

A cup of cold water a child may give,
To the stranger beside the gate,
Though a simple act, may forever live
While deeds that are counted great
May forgotten be and be dimmed from sight
And lost in oblivion's starless night.

The smile on the lips of a little child,
May be prayer to a heavy soul,
And stained with the world and sin-defiled
Once again to God [illegible] goal,
Shall the tear-wet eyes be turned to love,
From the soil of earth to the pure above.

Christ rested his hands on each little head,
In blessing, but who may know,
But that touch gave him strength in that dread hour,
When he drank of his cup of woe?
That the thought of the children [illegible] his bear,
And made him stronger to bear his part?
With their hands in heaven and feet on the earth.

I count the help of a little child,
As something akin to God's dear worth—
A love so pure and undefiled,
That heaven is bliss it is sweet own,
When God calls the children his loved and his own.

S. B. McMANUS.

DON'T LET GO OF IT. SOME PLAIN TALK TO THE BOYS.

This is a grand world we live in, boys. Were all of us to sit down some day, when we have our chores and work done, and try to think out a plan for a new one, that should be a great deal better and nicer than this, we would probably give up the job after a little while as a very foolish and silly one, and then some wiser for our thinking and a great deal more humble, we could stand up and look as far as we could and think what a really, grand old place this is after all. How wisely everything has been made; how nicely everything has been fixed and adjusted, and how infinitely great and capable that Creative Power was. Who thought it all out? Who set the stars a going and the universe revolving? Who placed the waters and made them to ebb and flow? Who appointed a seed time and harvest, and made the seasons to follow each other?

Yes the world is a good one boys. Just as everything that God made is good. He doesn't bungle or make mistakes; it is only man in his puny wisdom, who makes mistakes and gets things confused and tangled up.

And I want to tell you of one mistake many men have made and you too many make it if you are not careful and prayerful.

The world, we concluded is a very good world, and you and I will give up the idea of trying to improve it from a material point of view.

God gave us the world and the Bible—two gifts that only he could give and he intended they should be always kept together. I don't think he meant we should live in one and enjoy all its bounties and lay the other upon the shelf as we would an old spelling book or geography after we had "been through it once." It was designed, I take it for our daily use—as much as the air and the sunshine. And this is what I want to say: I am not talking merely for the sake of talking but to warn you and befriend you and put you on your guard against a great evil and danger.

It is quite the fashion today among a good many intelligent, educated men and women to put the Bible aside or ridicule it and make fun of it, and sneer and laugh at it. And they treat those who hold the Book as a sacred one, the same way. They claim, they have gotten on a "higher plane of intelligence" as they call it and have left the Bible away behind and have progressed clear out of sight of it, and have no use for such a fogy old volume. It was well enough for their grandmothers to pour over it and follow its teachings, but they didn't know any better and had nothing better to follow. But they have been busy thinking out new philosophies and things and have finally gotten hold of something that is away ahead of the Scriptures and puts it on the retired list like an old lame soldier who has fought his day and is unfit for further service.

Boys, I want to warn you against this sort of men and women. They are a dangerous class of people and you have no use for them. You fasten right on to the Bible your mother reads and your mother believes in, and your mother prays by, and your mother lives by. You needn't fear that you will go wrong or get out of the right way. Keep a fast hold on the book, that speaks of "eternal life," "the kingdom of heaven," and "Honor thy father and thy mother," and that has the Lord's Prayer in and the Sermon on the Mount.

Don't be ridiculed, or sneered or jeered into giving it up. A book, every word of which has been right for early nineteen hundred years, hasn't all of it suddenly become wrong as many pretend to believe. The Bible came to stay just as long as there is any use for it and there will be use for it just as long as men and women do wrong and need forgiveness—just as long as men and women have sorrow and need comfort—just as long as men and women need God's love—and the Bible is the token of it.

Boys, keep a watchful eye on the Bible, on its precepts and its teachings. No amount of intelligence—no amount of learning can do away with one single truth it contains, and always remember this, No one can "leave it behind" as a guide—no human intelligence will ever get beyond it, and when you hear of people who have discarded it—who scoff at it—who laugh at it, you cannot be too sorry for them, or too glad for yourself that your faith in the Old Book is firm and fixed.

Think boys, everything, ever made by human hands, has tottered and fallen and been buried and forgotten, or will be, even mountains leveled and seas dried up, and this grand old volume, lives in all its beauty, nobility and perfection, a testimony of God's bounty and love to the children of men.

S. B. McMANUS.

MAKING FUN OF PEOPLE.

Once when traveling on a stage coach I met with a young lady who seemed to be upon the constant lookout for something laughable. Every old barn was made the subject of a passing joke, while the cows and sheep looked demurely at us, little dreaming that folks could be merry at their expense.

All this was, perhaps, harmless enough. Animals were not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings, that is quite another thing. So it seemed to me; for, after a while, an aged woman came running across the fields, lifting up her hand to the coachman, and in a shrill voice begging him to stop. The good natured coachman drew up his horses, and the old lady, coming to the fence by the roadside, squeezed herself through between two posts which were very near together.

The young lady in the stage coach made some ludicrous remark, and the passengers laughed. It seemed very excusable; for in getting through the fence, the poor woman made sad work with her old black bonnet, and now, taking a seat beside the well dressed lady, really looked as if she had been blown there by a whirlwind. This was a new piece of fun, and the girl made the most of it. She caricatured the old lady upon a card, pretended to take a pattern of her bonnet, and in various other ways sought to raise a laugh at her. At length the poor woman turned a pale face toward her, and said:—"My dear girl, you are now young, and healthy, and happy. I am now old and forlorn. The coach is taking me to the death-bed of my only child. And then, my dear, I shall be a poor old woman all alone in the world where merry girls will think me a very amusing object. They will laugh at my old-fashioned clothes and sad appearance, forgetting that the old woman has loved and suffered, and will live forever.

The coach now stopped before a poor looking house, and the old lady feebly descended the steps. "How is she?" was the trembling inquiry of the mother. "Just alive," said the man who was leading her into the house.

The driver mounted his box, and we were upon the road again. Our merry young friend had placed the card in her pocket. She was leaning her head upon her hand; and you may be sure I was not sorry to see a tear upon her fair cheek.

I would like to say to the dear brethren of THE RESTITUTION and Church of God that I will be prepared to deliver discourses concerning the kingdom of God and Jesus Christ and him crucified to any company of believers who will pay my fare, giving my time as a sacrifice, looking to him who says, "Lo I am with you always." Those having no regular preaching will please correspond with me. Faithfully your brother in the blessed hope.

J. Z. SCHUMAN,
Berne, Berks Co., Pa.

KILL BUCK, N. Y.

Dear Restitution:

I feel quite lonely here, as there are none of like precious faith in this section that I know of, except my own family. If there are any I should like to have them send me their address as I would love to get acquainted with them. I would be very glad if some good teacher could come this way and wake up an interest here.

JOHN B. LENT.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, May, 15, 1889.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

JERUSALEM.

Bishop Blyth writes from Palestine that within a few years the Jewish population has risen from 20,000 to 50,000, and says, "There never was a time when the Jews listened with such attention to the claims of Christianity as they do now."

Messiah's Herald re-published a letter from Mrs. A. E. Davis in *The Age to Come Herald*, in which she says: "We have just passed through one of the most severe and trying storms ever known in this country. The gale commenced on Thursday, Dec. 13th, with heavy thunder, rain, hail, and snow to the depth of one foot, which remained on the ground for twenty-four hours. Then the rain commenced to pour down in torrents, and continued till the pools were filled to the top, giving the appearance of miniature lakes, and the cisterns overflowed. Today the sun is shining brightly, and all nature assumes a cheerful aspect. Of course there is great rejoicing over the almost unprecedented rainfall at this season. I learned today from a reliable source that more rain has already fallen this season, than all through the rainy season of last winter. There were, in all, last season 21 inches, and we are only a little past the middle of December. The Kedron is flowing rapidly, and next Sunday thousands will visit our old picnic grounds near Job's Well."

OUR PHILADELPHIA SERMON.

On Saturday, Nov. 25, 1888, we delivered a discourse at the Chapel of the Blessed Hope in Phila. Pa. which we propose to place in substance before our readers in our next issue. In our revised copy we shall present all the points and [illegible] as much of the identical language [illegible] retained in our reported extemporaneous address. We have changed expressions in some instances; abbreviated them in others; and, in others still, we have been a little more diffuse. In one place we have presented a thought on the Sabbath that was not presented in our spoken discourse. The address, as stenographically reported, was delivered during the time the National Conference was in session. As it will appear in print, it is the most lengthy article we have ever prepared for the press, and its length may deter some from perusing it at all. We think however that those who listened so kindly to the living speaker, will be glad to have the sermon in its revised form; and it is to them that we specially dedicate it. To those to whom we have never spoken they will have the substance of a sermon from the Editor. The theme is one of much importance, and the only regret is, that the discussion of the topic had not been in abler hands. To our dear Jewish friends the theme is important.

SOME SIGNS OF OUR TIMES. No. 7.

Last week we gave a part of a chapter from H. Grattan Guinness' book, "Light for the Last Days," on the decadence of the Ottoman power, and this week we give the remainder of the chapter, which is as follows:

"In a recently published 'Collection of Treaties and other Public Acts, illustrating the European Concert in the Eastern Question,' the editor says, 'The assumption of the collective authority on the part of the European powers to supervise the Eastern question, in other words, to regulate the disintegration of Turkey, has been gradual. Such an authority has been exercised tentatively since 1826, systematically since 1856. It has been applied successfully to Greece, to Syria, to Egypt, to the Danubian Principalities and the Balkan Peninsula generally, to certain other of the European provinces of Turkey, to the Asiatic boundaries of Turkey and Russia, and to the treatment of the Armenians. The present work will contain the text in full of the treaties and other diplomatic acts which are the title deeds of the States which have thus been wholly or partially freed by the European concert from the sovereignty of the Porte.' Hence 1856 is a critical date in the fall of the Mohammedan power, marking the point of its entire loss of independence, the point when it passed practically into the hands of Europe, with a view to its safe and gradual dismemberment. The tottering structure was condemned to come down, and the scaffolding was erected by which it might be safely demolished.

"In 1860 took place the horrible Druze massacre of the Christians in the Lebanon and at Damascus, a massacre connived at, if not planned by the Turkish Government. The remonstrances of the European consuls in the country were treated with neglect and contempt. The Christians were disarmed by the authorities, and left, like defenceless sheep, to be butchered by bloodthirsty enemies. Thousands of innocent lives and millions of property were sacrificed and the total apathy and incompetence of the Turkish Government to maintain order was such that the great powers of Europe intervened. Syria was occupied by French troops, and an English fleet anchored at Beyroot. The result was the conclusion of the treaty by which northern Syria was placed under a Christian governor, and the welfare of its inhabitants secured by a restriction of the Turkish power, submitted to under European compulsion. The year, in short, witnessed a marked though partial deliverance of the Holy Land from Mohammedan oppression; it witnessed the turn of the tide. The condition of Palestine and Syria has ever since been improving, and the contrast of what they are today and what they were twenty-five years ago is remarkable.

"The last great crisis in the decay of Turkey, the last phase previously to what we may term the present one, was the Russo-Turkish war of 1877, an event so recent we can only allude to it. The horrible atrocities committed by the Turkish soldiery in suppressing an unimportant insurrection in Bulgaria, were, as is well known, the immediate cause of the outbreak. Fifteen thousand men, women and children had been slaughtered in cold blood, with every conceivable circumstance of cruelty and horror, people against whom no crime could be alleged. Their property was destroyed, their villages were burned, and large districts desolated. Christian Europe was horrified. The Great Powers would have interfered in concert, but that England, whose supposed interests required maintenance of the Ottoman tyranny over the subject Christian races, would not join in any effective common action. The immoral and Jesuitical maxim, that, when self-interest demanded it, the Christian races of the Balkan Peninsula might lawfully be sacrificed, was acted upon by the English Government of the day. Russia, whose policy was a far nobler and more unselfish one, went to war alone consequently to deliver her co-religionists, and she secured her object by a succession of victories, which broke the Turkish power to pieces and laid it helpless at her feet. England did interfere then, to prevent her seizing Constantinople, and at the Berlin Conference obliged the victorious Czar to modify the treaty of San Stephano, and to agree to that of Berlin, by which a large portion of Armenia, was ceded to Russia. The Dobrudcha was lost to Turkey, the complete independence of Roumania was recognized, the limits of Servia and Montenegro were extended, and Bulgaria was erected into an autonomous Christian principality. Cyprus was at the same time ceded to England by the Anglo-Turkish Convention, while this country undertook to defend the Turkish possessions in Asia, the Porte promising necessary reforms, subject to British approval.

"In 1876 Turkey had become nationally bankrupt; her debt, having been mostly contracted abroad, had reached the amount of one hundred and ninety-five millions, on which sum she was unable even to pay interest. This is as serious a feature in the condition of the country as any of its military reverses or territorial losses.

"In 1882 a fresh and very singular stage in the fall of the Ottoman power and independence was reached. It arose, as will be remembered by all, in a military insurrection in Egypt, which was headed by Arabi Pasha; this man and the army obtained a monopoly of power, and the Khedive was forced to accept a national ministry in defiance of the protests of the European controllers of the debt, thus subverting the authority of England and France in connection with the finances of Egypt. The Sultan encouraged Arabi to defy Christian intervention in the financial and other affairs of Egypt, and tried to seize the crisis as an occasion for enforcing his own authority as Suzerain. It was understood throughout Europe that if the western powers were defeated in this struggle, it would mean a surrender of Egypt to absolute anarchy, and the total ruin of civilization and European interests in the country. British and French squadrons anchored in the harbor of Alexandria in May. Panic began to prevail among the Europeans in Egypt; the military party became totally unmanageable, and the Khedive was a mere tool in their hands. The Europeans in Cairo and Alexandria were obliged to flee the country, and all attempts at pacification, whether on the part of the western powers, or of the Sultan himself, failed. A Mussulman rising having taken place in Alexandria, in which a large number of Europeans were killed, and their houses pillaged, Arabi also continuing extensive preparations for resistance in defiance of the English Admiral's expostulations, Beauchamp Seymour finally bombarded Alexandria in the summer of 1882. The rebels were defeated, and under cover of a flag of truce evacuated Alexandria, not however without first setting fire to the European quarter, and letting loose upon it a gang of reckless plunderers. A plan had been laid for the murder of the Khedive, but it was unsuccessful. A brief but brilliant military campaign succeeded in which the English troops defeated the rebels at Tel-al-Kebir, and victoriously entered Cairo. An army of occupation of 12,000 men was left to keep order in the country, which has been since practically, though not nominally, an English protectorate.

"This campaign was remarkable as an illustration of the diminished fanaticism of Mussulman nations. The Mohammedans of India were in no way affected by the struggle between their rulers and the Egyptians. An Indian contingent was sent to Egypt with the full approval of the co-religionists of Arabi.

"As we send these pages to the press, a fresh dismemberment of the Ottoman empire is in progress, and the union of the two Bulgarias is so serious an inroad upon the provisions of the treaty of Berlin, that, as might from its very nature have been foreseen, it is not likely long to hold good as regards other and more important points."

In another work our author, speaking upon the same subject, says:

"Rome trod down Jerusalem in the days of Titus, and Turkey holds her down now. 'Rome cast her to the ground, and when she was down, Turkey set its foot on her neck. Rome hurled her to the dust, Turkey trampled her in the mire; Rome destroyed God's temple and ploughed the sacred site on which it stood, Turkey maintains the Mosque of Omar on that sacred site; and on the hill where Abraham offered Isaac, where David offered the oxen of Arunah, where Solomon built his temple, and where the Lord Jesus, the Son of David, cast out all that was unholy, there by Turkish authority now stands a Mohammedan Mosque, and there no Jew is permitted to set his foot.' But Pagan Rome passed away long since, and Papal Rome is no longer a political power in the earth; the first oppressor is gone, and Turkey, the second, is fast going. 'The foot of the sick man is the only one now remaining on the neck of Jerusalem, and the sick man is dying; when he dies why should not Jerusalem arise and be free?'

"Every step in the downfall of Turkey is a step in the direction of the cleansing of the sanctuary, and these steps are in our day succeeding each other rapidly. Since 1821, Turkey has lost Greece and Servia, Moldavia and Wallachia, Morocco, Algiers and Egypt; and now in the recent war, Bosnia, Herzegovina and Bulgaria. The once mighty Ottoman Empire is in Europe practically extinct. Its power in Asia is also seriously diminished, and notably so in Syria. Aliens, or non-Mussulmans, are now allowed to hold landed property in Palestine, and the number of Jews resident in their own land is every year on the increase. Thousands of intelligent Christians visit its shores annually, and the Palestine Exploration has completed a survey of its every square mile. 'Thy servants take pleasure in her stones, and favor the dust thereof.' There is every sign, when the present is contrasted with the past, that the time for the complete liberation of Palestine from Moslem tyranny is at hand."

As we are now well along in the last seventy years of Gentile times, we are witnessing wonderful events, but more wonderful still are just at the very doors, perhaps this year, so let us watch and pray.

My address will be Andover, Dak., until further notice.

D. T. Halstead.

Communications.

February 25th I addressed a note to Isaac Levinsohn, whose name is familiar to our readers, and have received the following letter from him, together with an autograph letter from C. H. Spurgeon, and circulars from which extracts are made. Bro. Levinsohn is at present engaged with the "British Society for the Propagation of the Gospel among the Jews." A. R. U.

April 2, 1889.

My Dear Sir and Brother in Christ:

I thank you for your very kind note of Feb. 25th. Absence from home and pressure of work, preaching and lecturing all over this kingdom must be my excuse for not having answered your letter before. You ask me if I am still standing on the "Rock." I answer with joy, thank God, "Yes." No rock like the Rock Christ Jesus. No joy like the joy which comes through communion with him.

It is now over seventeen years since I have found Jesus, or rather Jesus found me, and I have ever since blessed God for the joy and peace I have received which Judaism never could give me, and which thank God no power in the world can take away. I am glad to learn that many of your friends are interested in my brethren. God bless you and your friends the readers of The Restitution. Until a few days ago I never saw a copy of your very interesting paper. I shall be delighted to read it regularly if you favor me with copies.

By the enclosed circular you will see what I am doing, and I trust we shall have your prayers with our work. I have often thought how much I should like to visit America, but only God knows if ever I shall see that happy land. I shall be delighted to hear from you, and if I can at any time be of any service to you and your Restitution, which I am at present a stranger to, through not having seen it before, I shall be glad ever to do what I can. May the promised blessing unto all who bless Abraham's seed be your reward. I am, dear brother,

Very Truly Yours,
Isaac Levinsohn.

Westwood, Beulah Hill,
Upper Norwood,
June 5, 1886.

Mr. Levinsohn has passed through the Pastor's College with satisfaction to the tutors and myself. I have the utmost confidence in him. He has given himself up to work for his fellow Israelites by aiding the British Society for propagating the gospel among the Jews, and I wish him every success in his undertaking. Difficult as the work is to win a way for the gospel among the seed of Israel, it is our heart's desire and prayer that they may be saved; and therefore we must wish well to every effort to make known to them the true Messiah. Mr. Levinsohn has special qualifications for pleading the cause of the society.

C. H. Spurgeon.

Dear Friend:

It is now my honor to be deputy for London and the following Counties: Leicester, Rutland, Northampton, Huntingdon, Bedford, Cambridge, Norfolk, Suffolk, Essex, Hertford, Buckingham, Middlesex, Surrey, Sussex, Kent.

I feel that the responsibility is great, and the difficulties very many.

I would have been reluctant to undertake this difficult and responsible task, but for the sense of duty, and the fact that this cause so dear to our hearts has many Christian friends, whose prayers and sympathies we enjoy. With this knowledge I feel encouraged to undertake the office of Mission Deputy over so large and important a district.

For the last 15 years I have carefully watched the operations of the British Society, and for the last five years I have had the honor of being engaged in the Society's services. I have therefore had countless opportunities for observing the work of its agents. I have much joy in testifying that God hath done great things for us whereof we are glad.

I feel sure that if the Christian public only knew half of the work accomplished by God's blessing through Missions to Israel, their faith would be much strengthened, a Missionary enthusiasm would reign in the churches.

The British Society for the Propagation of the Gospel among the Jews, was formed in 1842.

Missions to Israel in England and America have done splendid service. Although these agencies have had to endure terrible hardships and encounter innumerable difficulties, yet they have continued their work and the Gospel has triumphed! Over a hundred thousand Hebrews have entered into the Church of Christ, and who could count the multitudes, who were like Joseph of Arimathea, disciples of Christ but secretly, for fear of the Jews! Surely God hath done great things for us whereof we are glad. I am dear Friend,

Faithfully yours in the Master's Service,
Isaac Levinsohn.

Our Conference.

For a quarter of a century or more it has been the custom of the Church of God to hold a spring conference. For several years this gathering of the brethren has been in June, over the second first-day, therefore called the June meeting. The place of assembling has been Antioch Church, in Marshall county. This place has been rendered endearingly sacred to the memory of many of us by the many joyful meetings we have attended there, the numerous acquaintanceships formed and old ones annually renewed, and ties cemented which nothing but death's cold hand can sever. Some of the dear saints whose faces we so often saw and whose voices we heard in song and in prayer, counsel and exhortation, have gone down into the silent chambers of death. These we remember as the faithful ones whose watchword was duty. The cause of the Master is in the hands of the living church and its demands upon the powers of body and mind, and upon the means in our hands to carry it forward are just as urgent as ever. The truth of the gospel imposes obligations upon the members of Christ's body which can not be disregarded except at the peril of our highest interest, our eternal being, and well-being. There are duties circumscribed to one's own family or neighborhood to be discharged single handed; Christian work for associated effort on the part of local churches to hold forth the word in the communities where they exist; and broader fields of labor to be occupied and ends to be accomplished which require the co-operation of many local churches in furnishing the means to keep an Evangelist or Evangelists employed to do the work. With this end in view our State Conference was organized. The results of this concert of action are already encouraging. The reports of our State Evangelist from time to time, of a number of precious souls who have been instructed and come into the Christ through the obedience of faith has gladdened the hearts of the many who have a deep interest in this blessed cause and whose love like that of their crucified and risen Lord's goes out after the sinful and perishing. Do you, my Christian brother rejoice over one sinner that turns to the Lord? If not how have you the spirit of the blessed Christ? How dwells the love of God in your heart? Think of the angels who have no connection with our race rejoicing over one sinner that repents. A Christian without a Christian heart? How can this be? Do you profess to love sinners and yet make no effort to save them? You have means in your hands but will not send the gospel to save and bless those who are perishing for lack of knowledge. If you love me, says Jesus, keep my commandments, Jno. xiv. 15. Go preach, may not be a command binding on you but to give as the Lord has prospered you to enable some one else to go, is an obligation not to be disregarded.

If you are not interested in this grand and glorious work of saving the lost and thereby saving yourself, become interested at once. The Father the Son, angels and the warm-hearted Christian are interested in this beneficent work. I am glad of the honor of sharing with loving hearts and hands in heaven and on earth in helping to carry forward this high and holy enterprise and I want to do it in the best possible ways. If co-operative effort is necessary to reach results which can not be reached otherwise then I am in favor of this. "In union there is strength." Come then dear brethren to this Conference; come in the fulness of the blessing of God; come with hearts warm with love for those for whom Christ died; come to be useful and to throw your influence jointly in favor of this missionary work; come to bless and be blessed, to kindle a flame in the heart of others and have it kindled in your own, a flame of love and holy zeal that the coldness of the world's contact will not be able to quench. Come, isolated and lonely brother and sister, who rarely hear the gospel of a soon coming Savior preached, come and be gladdened and contribute your mite of love in exchange for what such a meeting has in the form of many blessings, love, kindly greetings, prayer, counsel, song and sermon. Come, you who have church privileges, and enjoy at stated times sermons from some earnest minister of the word; come yourself or help to send delegates to represent your church in the good cause the Conference designs to carry forward. Freely and cheerfully spare the time from the field and shop and household duties to come to this annual feast; and as cheerfully bear the expenses of coming, or, sending delegates to the meeting. If you can not come and can not be represented by delegation, write letters of Christian greeting with some encouraging word, or making known some want which falls in the mission of the Conference to meet. These will be read and listened to and enjoyed. Under the Law the Jews spared a great amount of time to the service prescribed in their lengthy ritual and made the journey often to Jerusalem even when scattered far beyond the confines of their own land; and shall we, under the system of grace and truth and love which came by Jesus Christ, grudging spare a little of time to the brighter and more hopeful service of the gospel. We believe or profess to believe that the Lord is coming soon. What weightier motive than this for self-sacrifice? Come then disciples of the living Lord to this gathering at old Antioch.

John L. Wilcox.

Selections.

THE EARTH'S FUTURE METROPOLIS.

[The following is the substance of a remarkable interview with Dr. H. P. Mendes, the well-known Jewish Rabbi, which is printed in the *Jewish Chronicle*. It will be seen that the learned Rabbi fully expects the restoration of Jewish nationality, and fully realizes the blessings to result from it to his own race and the world. He is mistaken, however, in supposing that centuries may elapse before that restoration is achieved.]

"The subject of restoration is one not clearly understood. It is as distinctly a prophecy of the Bible as our expatriation and dispersion, which has come to pass. Apart from patriotic or Jewish sentiment, let us look over it for a moment from a common-sense standpoint.

"First, is the land of Palestine desirable? The answer is, most emphatically, it is a desirable land. Its fertility was proverbial, and the soil, after its centuries of rest, must, from a farmer's standpoint, be fully recovered. Apart from Bible sources, where it is constantly called 'a land flowing with milk and honey,' or 'the land is exceeding good' Num. xiv. 7, or 'a good land whose stones are iron and out of whose hills thou mayest dig copper'—apart from these and other such Biblical sources, we find in Josephus, Strabo, Hecateus, and Tacitus statements as to the large population it sustained.

"We must draw a distinction between Palestine and the Promised Land, which we regard as our inheritance. The former was from about latitude 31 deg. 7 min. to latitude 33 deg. 15 min., or about one hundred and fifty miles in length. The latter is from about latitude 29 deg. 31 min. to latitude 37 degrees, or upwards of five hundred miles. The breadth of the former was, as can be seen by a glance at any ordinary map, but very few miles. The breadth of the latter is from the Nile longitude 30 deg. 2 min. west, or the 'River of Egypt,' as the Bible calls it, (Gen. xv. 28, etc.), to the Euphrates, longitude 48 deg. 26 min., or more than eleven hundred miles.

"Now, as for its geographical position as a trade centre. Imagine Canada and the United States with 826,000,000, which is the given population of Asia. Imagine South America with 307,400,000, which is the given population of Europe. And the millions of Africa, estimated at 206,000,000. Imagine next that Central America has the milder climate of Palestine; that the supply and demand between North and South America, with all these millions of people with wants to be supplied, passes through, as it must, when North and South America will be connected by rail. Would not Central America offer brilliant promises for business purposes?

"Just so is Palestine. Railroad communication between Africa and Asia, and through Asia to Europe, and vice versa, must pass through our promised land. The connecting line, already talked of as the Euphrates Valley road, to connect the European system of railways with India and the further East, will also roll trade into the confines of our land. And when this comes to pass, strange to say, history will only be repeating itself. For in the days of Solomon, as Dean Milman so aptly points out, the five great caravan and trading lines of the ancient world converged in Palestine, and hence it was that in his days the national prosperity was so great that they used to say 'silver was in Jerusalem as stones, and cedars as the sycamore trees that are in the vale, for abundance.' 1 Kings x. 27.

"A common idea is that the doctrine of our restoration means that all Hebrews must go back to Palestine. Our great prophet, however, seems to distinctly indicate that all will not return, but that some will stay and engage in prosperous business among Gentile nations. Thus, 'And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.' Isa. lxi. 9. Or again, 'I will take you one of a city and two of a family, and I will bring you to Zion.' Jer. iii. 14. However, as soon as business possibilities are visible you will see that the Hebrews will be ready enough to return to Palestine.

"Every day brings us nearer. Long years doubtless have to pass first. Even centuries perhaps. At any rate, events at this moment seem to indicate that only decades and not centuries are destined to slide away before our restoration becomes a fact. Notice the strained attention at times in connection with the Eastern question—often enough it is brought up. Rational common sense has already suggested that the only way to calm the jealousies of the Great Powers as to Syria, which all of them want, is to make it a neutral state; then give it in charge of the Jews, who are peaceful and able to develop business possibilities.

"But do not let it be at all imagined that Palestine is desired by us simply because it gives us a national home. We desire it on account of what things it involves. To briefly state those I would say—First, the establishment of a respected court of arbitration for the settlement of international and such like disputes, thus causing war to cease, Isa. ii. 4; second, an evidencing of a religionizing religion, if I may coin a phrase. I mean a religion which shall not be a conventionality, so that no more shall we see how these Christians do not love one another, or how orthodox Jews are oft unorthodox and reformed Jews sadly need reforming. *Verbum sap.* For the expectation of a better moral tone in the world see Isa. xi. 10, or Jer. xxxi. 34.

"In short, to sum up what we mean by our restoration to Palestine, we mean the institution of universal peace and universal brotherhood. Universal happiness must naturally follow. This will be not simply a consolation for the Jews, or the consolation of Zion, so long bereaved of her children. It will be the consolation of the world after all the sobbing and shrieking which history's page records of each and every nation."—*Christian Herald and Signs of our Times.*

A Dumb Mother.

One of the most pathetic stories of the dumb is that told of the Countess of Orkney, who was married in 1753 by signs. Shortly after the birth of her first child, the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping. The countess was evidently full of some deep design. Having assured herself that the child really slept, she took a large stone which she had hidden under her shawl, and, to the horror of the nurse—who, like all persons of the lower order in Ireland, and indeed in most countries, was fully impressed with an idea of the peculiar cunning and malignity of "dumbies"—she raised it with an intent to fling it down vehemently. Before the nurse could interpose, the countess had flung the stone, not at the child, but on the floor, where it made a great noise. The child immediately woke and cried. The countess, who had looked with maternal eagerness for the result of her experiment, fell on her knees in a transport of joy. She had discovered that the child possessed the sense which was wanting in herself.

Conference Notice.

The third quarterly conference of the Church of God will convene (D. V.) Friday evening June 15, 1889, at Fairview school house, eight miles southwest of Arapahoe, Neb. All lovers of truth are requested to be present. Brethren, all come, and let us enjoy a good meeting.

Almus Adams, Pres.
G. V. Misner, Sec.

Thank-Offering Corner.

In compliance with a request we start this "Thank-Offering Corner." A number of poor people are yet to be supplied with our paper for 1889. These have been paid for in the past only partially, and as we are not willing to stop any of them, we hope our friends will come forward with "Thank-Offerings" so that all may be supplied.

Previously published	$209 00
S T Shirley	1 00
Drucilla Warbritton	5 00
J M Thorp	1 00

Selections.

EGYPT AND IMMORTALITY.

For twenty-five centuries the world has been taught that the ancient Egyptians were the first to affirm the immortality of the soul. Old Herodotus told us this six hundred years before the Christian era. His words are—"They were also the first to broach the opinion that the soul of man is immortal, and that when the body dies it enters into the form of an animal which is born at the same moment, thence passing on from one animal into another until it has been circled through the forms of all creatures which tenant the earth, the water, and the air, after which it enters again into the human frame and is born anew. The whole period of the transmigration is, they say, three thousand years. There are Greek writers, some of an earlier, some of a later date, who borrowed this doctrine from the Egyptians, and put it forward as their own." (Rawlinson's Herodotus, Book in chap. cxxiii.)

No fact is now more undisputed and indisputable than that the ancient Egyptians did not believe in the immortality of the soul, as that phrase is commonly understood: the leading Egyptologists are agreed on that point. What the Egyptians did believe was in the immortality of some souls; and this is shown when we investigate into the opinions held by this people on the subject of future judgment in the under-world, or the Amenti, as found in their Ritual of the Dead.

"It was the universal belief that, immediately after death, the soul descended into the lower world and was conducted into the Hall of Truth (or of the Two Truths), where it was judged in the presence of Osiris and the forty-two dæmons, the 'Lords of Truth' and judges of the dead. Anubis, the 'director of the weight,' brought forth a pair of scales, and placing in one scale a figure or emblem of Truth, set in the other a vase containing the good actions of the deceased; Thoth standing by the while, with a tablet in his hand, whereon to record the result. According to the side on which the balance reclined, Osiris delivered sentence. If the good deeds preponderated, the blessed soul was allowed to enter the 'boat of the Sun,' and was conducted by good spirits to Aahlu (Elysium), to the pools of peace,' and the dwelling-place of Osiris. If, on the contrary, the good deeds were insufficient, if the ordeal was not passed, then the unhappy soul was sentenced, according to its deserts, to begin a round of transmigrations in the bodies of more or less unclean animals, the number, nature, and duration of the transmigrations depending on the degree of the deceased's demerits, and the consequent length and severity of the punishment which he deserved, or the purification which he required. Ultimately, after many trials, if purity was not attained, the wicked soul underwent a final sentence at the hands of Osiris, Judge of the wicked Dead, and, being pronounced incurable, suffered complete and absolute annihilation" (Rawlinson's History of Ancient Egypt, i. 317).

Each of those who passed the ordeal —who had not stolen, waylaid, smitten men privily, told falsehoods, killed sacred beasts, corrupted men or women —received the name of Osiris, in addition to their birth name, and was addressed—

Hail to the Osiris N! Thou art pure.
Thy heart is pure.......
Thou dost enter the Hall of the Two Goddesses of Truth.
Thou art pure of all sin, of all crime......
Thou, being very pure, dost enter the Lower Heaven.
The Two Goddesses of Justice have purified thee in the great Hall.
Thou dost enter the horizon of the Sun.
Thy soul is received in the bark Neshem, with Osiris.
Thy soul is divinized in the Hall of Seb.
Thou art justified for ever and over......
Thine individuality is permanent.....
Thou art divinized with the souls of the gods.
Thy heart is the heart of Ra.
Thy members are the members of the great god (Osiris),
Thou livest for ever and ever.

The gods who accompany Osiris address the Osiris N in these words—

Thou dost follow Ra.
Thou dost follow Osiris.
Thy soul liveth for ever and ever.

Many are the evil spirits, however, who desire to capture the justified Osiris N as he passes through their domains, but they are thus addressed—

Oh Strider, coming out of An,
The Osiris N hath not committed any sin
Oh Mighty of the Moment, coming out of Kerau,
The Osiris N hath not done any evil.
Oh Nostril, coming out of Sesennu,
The Osiris N hath not been exalting.
Oh Devourer of the Eye, coming out of Kerti,
The Osiris N hath not obtained anything by theft.
Oh Impure of Visage, coming out of Rusta,
The Osiris N hath not been angry.
Oh Lion-Gods, coming forth from heaven,
The Osiris N hath not committed any sin by reason of hardness of heart.
Oh Fiery-Eyed, coming out of Sechem,
The Osiris N hath not been weak.
Oh ye gods which dwell in the Lower Heaven
Hearken unto the voice of Osiris N.
He is near unto you,
There is no fault in him,
No informer riseth up against him,
He liveth in the truth,
He doth nourish himself with truth,
The gods are satisfied with all that he hath done.
He hath given food to the hungry,
Drink to the thirsty,
Clothes to the naked,
He hath given the sacred food to the gods,
The funeral repasts to the pure spirits.
No complaint hath been made against him before any of the gods.
Let him enter (then) into the Lower Heaven
Without being repulsed.
Let him follow Osiris, with the gods of Kerti.
He is favored among the faithful,
(And) divinized among the perfected.
Let him live!
Let his soul live!

The wicked—those tried and found wanting—are thus addressed—You are bound; you are tied by strong cords. I have ordained your detention. You will not free your arms again. Powerful is Ra against you; his soul is fortified against you....Your contempt for justice is upon you; the wickedness of your blasphemies is upon you. Bad for you in the judgment of my father. You are those who have done evil, who have committed crimes in the Great Hall; your bodies are destined to punishment, and your souls to annihilation. You will not see Ra any more in his forms as he passes into his retreat. Oh Ra! Praise be to Ra! Thy enemies are in the place of destruction.....Fall! Never rise again! Be fascinated! thou shalt never be found again....Fire issues from the retreat against thee. We have judged thee; perish!....You are bound behind, wicked ones! Ra will sacrifice you; you will be no longer in existence; your souls shall be destroyed. They shall live no longer on account of what you have done against my father Osiris. Powerful is the word of my father Osiris against you; powerful is my word against you.... Oh, be no longer in existence—destroyed!....Launch thy flame against the enemies of my father, burn their bodies, consume their souls....My children are against them: they destroy their souls: those who have issued from me are against them: they exist no longer.

These extracts, as translated by our leading scholars from the Egyptian records, prove the statement already made that the ancient Egyptians believed not in the immortality of the soul, but in the immortality of some souls: they also declare that the wicked will be literally and really destroyed, their souls will be consumed and perish for ever. In other words, Immortality was Conditional. And no divine or scholar of any reputation, so far as I am aware, has yet risen to affirm that, in the Egyptian tongue, to die (when applied to the lost) means to live for ever in misery; that perish means to preserve in being; and that destroy means to keep alive in endless torment.

There is, there can be, but one opinion on this point. Canon Rawlinson accepts the words to mean what they say, for he speaks of the doom of the finally impenitent being "complete and absolute annihilation." M. Naville is one of the most distinguished of Egyptologists, and this is the conclusion he has reached as contained in a letter to the Rev. Edward White—"I have no doubt that the fate of the wicked is destruction. We often hear of treacherous guides who lead the soul to the place of destruction. It is spoken of enemies who devour the souls, who live upon them. It is spoken also of dead spirits, of the furnaces where the deceased asks not to fall. There is a chapter on not dying a second time. In the scene of the weighing of the heart, the enemy is called the great devourer. All these images indicate a final state, or rather a final destruction; and that explains why, contrary to what we see in other mythologies such as Homer's, there is hardly any description of the wicked in the Book of the Dead.

Vicomte Rouge is equally decided: "Among the punishments for sinners," he says, "the second death figures first in the scale." Often it is Horus himself who, as the avenging deity, "delivers their souls to annihilation." And in a lecture delivered at the Royal Institution in March, 1881 (and published in the *Contemporary Review* for July, 1881) Dr. R. S. Poole, the accomplished Orientalist, thus described the results of the future judgment—"Acquitted, he passed through a further probation to final bliss; condemned, his intelligence wandered in space a tormented and tormenting spirit, until annihilated by the second death.... There are many transformations of the soul, but no metempsychosis in the Pythagorean sense; the justified soul returns to the source of all good, the condemned passes away to annihilation through torments which are not eternal."

The last scholar from whom I shall quote is Le Page Renouf who thus speaks in the Hibbert Lectures for 1879—"The 149th chapter [of the Book of the Dead] gives an account of the terrible nature of certain divinities and localities which the deceased must encounter—gigantic and venomous serpents, gods with names significant of death and destruction, waters and atmospheres of flames. But none of these prevail over the Osiris; he passes through all things without harm; unhurt he breathes the fiery atmosphere and drinks the waters of flame; and he lives in peace with the fearful gods who preside over these abodes." Here follow some of the invocations— "Oh Lord of the great dwelling [the universe], supreme King of the gods, save the Osiris from that god who has the face of a hound and the eyebrows of a man, who feeds upon the accursed." "O Lord of victory in the two worlds....save the Osiris from that god who seizes upon souls, devours hearts, and feeds upon carcasses." "O Scarabæus god in thy bark, whose substance is self-originated, save the Osiris from those watchers to whom the Lord of spirits has entrusted the observation none can escape. Let me not fall under their swords nor go to their block of execution, let me not remain in their abodes, let me not rest upon their beds [of torment], let me not fall into their nets. Let nought befal me which the gods abhor." Then Renouf adds—"These trials which the departed undergo, and which are triumphantly overcome by the Osiris, sufficiently show the fate which the wicked must expect. This fate is called 'the second death.'"

The matter, then, is perfectly plain: the Egyptians did not believe in the immortality of the soul. They believed there was immortality for some —for those whose lives on earth would bear strict examination in the Amenti, when they appeared in the Hall of the Two Truths and took upon them the name of Osiris, standing before Anubis who produces the scales and places in one a figure of truth, and in the other a vase containing the good deeds of the deceased; before Horus who watches the balance; before Thoth who stands ready to register the result on the tablet which he holds in both hands, and in the presence of the forty-two Assessors before whom each candidate must be able to say that he is innocent of the forty-two principal sins: if they are able to do this they are indued with the life of Osiris and "divinized among the perfected." The wicked cannot pass this ordeal, and so they perish; they are destroyed; they die the second death; they are annihilated; their souls are devoured.

Here it may be very naturally asked by some to whom the above exposition of the old Egyptian belief is new and startling, How do you account for the fact that the words of Herodotus have been accepted for 2500 years as a true version of that belief, when it is evident from the inscriptions and papyri that immortality is declared to depend on the life the person leads in this world and is not a natural possession? How is it that it is only within the last half of the nineteenth century after Christ we have arrived at the real teaching which we find to be so different from the traditional?

Such questions are fair, pertinent, and easily answered. Egyptology is a science of the present century: it may almost be called a science of the present generation. The Rosetta Stone, it is true, was discovered in 1799; but it was not until 1822 that it was partially deciphered, and not until 1837 that that partial deciphering was confirmed and extended, and the key supplied by which the secrets of the old hieroglyphics were unlocked. There had also to be excavation as well as the work of translation; and from 1837 to the present time an enormous mass of Egyptian literature has been given to the world by English, French, Italian, and German scholars. This literature is the oldest in the world, and every department of thought is represented in it. We have historical and religious works, poems, travels, letters, military and statistical reports, romances, orations, treatises on morals and rhetoric, mathematical works, books on geography, astronomy, astrology, and magic, collections of proverbs, calendars, books of receipts, police court trials, catalogues of libraries, etc. Some of these take us back to 4000 B. C. A new literature has therefore been recently discovered; and we were enabled, by the stock of information continually increasing, to correct many ideas current for centuries. So Herodotus has been all within a very short ti was no documentary ev proof or disproof of his The evidence is now abundant; it is within the reach of all; and the conclusion is indisputable: Ancient Egypt did not believe in the immortality of the soul.—*J. Mill, in Messenger.*

A LONG LIVED FAMILY.

A special to the Chicago *Tribune* of April 17, from Washington Court House, Ohio, says: Ohio has come to the front as the State for centenarians, and there is quite a rivalry existing between several of our communities as to which can produce the most aged person. Pickaway county takes the lead at present, as she undoubtedly has the oldest citizen in the State. The person referred to is Mrs. Margaret Arnold, who lives with her son, Henry Arnold, on a 1000-acre farm, through which runs the dividing line of Pickaway and Fayette.

The correspondent called at the home of Mrs. Arnold and secured a reliable account of her life. As she lies in bed continually it was necessary for us to have her placed in a chair in order to obtain her photograph, which was the first one that had been taken for twenty-seven years.

Mrs. Margaret Arnold was born near Richmond, Va., July 4, 1777. Her father, Mr. Robert Kiser, had twelve children, four of whom are living— three daughters and one son. Margaret was a remarkably beautiful girl, and she was married to Mr. Frederick Arnold when quite young. Her husband died over seventy years ago, and she has remained in widowhood ever since. She removed from her native State to Chillicothe, Ohio, where she remained but one winter. From Chillicothe she removed to a farm in Fayette county and followed the occupation of a tailoress. She made her home, after this, in Illinois for twenty-seven years, and ultimately returned to Ohio, where she has since been living with her son.

Her 112 birthday anniversary will occur on the 4th of next July, and her health is excellent. She has a fine appetite and can eat as large a dinner as the sturdiest harvest hand. No physician has ever been called to attend her, as she never has been sick a day in her life. Although a smoker of tobacco for seventy years she has at last laid the pipe aside, finding no further comfort in it.

Mrs. Arnold is five feet two inches in height and weighs 110 pounds. She has a remarkable constitution, and some who know her think that she may hold out until her 125th year. Her five children—two daughters and three sons—have been attentive to her necessities, and the son with whom she lives at present cares for her tenderly.

As hitherto stated Mrs. Arnold has two sisters and one brother living. Her eldest sister, Mrs. Elizabeth Hillard, is living in Lynn County, Iowa, having been twice married. She is 115 years of age.

The other sister, Mrs John Bailey, lives in Dakota, and is 109 years of age. She is a healthy old lady and walks about without assistance. Her eyesight is excellent, and she is likely to retain her physical vigor for many years.

William Kiser, the only living brother, is still alive at the old homestead near Richmond, Va., and is 104 years of age. There is doubtless not another family in the United States or in the world that can show such a wonderful record:

	Ages.
Mrs. Elizabeth Hillard...........	115
Mrs. Margaret Arnold...........	112
Mrs. John Bailey...........	109
William Kiser........	104
Total number of years..........	440
Average age of each..........	110

Each one of these old people has lived during the Administration of every President of the United States and during the greater part of the eventful period of the national history.

Right and Wrong do not Merge.

There is a certain likeness between the things that are moral or spiritual, and the things that are merely physical. Poets find their similies playing from the world of matter to the world of spirit, and from the world of spirit back to the world of matter,—one life explaining and illustrating the other. But there is a limit to the similitude, and that limit is itself moral. In the physical world, men are unable to perceive definite lines of division between the animal and vegetable kingdoms. The one seems to merge into the other, each being but a phase of God's creative handiwork. Similarly, in the moral world, men often suppose that there can be no definite line of division between good and evil; right and wrong are to them blurred pictures with shadowy and indistinct borders. ong. The line between good and evil is sharp and defined. It is no use to hug the border-lands of the moral life in the hope of enjoying a trespass on forbidden ground while yet seeming to keep so near the right as to be counted as practically right. It is well enough for things that are material and temporal to be satisfied with being neither animal or vegetable, or either animal or vegetable, or both animal and vegetable. But for him who has entered the Christian life—a life spiritual and eternal—the time has come when he ought no longer to be satisfied with being neither one nor the other, or either, or both, at the same time. There may be shadowy meanings of texts, shadowy outlines of theological doctrines, but there is nothing shadowy or uncertain, nothing vacillating or dubious, about the personality of Christ. The question is Do you want to see how far you can walk from him, and yet be his? or, Do you want to see how closely by him you can keep in your walk with him?

Religious Liberty in Kansas.

The directors of the school at South Creek, in Atchinson County, engaged Miss Ella Gibson to teach the school. Being a very devoted Christian girl, she opened her school by reading the Scriptures and prayer. Two of the directors, being Roman Catholics, strongly objected to this manner of procedure, and sent her word several times that she must omit this part of the exercises, but she paid no attention to them. Finally they sent a written notice that this would be tolerated no longer. This also failed to accomplish their design.

At last they, with the other director, a Protestant, and several of the neighbors, met at the school house before school time and waited developments. The young teacher came, and with her Christian heroism called the school to order, read a chapter, and then offered a fervent prayer for herself, pupils, and parents. The two Catholic officials were greatly incensed at this, and informed her that she must stop this or close her school, to which she replied that she would far rather give up the school than give up reading the Bible and praying, but she did not propose to do either.

The State Superintendent was consulted. He replied that the laws of Kansas gave teachers in the public schools the privilege of reading the Scriptures and praying in School if they wished so to do, and no class of men had any right to interfere. She was instructed to go on with her school and use her liberty in devotional exercises. Truly the great State of Kansas has paid too dearly for her liberty, to sacrifice it to a set of godless men or institutions, that would, if they had the power, annihilate every Protestant Church and school in the country. Praise the Lord, her power is gone.—*Marshall M'Culloch, in World's Crisis.*

The Land of Promise.

The country which Israel entered lay before them as a great mass of hills, rising from the bank of Jericho, in height above height, till in its central elevation it towered fully 4,500 feet above the spot on which they stood. Western Palestine is indeed little more than a wide tangle of mountains seamed by valleys, which on both sides run east and west, and form the only roads through the labyrinth. The Dead Sea, close by Gilgal, is 1,300 feet below the Mediterranean, the city of Jericho standing about 600 feet above it; but many of the heights before them tower at twelve or fourteen miles distance, to a height of 2,500 feet above its level. Bethlehem was 2,550 feet above the Mediterranean; Jebus, the future Jerusalem, forty-three feet more; Mounts Gerizim and Ebal, in the centre of the land at Shechem, rose to the height of 2,849 and 3,076 feet respectively; Mount Jermuk, a few miles northwest of the sea of Galilee, was 4,000 feet high. Across the Jordan the hill of Bashan cast its shadow from an elevation of 5,900 feet, and on the extreme northern limits of the land the great summits of Lebanon "the white," attracted the eye from all parts of Palestine. That of Mount Hermon especially, over 9,000 feet high closed the northern view from all points.

The whole land, however, from Dan to Beersheba, was very small in proportion to the size of most countries, though roomy in contrast to the narrow ribbon of fertile land along the banks of the Nile, which has an average breadth of seven miles. It was, in all, only about the size of Wales. Except along the sea-shore, the one plain in the whole region large enough was that of Esdraelon, which measured fourteen miles north and south, by nine east and west, and runs into the land from the coast on the upper side of the Carmel hills. Along the edge of the Mediterranean a level strip runs from north to south the whole length of the country; narrow on the north, in Phenecia; broadened to an average of five miles before it reaches the promontory south of Carmel, and forming a distinct district south of that point, under the names of the plains of Sharon and Philistia. It has been formed partly by the waste of the central hills, partly by the accumulation of sand in dunes along the shore. Towards the south its breadth is increased by the deposit of mud from the Nile, which is traceable as far north as Gaza. The Maratime plain, as this tract is called, is about eighty miles long, and is raised from one hundred to two hundred feet above the sea. Its breadth at its northern end, below Carmel, is eight miles; at Gaza, about twenty. Between this outside fringe and the mountains runs a breadth of low chalk hills, averging about five hundred feet in height, known in the Bible, if Lieutenant Condor be right, as the Shephelah. Behind these rise, north and south, the masses of the central mountains.

Development of Character.

"That which is most precious in character, and which is of most service to others as an outcome of character, is never made manifest except under pressure. The Arabs have a proverb: 'Nothing will get oil out of an olive, but crushing it.' And this is only another phrasing of the thought of Bacon: 'Virtue is like precious odors, most fragrant when they are incensed, i. e., burned, or crushed.' Only when the alabaster vase of perfumed oil was crushed, by Mary of Bethany, did that possession of hers rightly honor her Master; and only then did its fragrance fill the house, and begin its filling of the air of all the world beyond. It is not pleasant, but it is good, to have one's character brought under that crushing pressure of adversity, or of other trial, which shall force out its best influences—as a means of gain to one's self and to one's fellows. As wise Seneca said: 'The good things which belong to prosperity are to be wished for; but the good things which belong to adversity are to be admired.' Chastisement from God is a sure evidence of the love of God; but, at the first, God's loving chastisement seemeth not to be joyous, but grievous."

The Interior of Australia.

Australian travellers state that the interior of Australia is by no means the desert it has long been supposed to be. Though now unpopulated, it is pronounced capable of supporting a large population. Gold has been found there and the travellers brought home stories of vast pasture lands, abundant water, and finally of deep blue lakes, at least one of which is of large and as yet and unknown extent. A great railroad is to extend across the continent from north to south, through the eastern part of the country once supposed to be a desert. It is predicted that the "desert" will disappear, as that in America has gone.

MARRIED

GOCHEE—HERRIMAN.— March 10, 1889, by Elder F. M. Clifton, Guss Gochee and Charlotte Herriman.

The above are young in the one faith; both put on the Lord by being baptized on the same day before they were married. May the blessing of the Lord go with them through life.

Dear Restitution:

On March 9th and 10th we had a glorious season of refreshing, meeting being held at Bro. Leonard's residence. Many came in on Saturday evening, five of whom came forward and gave their hand and asked for baptism. At eleven next day (Sunday) one more came, Charles Herriman, a young man eighteen years of age, and asked for baptism, making six in all. After preaching the congregation repaired to the water where three put on the Lord by baptism. Bro. Leonard and wife deferred baptism on account of Mrs. Leonard not being well, but said they would at the first opportunity. At six o'clock in the evening we partook of the Lord's Supper, after which we had a social meeting which the Lord blessed. Your brother in Christ,

J. L. HERRIMAN, Sec.

FOR simplicity, durability, ease of management and capacity for work, the LIGHT RUNNING NEW HOME has no rival, and the happy possessor of one has the very best the world affords.

What a fallacy is the idea of converting the world by preaching! Scripture testimony is against it; and this fact, for fact it is, ought to be sufficient for them who profess to believe the Bible. Persecutions from without; unfaithfulness, lukewarmness, and heresies within; were foretold to be the condition of the professed Christian world to the time of the Second Advent:—and in the world, wars, woes, famines, earthquakes, and abounding wickedness. What at the present time is the state of the world? Look at any nation, look at every nation: yea look at any city, town, or village. Where is the single spot of earth where righteousness flourishes, and deceit and dishonesty are put to shame? Yea, we may query more closely: where is the single family where all is right? One may think that here and there such a family may be: but have you found one? Acquaintanceship for a time may dispose you to think that you have found one or more: but if you are an old person and an observer, we may ask, have you not invariably found a sore in every family with whom you have been long acquainted? Your candid answer, we think, would be, I have. What an aggregate of evils and wickedness is the world in the closing years of the nineteenth century! Heathenism holds the great majority of mankind: Mohammetanism has its tens of millions: the Greek and Roman Churches (so-called) claim their hundreds of millions: and the so-called Protestant countries, Britain, Prussia, United States, and a few others, containing tens of millions more, have an heterogeneous aggregation of sects, with a greater number of people who profess no religion, and a deadly leaven of downright infidelity extensively prevailing.

Conversion indeed! What if the world were converted to the condition of the sects of the day? Any one who is aware of the actual state of things knows well that fraud, lying, deceit, general corruption, and miseries, would still be rampant. All schemes and contrivances; all plans and devices of men are vain; powerless for the establishment of righteousness and equity. Divine interposition is a necessity for mankind. Come, Lord Jesus.

H. H.

SEVERANCE, Kan.

Dear Restitution:

Perhaps some are expecting to hear a report of the Cedar Creek meetings, near White Cloud, in Bro. Peirson's neighborhood. Bro. Peirson has lived there for some time and is building up quite a little congregation. He invited Bro. T. E. Adams, of Jefferson Co., and myself to come up and hold meetings. We went the 9th of February and held meetings over two Sundays with good interest and good audiences. The third Sunday in March we went back accompanied by Bro. J. W. Owen who preached two discourses, one on "Religion," and one, "What Must I do to be Saved?" Surely the discourses were a grand treat at least to the brethren. Second Sunday in April your humble servant at Cedar Creek again spoke twice, at 11 o'clock and at night. After the meeting the brethren partook of the Lord's Supper. At 4 o'clock we met on the banks of Cedar Creek and there and then baptized three intelligent persons, William Peirson and his wife Minnie, and her sister Nellie Chaffee, for remission of sins. William Peirson is a son of Bro. J. F. Peirson. He is one of those good young men whom everybody loves. An excellent impression was made in favor of truth. Bro. Peirson lives in a good community. Meeting again the second Sunday in May at 3 o'clock. They talk of holding their annual meeting on the second Sunday in June. If anyone wishes a pleasant visit among brethren let him visit Cedar Creek congregation at the June meeting. Steps will be taken I think to co-operate with the Philadelphia conference. What we do we must do quickly.

Yours in hope, J. P. BITNER.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia, Elder C. C. Ramsey Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome.

Services will be held at the Church of the Blessed Hope, 528 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers" Grand st., on first floor, Brooklyn, N. Y.

PHOTOGRAPHS.

A Cabinet size Photograph of Eld. S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

Poetry.

THE HOPE OF ISRAEL.

O Israel! scattered wide and peeled,
Driven like leaves of autumn wild,
Thy shame to every eye revealed,
Sad desolation's weary child:

On whom Jehovah's blessing lay
Like dew upon the springing grass;
When wilt thou greet the rising day,
And bid the veil of darkness pass?

When wilt thou come with shout and song,
When shall thy fruitless wanderings
cease,
And all thy happy children throng
The gates of everlasting peace!

The land enjoys her Sabbaths yet
Where alien empire holds her seat;
The sterile curse that love has set
Keeps it for thy returning feet.

O could thy blinded eyes but see
How waits thy long-neglected King,
In mercy still to gather thee
Beneath the shelter of his wing!

The blood that rests on thee and thine,
When thou shalt weeping turn again,
Shall by its healing power divine
Wash out the memory of its stain.

The Hope of Israel, he alone
Beareth the key of David still;
And, for the love he holds his own,
Openeth and shutteth as he will.

Why hardened yet, wilt thou rebel?
O turn thee to the light of day,
And find thine own Emmanuel
The Light, the Life, the Truth, the Way!

—F. Bottome, D. D.

Selections.

ON A MISSION TO THE LAND OF MY FATHERS.

Words fail to describe the feelings of awe and emotion which overwhelmed us when we first realized that we truly walked in the streets of Jerusalem. I could not help remembering the prayers which in childhood I repeated in the synagogue: *Leshana Haboa Berushalaim* (Next year may we be in Jerusalem). I thought of my brethren according to the flesh still yearning for the coming of the Messiah, and their restoration to their own land. My heart was full of joy and also of sorrow—joy because unto me, who was as bigoted and fanatical as the rest of my poor brethren, the Gospel of the grace of God has been manifested, and the hand of God has removed the vail from my eyes, enabling me to behold the Messiah, Savior and King, and rejoice in the blessing of salvation. But I was full of sorrow and sadness when I thought of the children of Israel who, alas! are still in darkness, ignorance and superstition. I thought of the pathetic words of the Redeemer: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Yet when inquiring into the condition of the Jews in Jerusalem there was much to encourage.

It was with unspeakable delight I discovered several of my own relatives residing in the Jewish quarter, one of whom is a rabbi. Having visited them all I was surprised by the friendly welcome given me, knowing how great is the prejudice of Jews towards members of families who embrace Christianity.

In all cases, however, my Jewish friends and relatives asked the reasons that prompted me to forsake the synagogue and embrace the religion of the Nazarene. I was glad to find myself in a position of self-defence, which gave me a splendid opportunity of preaching the Gospel to them, my message to them consisting of the "reason for the hope that is within me." I pointed them to Christ himself, one of our own nation, who came to his own, but, alas! they received him not. The aged Rabbi, with considerable interest and emotion, asked—at the same time addressing me as "Rabbi Isaac"—"If Christians are so attached to their Savior, who was a Jew, and whose life was spent in loving work for Israel, and who, when in the agonies of his death, cried for forgiveness on his oppressors, why then do not his followers, Christians all over the world, manifest a similar spirit of love towards us? Why is it that in every Christian country our people are hated and persecuted?" With tears flowing down his aged cheeks, he continued, "My own house in Russia was burnt by Christians, my children subjected to cruel sufferings at their hands, my property burnt, my family, with me, left destitute on the streets, with no friendly hand held out to help us, and the authorities, instead of giving help in our misery and destitution, only annoyed and persecuted us. There are hundreds like myself here," said the aged rabbi, "who have passed through such cruel suffering for no other rea- [illegible] are not true followers of the Prince of Peace but are demoralized, and the name "Christian" conveys a false impression of what Christianity really is. I told him of the loving hearts and noble lives of Christians in England, who yearn for the day of Israel's redemption. He seemed surprised on hearing this, and on leaving him he said, "Tell your Christians in England who love our nation, that the time must soon come when the desire of their heart shall be granted, and Israel shall be brought back by Jehovah, and shall be redeemed for ever." In reply to this I could not help saying, "Come, Lord Jesus, come quickly."

Through visiting many homes I made friends with several students in *Talmud Torah*, where some hundreds of young men spend their whole time in studying the Talmud. With numbers of these I conversed about him of whom Moses and the prophets have spoken and written. Many young men were anxious to know fully what my real belief was. After some conversation I asked them, as I could not take up too much of their time, to accept some small books which I had that would fully tell them what my creed was. I was thus enabled to distribute several New Testaments and a goodly number of portions of Scripture, such as the Epistles to the Hebrews and Romans.

Having spent the first day in visiting Jewish synagogues and homes, and for hours walking through the rough, rugged, and uneven streets, we were glad to find sweet repose in the hotel, whence a splendid view is enjoyed. On one side stands Mount Zion, and at the back the majestic Mount of Olives. We thus rested the first night in the city of David.

The next morning at sunrise we began our wanderings round about Zion. With an open Bible in hand—how precious the contents, how vividly Bible truths are illustrated on every hand! we read for our morning portion, Psa. xlviii., and walking round the walls of the once glorious city, the Psalmist's description more than ever became blessedly realistic: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King.... Walk about Zion, and go around about her; tell the towers thereof."

The walls closing the city are very thick, 38½ feet in height, and two and a-half miles in circumference. Starting from the Jaffa Gate, we began to count the towers, the first of which is the Tower of David. We continued with interest to count them until we reached thirty-four. Some parts of the city wall at once impress us with the old Jewish masonry. The very names of the gates are interesting to the Bible student, because of their thrilling historical associations. There are seven of them, all standing on the ancient sites. We begin with the Jaffa Gate, and pass the Zion Gate, the Dung Gate, the Golden Gate, the St. Joseph's Gate, Herod's Gate and the Damascus Gate at once strikes us as the finest and most handsome, consisting of two towers, commanding a magnificent view. From St. Stephen's Gate we proceed on the pathway leading to the very spot where the first martyr gave his life and testimony to the truth of the Gospel of his Master and Savior. With great interest we inspected the Golden Gate. This place has for many ages been walled up. Gazing upon this Gate we were reminded of the forcible words of Ezekiel xliv. 1, 2.

"Then he brought me back the way of the gate of the outward sanctuary which looked toward the east; and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." To this gate the Mohammedans look with great fear, as they believe that on a Friday a great prince, a Christian conqueror, will enter the Golden Gate and take Jerusalem from the followers of Mohammed. Having walked round the city, marked the gates, and counted the towers thereof, we descended into the Valley of Gihon. It was here that one of the most memorable scenes took place, when Solomon was crowned and proclaimed king in the stead of his father David. We were reminded of David's words to Bathsheba: "Assuredly Solomon thy son shall reign after me, and he shall sit on thy throne in my stead.... The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon. .... So Zadok the priest and Nathan the prophet.... went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil [illegible] And it was no [illegible] here beside the pool where David's son was anointed. It was here that the glorious prediction of Immanuel's birth was uttered, Isa. vii. 14. Here was the place where Manasseh, after much affliction and repentance on his restoration, built a wall of great height, 2 Chr. xxxiii. 14.

It was here that the proud captain of the Assyrians, Rabshakeh, at the head of his bloodthirsty army, stood, and in language so profane insulted the Jews and blasphemed their God. With feelings of reverence we walked about to take particular note of the lower and upper pools of Gihon. Many sacred incidents from the Old and New Testaments forced themselves on our minds. The more we turned over many sacred pages in the grand old Bible, the traveller's most precious companion, the more we were constrained to say with peculiar delight, "Holy Bible, Book Divine, Precious treasure, thou art mine." From Gihon, we passed on to the valley of Hinnom. Here was the scene of many abominations. Near by on the hill overlooking, on the eastern end, high places were built for Moloch. Here the cursed custom of human sacrifices was practiced. Here continued the abominable pagan practices begun by Solomon. Here also were the fires through which Ahab and Manasseh caused their own sons to pass. It was from the awful scenes here that the word *Ge-hin-nom* was first taken by the Jews to symbolize the eternal torments of hell.

The scenery round here is most impressive. Tombs hewn in rocks are very numerous. It is said that here robbers hid themselves, and also lepers made their hiding-places. In the time of David it was known as the valley of the shadow of death, Psa. xxiii.

From here we passed on to the field of blood, the well-known Aceldama, Matt. xxvii., and Acts i.

We walked over the hill, known also by the name of the Hill of Evil Counsel. It was here tradition says, (that Caiaphas, with the Jews, took counsel how they might take Jesus and put him to death.

As we walked over the field of blood and the Hill of Evil Counsel, we could not help thinking of the awful deeds perpetrated here, and the consequences that followed this evil-doing. The lesson, "Be sure your sins will find you out," became more than ever impressed upon our minds.—*Isaac Levinsohn, in Jewish Herald.*

Announcements.

The Indiana State Conference of the Churches of God will be held at the Antioch meeting-house, five miles south of Plymouth and three miles north of Argos, Marshall Co., commencing Friday at 10 a. m., June 7th, 1889, and continuing over the following Sunday. All the churches which have been represented heretofore by delegation, and all others wishing to stand in conference relation to aid in the general work of preaching the gospel through an evangelist are hereby urgently requested to send delegates to said conference. Teams will be in Plymouth Friday forenoon to convey you to the house.

John L. Winch, Vice-Pres.

The annual conference of the Church of God in Michigan will convene (D. V.) at Dutton, Kent Co., on Thursday, May 30th, at 7 o'clock p. m., and continue over the next first day. All are invited and all who come will receive a hearty welcome. Dutton is situated on the Grand Rapids division of the Michigan Central R. R. Now brethren we want every church in Michigan represented in this meeting. And let their delegates be able to officially report as to the following:

1. How many members in the church?
2. Have you a system of finance for evangelical and other work? If so, what is it?
3. How much money do you raise in the church per month by your system?
4. How many of your members have adopted your system of raising money?
5. Do you have regular meetings and how often.
6. How many of your members are subscribers for The Restitution or of some other paper advocating the "like precious faith." Now brethren come and let us have another good meeting. By order of the executive board.

L. C. Cheer, Sec.

The annual conference of the churches of God in Christ Jesus, for the state of Iowa will be held at Ferguson, Marshall Co., Ia., commencing on Friday evening June 7, 1889. Ferguson is on the C. M. & St. P. R. R. Those coming on the C. & N. W., from the east change at Tama City, those from the west change at Marshalltown to the Iowa Central and change again at Pickering for Ferguson. Those coming on the Central Iowa change at Pickering for Ferguson. There will be teams at Ferguson to carry all who come to camp.

All believers in the gospel of the kingdom of God and the name of Jesus Christ, and who take the Bible as their creed, and who live in harmony with its teachings in faith and works are earnestly requested to be present.

There are many reasons why you should come, among which are;

1. It will do you good.
2. You have an interest in the work to be done at the conference.
3. You have an interest in the work the conference is to do the coming year in the state.
4. The conference needs your help.
5. You ought not to forsake to assemble with the brethren.
6. We want your counsel in important business matters, a duty no one can do for you.

Let the meeting be the event of the season for all the brethren and sisters in Iowa. The people of the world have their important annual gatherings and why should not the Lord's people. Many of our people have already written us that they intend to come. In reality it will be a camp meeting. The camp ground will be near Ferguson eight miles south of Marshalltown, in a natural grove. The meeting must be self-sustaining, that is to say you will be expected to take care of yourself. There are no brethren in the immediate vicinity of the camp, but a team will go to town (a mile or two distant) and return each day for provisions, mail, etc., for the purpose of accomodating those who may need to send.

We will be near a church to which we can retire to hold meeting, in case of rain.

Last year there were six tents on the ground. Bro. John Garton and family made their tent on the ground. A bolt of sheeting, a needle and thread, and a blanket or two, or some quilts, is all the material needed to make a comfortable tent. A good sized trunk will hold all the baggage, including a few dishes, etc., etc.

We want to see you all there. Make a little sacrifice, if necessary, and come. Again we say come.

A. J. Eychaner, Chairman.

REDUCTION IN PRICE.

THE CHRISTIAN HYMNAL

The above is the title of a New Hymn Book just issued from The Restitution office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 29 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

There will be a general gathering of the brethren of the States of Illinois and Wisconsin, at Lanark, Carroll Co., Ill., on Friday, June 7, at 2 p. m., for the purpose of holding meeting over Sunday, for the further spread of the Gospel of Christ in these States. Now dear brethren let us try and make this meeting one of the best for many years. This meeting is for us all. Come all that can, all of our preaching brethren should be present.

J. S. Hatch.
Lanark, Ill.

Please state for benefit of persons that may attend the Lanark meeting, June 7th, that any coming from the south on the Illinois Central R. R. or the C. & A., will make connection at Forreston, Ill., arriving in Lanark at 5:30 o'clock p. m.

J. M. Glotfelty.

The second quarterly meeting of the A. C. Conference of Michigan will be held at Garfield commencing Friday evening, June 14th, 1889, holding over the Lord's day. Those coming by rail take the Chicago and West Michigan R. R. to Newaygo where teams will meet the trains on the day appointed.

A. L. Fox, Pres.
Jos. Satterlee, Sec.

To the Brethren of Oregon and Washington Territory.

By request, and under the supervision of the Committe of the North Western Conference of the Church of God, I hold myself ready to report to calls that may be made for the proclamation of the gospel. Those desiring labor in their vicinity please inform me so that I may arrange future work.

W. L. Sheele,
Scholls Ferry, Oregon.

BOOKS.

FOR SALE AT THIS OFFICE.

The Coming Age—Its Nature and Proximity. By J. P. Weethee.
This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has commanded the most profound thoughts of Christian thinkers, and which is exciting in the popular mind, among religious people, a strong and constantly growing interest.
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A Dictionary of the Bible comprising its Antiquities, Biography, Geography and Natural History, with Sixteen full-page Engravings, numerous smaller Illustrations, besides Maps of the Holy Land in the time of David, the time of Christ, and General Maps of the Countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

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[illegible]. Suitable for wide distribution 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5c., or assorted packages of 100, 40c.

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10 for 10c; 25 for 15c; 50 for 25c; 100 for 40c.
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THE GREAT PYRAMID—Its teaching to us as a people. A lecture delivered at Chautauqua, by Chas. Latimer, C. E. Illustrated, 31 pages, price 25 cts. at this office.

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The above is the title of a 16-page tract containing the two articles in The Restitution of Jan. 23, and Feb. 6. Price 5c. each. 12 for 50c. 30 for $1.00

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Scriptural Baptism Defined. By B. Wilson.
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Christ's Kingdom—Where is it? What is it?
The above is the title of a discourse delivered at Berwick, Pa., July 22, 1879, by Jos. Leciar. Can be had at this office, or of the Author, Jos. Leciar, Mauch Chunk, Pa., at 10c., each, 4 for 25c. or 18 for $1.

The Gospel of Christ Nullified by the Tradition of the Churches.
The above is the title of a neatly printed pamphlet of 77 pages, by W. Brittle, of Mahanoy City Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for 1.00.

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This little book of 140 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress, Mrs. Carrie Williams, San Diego Cal., for 25cts. or free to those not able to buy.

An Earnest Appeal, or the chief points of a discourse by Robert McLauchlan, of Cleveland, O., is the subject of a neatly printed tract of 23 pages. Price two cents each, or 20 cents per dozen.

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VANDALIA TIME TABLE.
Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Express 51	Mail 53	Local 59	Thro' Freight 57
South Bend	5 00am	12 05pm	10 05am	9 30pm
LaPaz Junc	5 31am	12 36pm	11 14am	3 23am
Plymouth	5 48am	12 56pm	12 22pm	4 20pm
Hibbard	6 05am	1 15pm	1 35pm	5 00pm
Marmont	6 15am	1 28pm	2 05pm	5 40pm
Marshland	6 27am	1 36pm	2 46pm	6 00pm
Kewanna	6 44am	1 51pm	3 40pm	6 40pm
Logansport	7 24am	2 35pm	5 00pm	7 40pm
Clymers	7 35am	2 56pm		
Colfax	9 12am	4 20pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 00pm		
Terre Haute	12 00m	7 30pm		
St. Louis	7 30pm	7 00pm		

GOING NORTH.

STATIONS	Mail 52	Express 54	Local 60	Thro' Freight 58
St. Louis	9 30pm	9 00am		
Terre Haute	[illegible]	[illegible]		
Crawfordsv'l	[illegible]	[illegible]		
Indianapolis	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Clymers	[illegible]	[illegible]		
Logansport	[illegible]	[illegible]	8 15am	5 40pm
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	1 15pm	11 10pm	11 00am	1 45am

Trains 51 and 54 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville to all southern points.

For through tickets, maps, time tables and other information, apply to A. L. BIGHAM, Station Agent at Plymouth.

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Pittsburgh, Ft. Wayne & Chicago Railway.

Schedule in effect March 17, 1889.
Trains depart from and arrive at Plymouth Ind., Station, Central [illegible], as follows:

GOING WEST.

	Depart
Mail Express	[illegible]
No. 53 (Passenger)	[illegible]
Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrives)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 55 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 60 (Passenger)	[illegible]
Local Freight	[illegible]

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Pullman Palace Sleeping and Buffet Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburgh Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running of trains, apply to J. R. HAMES, Ticket Agent Plymouth, Ind.
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GOING NORTH FROM PLYMOUTH.

No. 10, Passenger, Leave	[illegible]
No. 12, " "	[illegible]
No. 16, " "	[illegible]
No. 100, Local, "	[illegible]

GOING SOUTH.

No. 11, Passenger, Leave	[illegible]
No. 13, " "	[illegible]
No. 17, " "	[illegible]
No. 101, Local, "	[illegible]

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THE RESTITUTION.

A Seven Column Four Page Weekly Paper Published at

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The Official Organ of
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VOL. XXXVIII. Read PLYMOUTH, INDIANA, JUNE 26, 1889. NO. 24.

THE RESTITUTION

THE RESTITUTION advocates the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the dual destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

Communications.

Modern Criticism in Relation to the Four Gospels and the Messiahship.

Number 1.

Modern criticism of the Bible, whether adverse or apologetic, has signally missed the mark in regard to one point of most radical import. Critics have been chiefly occupied with questions concerning the authenticity of the various treatises of which the entire volume is made up, embracing their date, authorship, etc. These are the mere outworks of the subject. The real substance of the book, and especially one central point which constitutes the citadel of the fortress, has been through sheer ignorance left unassailed, and consequently undefended. The shell has been carefully and minutely examined pro and con while the kernel has been left unnoticed.

Not, however, that there has been any lack of doctrinal controversy. From the days of the apostles a contest between truth and error has been waged; but the combatants have been found principally in the camp of the professed soldiers of Christ. The writings of the apostles themselves show this in a manner which is fitted to sadden the heart of the true disciple. These divinely appointed men predicted a departure from the Christian faith on the part of many who had set out as good and true followers of the Master; and church history but too fully verifies the truth of their prophecies.

Religious controversy has been confined for the most part to doctrines of an abstruse nature—points into which so-called philosophy enters so largely as well nigh to preclude satisfactory conclusions, even by trained thinkers. Witness the question of the divine Sonship of Christ, a question, [illegible] [illegible] jeror [illegible] dowas summoned [illegible] of trying this question in connection with the opinions of the so-called arch-heretic, Arius, as Presbyter of Alexandria in Egypt. The chief point of distinction between the opposing parties seems to have been that which found expression in the Nicene creed, "begotten, not made." The difficulties surrounding this subject may be estimated from the fact that upwards of thirty different opinions, most of them giving rise to distinct sects, were held concerning the person of our Lord, from the first to the nineteenth century.

Notwithstanding the vast amount of discussion which must have been devoted to this subject for many centuries, and even down to the present day, the particular point I refer to, although closely related to Christ, has been almost universally ignored. The various published creeds and confessions of faith bear distinct testimony to this assertion, and shall be quoted in evidence in the sequel. And yet it is a question which, considering the prominent position it occupies in the Scriptures, ought never for one moment to have been lost sight of.

This central point, too, is one which, in a remarkable manner shows the unity of the sacred volume, and especially of the four gospels in an eminent degree. It is, moreover, a truth which sustains a fundamental relationship to all the other doctrines of revelation. At the same time it is unaffected by the various circumstances which surround the contents of the many documents of which the Bible is composed, such as the idiosyncrasies of the different writers, the place and date of writing, or the various classes of persons for whom they wrote, or even by the various readings which have accumulated in the lapse of eighteen hundred years. In short it runs like a golden thread from beginning to end throughout the sacred writings, and thus challenges for itself a position of paramount importance among the other truths contained in the divine oracles.

This remarkable truth concerning our Lord has reference to his office rather than to his person. On this account it is free from the subtle intricacies which enter into the doctrine of the Sonship and is thus more capable of clear definition from data contained in the Scriptures. For the same reason it is more easily apprehended by simple minds—for whom indeed the gospel was chiefly designed; and is thus more practically influential on the minds of those who intelligently receive it. With such advantages as these to recommend it, we must surely come to its consideration with feelings of no ordinary interest and minds disposed to give it due attention.

While in itself extremely simple and easy of apprehension, the full elucidation of this truth requires a measure of detail to be gone into, for which I have to bespeak the indulgence of the reader. This arises from the fact that the true and Scriptural import of the matter has been lost sight of, and its place taken up by some other idea altogether different from the original sense. This may seem a startling assertion to make, but I make bold to affirm that it will be found of easy demonstration. Its supreme importance will be acknowledged by all who believe that the Scriptures of the Old and New Testament contain a revelation from God in relation to the deliverance of man from the physical, moral and spiritual evils under which he now suffers. And I feel confident that even sceptics, if honest, will admit that it is a doctrine taught in the Bible which has been overlooked even by themselves, and which, moreover, has something about it which, in no slight degree, appeals to their common sense as well as higher interests.

The office, then, to which I wish to direct attention, is one which is expressed by the very term by which our Lord is most widely and most familiarly known, namely, Christ. And strange to say it is just here at the outset that divergence from the doctrine of the Scriptures is seen in a departure from the language of Scripture; for the full and definite expres- [illegible] of speech called the article be prefixed to it, thus, "The Christ." This is at once seen to take the term Christ out of the category of a mere surname, and to raise it to the dignity of an official title. This form of the term, however, has in many instances been suppressed by the translators of King James' version of the Bible, especially in the New Testament. Fortunately a sufficient number of cases escaped suppression from which the force of the prefixed article can be seen, and which afford ample data for determining the propriety of its insertion in the translation wherever it occurs in the original. And not only so, but this fact affords a sufficient reason for understanding it as a necessary supplement in other cases where by a common ellipsis it has been omitted by the sacred writers.

The instances in which the translators have preserved the article in the Common Version, are such as could hardly, in the circumstances, have been deprived of it, without greatly diminishing the force of the statement in which the term occurs. For example, in such forms as "Jesus is the Christ," the omission of the article would amount to so defective a representation of the original as to conceal the fact that the proposition meant something more than the similar one of "John is Smith." But every one will admit that the phrase "Jesus is the Christ" imports more than simply that the surname of Jesus is Christ. The phrase "John is the Smith" is admittedly very different from "John is Smith;" simply because Smith with the article prefixed denotes an occupation; while Smith without the article simply denotes a surname.

I shall now make a few quotations from the New Testament in order to show how the apostles of our Lord used the term "the Christ." In the fourth gospel, to begin with a late instance, John states his design in writing it in the following terms: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

It seems proper to mention here that criticism in recent times has been especially directed against the gospel according to John. The apostle's authorship, as well as the early date of the gospel, was denied. Both, however, have been unsuccessful. In Chamber's Encyclopedia it is stated that the Tubingen school, headed by Baur, placed its composition in the middle of the second century and assert that it obviously rose out of the conflicts of opposing teachers. This view, however, is rejected by the greatest critics and scholars of Germany, and its Johannine origin is now admitted." It is also stated as to its date, that it is "generally believed to have been written about 78 A. D."

It therefore becomes an interesting point connected with this inquiry how far John's design in writing his gospel corresponds with "the form of sound words," which constituted the doctrine of the disciples of Christ at a period nearly half a century earlier. The unity of the whole four evangelists becomes strikingly apparent as the result of inquiry. The synoptical gospels as those of Matthew, Mark and Luke are termed, because of a certain similarity of argument and sequence, of topics, are especially identical even to circumstantial details on this question. But let us look first at John's narrative on the point, keeping in view his design as already shown.

In the sixth chapter of his gospel, John records a conversation which our Lord had with the Jews concerning himself as "the bread of life." Many even of his disciples murmured at it. And John adds—"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God." It is to be noted here that the apostle speaks in the name of the twelve, and this confession of their faith, uttered [illegible] special emphasis—"We believe and are sure"—must be held to express that definite belief concerning Jesus which was in accordance with the mind and will of God.

At a period somewhat earlier than this we find, from John's narrative, the same belief readily evoked among a different race of people by the direct teaching of our Lord himself. At the well of Jacob in Samaria, in his conversation with the woman, he elicited the remarkable statement from her—"I know that Messias cometh, which is called Christ: when he is come he will tell us all things." And the reply is direct—"I that speak unto thee am he." The woman returns to the city, and tells her friends—"Come see a man who told me all things that ever I did. Is not this the Christ?" The result was that "many of the Samaritans believed on him:" and they expressed their faith in the same definite manner—"we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

J. CAMERON.

MICA-PEN NOTES.

I have just met and marked the following citation;—"The greatest events of an age, are its best thoughts. Thought finds its way into action." I mentally clapped my hands, when I read that, and said that is true, and it is mightily encouraging too. And to me, the greatest and best thought, is the perfect and eternal goodness of God. Blessed and grand conviction, and may it be the center and fountain of the noblest action, and the kindest enjoyment, and the sublimest and most stupendous results. It is the greatest thought of any age, and is it not the one potent, precious and coronal thought of the age, in its closing period, and the new age, in its silent, heaven appointed beginning? Sweet, great and holy thought! Do thou go on and prosper, as thou are commissioned and bound to do! Go on and prosper, and be fruitful and potent and pre-eminent!

And then I found another welcome and noble sentiment. "It is not true that love makes all things easy;—it makes us choose what is difficult." And I said to my wife, "That was true of Christ—Yes, how true it was of him. And now while I think of it, did not Jesus feel a joy in choosing the difficult part? No doubt he did. He was appointed to do a great and a hard work, and to die a hard death, and he had a glow of desire to go forward to meet and do every difficult thing, to grapple with the difficulty and master it,—to enter upon the suffering and endure it;—to encounter the obstacle and overcome it. Yes, I believe it. And I hope that Jesus had an inward joy even in going to the cross. I hope he had a joy in enduring it. Lord grant that it be true! Not only a joy in anticipation, but a joy in possession, some joy amid the terrible suffering, even to that one last moment of completed anguish."

And now Lord I look to thee for the manifestation of thy power in the world, and the fulfilment of thy word spoken ages ago. I look for it. Take the prophecies of thy chosen seers. Are they not clothed with thine own authority, sublime by thy sanction, instinct with thy life? I feel that the case is urgent. Is it not written, "it is time for thee, Lord, to work," and thou most merciful and mighty God, is it not thy time to work, now, is the ripeness and fulness of time, and in the majesty of thy truth and righteousness?

Is it an error? Am I wrong? I feel inwardly and deeply that a time of crisis is at hand. Great events impend.

One of the chief of the secular papers, says this morning, that Europe is in a ferment of uneasiness and apprehension—partly because the Czar is angry and dissatisfied. And the telegraph reports the pope as much depressed because the tendency of the time is so adverse to the papacy. And the emperor of Germany is not a man of meekness and patience incarnate. And did I not read that the emperor of Austria was weary, with years and misfortunes? And then more than all, we have the word of God. We have Great Pyramid chronology. Labor troubles, according to the noted Carrol D. Wright began in 1882, and in what will they yet end? But not alone because the Great Pyramid is pronounced Messianic, are we moved and is our expectation roused. We have Messiah himself in his own word. And I said to my wife, "Now don't think me strange and unreasonable when I say to you, there is one pre-eminently precious passage." "What is it, please?" "For as a snare shall that day come on them that dwell on the face of the whole earth. Watch ye therefore, and pray always." It is not because of the snare, but of the Lord's kind and timely warning of it. There's the preciousness. It is the warning, and it is affecting indeed, and I want to heed it. The snare is coming now, no doubt, and men will not believe it. Ministers and churches will not heed it;—not yet, at any rate. Adventists have said for years that "mens hearts were failing them for fear"—but I never could see it. It wasn't true. Mens hearts didn't fail them for fear. Men have been confident and eager, and self-glorifying, and man-glorifying, and they have glorified progress and deified success, and magnified mammon, thats what they have done. But it will not be so long. Men will fear, looking for the things that are coming on the earth.

Christ photographs a future with a flash. Think of "the sea and waves roaring"—not merely such a tremendous and awful wave as the great roaring Conemaugh flood—not that merely—but the sea and waves of commotions among masses of men—among princes and leaders—and among instigators and revolutionists, the ferment leading on to upheaval.

And some men's faces will blanch—not least among them, possibly—those who have either openly cried, peace, or have implied it in their action, implied it by their inaction and incredulity.

And Jesus says "watch and pray always." O, blessed words! O kind and timely injunction. Watch and pray! Why that is the very thing I am, and have been doing. How I have stretched out my hands to heaven, by night and day, in incessant pleadings, asking for many things I know—but not more than God was able to grant, and great things, but none too great for God to give. A time to pray? Most certainly it is.

Now to recur a moment. The second best thought of all I can call to mind, is human receptivity of the truth that God is good. For example, let all the world of mankind open their hearts to this God of goodness. Let every avenue of access be unbarred and unclosed. Let the light and love and truth of the King enter unchecked and unrepelled into human consciousness, and what a glory will follow! Accordingly, to one, to two, to ten thousand, the highest intelligence, and the most exalted propriety, is this openness to God, and seeking his power and presence with infinite petitions. Does God dwell in our hearts by faith? How near at hand may be the time when he will come suddenly to his temple, in grand and deeply felt reality, and that temple, the most holy place in human hearts! Let us not forget it. Let us remember to choose and cherish and magnify them. No matter for their temporary unpopularity, or that the majority of the short-lived children of Adam, ignore or disaffected them. Ages are many and long.

Out of all inharmonious elements God is able to bring order. And in some moment of transfiguration, some hour of prophetic fulness, the Spirit of God sweeping on like a wind of heaven, shall make clear and regal the grand best thought, that he, despite all calamities, despite all short agonies,—is, in very truth, is, in the heart and soul of all the march of events, one immutable loving God and Father, looking to the end, and that end, the greatest good—yes, all good to perfection. Then shall a hallelujah be heard, not like so many I see and hear, that are weak and lame and superficial, but a hallelujah of soul and power, of joy and reverberation, and thanksgiving and victory. (In a parenthesis—O, that men would cease all their cold amens of routine, for a season—amens that almost shock by their pottiness and childish frequency. [illegible] amens with soul and power, or prove that silence is more rich and eloquent in a world where coldness or pattin[illegible] is near neighbor to mockery.)

Nor would we forget the holiness of God, of such inestimable value, as a thought, as a truth, as a power. The holiness of God is the hope and salvation of the creature. Utterly weak, as we are, subject to vanity, conscious of imperfection, we are glad to repair to one central, uncontaminated Spirit might, light and life. Faith in the holiness of God helps us believe. It saves us from our darkness and desolation. But think how disastrous to any human mind is doubt of the Divine goodness, a settled doubt of God's being and governing in goodness and rectitude. The mind thus disturbed and darkened and distrustful, is without an anchor. Imputing evil to the maker and Sovereign, makes havoc in the heart where the unbelief is harbored. It is destructive and deadly. It is so in the very nature of things. But on the contrary, an immovable and strong confidence in God's perfect rectitude, in the grand and infallible tendency and design of his administration of affairs, to and for the ultimate best, is a powerful tonic, it has in it a virtue of regeneration. But I have reached my limit of space and will close.

C. COLEGROVE.

BAPTISM.

Luke vii. 29: All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. John iii. 22: After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized; iv. 1: Jesus baptized more disciples than John; 2: Though Jesus himself baptized not, but his disciples. Peter says, Acts ii. 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit; 41: Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. When Philip was preaching the gospel in the city of Samaria, Acts viii. 12, he baptized both men and women. Likewise was the eunuch baptized, when he believed. Saul was baptized after his vision. Baptism was also administered to a number of Gentiles as related at the end of Acts x. Lydia, of Thyatira, with these that accompanied her to Philippi, of Macedonia, attending to the things spoken by Paul, and the keeper of the prison and his house, after they had heard the word of the Lord, were also baptized (Acts xvi), as were also those Corinthians that, hearing Paul, believed.

Thus we see that the command of Jesus was always obeyed in apostolic days and the importance of baptism is also evident from the language used in reference to it.

Matt. xxviii. 19: Go ye therefore and teach all nations, baptizing them. Mark xvi. 16: Go ye into all the world and preach the gospel to every creature. He that believeth (this gospel) and is baptized (repenting and living uprightly, faithful in act as well as in word), shall be saved. Gal. iii. 27: For as many of you as have been baptized into Christ, have put on Christ. Eph. iv. 5: One Lord, one faith, one baptism. Heb. vi. 1, 2: Leaving the principles....of the doctrine of baptisms. Titus iii. 5: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration (born again) and renewing of the Holy Spirit. John iii. 5: Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.

The signification of Scriptural baptism can be found only by a careful, candid, prayerful study of God's word. Weigh each text carefully, and let the will of the Lord be yours.

Rom. vi. 3-5: Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death that like as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 1 Pet. iii. 21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. 1 Cor. xv. 29: Else what shall they do which are baptized for the dead (in the semblance of death) if the dead rise not at all? Why are they then baptized for the dead? Col. ii. 12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

The signification of baptism is also shown by the most literal interpretation of another class of texts.

Mark i. 4, 5, 9, 10: John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in Jordan, confessing their sins. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. John iii. 22, 23: And there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there. Acts viii. 35, 38, 39: Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.

What has been given seems so plain and all-sufficient, that more need not be said; but I wish to place the whole subject before you fully as well as clearly, and would add a few classes of texts, comparing them with the original. In the following passages we find in the King James translation the expression "baptized with water," and in six cases in connection with "baptized with Holy Ghost." This word "with" is translated from the Greek preposition εν. With a little assistance the English investigator can readily trace the signification of this Greek word, without a knowledge of that tongue. The texts are: Matt. iii. 11, Mark i. 8; Luke iii. 16; John i. 26, 33; Acts i. 5, 11, 16. I will give you all the texts in which εν is used in the Greek in the first two chapters from which the passages are taken above, viz., Matt. iii. and Mark i.

Matt. iii. 1: In those days came John the B. preaching in the wilderness; 3, in the wilderness; 6, baptized of him in Jordan; 9, to say within yourselves; 11, I indeed baptize you in (with, King James) water unto repentance, but he that cometh after me is mightier than I whose shoes I am not worthy to bear, he shall baptize you in (with, King James) Holy Spirit and fire; 12, whose fan is in his hand; 17, my beloved Son in whom I am well pleased. Mark i. 2: Written in the prophets; 3, voice of one crying in the wilderness; 4, John did baptize in the wilderness; 5, all baptized of him in Jordan; 8, I indeed have baptized you in (with, King James) water, but he shall baptize you in (with, K. J.) Holy Spirit; 9, came to pass in those days, that Jesus was baptized of John in Jordan; 11, in whom I am well pleased; 13, in the wilderness forty days; 15, repent ye, and believe (in) the gospel; 16, casting a net into the sea; 19, were in the ship mending their nets; 20, left their father Zebedee in the ship; 23, there was in their synagogue a man in (with) an unclean spirit; 45, was without in desert places.

I cannot see how any one who makes a conscientious study of the word εν can come to any other conclusion than that it should be rendered "in" in Matt. iii. 11, and the other passages under consideration; but I do not desire to argue the matter here, and will claim simply that there is at least as much reason in favor of rendering it "in" as "with." But even if "with" were the correct rendering, it would not take from the force of the plain statements of Paul and Peter quoted in preceding sections.

A careful, exhaustive study of the verbs βαπτω (bapto) and βαπτιζω (baptizo) is to me absolutely convincing as to their meanings. All scholars, so far as I know, agree as to the common and primary significations of these words; but some claim possible renderings far from the literal. Hence, to avoid argument, I will claim no more for these Greek proofs, than I did for εν, viz, that these words agree rather than disagree with the plain statements quoted above. βαπτω occurs in: Luke xvi. 24, send Lazarus that he may dip; John xiii. 26, dip the sop....and when he had dipped; Rev. xix. 13, mantle dipped in blood.

The verb ραντιζω (rhantizo, sprinkle) occurs in Heb. ix. 19, 23; x. 22; xii. 24, and never refers to baptism. Infants were not baptized in apostolic days, and cannot be now. When mothers brought their babes to be blessed by the Lord, the disciples rebuked them, not being accustomed to have such presented. But Jesus loved them and spoke most encouraging words to the mothers. Lydia was far from home in Philippi, when she and her retinue, believing the gospel of the kingdom as presented by Paul, were baptized, and of whatever the household of the keeper of the prison may have consisted, they were all believers. Acts xvi. He that hath been baptized into Christ, hath put on Christ.

J. G. HAUPT.

It would be a happy day for some of us who are professing more than we are possessing, if we would stop a little and look over accounts. The wood, hay and stubble which make the paper on which we write must be burned up some day. The very writing of this sheet is no doubt fuel for the flames. I find it literally true that when I "say I do not."

I believe that five words of the Lord Jesus Christ will be effective and lasting while all that I write is in comparison rubbish. I would never write another word if it was not that it seems as if there was much that is worse than rubbish published which must be met. Besides too, I cannot be on the street all the twenty-four hours of a day and so the scribe tries to do a little good with the pen.

J. CROSSETT.

Fourth of July, 1889.

The L. E. & W. R. R. will sell excursion tickets to all stations July 3d and 4th, good returning July 5th, at one fare for the round trip.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, June 26, 1889.

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All correspondents addressing us should give their name, Post Office, County and State plainly and distinctly.

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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

IN closing up our editorial remarks for this number we have to announce to our readers that the trouble with our foot has developed into a cancer. We are not suffering extremely with it only during six or eight hours out of each twenty-four, and that time is during the application of the remedy employed, which causes severe anguish while applied to the cancerous tumor. Indeed, it causes us to writhe with pain while the application is on, and for about two hours afterward. We think the prospects of a cure quite favorable, but cannot predict anything with certainty. We are striving to trust in God, and are looking to him in prayer to bless during sufferings and to keep us patient and submissive to his holy and divine will. We are deserving of chastisement and when it comes from our Heavenly Father's hand we will try hard to bear it uncomplainingly. Brethren, pray for us.

FORMULARIES OF FAITH.

All humanly formulated creeds are worse than useless; they are injurious to, and subversive of true Christian faith. The faith that God approves of is the belief of the truth, and God's word is truth; hence the absolute necessity of believing the exact statements of divine revelation. We should use the most special care when speaking of God, the Father, of his Son, our Lord Jesus Christ, and of the Holy Spirit, never to make use of terms not employed in the Scriptures. We note one word here that can not be used in speaking of God, if we adhere closely to inspired terms, i. e., material. God is a Spirit—literally, God is Spirit—is inspired language, and we honor God when we adhere to inspired expressions. The following from the *Independent* is worthy of careful consideration:

"If one wants to understand who Christ was and is, what are his offices, and what is the nature of his work in human behalf, the book for him to study in preference to all other books, is the Bible itself. He may aid himself in this study by the use of commentaries; but he should never substitute anything for the Bible. The Bible contains far the best Christology ever written or read."

COMMANDS.

God's commandments always have a restrictive definiteness. This definiteness is sometimes concealed in versions made from the original by transferring words instead of translating them. Were the word baptidzo translated as should have been done there would have been no place for doubting just what God enjoined in that institution. Give the English equivalent *immerse*, and there could be no shadow of support drawn from the Bible for sprinkling or pouring water upon a person and calling the act baptism—immersion—as every child would see the contradiction in the terms. And there would be no shadow of support for three *dippings*, when the Bible says plainly there is "one immersion" or "one dip." God has been specially careful to guard those that must use a version with the transferred word to explain that baptism can only be performed by a burial, which is far from being represented by sprinkling, pouring, or even the three dips. A command is something always too definite to admit of being obeyed in several different ways each equally meeting the requirement of the lawgiver. To change the meaning of the words is to change the revelation. We subjoin the words of another.

"The revelations contained in the Bible are made to man in words: and these words, like those contained in any other book, are to be interpreted by applying to them the established laws of language. The meaning of the words, when thus ascertained, is to be accepted as God's rule for human faith and practice. What the words mean he means. His authority attaches to that meaning."

CREATION [illegible]

In the great work of creating this, our world, there was a well-defined and perpetual progress from the lower and more imperfect to the higher and more perfect forms, whether of animated or vegetable life. This continued advancement upward was a prophecy, in type, of a consummating climax. Science reads this prediction on every rocky leaf of the earth-volume. Man was the fore-ordained being toward whose final appearance all changes and revolutions were tending from the remotest beginning. Revelation also, is explicit that God designed to crown the work of his hands with a being formed in his own image, and that his gestation was in the world-womb of Nature. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth," says inspiration. In the mind and purpose of God man was designed to be the sublimity of his lower earthly creation.

In nature, as in redemption, there was progress toward "a glory that excelleth." In the creation processes, as the fauna advanced from grade to grade, the flora made co-eval progress. The scale of exaltation in animated existence was evenly paralleled in the scale of vegetable growth. The minute and humble, the gigantic and wonderful in both kingdoms appeared in their times, had their history, disappeared, and left time, place, and history to be occupied by higher orders of creation. Creation and evanescence are written in the rocks of the ages past, and the everlasting mountains are but the faintly sculptured monuments of departed existence.

At length animals of the highest type appeared, and the creation work was consummated in the fore-ordained and crowning work—Man in the image of God. Then it was that nature had come to her best in tree, shrub, flower, and fruit.

In the mighty upheavals of the past the mountains had been lifted up, the hills formed, the valleys fashioned, and the plains smoothed out. Then came the creation blessings for the last and higher orders of living beings. From the upheaved mountains and hills springs, streamlets, and rivers break out, and course through the valleys and plains. On the mountains are the waving forests, and on the hill-slopes groves of the shadowing trees. Along the streams and spread over vale and plain, "sweet fields stand dressed in living green." From the flowery bloom the moving breeze "fans the earth with od[illegible]rous wings."

The [illegible] of the more ancient ages had stood in crowded and lofty majesty, but it had been stored up for fuel neath the everlasting hills. It is said to be a geological fact that the grain-bearing grasses came into existence only in that age when man appeared. It was then that those sweet herbs that so much minister to human pleasure first made their appearance. The mints, the lavenders, the aromatics, and incensed herbs, came when that being who could sense their odors appeared among the marvels of the newer creation.

Then, too, came the luscious fruitage—the apple, the peach, the plum, the apricot, the almond, the fig, the orange, the lemon, the strawberry, and all related fruits. Over all this world-wide scene of blessing the vaulted blue above was spread, the work of God's fingers. "The heavens declared the glory of God, and the firmament shewed his handiwork."

Blessings above, blessings below, and blessings on all sides around, marked the advent of man on earth. Earth was decked in her holiday robes, and blessings crowned the festal board. When man came all was beautiful, all was charming, the whole world and all in it was a benediction. O, beautiful but fading picture—evanescent and departed! Abiding glory came not then. Sin came, and with sin the curse!

THE CREATION CURSE.

God made man upright and surrounded him with the choicest blessings. Man sinned and the doom of death was denounced against him by his Creator, and his malediction fell upon the ground that had been made so abundantly prolific of blessing by his benediction. Man was not, however, wholly bereaved of all the heaven-bestowed bounties, but these bounties must hereafter be won through exhausting toil, and in contention with resultant products of the curse. The noxious weed, the spiny brier, the thistle and the thorn became spontaneous on those very grounds that had been so exuberant of fruit, of flower, of grain and aromatic shrub. Bane and blessing became closely allied—the bush that bears the queenly rose bears the thorns to lacerate the fingers that would pluck the tempting bloom. The fruit of the "tree of the knowledge of good and evil" was sadly effective in its results; as eating of it brought about a condition of things where "good and evil" are strangely blended, both in the natural world, and in the human experience of joy and sorrow, of health and sickness, of life and death.

Man became a sinner, the curse came, and the whole state of the outward world was changed. For sinful man the noxious growths spring up abundantly from the ground.

A writer speaking on this says: "It is a remarkable circumstance that whenever man cultivates nature, and then abandons her to her own unaided energies, the result is far worse than if he had never attempted to improve her at all. There are no such thorns found in a state of nature, as those produced by the ground which man once has tilled, but has now deserted. In the waste clearings amidst the fern brakes of New Zealand, and in the primeval forests of Canada, thorns may now be seen which were unknown before. The nettle and the thistle follow wherever he goes, and remains as perpetual witnesses of his presence, even though he departs; and, around the cold hearthstone of the ruined shielding on the Highland moor, and on the threshhold of the crumbling log hut in the Australian bush, those social plants may be seen growing, forming a singular contrast to the vegetation around them."

All that have settled on the new lands of the Western States know that the vexing vegetable pests follow man in his migrations from place to place. Think of the bateful burs that choke the growing crops, and mat the wool and hair of the farmers' flocks and herds. Think of the sorrel and thistles that displace the growing grass and grain of his fields, and that seemingly poison the soil itself. Think of the rag-worts and the rag-weeds that crowd the roadsides. All those, and others equally harmful, were not growing on the virgin soil of the grand old forests, the wide-spread openings, and the almost boundless prairies of the West till the cultivator of the soil came.

The lurking curse is in the ground, and as soon as man breaks the surface, that curse comes up in baneful life in the thorn, the brier, the thistle and the noxious weed, to ban the sinner for his rebellion against his Creator. The creation curse inheres in the present world's very constitution, and it will never be eradicated till God shall "mak[illegible] things new."

Communications.

JUDGMENT TO COME.

The certainty of judgment to come rests upon the oath of Jehovah as recorded by his prophet Isaiah, xlv. 23, "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return. That unto me every knee shall bow, every tongue shall swear." This is not an isolated statement. It is one of the settings in a group of affirmations made by Jehovah that he and he alone is the fountain of all power, wisdom and righteousness and that he alone is the Savior of men, and that there is no one else. Judgment to come is therefore a divine oracle and not any human deduction or inference from any indirect statement. We do not therefore, as many, argue away this declaration by any subsequent statement but simply and reverently believe it and seek to find its meaning to us to whom it has now come. This declaration of Jehovah is also remarkable for being quoted three times by Paul in three of his letters, viz., in Rom. xiv. 12; 2 Cor. v. 10, and Philip. ii. 10, 11. The quotation of it by Paul in his letter to the Romans is for the purpose of inducing them to give over the practice of judging and condemning each other upon doubtful matters. His rebuke runs as follows, "But dost thou judge thy brother or why dost thou set at naught thy brother, for we shall all stand before the judgment seat of Christ, for it is written, As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God." So then adds the apostle, "Every one of us shall give account of himself to God."

This expression of judgment by the apostle is remarkable for its clearness upon three things: 1st. The certainty of a future judgment of himself and his brother Christians; 2nd. That he calls it the judgment seat of Christ; and 3rd, that this standing before the judgment seat of Christ is equal to each one giving an account of himself to God. In the context he states that Christ died and rose and revived to acquire Lordship over man. This right or sovereignty over the living and the dead has to be distinguished from the right of Creatorship. The fact that Jehovah alone is the Creator of man places in him the absolute right of possession in every unit of his creation. No act of any one of his creatures can set aside this right. As the judgment seat of Christ is used interchangeably with giving individual account to God it is manifest that the acquired right of Jesus does not supercede Jehovah's right but simply acquires the right to apply it instead of him or conjointly with him. It should also be carefully noted here that this purchased right of property in the living and the dead begins when the agreement to purchase was made and was completed, when the terms of purchase were completed. To make sense of the apostle's statement "that to this end Christ died and rose and revived" three things are implied namely, the existence of the three parties, the living and the dead, the proprietor and disposer of them and the proposed purchaser. This is manifest for if any one of them be absent no transaction in the shape of purchase could have taken place. Neither is the purchase that of creatorship as that cannot be bought nor sold but remains the absolute property of the creator. In like manner the right of property in the dead and the living cannot be transferred to any other being. It is permanent in him who made the purchase. It is a completed transaction absolutely independent of the will or choice of the living and the dead. Although therefore their interests were altogether dependent upon the purchase being completed they were not active in it. And now that the purchase has been completed and registered complete and made the basis of a proclamation conjointly by him who sold and him who bought them, i. e., the living and the dead; the whole conditions of this proclamation concerns every one of these in whichsoever of these two states they may be at the time of the proclamation being made.

Some seven centuries before this proclamation was made Jehovah swore by himself that every knee shall bow to him. If he had not the right and power to make such an oath and to compel every knee to bow to him then the living and the dead now may give no heed either to his oath or to his proclamation of Jesus Christ as now the proprietor of them by right of purchase from him. But if the sole property of the living and the dead was in Jehovah, by virtue of creation then every utterance of the proprietor must be carefully obeyed as the destiny of Jehovah's property is absolutely in his own right to do whatsoever seems good to him. Jehovah's proclamation is not faithfully made by any one who fails to point out his absolute right of property in mankind living or dead. Neither can the gospel of Jesus Christ be fully preached by any one who fails to discern in the testimony of Jesus Christ that he was to give his life for the life of the world. And after he died and rose again the reasons he gave, viz., that repentance and remission of sins should be preached to all the world in his name.

There is a mutilation performed upon the divine proclamation of his will to man by every one who keeps out of it judgment to come. To the unbelievers on Mars Hill Paul used this one fact as the incentive to repentance when he said, "But now he commandeth all men everywhere to repent because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts xvii. 31. It was in full consciousness of this fact that he assured the Romans that God will judge the secrets of men by Jesus Christ and reward with eternal life those who sought for it by a patient continuance in well doing, and on the other hand with tribulation and anguish the contentious and disobedient concerning whom on another occasion he wrote to the Thessalonians that all such will be punished with an everlasting destruction from the presence of the Lord and the glory of his power when he comes to be glorified in his saints and admired of all them that believe him. Paul's preaching wherever he went was a savor of life unto life in those who believed it and obeyed it, and a savor of death unto those who despised it and counted themselves unworthy of everlasting life. Indeed we boldly affirm that this idea of no judgment to come for good and bad had no existence in the apostle's mind and never has been expressed by him in any of his reported addresses nor in any one of his letters. That he did learn of righteousness, temperance and judgment to come for both the just and the unjust these same addresses and letters are conclusive evidence to all who seek to be guided by evidence.

Again we have Peter's declaration in the temple to his brethren of the house of Israel which he finishes by quoting Jehovah's own declaration to Israel "that the soul that will not hear that prophet shall be destroyed from among the people." Acts iii. 23. This has no reference to natural death but to judicial death for personal rebellion against Jehovah. Again when specially sent by God to the house of Cornelius among other things he declared that Jesus commanded them to preach unto the people and to testify that it is he who is ordained of God to judge the living and the dead. Acts x. 42.

In full view of the existence of these two declarations of Jehovah, the first to Moses, Deut. xviii. 15, 18, 19, and the second to Isaiah, xlv. 23, and their quotations by Peter and Paul, we utterly fail to see how they can either be set to one side or totally ignored by any community who go in for the truth, the whole truth and nothing but the truth.

If I have failed to gather the true meaning out of them or take from the words of Jehovah or to add to them a meaning which is not right I shall feel deeply obliged to any one who shall point this out and give the reason or reasons for it. But in the absence of conviction produced upon my mind by testimony that all these declarations are wrongly applied by me to a judgment to come of the just and the unjust I must hold that every preacher or community who fails to preach this publicly fails to speak the truth as God himself and his faithful servants have done. "I speak as unto wise men, judge ye what I say." Paul.

WILLIAM ELLIS.

LEVEY, Ia., June 22, '89.

To the Dear Ones Scattered Abroad:

It is due to you that I give a short report of my travels and labors. I think I closed my last when at Alden. We had a good meeting there. The brethren and sisters seemed much refreshed and the prospect is that a number will soon become obedient to the faith. From there we went to Clarksville where we had another good meeting. Held over two Sundays. Here we baptized one willing soul into the all-prevailing name of Jesus the Anointed for the remission of sins; there are a number more that will undoubtedly obey soon. I went to Spring Lake and held one meeting; found a number of brethren there that seemed to be somewhat interested in the truth. I left them with a promise to return and hold a meeting, which I will do, nothing preventing.— We [illegible] went to the Phorna school house. Held meeting Saturday night and Sunday. This is a new place but there seemed to be quite an interest manifested to understand the truth. I anticipate returning to this town also to hold meetings some time in the future. The next place was Bristow. Here we met Brother and Sister Benage, who embraced the truth thirty-two years ago and are still firm in the faith; we had a blessed good time with them. We held but one meeting owing to the house being occupied by others. Here we met a number of warm friends who pressed me hard to return in the near future and hold a meeting which I promised to do.

Then I returned to Clarksville; and here let me say for the Clarksville brethren that they are awake to the cause of truth, holding their prayer and social meetings every Wednesday evening and are as much devoted as any people I have met; the majority of them also maintain family worship which we call a good mark of devotion. From here we made our way to conference and was received into the hospitality of Brother and Sister Berry where we remained until Monday being held there by rain from Thursday evening. We then started on our way for the conference reaching the place about 7:00 p. m. Monday. Here we met a host of brethren and sisters most of whom had been on the ground since Friday evening and had stood it through all the rain and seemed to be in good spirits thanking God for the good meetings they had had since they came together. Meeting soon commenced and we needed no one to tell us it was good; every heart seemed to be filled to overflowing with love to God and praises for his goodness and blessings. I don't wish to give a report of the meeting yet I will say that it continued to be good to its close and all felt that it was good to be there.

I started to give a report of my labors and as we have reached the end of the conference year I will give a synopsis of what was done. The time spent for the conference about eight months, during which time I have baptized fourteen persons into the all-saving name of the anointed One; organized five churches; taken subscription and turned it over to treasurer to the amount of $27.50 for the present year, and as I have been appointed evangelist again for the coming year I wish to say to loved ones scattered abroad that I am your servant and any one wishing my labor or wishing to communicate with me can do so by writing to me at Clarksville, Butler Co., Iowa, in care of Hattie Campbell, and it will receive due attention. Any wishing meetings will please write to me stating about what time you desire a meeting so that I can make arrangements to accommodate you when you want it. I hope that the brethren will take notice and give me their prayers and their sympathies, and pray that we may be able to accomplish much more good this year than last, and to God's name be all the glory through Jesus Christ, world without end, amen.

T. J. WHITESITT.

We are just home from our Annual Conference which was held at Ferguson, in Marshall Co., and will say to all who are interested that the result of labor, and effort during this one year since our organization far exceeds our expectations. Years ago we had a so-called conference here in Iowa and an Evangelist was sent out to preach, but as it was not a thoroughly organized effort, it resulted in a few paying all the money, and the Evangelist doing a vast amount of travelling through the wilds of the then new country, accomplishing much good for little pay, and being compelled to give it up. Since then the work has gone down with the interest, while the scattered faithful ones stood firm and our preachers labored as best they could unaided, and still the cause hardly held its own. But one year ago the Lord put it into the heart of Brother Eychaner to issue a call to the members of the body to come together and enter upon a united effort for the promotion of the gospel of the kingdom of God in this state; quite a number responded and ten days were spent together in prayer, Bible study, talking together of the things that concern our salvation, and devising plans for a thoroughly organized system of work upon a strictly business basis. About one hundred dollars was raised in money and pledges, and a man was sent out to preach the word, hunt up the scattered ones, and get them into united and sympathetic working order. Well the year has passed and again we have met in conference for [illegible] ten days of sweet communion, [illegible] up our gains. We find that our Evangelist has labored hard, and faithfully, visiting [illegible] night and visiting the people in their homes by day; organized churches, taken subscriptions for the Evangelist fund and laid the foundation [illegible] future work; in fact broken [illegible] ground and sowed the seed for a grand crop for future ingathering. And the people have responded with sufficient means to pay for this labor. Bro. Eychaner has also of his own free will labored to the same end; preaching constantly and aiding in organizing churches and raising funds, thus securing the most liberal offer of Bro. Work to aid in spreading the truth. And now we start upon another year big with promise of success; two Evangelists are employed to labor in the State this year instead of one, Bro. A. J. Eychaner, and T. J. Whitsitt, and as an increase over the amount we started with last year we now have in the Evangelist fund three hundred and twenty-nine dollars and ten cents in money, and seventy-six dollars and fifty cents in subscriptions, in all $405.60 to commence the work of this year.

The Conference decided to become auxiliary to, and work in harmony with the National Conference and the plan of raising money for that purpose, as recommended by that body, was recommended for adoption to the churches, and members of the body, and Bro. John Staffa of Irving was appointed delegate at large from Iowa to the next National Conference.

In regard to our meeting I will say, we had a blessed season indeed; many topics of vital importance were Scripturally considered in the Bible meetings, precious seasons of social conference were enjoyed, and the themes of personal holiness, and spiritual growth were ever prominent (as it also was in both the other meetings that were held during the year, and the result of which was to lead very many to a higher plane of spirituality, and the putting away of tobacco and other carnal practices) the attendance and interest were good, increasing to the last, and as a direct result Bro's. Myers and Eychaner will go back there in two weeks to administer baptism to a number who were convinced of the truth.

There were four preaching brethren in attendance, G. M. Myers, A. J. Eychaner, E. A. Marsh and T. J. Whitesitt who preached from time to time. Indeed we have had a good meeting, and we who gathered there feel grateful for the privilege of personal acquaintance with the dear good brothers and sisters living there near Ferguson, and shall ever remember their loving kindness to us. And now we would say to the members of the household of faith scattered throughout the State, We recommend this work to you, hoping you will all feel encouraged to make it your own personally, realizing that your committee can work no farther than you keep the means in their hands, so we pray you give us your sympathy and support. Send in your subscriptions to either A. J. Eychaner, Belle Plaine, who is the Secretary, or Alex Williams, Laurel, Iowa, who is the Treasurer, and help to keep both these Evangelists at work all the year, for "the reapers are few, and the harvest is great." Bro. Whitesitt started at once on his work in Polk, Co., and brother Eychaner is ready to respond to any calls for his services. The plan and conditions of work are the same as the last year.

And now let us all join in earnest prayer to the Father for his blessing upon our efforts fully realizing that the time is short, and what we do must be done quickly. And while we pray "thy kingdom come" let us all labor to that end, and now may the sweet peace of God abide with all his dear people is my prayer.

LIBBIE PALMER.

A dispatch from the city of Mexico says: "News has been received here of a discovery of great archæological importance in the State of Chiapas, near the ruins of Palenque, being nothing less than a large city hidden in the depths of the forests. Some buildings are five stories high and in a good state of preservation. There is a well-paved road, several miles in length, still perceivable in the midst of a tropical forest. Very few particulars have reached here, but the report comes from good sources. Palenque is said to be a mere village in comparison with this lost city of prehistoric times."

One Fare for the Round Trip via, the Nickel Plate July 2nd, 3rd, and 4th.

The oldest church structure still standing in North America is believed to be the original First Church erected in Salem, Mass., in 1634, now carefully protected, and still standing in the rear of Plummer Hall, in that city. The dimensions, interior, architecture, and the material of this church all fully [illegible] the ancient records, [illegible] original [illegible] of [illegible]

st[illegible] pecially Am[illegible] is Miss Seward's "Fourth of July at Robert College;" the other is Mrs. Burton Harrison's "The Republican Court." "Mademoiselle Papa" is a touching little tale from the French, translated by Miss Virginia Champlin. There is a thrilling story of another French child in this number, "The Child-Knight of Boufflers," written by Madame Cramer Berchard, a niece of General Grant. "How Patty earned his Salt," by Walter Colby, is quite a perfect little story. "Cuck-oo!" by Mrs. Frances A. Humphrey, gives her own acquaintance of this haunting English bird. "Five Little Peppers Further On," the Margaret Sidney serial, relates some startling experiences of little Phronsie Pepper, at which everybody will be indignant. Mrs. Clara Doty Bates has a delightful contribution, the best thing in amusing verse for children which has appeared for some time, "The Monkey and the Camel," illustrated by Garrett. There are also many other bright things in verse and picture, and plenty of original anecdotes and entertaining "short talks" in "Men and Things." *Wide Awake* is $2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

Vandalia Line. "The Lake Special."

In order to acquaint the traveling public with the desirable qualities and beauties of Lake Maxinkuckee, the Vandalia Line has inaugurated a series of Popular Cheap Excursions to that point from all stations on its Logansport Division. Full information cheerfully furnished upon application to agents, or to E. A. Ford, Gen'l. Passenger Agent, St. Louis, Mo. 5tjun26

Remember the Nickel Plate 4th of July Excursions. Tickets on sale July 2nd, 3rd, and 4th, good returning until July 6th, 1889. One Fare for the Round Trip.

The Baptist Chautauqua will be held at LaPorte, Ind., from June 15th to Oct. 31st. The L. E. & W. R. R. will sell tickets at one fare for the round trip.

The price of the LIGHT RUNNING NEW HOME Sewing Machine is no higher than that of other Machines, and every lady who is the happy possessor of one may rest assured she has indeed a treasure.

Selections.

ISRAEL, JERUSALEM, PALESTINE.
No. 5.

"Jerusalem," with its twenty-five to thirty thousand Jewish inhabitants, is a large and, though difficult, encouraging field for work, especially in our days, when the Jews seem to be if not actually well disposed towards Christianity, at least more accessible. It is one of the signs of the times that even in this city, the stronghold of Judaism and fanaticism, they begin to shake off the chains of Rabbinism which have enslaved them for some centuries. A spirit of freedom, of thought and of searching after the truth, is everywhere perceptible. Tracts are eagerly read, and everywhere asked for. The New Testament is diligently studied. And had it not been for fear of their Rabbis, upon whom the majority of the Jews here are dependent, (the Chaluka, or distribution of money sent by their European brethren, having to pass through the hands of their Rabbis), many more Jews would have come forward. They dare not have intercourse with the Missionary, or receive him into their houses, but gladly accept the offered tracts, and promise to read them secretly. A great number of Jews, however, who gain their livelihood by various trades, and consequently are not so much under the direct influence of their spiritual advisers, readily converse with us, receive us in their houses, and in many instances eagerly listen to the glad tidings of the Messiah. The New Testament is no longer a sealed book to them. Many are well acquainted with its contents, unconsciously imbibe its teaching, and even adopt its phraseology. The other day I called upon a Spanish Jew, and while conversing with him I noticed that he often made use of New Testament expressions, and even whole sentences without knowing it. On further inquiry, I found that he had been an in-patient in our hospital for some time, where he diligently studied the New Testament.

"On the other hand, infidelity seems to be rapidly spreading, even in these remote regions. The continual increase of foreign Jews from different parts of Europe—where the authority [illegible] and along with it Juda[illegible] [illegible]ised— [illegible] [illegible]ence [illegible]; At [illegible] more [illegible] into [illegible] this [illegible] de of [illegible] re- [illegible] humanly speaking, it is more difficult to convince a Jew of the truth of Christianity who has lost faith in his religion, than one who still keeps it up. Through the kindness of Miss Barlee and Mr. Coral, I was introduced to many Jewish shops and houses. I also arranged with the doctors to kindly let me accompany them on their visits to their patients. This I found the best mode of introduction into many a Jewish house, which would otherwise have been inaccessible. With the exception of the early morning services, and those days on which I was at the Depot to receive Jews there, the greater part of my forenoon was occupied with visiting Jews in their houses, or speaking to them in the streets.—*J. F. Segall, in Jewish Intelligence.*

ON A MISSION TO THE LAND OF MY FATHERS.

Having spent several hours visiting Jews, my aged friend, a Rabbi from Kovno, Russia, asked me if I would go with him to the wailing place to mourn over the desolation of Jerusalem, and pray for Israel's restoration to her former glory. "I will go with you," I replied, "and pray very earnestly that God may hasten the day when Judah will return to the Lord." Being Friday afternoon, the time when many Jews assemble for prayer at the wall of the ancient temple, I joined the company of Israelites. It was, indeed, a most memorable and painful sight. Here were Jews from among all nations, in their peculiar Oriental costumes, some dressed also in the *Talith* (praying garments). Their attitude and prayers were most heartrending. As loud as they possibly could they read the 22nd Psalm. The wall before which the assembly prayed, and against which their heads reposed, is very thick and high. Its length is 158ft., and it is 60ft. in height. We counted over twenty rows of stones, some 20ft. long and 5ft. thick. The lamentations here were most pathetic. Women, dressed in white, with great earnestness cried aloud. Their shrieks were appalling as they repeated, over and over again, "My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but Thou hearest not; and in the night-season, and am not silent." The men also were weeping as if in most terrible grief, and rehearsed psalms, litanies and prayers for the dead. Most of these earnestly pressed their lips against the stones and kissed them. Some of these stones are in some parts smooth through such passionate kissing. Two holes are seen, which my friend pointed out. He also informed me of the belief of the mourners that these holes led to the holy of Holies, and many offer their heart-piercing prayers through these holes, believing that prayers offered in them must go direct to God. Through these two holes, the prayers offered by Jews all over the world must pass. How touching it was to see some of the stones wet with tears.

As I listened to their pathetic prayers I remembered what the rabbins have said in the Talmud—that "Since the destruction of the Temple, the gates of prayer have been closed, and only the gates of tears are open."

We also thought of another saying of the Rabbins: "He that mourns over Jerusalem shall see it in its joy, and he that does not mourn over Jerusalem shall not see it in its joy." Who can listen to their prayers and litanies without being filled with compassion towards the afflicted race. The rabbi in sad tones repeated:—

For the place that lies desolate. We sit in solitude and mourn.
For the place that is destroyed. We sit in solitude and mourn.
For the walls that are overthrown. We sit in solitude and mourn.
For the majesty that is departed. We sit in solitude and mourn.
For our great men that lie dead. We sit in solitude and mourn.
For the precious stones that are buried. We sit in solitude and mourn.
For the priests who have stumbled. We sit in solitude and mourn.
For our kings who have despised him. We sit in solitude and mourn.

The most touching and heartrending wailing over Jerusalem is to be witnessed in the homes of the pious Jews. At midnight they wrap themselves in their prayer garments, put ashes on their heads, and prostrate themselves on the ground. Then in melancholy tones they rehearse:—

A voice of woe from Judah's hoary tower,
A voice of wail from Zion's sainted hill;
Alas! my diadem and queenly dower,
Thy youthful honors I remember still.
Dark is to me the solitary bower
Who did of old a throne of splendor fill.

I was surnamed Jehovah's fairest bride;
But now am forced, forlorn and disconsolate,
His heavy wrath and vengeance to abide;
My joys are flown, my heart is desolate.
Come weep, ye daughters, at my faltering side;
For no one draweth near my sorrows to abate.

Degraded from peerless eminence,
Victim of pride and wanton vanity—
My beating heart in trembling violence
Strikes at her cage of hopeless misery.
Judah laments in tearful penitence,
A widow mourning in captivity.

I was in Solyma a radiant queen,
A golden cloud in the mount of God;
But now by infidels despoiled, I ween,
No poorer pilgrim o'er the desert trod.
Wrenched from the bosom all my babes have been,
The murdered elders steeped the spoil in blood.

Doth no one lay my wretchedness at heart?
And no one check the swiftly rolling tear?
And no one soothe the soul-empiercing smart?
And no one say, "The heathen shall not dare
Call him my husband?" Oh, the poisoned dart,
The cruel mockings I am bound to bear!

Father of Mercies, come return with grace,
To Zion's dwellings beautiful again.
Let Israel's eye behold Thy dwelling place
Restored; then list the hallelujah's strain.
The hymning voices of a ransomed race,
Greeting the rising wall of that eternal fane.

After this several psalms are read and prayers offered. When rising from the ground, they say, "Shake thyself from the dust: arise and sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion." The most remarkable prayer that the Jews offer on these occasions is most interesting. It no doubt has reference to Isaiah vii. 14:—

In mercy, Lord, Thy people's prayer attend:
Grant his desire to mourning Israel.
O shield of Abraham, our Redeemer send,
And call His glorious name Immanuel.

The rabbi having ended his devotions I asked him several questions about the Redeemer for whose coming he prayed. I reminded him that the Redeemer has already come whose name is Immanuel, and that he will come again to gather to himself all who have believe, that believers shall reign with him, and that glorious will be the state of all who now trust him. I found the great difficulty with the rabbi was the doctrine of the Trinity. That Christ should be the Son of God was incomprehensible to him. I reminded him of predictions that Messiah must be the Redeemer, and that a person holding such an office must be Divine. We also read together Psalm ii. 7-12; lxxii. 17. We had an earnest and warm discussion upon Prov. xxx. 4. "Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name? and what is his Son's name, if thou canst tell?" We spent several hours conversing about redeeming love, and as I left the house I presented him with some Hebrew tracts, which I pray may be a means of blessing to him.

Having left this Jewish house I took a walk in the valley of Jehoshaphat.

Here I met with a young man, who was holding in his hand a bag containing his *Talith* and phylacteries. Having greeted one another with the Hebrew *shalom alechem* (Peace be unto you), I inquired where he was going to. He answered, to the great synagogue to pray. I offered to go with him, and he seemed willing to accept my company. We at once entered into a warm conversation about Christianity. "Christians," he said, "are idolators. They pray to Jesus, the Nazarene." "Perfectly true," I said, "Christians pray to Jesus, but I deny that praying to him constitutes idolatry." I asked him to produce his prayer-book, and pointed out to him a prayer therein, where the Jews, alas! in their ignorance, offer a solemn prayer to Jesus, the Prince of the Presence of God, to be Mediator between Israel and God. He read the passage over again. "But this is not Jesus," he said, "but Jehoshuah." I reminded him that Jesus is only the Greek translation of the Hebrew name Jehoshuah. He seemed perplexed; and felt somewhat defeated with his own weapon. He then asked me if I would see him later in the day, which promise I was glad to fulfil. I also presented him with a Hebrew New Testament. We then took a walk to Aceldama. There we sat down, and read the 22nd Psalm. I asked him what these words meant: —"The assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." His reply was that these words referred to the affections of the psalmist, Jeremiah, and of the nation of Israel. I pointed out to him that those words could not possibly apply to those he mentioned. I then read to him Matt. xxvii., and pointed him to the bleeding Savior, in whom the above words were fulfilled; and also Isaiah liii.

It is often said Jews live on making money and that they worship Mammon. Although, alas! this is too true of many in Europe, the charge certainly cannot be brought against them in Palestine. Most of the Jewish inhabitants in the Holy Land are very poor. Many of them have left Europe, where they have lived in comfort and luxury, and given up all for the sake of spending the remainder of their lives in prayer and fasting. Many Jews fast regularly on Mondays and Thursdays. Some appoint for themselves other special fast days, which they spend in devotion and in mortifying the flesh, believing that this will be accepted as an atonement for their sins. Besides these special days of fasting, the Jewish inhabitants in Palestine observe the regular fast days, such as the Fast of Gedaliah, in memory of the dreadful murder recorded in 2 Kings xxv. 25. The Fast commemorating the fall of Jerusalem by Nebuchadnezzar is kept by all as a day of sorrow and lamentation. They also keep the Fast of Esther in memory of the troubles endured as described in the Book of Esther. The 25th of June is kept as a day of fasting, since that day Moses destroyed the tables of the law, and also on that day Antiochus Epiphanes burnt the book of the law, and placed an image in the sanctuary of the Most High. Beholding the thousands of Israelites in Jerusalem, and all over Palestine, and struck with their poverty, we inquire—How can they live? And the answer is only by the *halukah* (alms) sent to them by their co-religionists in Europe. The lives of many are, therefore, wretched; widows, and fatherless, alas! often suffer starvation, and the cries of the hungry are constantly heard. What wonderful opportunities are there consequently for the benevolent disciples of Christ to go about doing good. After walking about several hours in the morning, we again retired to the Mount of Olives. Here we were interested in watching a shepherd go before his flock, and the sheep following him. Our dragoman conversed with the shepherd for some little time, and we parted. Late in the afternoon, when walking in the Valley of Hinnom, we [illegible]ably surprised to meet with the same shepherd, but this time without his flock. We asked him why he still rambled about, seeing that he must surely have been weary, having been with his flock all the day. He answered that he was looking about, if possible to take his flock to different pastures on the morrow. We could not help admiring the kind-hearted thoughtfulness of the shepherd for his flock. We thought of Psalm xxiii. 1. We also thought of the Shepherd of Israel, who never slumbers nor sleeps. And as we thought of the Shepherd of our souls, we delightfully sang:—

"Jesus, my Shepherd, Brother, Friend,
My Prophet, Priest, and King;
My way, my Life, my Truth, my End,
Accept the praise I bring."

—*Isaac Levinsohn, in Jewish Herald.*

PROPHECIES MISUNDERSTOOD.

Early education led me to look with prejudice, not to say with contempt, upon all theories of Second Adventism. I imbibed the notion, from Sunday-school and pulpit and literature, that the incarnation and death of Christ was the last and supreme manifestation of God to men; that the Gospel was the ultimate and final message of God to men; that the conversion of the world and the redemption of mankind were going steadily and surely, though very slowly, on from the birth of Christ as the starting-point, and under the influence of Christian ministration to their consummation. The notion that the gospel dispensation was preparatory to another as the Old Testament had been preparatory to the gospel; that the manifestation of God in the man Jesus Christ was also preparatory to another manifestation of God in kingly and triumphant form, as the manifestation of God in the law and the prophets had been preparatory to his manifestation in his Son, never dawned upon, or, at least, never took lodgment in any mind. The doctrine of a Second Coming was interwoven in my thought with vague impressions of Millerism, Second Advent camp-meetings, prophecies of days and years when the advent should take place, interpretations of the mystic prophecies of the Books of Daniel and Revelation, mechanical conceptions of a physical king with his throne and his courtiers in Jerusalem, and his administration proceeding therefrom; for all of which I had no respect then, for all of which I have greater respect the older I grow.

In this spirit I arrived, in a course of systematic and careful study of the New Testament, at the twenty-fourth chapter of Matthew, of which this thirteenth chapter of Mark is a parallel report. Previous utterances of Christ had already somewhat shaken my preconceived theories. I had not gone far in the careful study of this chapter before I reached the conclusion that the interpretations of those commentators who deny the Second Coming were inconsistent with a reverent, unprejudiced, and impartial acceptance of Christ's own words. The principles adopted by this interpretation, if applied to other portions of Scripture, will make the Bible mean anything which the Bible student desires it to mean. The whole chapter is reduced to a mere prophecy of the destruction of Jerusalem, and the admonition with which Christ closes his discourse: "What I say unto you I say to all, Watch," is necessarily absolutely eliminated from it, since no Christian since the close of the first century has had occasion to watch for that destruction. The sublime description of earth's dying days is robbed of all its sublimity. "The sun shall be darkened, and the moon shall not give her light," is made to mean, those shall be dark days; "the stars shall fall from heaven and the powers of the heavens shall be shaken" is interpreted, the great empires of the world shall undergo disturbances; the appearing of the sign of the Son of Man in heaven is reduced to a declaration that the sign shall appear testifying that the Son of Man is in heaven; the mourning of all the tribes of earth is supposed to be fulfilled in the sorrow experienced by the inhabitants of Palestine at the appearance of the army of Titus; the sending of the angels with the sound of the trumpet becomes, messengers shall call into the Church the true disciples of Christ; and "from one end of heaven to the other" is reduced to, from Dan to Beersheba. I certainly do not mean to impugn the honesty of other interpreters in declaring that this principle of interpretation is not an honest one, and is the product of that vicious but alas, only too common endeavor not to read in the Scripture what it contains, but to read into the Scripture what the reader desires to find there.

In further pursuing this study I found, from parallel passages in the writings of the Apostles, borrowing Christ's phraseology here, in describing pictorially the last judgment, that they who heard him most distinctly understood him to refer to a future coming in pomp and power. I found that Christ himself employed almost identical language elsewhere under circumstances which forbade all doubt as to his meaning. I found the interpretation put upon this chapter, as the prophecy of the destruction of Jerusalem, unfulfilled by the events; the inhabitants of Palestine did not see in that destruction a sign that the Son of Man was in heaven, but on the other hand, remain unbelievers to this day. Christ did not gather his people into one Church at that destruction; on the contrary, they were scattered to the four winds by the persecutions which followed.

Do not think, he says in substance, that the end of Jerusalem is the end of the world. Before that end of the world, before I come to take possession of my kingdom, there must be a long period of deceit, false messiahs arising, wars and rumors of wars, famines and pestilences and earthquakes in divers places. These are but the beginning of that travail out of which the kingdom of God is to be born. This world-anguish is itself a prophecy of a birth of a kingdom of righteousness, of joy, and of peace (verses 4-8). The Church itself shall share in this labor-pain.

Four successive eras of trouble must it pass through. The Gentiles shall hate it, and persecute it; the Romans shall burn its Bibles, imprison its disciples, or send them to the mines, or cast them to the wild beasts, or impale them upon lofty poles, and pour oil or tar upon them, and light them, to be torches for the malignant onlookers. Following this, Christians shall fall into enmities one with another. They shall hate one another, and betray one another to death. The persecutions by the Roman Catholic Christian of his Protestant Christian brethren shall transcend the persecutions of Christians by the heathen Gentiles; the fire and sword of Alva, the massacre of St. Bartholomew, the inquisition of Spain, shall exceed the cruelties of a Nero, a Caligula, a Diocletian. The age of persecution and internal conflict shall be followed by an age of scepticism and false doctrine. False teachers shall rise in the Church itself, who, bearing the name of Christ, shall deny the truth of Christianity. The enemies of Christian truth shall be born within the Christian Church—a Strauss, a Baur, a Kuenen. Every tenet of Christian faith—the inspiration of the Scriptures, the incarnation of the Son of God, the forgiveness of sins, the life everlasting, the living communion of God with his saints shall be questioned or denied by teachers of religion wearing Christian vestments, and preaching from Christian pulpits. Last, and worst of all, iniquities shall abound, faith shall grow dim, love shall grow cold, the lines of demarcation between the Church and the world shall seemingly be obliterated, and self-indulgent luxury shall enervate, and selfishness and greed shall corrupt the Church of God itself.

In each and every experience they are to bear witness to God's truth, as the Spirit of God shall give them utterance. When the signs of the end of Jerusalem and its Temple draw near, even then they are not to think that the Messiah is coming. They are not to wait in the beleagued city, expectant for him. For the Temple must fall, and Jerusalem be destroyed, and a new faith must be built up out of the ruins and remnant of the old religion, before the fulness of the time will have come. Not till after that tribulation—how long after no man know, not the angels, nor even as yet Son of Man—will be the dawning of the great and terrible day of the Lord.

In this paper I propose to draw certain doctrinal and spiritual conclusions which seem to me to be warranted.

Christ is coming again. The manifestation of God in humiliation in the incarnation is not the final and consummate manifestation. The disclosure of God to his children by his spiritual communion with them is not the consummate and final disclosure. Paul looked and waited for the coming of his Lord. Peter warned his readers not to be deceived by scoffers asking, Where is the promise of his coming? John bade the children of God purify themselves by the hope that when he shall appear his children shall be like him. James exhorted the disheartened and the discouraged to be patient unto this coming of the Lord. As they understood him we may safely understand him. The first coming of Christ was the spring-time in the divine seasons; the dispensation of the Spirit is the rich and fruitful summer; there awaits our hope the ripened and mellow autumn.

When he comes it will be in such guise that no one can question or can doubt. It will be visibly and palpably. He will come as the flood came; he will come as the lightning comes. As the king comes with the trumpeters that precede him, so will he come, and his advent will be proclaimed and emblazoned far and wide. Now he is incognito. Only the spiritual sense, only love and faith, peer beneath his peasant garb and behold a King. Only now and then in his earthly life does his divinity flash forth so that the temple traders flee from the fire of his eyes, and the soldiers fall to the ground when he comes out from the garden to surrender himself to them. Then Caiaphas and Pilate and the centurion, and the guard, and the soldiers shall recognize him, as well as Peter, and James, and John. All the tribes of the earth shall mourn, seeing him, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man shall hide themselves, and call on the mountains and the rocks to hide them from the face of him that sitteth on the throne.

His coming will be unexpected. Men will be buying and selling, marrying, and giving in marriage; all the industrial and social life of the world will be going on, and into the midst of it he will break in the suddenness of his glory upon the astonished world. It is true that the early disciples erred by thinking it must come in their own time, but we are in danger of erring by thinking that it cannot come in our time. They anticipated; we procrastinate.

And if we are humble we shall not pass by, as though it concerned us not, Christ's solemn instruction, "Watch; and what I say unto you I say unto all, watch." I chiefly object to the common interpretations of the New Testament prophecy as fulfilled in the destruction of Jerusalem and the dispensation of the Holy Spirit, because they rob the New Testament of this solemn warning, and this eloquent incentive to holy, earnest, Christian living. If we believed that tomorrow, any morrow, the lightning may flash out from east to west, that tomorrow, any morrow, the trumpets may sound in the horizon announcing the coming of our King, and our buying and selling, and marrying and giving in marriage, may be broken in upon by his second advent, and by the consummation of all things before his judgment throne, we should better understand Paul's mystical exhortation: "It remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it." So may each one of us be moved to live, henceforth, from the devout and careful study of this hope and warning of Christ; ever looking for the blessed hope and the glorious appearance of our great God and Savior, with this prayer ever in our hearts. Even so, Lord Jesus, come quickly.—*Lyman Abbott, in Israel's Watchman.*

The Grave.

Oh, the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look upon the grave even of an enemy and not feel a compunction throb that he ever should have warred with the poor handful of dust that lies mouldering before him? But the grave of those we loved, what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy. There it is that we dwell upon the tenderness, the solemn awful tenderness of the parting scene. The bed of death, with all its stifled griefs, its noiseless attendance, its mute, watchful assiduities, the last testimonies of expiring love, the feeble, fluttering, thrilling, oh, how thrilling! pressure of the hand. The last fond look of the glazing eye, turning upon us even from the threshold of existence. The faint faltering accents struggling in death to give one more assurance of affection. Aye, go to the grave of buried love and meditate! There settle the account with thy conscience for every past benefit unrequited, every past endearment unregarded, of that departed being who can never, never, never return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul or a furrow to the silver brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged in thought, word or deed the spirit that generously con[illegible] thee; if thou art a lover, and hast given one unmerited pang to that true heart which now lies cold and still beneath thy feet, then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul; then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing. Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the sorrow of thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.

The Iowa State Conference.

Dear Brethren and Sisters:

Our conference of ten days has just closed. We had a good meeting. The Christian denomination [illegible] kindly tendered us the use of their large church building free of charge. The evangelist's report for the year showed that he had preached 113 discourses, made 140 visits, baptized 14 persons and organized 4 churches. The report of the secretary of the evangelist fund showed that we began the work with $63.65 and about $46.00 in pledges. The whole amount received from all sources was $197 23, of which the evangelist received $191.68, while the printing, express, money orders, drafts, account book and postage was $5.55. The treasurer's report showed that while the amount for 1888 was exhausted, donations for 1889 to the evangelist fund had been received amounting to about $100.00 in cash and pledges. With this and the blessing of God we begin the work for another year.

The brethren and sisters are coming up to the work grandly. Many examples of self sacrifice are personally known to the writer where those who are poor in this world's goods have given nearly all they had in order to send the gospel to those who have never heard. Iowa is moving along, yet there are many of our brethren scattered over the State who do not know what we are doing and that we need their presence and financial help in order to sound out the word of life.

The financial plan suggested by the General Conference was taken up, and recommended by our conference to the consideration of our churches and brethren and to report at our next meeting.

Another point of interest to our General Conference was the action of our State conference relating to delegate conferences, and we hereby give notice to our General Conference that we desire that they change suggestions 4 and 6 of the General Conference Report, pages 17 and 18, so as to have every baptized believer of the gospel within the limits of our State a member of the conference.

The secretary's report gives our proceedings more fully. I desire only to say to those who were not there, you missed a good meeting and we all missed your presence.

Should any [illegible] who could not come wish to contribute to our evangelist fund, remember every dollar will be judiciously used. Send to Alex. Williams, Laurel, Iowa, or to the writer, at Belle Plaine, Iowa. Yours in the hope,

A. J. EYCHANER.

Fourth of July Excursions.

The Nickel Plate will sell excursion tickets between all stations on the line, good going July 2nd, 3rd, and 4th, returning until July 6th, inclusive, at One Fare for the Round Trip.

BURLINGTON ROUTE.

Cheap Lands in the West.

Along the lines of the BURLINGTON ROUTE in Nebraska, Colorado, Wyoming and northwestern Kansas, particularly on its new extensions in that territory, there is still some Government land awaiting settlement, as well as other cheap land held by individuals. These lands are among the best to be had anywhere in the country for agricultural and grazing purposes. In the comparatively new districts are many improved farms which can be purchased at a very low rate of that class of restless pioneer-settlers who are ready at all times to move "farther west." In the territory embraced by the BURLINGTON'S lines west of the Missouri River, there are in the vicinity of two hundred new towns which offer to manufacturers and business men an excellent opportunity to locate with profit. Send to the undersigned for descriptive pamphlets and other matter giving location and full particulars concerning these lands.

Map of the United States.

A large, handsome Map of the United States, showing North and South Dakota, mounted and suitable for office or home use and issued by the BURLINGTON ROUTE, will be furnished responsible parties free on application to the undersigned. P. S. EUSTIS,
Gen'l. Pass. & Tkt. Agt. C. B. & Q. R. R.
Chicago, Ill.

Poetry.

WORK DONE FOR GOD CAN NEVER DIE.

Ho! ye who spend your strength for naught,
And slight the blessings Christ has bought,
Toilers for earth, and time, and sense,
O, what shall be your recompense?
Of all that's done beneath the sky,
Little hath immortality;
What's done by earth falls by and by,
What's done by God can never die.

Ho! ye who join the eager strife
For gold, or fame, or pride of life,
Indulge the lusts of flesh and eye,
And for the world with worldlings vie,
Death shall undo your toils so vain,
And leave you no abiding gain;
What's done for time ends by and by,
What's done for God can never die.

Scepters and crowns will mock our trust,
Monarchs may crumble back to dust
By moth, or rust, or thief, or fire,
Treasures will use and hopes expire;
Desire shall fail and strength decay,
The world itself shall pass away;
What's done for sense falls by and by,
What's done for God can never die.

When comes the King in royal might,
To crush the wrong and crown the right,
When all the saints in glory meet,
No more to die, no more to weep,
When thrones are set and crowns are given,
With all the rich rewards of heaven,—
O, in that glorious by and by,
What's done for God can never die.

—Edward Upton Marvin.

Communications.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 62.

The birth of Jesus. Promise and Prophecy fulfilled.

The scheme of revelation as also the plan of redemption, centers in the Lord Jesus Christ. Upon the very threshold of man's sad and fatal fall God in his great goodness and mercy brought this personal seed into view by promise and ever after has kept him prominently before the eye of faith. In the types and shadows of the law, in verbal prophecy and in ecstatic visions things in reference to him are foreshown. In the hymns of God's ancient people he is the keynote. To leave him out of divine revelation would reduce it to meaningless jargon of words. Up to the time of his ascension to the right hand of the Father all predictions relating to his first advent met a literal fulfilment and furnish an unanswerable argument in favor of his Messiahship and the inspiration of the Scriptures. All these predictions could not have been fulfilled in any other person. Jewish interpreters have tried in vain to make the several particulars in the 53rd chapter of Isaiah find their fulfilment in some other man belonging to their nation.

Q. Where is the first promise in the Bible, relating to Jesus the Savior of the world?

A. In Gen. 2: 15 in these few words "it (the seed of woman) shall bruise thy head."

Q. Why called the seed of the woman?

A. Because the begettal was not to be by man but by the Holy Spirit. The angel in answer to Mary's question said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke 1: 35; Matt. 1: 20.

Q. What prophecy in O. T. Scriptures refers to this Virgin-mother and her supernatural son?

A. Is. 7: 14. Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

Q. Can we be certain that this prophecy in any sense has reference to Mary and her wonderful son?

A. We can for in Matt. 1: 22, 23, it is declared that "all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold a virgin shall be with child, and shall bring forth a son and his name shall be called Immanuel, which being interpreted is, God with us."

Q. Where was our Lord to be born?

A. In Bethlehem of Judea: for it is written in Micah 5: 2, But thou Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel. Joseph and Mary lived in Galilee about 70 miles north of Bethlehem.

Q. What brought them to this "city of David" at so critical a time against every dictate of prudence and humanity?

A. The iron rule of Rome. It came to pass in those days that there went out a decree from Cesar Augustus that all the world should be taxed or enrolled, Luke 2: 1. All went to be enrolled every one into his own city, v. 3. Here in this ancient home of his royal ancestor David, Jesus was born as recorded in this second chapter of Luke.

Notes. Bruise thy head—Though dim and shadowy as this promise seems there is in it a richness and depth of meaning only to be exhausted when Jesus has conquered every foe and delivered up the kingdom to his Father, having brought back peace, purity and harmony to this sin-cursed world shall be called the Son of God.

The reason assigned for this lofty title and divine relationship is his supernatural begettal by the Holy Spirit. To have centered upon this son of Mary no higher qualities and attributes than human parentage can jointly transmit would have been but repeating and adding to the countless millions born of flesh, another who would help to swell the sad history of sin.

Isaiah 7: 14; Barnes says on this passage:—"The considerations in favor of referring it to the birth of a child in the time of Isaiah and which should be a pledge to him of the safety of his kingdom then, seem to me to be unanswerable. And the considerations in favor of an ultimate reference to the Messiah—a reference which in the issue becomes total and absorbing—are equally unanswerable, and if so, then the twofold reference is clear."

Its application to Mary and her child by Matthew settles the question of this ultimate reference.

Bethlehem of Judea—So-called to distinguish it from another Bethlehem in the territory of the tribe of Zebulon.

Ruler in Israel—The oath to David, 2 Sam. 7: 12, 13, both prophecy and promise make sure this claim of rulership in Israel and over Israel. The promise made to Mary concerning her son prior to his birth, was but the gathering up and echoing the voice of the ancient prophet? Please read Luke 1: 32, 33.

Whole world taxed—All nations under the dominion of Rome enrolled—population census taken for fiscal and military ends. In obedience to the imperial wish of Augustus, Herod, during the last years of his life and just before the birth of Christ, had made the whole Jewish nation take an oath of allegiance to the Emperor and himself.

Conference Report.

The Annual Conference of the Church of God, convened at the Christian Chapel, near Ferguson, Marshall Co., Iowa, June 7, 1889. Bro. A. Hipshir in the chair.

The reports of the officers of the last Conference were then read and approved. A committee on business was appointed by the Chair consisting of Br's. A. Williams, J. Steffs and O. Cunningham. Bro. A. J. Eyebauer then gave his report and made a statement of the work done at Philadelphia which was very interesting and encouraging. A motion was adopted that this Conference become auxiliary to, and work in harmony with the National Conference. It was then resolved that this Conference recommend to the Churches that they adopt the plan of systematic giving proposed at that Conference. An animated and interesting discussion followed on the aforesaid resolution. Bro. T. J. Whitesitt our Evangelist was requested to present his bill for services rendered since the funds were exhausted. In lieu of this the Conference accepted his proposition to receive as compensation $10.00 in addition to his subscription of $5.00 to the Evangelist fund. The Conference was then organized in harmony with the National Conference.

It was recommended that the Churches desiring to co-operate signify their wish to do so.

Representatives of the Churches at Irving, Gladbrook, Alden, Marathon, Lester and Clarksville expressed themselves in favor of doing so.

The Church at Urbana was not represented. The officers elected for the ensuing year are A. Hipsher, for Pres. E. A. Marsh, of Irving, Sec., and G. P. Allard, of Gladbrook, Treas.

Any communications concerning our work can be addressed to them as above. An Evangelist Committee was also chosen. Sr. Libbie Palmer, Chairman; A. J. Eyebauer, Sec.; and A. Williams, Treas. The plan proposed last year for the support of an Evangelist, Art. 5, was then adopted with the following amendments. "But where a personal gift is bestowed with instructions to keep it individually, no account need be kept of it." It was also resolved to issue certificates in harmony with the plan proposed by the National Conference.

On motion it was resolved that this Conference make application to the National Conference, to so change Art. 4, (see Report page 17) as to permit every member of the State or District Conference to participate in its work. Bro. J. Steffs was elected as Delegate to the next session of the National Conference, G. P. Allard alternate. It was decided to hold the next session of this Conference in September commencing on Thursday prior to the first quarter of the moon.

The officers were authorized to locate the place. It was ordered that a report of our proceedings be published in THE RESTITUTION, and the *Independent*. A motion was adopted that we tender our thanks to the Trustees of the Christian Church for the use of their House of worship and to the people of the community for their kindness and hospitality. Minutes read and approved.

Discourses were given by Eld. G. M. Myers, A. J. Eyebauer, T. J. Whitesitt, and E. A. Marsh on a variety of topics which elicited the earnest attention of large congregations. The order and quietness was a remarkable feature of the meeting. The discussions of the Bible Class limited to five minute speeches was very instructive and characterized by a spirit of brotherly love. The social meetings and singing were of a high order and caused tears and happy smiles to succeed each other as we sang the inspiring songs of Zion and bore testimony to the saving grace of God.

The work done by our Evangelist and the willingness of the brotherhood to respond to calls for help is very encouraging and prospects for the future never so good as now.

A subsequent report will inform the brethren more fully as to the work done. Submitted in hope,

E. A. MARSH, Sec.

DIED.

BAKER—Nancy Ann Baker of heart disease, at the home of her daughter, Mrs. J. G. Haupt, at Bijou Hills, South Dakota, on her 68th birthday, May 30, 1869.

Another steadfast follower in the Savior's flock has fallen asleep. One of the firmest believers in "The Faith once delivered to the saints" is laid at rest. Eighteen years ago Leonidas Z. Baker died at Aurora, Illinois, full of trust in the promise of heirship with Jesus when he comes, to them that believe, repent, put on Christ, and remain faithful to his will. Today we mourn the death of the partner of his hope and of his lifework.

Nancy Ann Baker was born in La Fayette, Onondaga County, New York, May 30, 1821. In early life she united with the Baptist Church. Believing with Alexander Campbell that the whole Bible should be our Creed and only Guide of Faith, she later joined his church. After an earnest, thorough, prayerful study of the Word of God she became convinced that though in name her companions accepted the God-given creed, in fact many of them were followers of Plato, as much as of Christ. Believing firmly that man is mortal and will die; that Jesus has given us a hope, insomuch that he will come again, when at the sound of the trumpet the dead in Christ will arise, and he will reign over the earth, upon Mount Zion in Jerusalem during the Millennial Age, when the rest of the dead shall arise, and repenting of her past weak faith, she put on Christ by being buried by baptism into the likeness of the death-state of the Savior and rising from her watery grave in the likeness of his resurrection, for the remission of sins, thus becoming a Sister of Jesus, a member of the Church of God, and an heir to the promises; and without ceasing, through unusual physical suffering, she remained a loving, trusting, fervent follower, presenting freely the words of life, contending earnestly for the faith once delivered to the saints and obeying from the heart that form of doctrine which was delivered her by Jesus and the apostles. She ever cultivated the spirit of truth, which was indeed a comforter to her.

Her last illness was brief and almost painless. Her death was soft and easy, her breath leaving her so gradually, that the change from life to death was hardly perceptible. Her daughter Alice and family were at her bedside, her son Albert and wife arriving in time to place her in her long resting-place, from which we know she will arise to meet her Lord.

J. G. HAUPT.

Gethsemane, that word of sadness and of agony, that scene of struggling and of prayer, where the shadows of the cross began to gather round the Lord, and the fight was sore with the powers of darkness. We saw there the weakness of humanity with the strength of divinity, the shuddering fear of nature, yet the triumphant victory of grace, the craving for human sympathy and the strength of divine power, and it was an awful yet a glorious sight.—*Observer.*

GREAT RE[illegible]TION IN PRICE.

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To the Brethren of Oregon and Washington Territory.

By request, and under the supervision of the Committee of the North Western Conference of the Church of God, I hold myself ready to report to calls that may be made for the proclamation of the gospel. Those desiring labor in their vicinity please inform me so that I may arrange future work.

W. L. SKEELS,
Scholls Ferry, Oregon.

I would like to say to the dear brethren of THE RESTITUTION and Church of God that I will be prepared to deliver discourses concerning the kingdom of God and Jesus Christ and him crucified to any company of believers who will pay my fare, giving my time as a sacrifice, looking to him who says, "Lo I am with you always." Those having no regular preaching will please correspond with me. Faithfully your brother in the blessed hope.

J. Z. SCHUMAN,
Berne, Berks Co., Pa.

It is not for God's pleasure, but for our profit, that he afflicts us. At such seasons prayer is like an arrow that pierces the dark clouds of affliction, and makes them break with blessings on the Christian head; but the arrow will fall to the ground unless the bow is strong, and bent in dependence on the Holy Spirit.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia, Elder C. C. Ramsey Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome.

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VANDALIA TIME TABLE.

Takes effect June 1, 1888.

GOING SOUTH.

STATIONS	Ex-press 51	Mail 53	Local 59	Thro' Freight 61
South Bend	5 00am	12 05pm	10 05am	2 30pm
LaPaz Junc	5 31am	12 35pm	11 14am	3 25pm
Plymouth	5 54am	12 58pm	12 22pm	4 20pm
Hibbard	6 05am	1 15pm	1 32pm	5 00pm
Marmont	6 15am	1 30pm	2 01pm	5 30pm
Marshland	6 21am	1 36pm	2 45pm	5 50pm
Kewanna	6 41am	1 51pm	3 40pm	6 50pm
Logansport	7 21am	2 35pm	5 00pm	7 40pm
Clymers	7 39am	2 56pm		
Colfax	9 10am	4 20pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 10pm		
Terre Haute	12 00m	7 35pm		
St. Louis	7 30pm	7 00pm		

GOING NORTH.

STATIONS	Mail 54	Ex-press 52	Local 60	Thro' Freight 62
St. Louis	9 30pm	9 00am		
Terre Haute	6 00am	4 00pm		
Crawfordsv'l	8 15am	6 15pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 50am	6 35pm		
Clymers	10 15am	8 05pm		
Logansport	10 45am	8 45pm	5 15am	2 55pm
Kewanna	11 05am	9 25pm	6 44am	10 49pm
Marshland	11 43am	9 40pm	7 38am	10 52pm
Marmont	11 55am	9 57pm	8 07am	11 01pm
Hibbard	12 06pm	10 06pm	8 26am	11 29pm
Plymouth	12 22pm	10 22pm	9 14am	11 50pm
LaPaz Junc	12 48pm	10 40pm	1 50am	12 22am
South Bend	1 18pm	11 10pm	11 00am	1 35am

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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Schedule in effect March 17, 1889.

Trains depart from and arrive at PLYMOUTH Ind., Station, Central time, as follows:

GOING WEST.

	Depart
Mail Express	*2 29am
No. 35 (Passenger)	†6 42am
Fast Line	*1 25pm
Chicago Express	*5 25pm
Ft. Wayne Accommodation (Arrives)	†6 25pm
Local Freight	†1 25pm

GOING EAST.

	Depart
Mail Express	*6 22pm
No. 35 (Passenger)	†6 28am
Fast Line	*3 03am
Day Express	*11 06am
Ft. Wayne Accommodation	†6 34am
No. 67 (Passenger)	†11 51pm
Local Freight	†7 00am

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Buffet Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburgh Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running of trains, apply to J. E. HANES, Ticket Agent Plymouth, Ind.

*Daily. †Daily except Sunday.

James McCann, [illegible] mer Hall, in that city.

[illegible] imensions, interior, architecture, [illegible] e material of this church all [illegible] conform to the ancient records, [illegible] the original [illegible]

[illegible] the of- [illegible] is Miss Sam- [illegible]

GOING NORTH FROM PLYMOUTH.

No. 10, Passenger, Leaves		†12 27pm
No. 12, "	"	†6 45pm
No. 16, "	"	*3 33am
No. 100, Local,	"	†12 27pm

GOING SOUTH.

No. 11, Passenger, Leaves		†7 47am
No. 15, "	"	†5 53pm
No. 17, "	"	*11 15pm
No. 101, Local,	"	†10 30am

†Daily except Sunday. *Daily except Saturday.

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Following is corrected time to June 8, 1889.

GOING WEST. Local	No. 1	No. 3		GOING EAST. No. 2	No. 4	Local
[illegible]	[illegible]	[illegible]	Lv. Buffalo	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Cleveland	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Bellevue	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Fostoria	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	New Haven	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Ft. Wayne	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	So. Whitley	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Claypool	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Mentone	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Argos	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Knox	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	No. Wanatah	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Valparaiso	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Hobart	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Hammond	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Ar.—Chicago—Lv.	[illegible]	[illegible]	[illegible]

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VOL. XXXVIII. Dead PLYMOUTH, INDIANA, JULY 3, 1889. NO. 25.

THE RESTITUTION advocates the ...tion of all things which God hath spoken by ... mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

Communications.

Modern Criticism in Relation to the Four Gospels and the Messiahship.

Number 2.

In this gospel John also records the fact that the people in general had this official signification of the term Christ as a well understood matter of common interest. On one occasion, while Jesus was teaching in the temple, John records that "then said some of them of Jerusalem, Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ." Literally, truly the Christ. On a subsequent occasion, "Many of the people, therefore, when they heard this saying, said, of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was." In these last two occurrences of the term Christ, our translators have omitted to insert the article, the, which is in the original Greek.

The recognition of Jesus as "the Christ" on the part of the people became a source of great dissatisfaction to the authorities. As a means of discouraging it they decreed excommunication from the synagogue for such as made a public confession of their faith in this central truth. John also mentions this fact. The parents of the man whom our Lord cured of blindness excused themselves from giving information as to the means whereby the cure had been effected, or as to the person who had done it. And John informs us of their reason. "These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ he should be put out of the synagogue." Nor was this general belief that Jesus is the Christ confined to the common people. John farther records that "among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

We have another interesting example of the knowledge and belief of this truth in a family circle where our Lord was a frequent and familiar visitor. The family of Bethany had suffered the bereavement of one of the household, an only brother, "Jesus said to Martha, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? She saith to him, yea, Lord, I believe that thou art the Christ, the Son of God, who should come into this world." From this last statement, as well as from a similar one already quoted, it is plain that there was latent expectation in the minds of the people concerning the coming of one termed the Christ. This expectation was excited into open manifestation at the appearance of John the Baptist, for we have it on record in this fourth gospel that "the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" His answer was, "I am not the Christ." And Luke, referring to this period, says, "The people were in expectation, and all men mused in their hearts of John whether he was the Christ or not."

Such, then, is a glance at the gospel of John in reference to its main design, which, as he declared, was to prove the Messiahship of Jesus. He clearly shows that this was the turning point of the faith of true disciples during the personal ministry of our Lord, and that the rulers of the people were opposed to the recognition of such a claim and used means to prevent it. He also maintained the same great truth at the time of writing his gospel, as obligatory on his cotemporaries.

If we now turn to the gospels of Matthew, Mark and Luke, we shall find the substantial part of this doctrine borne witness to with a degree of unanimity that is truly remarkable. These three evangelists record a conversation which Jesus had with his twelve apostles regarding this very point. The sequence of events in all the three narratives shows that it was one particular occasion which they all describe. Matthew's account is the fullest, probably because he was present, while the other two, not being apostles, were not. His version is as follows: "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist, some Elias, others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God."

In Mark's account the chief variation is that Peter's answer is simply, "Thou art the Christ." Luke omits the mention of the locality, and gives Peter's answer, "The Christ of God." It is worthy of note that Mark and Luke here record only the primary element in Peter's confession evidently as being the most important. Matthew, Mark and Luke record a prohibition by their Master against making him known in this character so emphatically expressed by his apostles. And here again Matthew's account is fuller than the others. His record is, "Then charged he his disciples that they should tell no man that he was Jesus the Christ."

This occurred at a late period of his ministry, and is to be explained by the fact that the doctrine of the Messiahship had hitherto formed no part of his or their public preaching. It was, however, a truth which those who had a sincere desire to become his disciples could be at no loss to ascertain and apprehend. The case of the woman of Samaria shows how readily our Lord informed her, "I that speak unto thee am he." Whether his apostles did likewise we are not informed, but the theme of their public preaching was "the kingdom of God;" and now that they had confessed their faith in Jesus as the Christ, the Son of the living God, they are warned against making the former member of this confession known. There must have been a reason for this and possibly it was that the time was approaching when, as he next informs them, he should be crucified, and also because he was to be very much in Jerusalem and its neighborhood after this, there might be reasons why his approaching death should not be precipitated by any injudicious intimations of his Messiahship volunteered by his disciples.

The harmony that characterizes the record of this portion of our Lord's history as given by Matthew, Mark and Luke, is farther seen in the order and sequence which they observe in recording certain matters that follow. There is first as we have seen the question of our Lord, with the answers given by Peter as the spokesman of the twelve. Then the prohibition just referred to. Then the intimation of his apprehension, death, and resurrection the third day. Then (with the exception of Luke) we have Peter's rebuke of his Master for this saying, followed by our Lord's reply, "Get thee behind me Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." This again is followed by several teachings concerning self-denial and self-sacrifice even to the extent of life itself for his sake and the gospel's, presumably for that truth they had just confessed. In close connection with this he predicts his coming in glory with the angels.

The next event and one of transcendant importance in this series is the transfiguration which evidently took place in accordance with a prediction given by our Lord a week before, and which prediction is recorded, with a slight variation in phraseology, by all three evangelists. Matthew's version is, "Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." Any difficulty as to understanding this prediction as having its fulfilment in the transfiguration will disappear if we keep in mind that all that is promised is a sight of the Son of man coming in his kingdom, and that the transfiguration is termed a "vision" by our Lord himself. Besides, one of his disciples who witnessed the scene refers to it in one of his epistles, saying regarding it, "we were eye witnesses of his majesty." And even John himself, another witness, seems to allude to the same event when he says in his gospel, "we beheld his glory."

A word here as to the purpose of the transfiguration. In this series of sayings and doings, of which it forms so prominent a part, the faith of the disciples, though boldly confessed, was to receive a severe shock. For it is "from that time forth" that Jesus "began" to tell his disciples that he should be killed. Surely some sustaining influence was needed here; and what better fitted to give it than a foresight of the glory of the Christ? Peter in the passage from his letter just alluded to speaks of the transfiguration as an assuring event. He says, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." And again, referring to its more permanent influence, he says, "We have also the prophetic word more confirmed;" not as our translators give it, "a more sure word of prophecy," as if the apostle was affirming the superiority of the prophetic word over the fact of the transfiguration as regards the certainty of its assurances. His language expresses the confirmation of the prophetic word by means of the transfiguration.

Another remarkable instance of the identity of the three synoptical gospels concerning the official character of the Messiahship is to be found in the trial of our Lord, (1) before the high priest and (2) before Pilate, the Roman Governor. The question put to Jesus by the former is substantially the same in all three accounts, and hinges on the claim he was understood to have maintained to be the Christ. The question as given by Matthew is fuller than as given by Mark and Luke, and evidently shows the formal solemn style of the Sanhedrim. It is put by the high priest himself in the following terms: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." According to Mark it is simply, "Art thou the Christ, the Son of the Blessed?" And Luke is briefer still, "Art thou the Christ? tell us;" thus confining it to the primary and substantial element. It may be noted here that our Lord's response to this solemn adjuration was in the affirmative, "Thou hast said." But he added to this a confident appeal to the vision of Daniel as certain to have its fulfilment in himself, notwithstanding that appearances were so much against it. "Nevertheless," he said, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

This allusion to the prophecy of Daniel, considering the solemn circumstances in which our Lord stood at the time, must be taken to be a distinct declaration by him of the true character of that office of the Christship which he was here at the hazard of his life maintaining. "There was given to him dominion and glory and a kingdom that all people and nations and languages should serve him." Dan. vii. 13, 14.

Without attempting to trace the identity of the three gospels any farther I would, before leaving them, notice one or two passages in which this definite character of the Christship is indicated at a very early period in the history of our Lord. At the time of his birth the term Christ was used by the angel in his intimation to the shepherds on the plains of Bethlehem, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord."

Again, when the wise men came from the East to Jerusalem with the inquiry, "Where is he that is born King of the Jews?" we are informed that King Herod was alarmed and "gathered all the chief priests and scribes of the people together, and demanded of them where Christ should be born." Note here that the force of the term Christ is weakened by the omission of the article, which is found in the Greek.

A little farther on when the infant Savior was brought to Jerusalem to be presented to the Lord in accordance with the law, the aged Simeon took him up in his arms, and blessed God. And it is recorded that it had been "revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ." This is a peculiar form of expression derived from the usage in Old Testament times in which Saul and David were called the Lord's Anointed or Christ, and which we shall have occasion to refer to more particularly in the sequel. The official character indicated, however, is sufficiently obvious without farther comment.

J. CAMERON.

INTERPRETATION OF SCRIPTURE.

A great deal is said about the interpretation of the Word, and some seem to think that every Scripture needs interpretating. And here arises a great mistake, and a source of numerous errors. The truth is, a great deal of Scripture needs no interpreting; it is to be taken to mean what it says; it is to be understood in its plain grammatical sense; and those passages which are somewhat obscure, or the meaning of which is doubtful, should be read in the light of those which are clear and luminous. Excepting here and there an obscure text, and passages where symbols or figures are used, it would be better for us, and would further the interests of truth, to understand Holy Scripture as we understand any other writings, in their plain and obvious sense.

The sacred writings, the same as other writings, where interpretation is necessary, should be interpreted by the laws governing the language in which they are written. The subjects treated of may transcend all others in importance, and the various writers may be inspired by the Holy Spirit, and the thoughts given may be God's thoughts, still as they are spoken to human beings, they must be spoken in human language, and that language must be interpreted according to the usages which ordinarily govern it. We have no divine warrant for looking for any thing above or beyond this. Nor do the sacred writers, by any thing they have said, raise any expectations on this line.

If the will of God is to be made known to us through language, he must use language in the sense in which we understand it, or in its proper and primary sense. And it was in this sense that language generally was understood, not only in Old Testament times but in New Testament times till men began to set up their own fancies for God's doctrines, and then sought to give a show of Scripture for their vagaries by insisting that there lay a mystical meaning under the letter of the word. We shall never know when we have the truth, or rest with certainty upon any interpretation unless we abide by the well known laws of language. How are we to understand the birth of Christ, the miracles of Christ, the sufferings of Christ, his crucifixion, his resurrection, and his ascension, if we are to set aside the primary meaning of language, and seek for some hidden spiritual meaning? No system of interpretation can be relied upon that treats the language of the Bible in a different way from what it treats the language of other books. The usages of language must be regarded in the study of every book, or we do injustice to the writers, and promote confusion and inconsistency of thought.

The usages of language, as given by critical Biblical expositors, would guide us in understanding passages that are plainly written, or passages where a figure or symbol is used; but where are there any laws given to guide us in spiritualising a passage, or putting a mystical meaning upon it? This is left to every one's imagination, or whim or fancy; and hence it is that we have so many mystical senses fastened upon so many passages.

The New Testament can be made to teach almost any wild theory by adopting the canon of interpretation now so commonly acted upon. No matter how plain and simple the words of Scripture, you have only to imagine that they are figurative, and so spiritualizing them, and then you can make them to mean almost any thing. But it is not thus that we are to deal with the words of Scripture. When the Holy Spirit has introduced a figure into a text, there is no difficulty in perceiving it; but where there is no figure, where the language is clear, it is not for us to change it into the metaphorical.

On the literal interpretation of Scripture, Martin Luther says, "That which I have so often insisted on elsewhere I here repeat, that the Christian should direct his first effort to understand the literal sense of Scripture, which alone is the substance of faith and Christianity. The allegorical sense is commonly uncertain, and by no means safe to build our faith upon, for it usually depends on human opinion and conjecture. It has come to pass that men make just what they please of Scripture, until some accommodate the Word of God to the most extravagant notions; and, as Jerome complains of in his own time, they extract a sense from Scripture repugnant to its meaning."

The use of figurative language has been greatly abused. When the plain sense of Scripture has been against some favorite theory, it has become quite common with some men to say, "Oh, that is figurative." They pay no regard to acknowledged principles of interpretation. They take a passage literally where it suits them, and where it does not, they say it must be understood figuratively. But by the adoption of such a course, what false doctrine may not have an array of Scripture texts in its favor? There must be some rule of exegesis. As in the reading of other books, so in the reading of the Bible, the primary sense of words must be taken; the exceptions are where the passage or context gives evidence that a figure or a symbol is used, or that a word must be understood in a secondary sense. This is a rule, we think, which all will acknowledge to be sound; yet how lamentably is it set aside in the interpretation of Scripture. There need be little or no difficulty in determining when a word or phrase is figurative, and when it is not. The evidence of a figure is on the surface, and there will be no difficulty concerning it with honest minds. Speaking of a figure of speech, Dr. Carson says, "Such a figure is never to be arbitrarily supposed. Where it exists, it will force itself on the understanding of every reader, and can be understood in no other sense. This arbitrary supposition of figures of speech in order to relieve them out of their difficulties, is the constant resource of Unitarians: and a 'miserable resource' it is, founded in entire ignorance of the nature of figurative language. As if there were no regulating principle to direct the application of figures, they conjure them up at pleasure as often as they have a *dignus vindice nodus*."

After some remarks in a quotation on the absurdity of the figurative interpretation where the literal is clearly intended, G. H. Pember says, "Now the justice of these remarks cannot be denied, and the lesson to be learned from them is this: that, if believers would but keep to the plain statements of the Bible, there would be very little for infidels to cavil at; but that as soon as they begin to form theories, and twist revelation into agreement with them, they expose themselves, and still worse, the Scriptures to ridicule."

If God has spoken to us through his holy prophets and apostles, and spoken on subjects of the deepest interest to us, we are bound to conclude that he used language in its plain and grammatical sense. If an allegorical meaning is to be put upon plain and ordinary language, where it is evident that no figure is used, how shall we ever come to a knowledge of what God has revealed? If this kind of interpretation is allowable, twenty different men with twenty different fancies, may give to a plain passage of Scripture twenty different meanings. It is this violation of the laws of language that has been such a faithful source of diversity of opinion; for many have imposed a peculiar meaning of their own upon the language of Scripture, instead of ascertaining the real meaning in which the language was primarily used.

Now only those who have studied the prophecies, and have read considerably upon them, have any thing like a true conception of the numerous and fanciful interpretations that are given to some of them through a disregard of those usages. Let the laws of language be followed in regard to the Scriptures as they are in regard to other writings, and we shall have fewer differences of opinion, fewer wild and foolish vagaries, and less cause for reproach being cast upon this subject.

Origen advocated the fanciful theory that "as man consists of body, soul, and spirit, so in the same way does Scripture." Hence he often gives to words which have only one meaning, a threefold explanation. So widely did Origen depart from the literal sense of Scripture language, to such an extent did he introduce allegories and mystical meanings, that Pressense in his "Early years of Christianity," says, in reference to his method of explanation, that he "reads a Bible of his own invention, a human book within the book of God." And some, treading in Origen's steps, and wishing no doubt to improve on his method, soon fancied they could see more than double that number of senses in a single passage; and others again, not satisfied with that, found as many meanings in the word as their ingenuity could invent. What are called the dark ages were the result, in part, of discarding the literal sense of Scripture, and teaching that so many mystical or spiritual senses lay under the surface that only the learned could understand them, and therefore, that the Bible was not a book for the common people. The generality of Christians who know little or nothing of Ecclesiastical history, and to whom the names of Origen, Augustine, Kant, Semler, Angelorn, Coccelus, Swedenborg, and others of like tendencies are unknown, could scarcely believe that an almost infinite number of vagaries have been fastened upon the Scriptures. And many of those vagaries, many of those fanciful interpretations are yet given by writers and preachers. We frequently read them in books and papers lately published, and hear them in sermons still preached. Surely it is high time that a more general effort was made to establish a sound method of Scripture exegesis.

The belief of the early Church having long ago become a fact of history, believers in mystical meanings endeavor to justify the transition state which the Church underwent, brought about in a great measure by the teaching of Origen. The casting aside the literal sense of Scripture they think was simply casting aside "the husk;" and the finding of some spiritual sense was the finding of "the kernel." Hence if this principle is admitted, it will follow that the early Christians, those who lived nearest to the times of Christ and his apostles, were more grossly deceived than those who lived after the Church began to degenerate. It is more reasonable, we think, to conclude that the Church in the early years of Christianity were more likely to have the *true* sense of Scripture than at a later period when they began to fraternize with the world.

It seems to us that if we are not to understand the prophecies in the sense which the language plainly indicates, if they say one thing and mean quite another, it places us in a strange position in regard to a large portion of the Old Testament, and, indeed, in some parts of the New. It leaves us without a reliable guide. If the language of a considerable part of Scripture is not to be understood according to the ordinary laws of language, according to the clear grammatical meaning, how are we to understand it? Are we to understand it according to the interpretation of some ancient council of divines, or some later convocation, some assembly of the clergy? How can we, since the council may give one interpretation, and the convocation another? If it is allowable to discard the plain literal sense, and put upon it a spiritual sense, who is to decide what is the true spiritual sense? We conclude that the wisest and safest course is to conclude that God has spoken to us through his prophets in words which we are to understand according to the usages of language. This is the only course which commends itself to our judgment: any other is certain to lead us astray.

Some of the most learned and popular of sceptical writers ground one of their strongest arguments against the Bible on what they conceive to be the fact that the prophecies are not to be literally fulfilled. Many Christian writers through only a partial apprehension of the subject, contend that we are to look for a literal accomplishment; that they contain much that is symbolical and figurative; and unbelievers, judging of the the prophecies by their literal sense, according to the laws of language and grammar, conclude that they are only human guesses, and that the book containing them is unreliable. The Jews, they contend, looking for a literal fulfilment, expected a Messiah that should be the King and Deliverer, and expected the kingdom to be restored to them as a people; and because this has not yet taken place, and so many Christian apologists read into the prophecies a spiritual meaning, and discard the grammatical sense, they discard the Book that contains them.

Now there would be no ground for this objection to Christianity, if Christian writers had showed that the predictions of the Scriptures were to be understood literally, according to the usages of language; that they represent the divine plan in regard to the future of Israel; that many of the prophecies have already received a literal fulfilment in the first Advent of Christ; and that other prophecies will also receive a literal fulfilment at the Second Advent; and that some show plainly that this accomplishment, and the restoration of the kingdom to Israel cannot take place until the time of the Second Advent.

We do not deny the occasional use, by the sacred writers, of typical, symbolical, and figurative language. All students of prophecy admit this, and there is no wish to [illegible] this fact. And we are careful to distinguish such portions of Scripture from those which are literal. "Language," says Geo. N. H. Peters, "must be interpreted by the laws which produce and regulate it: if symbolic, it is to be interpreted by the laws underlying types; if figurative, then by the rules controlling figures; and if rigidly literal, then by the laws of unfigurative speech." What we have to guard against is, making that figurative which is literal, and putting a mystical sense upon words, whether literal or figurative, where none is intended.

Regard must also be had, in the interpretation of any passage difficult to understand, to the harmony of Scripture in other passages bearing on the same subject. There is unity in all divine truth, and when one passage is so interpreted as to contradict another, we may be sure that we misunderstand the teaching of the Holy Spirit.

SILAS HENN.

An Open Letter.

To the Churches of God in Christ Jesus, everywhere:

The first issue of our Sunday School Quarterly is now ready for distribution. We hope every member of the Church of God is interested in the subjects treated upon in these lessons. If you have a Sunday School you need them; if you have a Bible Class you ought to have them, and even if you are alone these lessons will help you in the study of the Bible in the family.

Send to Jas. W. Wilson, 153 Washington St., Chicago, Ill., and get a copy and look it over. The quarter begins with July 7. Don't neglect it,

Yours in the hope,

A. J. EYCHANER.

Celebrate the Fourth of July by taking a ride on the Vandalia Line. One Fare for the round trip between all stations, except that no rate for adults shall be less than Twenty-five cents, or for children less than Fifteen cents. Tickets on sale July 3d and 4th, good to return until July 5th, inclusive. For further information apply to nearest ticket agent.

One Fare for the Round Trip via. the Nickel Plate July 2nd, 3rd, and 4th.

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As to our own condition we are not suffering very much with present treatment. While employing some remedies we at the same time confess that our trust is in God more than in human help. We can say now we are hopeful and trusting. Pray for us.

From P. A. Seguin, an ex-priest, we have received a pamphlet entitled "The Confessional Box Unmasked," in which he furnishes facts and figures, and names also, of a startling character indeed. Surely Romanism has reduced unspeakable abominations to a system outrivaling the cities of the Plain if the exposes made by this author and other converted Romanists are true; and we have no reason to think they are not. Pastor Seguin is becoming a power for the truth. Price of pamphlet 15 cts; address P. A. Seguin, 122 N. Carpenter St., Chicago, Ill. He publishes also a monthly, *The True Protestant*, a thorough expose of Romanism and a spicy journal otherwise. From a highly esteemed correspondent, we learn that Pastor Seguin has found his way into some of the meetings of our brethren; and that he and his wife have been mobbed repeatedly, but that they are pursuing the even tenor of their way, trusting in God. May our Heavenly Father guide them both by his council through life, and afterward receive them to glory in his kingdom, is our prayer.

THE SINAITIC THEOPHANY.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. Ex. xix. 16. See also Heb. xii. 18-21.

The scenery where God so wonderfully manifested his awful and awe-inspiring presence to the Israelites, is t[illegible]ly and beautifully described by Dean Stanley in the first volume of his History of the Jewish Church. The children of Israel had arrived at Rephidim where the Dean's description commences as follows:

"Rephidim was but the threshold of Sinai. 'In the third month they departed from Rephidim, and pitched in the wilderness of Sinai.' Onwards and upwards, after their long halt, exulting in their first victory, they advanced deeper and deeper into the mountain ranges, they knew not whither. They knew only that it was for some great end, for some mighty sacrifice, for some solemn disclosure, such as they had never before witnessed. Onwards they went, and the mountains closed around them; upwards through winding valley and under high cliff, and over rugged pass, and through gigantic forms, on which the marks of creation even now seemed fresh and powerful; and at last, through all the different valleys, the whole body of the people were assembled. On their right hand and on their left rose long successions of lofty rocks, forming a vast avenue, like the approaches which they had seen leading to the Egyptian temples between colossal figures of men and of gods. At the end of this broad avenue rising immediately out of the level plain on which they were encamped towered the massive cliffs of Sinai, like the huge altar of some natural temple, encircled by peaks of every shape and height, the natural pyramids of the desert. In this sanctuary, secluded from all earthly things, raised high above even the wilderness itself, arrived, as it must have seemed to them, at the very end of the world—they waited for the Revelation of God. How would he make known himself to them? Would it be, as they had seen in those ancient temples of Egypt, under the similitude of any figure 'the likeness of male or female, the likeness of any beast that is upon the earth, or the likeness of any fowl that flieth in the air, or the likeness of anything that creepeth on the ground, or the likeness of any fish that is in the waters under the earth?' Would it be any, or all of these forms, under which they [illegible] and brought them up of the land of Egypt? 'These questions, or like to th[illegible] are what must have occurred to the Israelites on the morning of the mighty day when they stood beneath the Mount.

"The outward scene might have prepared them for what was to come. They stood, as I have described, in a vast sanctuary, not made with hands, a sanctuary where every outward shape of life, animal or vegetable, such as in Egypt had attracted their wonder and admiration, was withdrawn. Bare and unclothed, the mountains rose around them, their very shapes and colors were such as to carry their thoughts back to the days of old creation, 'from everlasting to everlasting, before the mountains were brought forth, or ever the earth and world were made.' At last the morning broke, and every eye was fixed upon the summit of the height. Was it in any earthly form, was it in any distinct shape, that unveiled itself? There were thunders, there were lightnings, there was the voice of a trumpet exceeding loud; but on the Mount itself there was a thick cloud—darkness, and clouds, and thick darkness. It was 'the secret place of thunder.' On the summit of the mountain, on the skirts of the dark cloud, or within it, was Moses himself withdrawn from view. It is this which represents to us the seclusion so essential to the Eastern idea—within certain limits, so essential to any idea—of the prophet; that,

> 'Separate from the world his breast,
> Might deeply take and strongly keep
> The print of heaven.'"

Of this Theophany, or Divine Appearance, Josephus gives the following account:

"On the third day, before the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents: and while all the rest of the air was clear, there came strong winds that raised up large showers of rain, which became a mighty tempest. There was also such lightning as was terrible to those that saw it; and thunder with its thunderbolts was sent down, and declared God to be there present in a gracious way to such as Moses desired he should be gracious."

This scene was deeply impressed upon the minds of seer and of Psalmist in after times. In the Song of Deborah and Barak we have this language: "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel."

The Psalmist says, "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary." As Josephus and the Hebrew Scriptures connect a thunder-storm with the Divine appearance upon Mount Sinai, we will append a description of a thunder-storm at this place as witnessed by a traveler through that region: "Every bolt as it burst, with the roar of a cannon, seemed to awaken a series of distinct echos on every side; they swept like a whirlwind among the higher mountains, becoming faint as some mighty peak intervened, and bursting with undiminished volume through some yawning cleft, till the very ground trembled with the concussion. It seemed as if the mountains of the whole peninsula were answering one another in a chorus of the deepest bass. Ever and anon a flash of lightning dispelled the pitchy darkness and lit up the Mount as if it had been day; then, after the interval of a few seconds, came the peal of thunder, bursting like a shell, to scatter its echos to the four quarters of the heavens, and overpowering for a moment the loud howlings of the wind."

It was amidst displays of such awful grandeur, though hidden in a pavilion of thickest darkness, that God manifested himself to Israel as their God. It is not to be wondered at that the people were terror-stricken, nor that Moses himself said, "I exceedingly fear and quake." In contrast, how sweetly, and how soothingly, the gospel message comes to the poor lost and undone sinner. Salvation is addressed to us in all the assuring language of compassionate love. Let us heed and obey the joyful sound, and in this way attain to eternal life and an inheritance in the kingdom of God.

Praise, to mean anything at all, must be spontaneous and prompted by real approval of character or admiration of excellence; otherwise it is as futile as a bubble that floats a moment in the air and is gone for ever.

Dear Restitution:

There are many Christian peo[illegible] who live many years in the service of the Master, but never get near enough to him, to enjoy all the blessings he has in store for his children. There are two reasons for this.

1. A lack of faith in what our Heavenly Father has promised to do for his children.

2. A desire on our part to have our way with God, instead of letting him have his way with us.

Our people claim to be literal interpreters. We have been taught, and teach, that we shall take God at his word and not attempt to so interpret and explain the Scriptures as to make them bend to our personal views. When we find the word death in the Scriptures, we say that it means the suspension of life. When we are told that the wicked shall perish, we say that dont mean that they shall live forever in eternal torment. But how is it with some other statements equally plain and positive. Like the following: "The Lord is my shepherd, I shall not want," Psa. xxiii. 1. A shepherd is one that takes care of the flock. That was the idea the psalmist had in his mind. He had a shepherd that was not only willing, but abundantly able, to take care of him. Is he our shepherd? will he take care of us and keep us from want?

"Trust in the Lord and do good, and verily thou shalt be fed," Psa. xxxv. 3. There are only two conditions. 1. "Trust in the Lord." 2. "Do good." Are we complying with the conditions? If we are we will get the promised blessing.

"Casting all your care upon him, for he careth for you!" 1 Pet. v. 7. Do we take all our cares and troubles to the Lord and leave them with him? If not why not? Do we believe that he careth for us? When our Heavenly Father says, cast all your care upon me, will we turn to him and say that is a very pretty speech, but you dont mean what you say. Let us be very careful how we treat God's word and cast his jewels from us.

"Cast thy burden upon the Lord and he shall sustain thee," Psa. lv. 22.

"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me," Heb. xiii. 5, 6. Can we truly say that we believe this and still doubt that the Lord will take the very best care of his children?

"The angel of the Lord encampeth round about them that fear him and delivereth them," Psa. xxxiv. 7. Is there an angel encamped round about us? If we fill the conditions there is, just as certain as God is certain. If during the late rebellion we had been threatened by the enemies of the government and had reported our trouble to General Grant, and he had said, I will take my entire army and encamp round about your dwelling and deliver you, we would have thought we were pretty safe. Was General Grant's word any more to be relied upon than God's? Was Grant's soldiers more powerful and courageous than the angels of the Lord? One angel slew one hundred and eighty-five thousand soldiers in one night. The Lord dont fail, or do any half way work. Oh if we could only learn to trust him and take him at his word.

Let us come unto him as children to a parent, cast all our cares and troubles at his feet, lean upon his strong arm, put ourselves in condition to accept his promised blessings and move along life's journey with praise and thanksgiving on our lips, loving kindness in our hearts, charity in every word, humility in every act, and our whole lives a benediction.

R. S. Dwi[illegible]ins.

How precious is our hope! We see mankind roaming in uncertainty; and where they are they know not. We see the clergy of the day differing among themselves, and some owning doubt about the authority of parts of the Holy Scriptures. And in what bewilderment are the thinking portion of the people! No wonder that many think it not best to trouble their minds about Bible matters, when clergy of the Establishment (Episcopalians—H. S.) as well as Dissenting ministers avow unbelief in parts of the Word of God. The masses in all Gentile countries have ever been ungodly; but the laws, restraint from clergy, and a part of the community with them, have kept society from anarchy.

Some talk about the Church of the Future. What sort of a church is likely to be the outcome of things as they are, and are inclined to? Anything but a church of assurance. A medley of uncertainties! Agnosticism is a present, and as matters are tending, it will be a future and extending [illegible] Thank God! Se[illegible] [illegible]er will matters proceed [illegible]t course. A bound is set to Gentilism—its medley of follies with its rule.

Thy Kingdom Come!

H. H.

SEATTLE, W. T.

Dear Restitution:

The brethren and sisters will no doubt be glad to learn of the first meeting in Seattle of the Church of God, which was held at the house of Bro. Jas. F. Eshelman June 16th. After opening with a hymn and prayer, the loaf and cup were passed and all partook of the emblems of our Lord's broken body and shed blood. Another hymn being sung, Bro. G. W. Young of Brooklyn, and Bro. Robt. Young of Tuckahoe, N. Y., made appropriate remarks for the occasion. These were followed by remarks from Bros. Eshelman and Cattell, all expressing themselves anxious for permanent organization and regular meetings, which will be held from this time forward.

It was the unanimous desire of those present that a notice of this meeting appear in THE RESTITUTION and Bro. Chas. A. Goss was selected to send the same with a request for its publication. It is our desire that if there are any of like precious faith in Seattle that they make themselves known and meet with us.

To the Church in Cleveland, in Brooklyn, and the scattered ones of the little flock everywhere we wish to express our full conviction that the time is short ere "the Bridegroom cometh" to claim his ransomed Bride—the Church. May we all be found with our lamps well-filled and watching when he cometh. For the Church of God in Seattle,

CHAS. A. GOSS, Sec.

Selections.

How to Revise a Creed.

The Presbyterian General Assembly has submitted to the decision of the local church courts the question, whether a revision of the standards of Presbyterian theology is or is not desirable. This is by some interpreted as meaning that the Assembly wished to prove that there was no general desire for a revision, and by others, that it wished to secure the approval of the churches generally in making a revision. To our way of thinking there is only one kind of revision of any man-made creed that can be satisfactory, and that is a revision that will revise it out of existence. We could not adopt the creed of any denomination as a full and satisfactory exposition of divine truth, and we deny that any denomination has a right to demand submission to a humanly-devised creed. Even a collection of passages direct from the word of God would necessarily constitute an incomplete, and therefore imperfect statement of divine truth, and might, for that reason, be calculated to mislead. "I am the truth," said Christ. He alone is the word of God, the revelation and manifestation of God to man. In him, and not in any particular Scripture statements, dwells all the fulness of the Godhead bodily, and all the revelation of God to man. Christ, therefore, and not any statement about him, is the true creed of the church. He that believeth in Christ shall not come into condemnation. He that believeth not in Christ is condemned already, because he has not believed in the name of the only-begotten Son of God. It is not what we believe about Christ, but our faith in Christ which saves us. Faith in Christ, then, is the only true test of discipleship.

Nevertheless it is not true, as many tell us, that it matters little what doctrine we hold so long as we try to do right; for a man's views of truth will necessarily influence his life. The doctrinal teaching of the epistles was not given to us to be received, rejected, or neglected at our pleasure. It is God's message to us to which we are bound to give attentive ear. If we slight it we shall suffer loss for doing so. But the doctrine is addressed to the individual, because it is spiritual and can only be spiritually discerned. It is not therefore capable of being reduced to logical form or analysed by human intellects, and should not be formulated in set statements or imposed on men's minds by any power but that of the Spirit of Truth.

Faith implies submission to the will of God, and submission of the reasoning faculties to the truth as revealed in the Scriptures is quite as essential to clear views of that truth and to spiritual progress by its means as is submission of the bodily passions to the law of purity and self-denial. But [illegible] has a right to require [illegible] solved acceptance of [illegible] formula of truth, even after they have done their utmost to bring that formula into harmony with the word of God. Still less when, as in the cases of most of the creeds, it contains assertions that are not in the Bible, but are looked upon as logical deductions from the teachings of that book.

It would be as reasonable to undertake to define by logic the mysterious law of our nature which unites one man and one woman in the bonds of a love which neither of them feels or can feel for anyone else, as to apply logic to the explanation of the mysteries of God's nature or of his dealings with man.—*N. Y. Witness.*

THE PAULINE PHILOSOPHY OF AFFLICTION.

Paul, in his Second Epistle to the Corinthians, represents himself as "troubled on every side, yet not distressed," as "perplexed, but not in despair," as persecuted, but not forsaken," as "cast down, but not destroyed," and as "always bearing about in the body the dying of the Lord Jesus," 2 Cor. iv. 8-10. He speaks of himself as a man in whom "death worketh," and of his body or "outward man" as ready to "perish." He was not a Stoic. He neither denied his earthly trials and sorrows, nor did he attempt to underrate their power. He had a sensitive nature, and as a man he was deeply afflicted in that nature, and suffered much more than usually falls to the lot of man. This fact abundantly appears in his frequent allusion to his own sufferings, and also appears in the record of his life as given in the Book of Acts.

How then did the apostle practically solve the great problem of his earthly sufferings and trials? What view did he take of them, and in what light did he consider them? These questions are answered by him in the following words:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. iv. 17, 18.

We have a somewhat similar view in the following words found in the Epistle to the Romans:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. viii. 18.

The general idea common to both of these passages is, that, in the case of the Christian, the sufferings and afflictions of this life, however great they may be, sink into insignificance and are hardly worthy of mention, when compared with the eternal glory to which they finally lead. This thought, with the utmost vividness and intensity of expression, is set forth in the first of the above passages. "Affliction" here and "glory" hereafter are placed in contrast with each other. The "affliction" here is "light," while the glory hereafter is a "weight of glory." The former is "but for a moment," while the latter is "eternal." The glory, as we have it in the Common Version is, "a far more exceeding and eternal weight of glory." The rendering in the Revised Version, which is more exact, is "more and more exceedingly an eternal weight of glory." It is difficult to get into the English idiom the full import and intensity of the original words which are rendered "far more exceeding," or "more and more exceedingly." One needs to be a Greek scholar to grasp the whole power of the Pauline description of this glory, as compared with the "light affliction, which is but for a moment."

The relation between the "affliction" and the "glory," as thus contrasted, is one of antecedent and consequent, not merely in the sense of time, but in that of moral ministration. The former not only precedes the latter, but is the means of the latter. The affliction "worketh for us a far more exceeding and eternal weight of glory." It is an experience of apparent ill in time which contributes to this result in eternity. Paul does not say that it ought to do so, or that it may do so, but that it actually does so. Affliction here and glory hereafter are connected together in the order of a moral sequence, so that the one arises from the other.

Such was Paul's anticipation in respect to his own afflictions; and such is his philosophy in respect to the afflictions of all Christians. We say Christians, for manifestly the statement of the apostle is limited to them. Paul was a Christian himself, and was writing to those who professed to be such; and what he intended to do and actually did was to give to Christians [illegible] in the present life. They are to look upon their afflictions in this passing and fleeting "moment," as working for them "a far more exceeding and eternal weight of glory." This is the order of God's providence and grace in respect to what he will surely bring to pass. The apostle was certain on this point; and hence we find him saying in another passage: "And we know that all things work together for good to them that love God, to them that are the called according to his purpose," Rom. viii. 28. Afflictions are included among the "all things" that "work together," and are in the design of God for Christian "profit" that "we might be partakers of his holiness," Heb. xii. 10. They are the badges of sonship, and belong to the merciful and gracious discipline of "the Father of Spirits," who thus chastens and educates those whom he loves and means to save. Their "manifold temptations" and trials will at last be "found" to have worked out their "praise and honor and glory," 1 Pet. i. 7. When the journey is ended, and life's whole scene is completed, they will see from the imperial hights of their heavenly life that the great apostle to the Gentiles was right in the view which he took of afflictions when falling to the lot of the Christian in this world.

Let every Christian, reasoning from the attributes, promises and providence of God, and looking not at the things which are seen, but at the things which are not seen, be a thorough-going optimist in respect to all the appointments that relate to this life. Let him remember that God himself is navigating the ship of grace, and that under his direction it will always land at the port of peace. No Christian will ever be called to the endurance of more temptations and trials than he is able to bear; and whatever they may be God will always "make a way to escape," and at last bring the Christian out unharmed and in safety, 1 Cor. x. 13. Afflictions, though not in themselves pleasant, are to the Christian profitable, and in the circumstances the best things that could happen to him. All this he will see when he ceases to look through "a glass darkly," and looks at things "face to face." His inner life on earth ought to be a continuous hymn of praise and gratitude to God, and such it will be if he adopts Paul's philosophy of affliction. This will make him happy in God at all times, and in all events, and irradiate the future with transcendent glories.—*Independent.*

Bruno's Monument Unveiled.

Bruno was an Italian philosopher who was born about the middle of the sixteenth century. H[illegible] first connected with the order of the Dominicans. Soon he had doubts about "transubstantiation," and he expressed his doubts and was compelled to flee from the convent. He went to France, from thence to England where he composed his most important works. Then he went to Germany, and became a warm admirer of Luther. At last he returned to Italy where he was persecuted for two years to make him recant, but he was not the kind of a man that could be convinced of error by persecution, and so the Holy Inquisition roasted him alive at Rome on Feb. 17, 1600. Bruno is said to have been pantheistic in his opinions.

His admirers determined to erect a statue in Rome to his memory. The pope and his supporters did their utmost to prevent it, but their efforts were in vain, for on Sunday last the statue was unveiled. The following is a brief account of the affair.

"ROME, June 9, 1889.—The statue of Giordano Bruno was unveiled today with imposing ceremonies. Thirty thousand persons, including students and deputations from various parts of Italy, marched in procession through the principal streets. The removal of the canvas covering the statue was the signal for deafening cheers. The ceremonies were witnessed by the Syndic of Rome, the government officials and a large number of Senators and Deputies. Deputy Bovio, in an oration, eulogized the martyr and declared that today was born a new religion of free thought and liberty of conscience, which would be worse for the Papacy than the loss of temporal power. After a banquet, at which 1,000 covers were laid, the procession returned to the starting point and was dismissed. In the evening the monument was illuminated. The proceedings throughout were orderly.

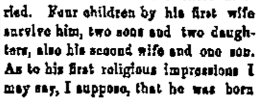
"The memory of Garibaldi was honored with an imposing ceremony at the Capitol today.

"The pope is much depressed. It is reported that he refuses to see anybody, and that he passed three days absorbed in prayer in his private chapel. Four hundred telegrams have [illegible] unveiling [illegible] All the ambassad[illegible] Vatican met this [illegible] pope's chapel.

"King Humbert has congra[illegible] the Ministers upon the absence of [illegible] order today."—*Herald of Life.*

Jesus' Home.

It seems that after leaving Cana our Lord went at once to Capernaum, accompanied apparently by his mother and her brethren, and made that town his home. His sisters were probably married, and did not leave their native Nazareth; but the dreadful insult which Jesus had received would have been alone sufficient to influence his family to leave the place, even if they did not directly share in the odium and persecution which his words had caused. Perhaps the growing alienation between himself and them had been due, in part, to this circumstance. They must have felt, and we know they did feel, a deeply seated annoyance, if, refusing to admit the full awfulness of his mission, and entirely disapproving the form of his manifestations, they yet felt themselves involved in hatred and ruin as a direct consequence of his actions. Certain it is that, although apparently they were living at Capernaum, their home was not his home. Home, in the strict sense, he had none; but the house of which he ordinarily made use appears to have been that which belonged to his chief apostle. It is true that Simon and Andrew are said to have belonged to Bethsaida, but they may easily have engaged the use of a house at Capernaum, belonging to Peter's mother-in-law; or, since Bethsaida is little more than a suburb or part of Capernaum, they may have actually moved for the convenience of the Master from the one place to the other.—*Canon Farrar.*



ELTON.—At Swan Creek, near Delta, Fulton Co., Ohio, June 6, 1889, Thomas Elton, aged 67 years, 6 months and 12 days.

Our brother was born in Newtontoney in the county of Wilts, England, on Nov. 24th, 1821. In 1856 he came to America and resided in North Royalton, Cambridge Co., Ohio, till 1863, when he removed to the place where he died. He was twice married. Four children by his first wife survive him, two sons and two daughters, also his second wife and one son. As to his first religious impressions I may say, I suppose, that he was born into the Church of England or established church, but as he grew up he became attached to the Primitive Methodists and became a local preacher among them. But Mr. W. S. Scott of the Disciples (Christian Church there) coming into that part, a discussion soon began on baptism, and the result was that he and quite a number of others became Disciples. He remained with them there and for several years after coming to America but some sixteen years ago he outgrew them and embraced the truth as preached by Jesus and the apostles. Quite a little church was raised up of which he was Elder or overseer. He will long be missed and his absence sorely felt by his family, his neighbors, the town and the church, the church especially on each first day of the week when they come together to break the loaf. The funeral was very largely attended by the people far and near who listened attentively to Bro. Joblin from Cleveland who gave a most impressive discourse, and must have made a deep impression in the hearts of the people. May the Lord soon come and wake the sleeping ones from their dusty beds, and thus may we meet again with all the faithful in the kingdom of our Father.

GEO. ELTON.

Fourth of July Excursions.

The Nickel Plate will sell excursion tickets between all stations on the line, good going July 2nd, 3rd, and 4th, returning until July 6th, inclusive, at One Fare for the Round Trip.

Fourth of July, 1889.

The L. E. & W. R. R. will sell excursion tickets to all stations July 3d and 4th, good returning July 5th, at one fare for the round trip.

Vandalia Line. "The Lake Special."

In order to acquaint the traveling public with the desirable qualities and beauties of Lake Maxinkuckee, the Vandalia Line has inaugurated a series of Popular Cheap Excursions to that point from all stations on its Logansport Division. Full information cheerfully furnished upon application to agents, or to E. A. Ford, Gen'l. Passenger Agent, St. Louis, Mo. 5jun26.

A LITTLE WHILE.

"What is this that he saith, A little while?"

A little while to quaff the cup of sorrow,
To wait with tearful eyes for light to dawn;
A little while to watch for that tomorrow,
Which only comes when life's sad strife is won:
Only a little while.

A little while to stand with girded armor,
And wait the bugle-blast with lifted sword;
And then, when drums beat and the strife grows warmer,
To march to fight the battles of the Lord:
Only a little while.

A little while to mourn the vision golden,
That vanished ere the rising of the sun;
To see them pass, those treasures sweet and olden,
With the eternal ages, one by one:
Only a little while.

A little while! where are the hopes we cherished,
That rose as stars rise, in the evening sky;
Only to sink as vanished dreams that perished,
When they were brightest, shining but to die:
Only a little while.

A little while! 'tis not in vain with mourning,
We lay those cherished hopes and dreams aside:
'Tis not in vain they vanished in the morning,
For God still liveth, and the world is wide:
Only a little while.

A little while to quaff the cup of sadness,
The cross to carry ere the crown we win;
A few more tears, then, oh! to see with gladness
The gates of heaven swing wide to let us in:
Only a little while.

—Messiah's Herald.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 63.

BAPTISM.

"He that believeth and is baptised shall be saved." Mark xv. 15, 16.

Q. Is baptism necessary to salvation?

A. Yes. All persons who have arrived at the age of understanding must hear the gospel, believe it, repent of their sins and be baptised in order to be saved.

Q. But if I believe the *gospel* and repent of my sins, will not the Lord forgive my sins and save me without being baptised?

A. After Paul's conversion he was commanded to be baptised, and wash away his sins. If Paul could not get rid of his sins until after he was baptised, how can you expect to get rid of yours before you are baptised? Acts 22, 16.

Q. How can I become a child of God?

A. By being born into the family of God. You became a member of your father's family by being born into it. To become a member of your Heavenly Father's family you must be born into it.

Q. What am I to understand by God's family, as you use it in your last answer?

A. It is God's Church. As many of you as have been baptised into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Gal. 3. 27–29.

Q. What do you mean by being born into the family of God?

A. Jesus said to Nicodemus, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. John 3. 5. These are plain and positive words which cannot be misunderstood.

Q. Can there be a birth without a begettal?

A. No. The begetting must precede the birth.

Q. How are we begotten?

A. By the word of God. Jas. 1. 18; 1 Cor. 4. 15.

Q. If I understand you, I must first hear the gospel, then believe it and repent of my sins. I would then be in a proper condition to be baptised. Is that right?

A. Yes, that is right, that is the begetting.

Q. You say I must be born of water?

A. Yes—that is what Jesus Christ said.

Q. But tell me, how can I be born of water?

A. The very act of being baptised, would be a public confession on your part, that you had renounced the world with all its sins and follies. Thus you die to the world. If you have been in the habit of visiting saloons, gambling houses and other places of wickedness, you will never be seen in such places any more. You would be as dead to those places as though you were actually dead and buried. The [illegible] take you literally bury you in water. The air which sustains your life, would be cut off. You cease to breathe for an instant. If you should never be resurrected from your watery grave, you would remain dead. But the minister brings you forth from out your watery grave, and you would thus be born, brought forth, from the water, and would henceforth be a child of God. Having been baptised into Christ, your sins would then be washed away and you would be a babe in Christ, one of his last born children.

Q. How should the elder children treat those who are only babes in Christ?

A. With great tenderness and care: ever leading them in the paths of truth and soberness, and away from their former sinful associates and associations.

Q. Is there anything to learn after I am baptised?

A. Yes. One of the very last things which Jesus said to his disciples was this: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Matt. 28. 19, 20. You see there is much to learn after baptism. We are also commanded to Grow in grace and in the knowledge of the Lord.

All Christians have three births, before they get into the kingdom:

1. They are born into their father's family.

2. They are born into God's family, the Church, by being baptised.

3. They are born of the Spirit by being resurrected, or changed from mortality to immortality.

If they are never born the first time they will certainly never get into the kingdom. If they are never born of the Spirit they will certainly be left out. If the first and third births are absolutely necessary to obtain a home in the kingdom, how can we omit the second, and still claim an entrance there, when Jesus said, in language that cannot be misunderstood, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. John 3. 5.

May the Lord help us to be prepared to meet him when he comes in glory.

Selections.

China and America Warned.

Last year the great Yellow River of China overflowed its banks and swept over one of the most fertile and populous provinces of that densely packed land, drowning many thousands of people and leaving hundreds of thousands destitute of any means of support. The people of America heard of this terrible visitation and many of them sent help to the sufferers. But alas! the tendency of what are called "American ideas" is to shut out all foreigners from our sympathies; and the Chinese are not only foreigners but are looked upon as a peculiarly odious class of foreigners. The amount of practical sympathy which was excited by their sufferings was, therefore, probably very small outside of the circle of those interested in mission work in the Flowery Kingdom. But now a similar blow has fallen right at home, and very near the center of population of this country, where it will be equally felt by the people in all sections. There, God has with trumpet voice sounded out a call for sympathy with human suffering. The overflow of the Conemaugh calls aloud to the people of this whole nation to remember that the individual is, after all, only one member of the body and that a self-seeking life is a mean life. We may well hope that many a man who, immersed in the cares of business and struggles for success, has forgotten this truth, will be awaked by the news of so great a calamity to a truer view of life's mission and a nobler sphere of action.

There is another great purpose which this flood is calculated to achieve, and that is to bring before people's minds the sin of not heeding a warning of approaching danger. The people of Johnstown were warned early in the day that the dam might give way, but they had heard of that danger for years and had got accustomed to it, so they paid no attention to the warning until the flood came, and then it was too late. It is easy to see now how foolish they were, but are not the vast majority of Americans imitating that folly with regard to a much more certain and terrible danger?

"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of man be."

SAT[illegible] 18, was our second day in Jerusalem, and we were able to put in another heavy day's work. After visiting the post office and the money-changers, and attending to various minor matters, we paid a visit, under the escort of a Turkish soldier, to the Mosque of Omar. First of all, take notice that the space, a part of which is occupied by the Mosque, is called *Haram Esh-Sherif* and occupies about thirty-six acres, while the raised platform on which the Mosque stands contains an area of about six acres. The Mosque of Omar occupies, without much doubt, the very spot where the temple stood. Also it is supposed that here Ornan had his threshing floor, Abraham offered Isaac, and David interceded for the plague-stricken people. The "Dome of the Rock" is the title given to the highest point, directly under the dome of the Mosque of Omar, and here was the summit of Mount Moriah. The bare rock is still seen under the dome, and it is supposed that here was the altar of burnt sacrifice, a conduit to conduct the blood (probably) to the Valley of Hinnom on the east, being still visible. Everything about the temple area is marvelously beautiful and intensely interesting. What a pity this beautiful spot could not be under the control of some purely spiritual denomination of Christians, so that, like Westminster Abbey, the thousands of pilgrims who visit here could be freed from the numerous evidences of degraded superstition which abound here now under the domination of the Turks.

The Mosque of Omar is octagonal, its sides being sixty-seven feet. It is costly and beautiful. There are four entrances facing the cardinal points of the compass. The inside is dark, and only on bright days can a fair view be obtained. There are fifty-six stained glass windows of great brilliancy and beauty. The dome is ninety-eight feet high and sixty-six in diameter. The pavement is of marble mosaic. The rock under the dome, the most interesting object in the Mosque, is nearly five feet above the pavement at its highest point. There is a cave beneath the rock about six feet high, not very large. Numberless traditions are related concerning this building and surroundings, relating more especially to Mohammed's visit here.

Within the area of the Haram there is another Mosque, called the Mosque El-Aksa. It was probably once a Christian church in the days when the Christians controlled the city and country. It is supposed to have been erected by the Emperor Justinian. Everything about it now betokens the presence of the Mohammedans. The pulpit is especially worthy of note. It is made of the wood of the cedars of Lebanon, exquisitely carved, and inlaid with ivory and mother-of-pearl. It was made at Damascus by a native of Aleppo, and was brought here by Saladin. Near the pulpit is shown the praying place of Moses, and not far away may be seen the footstep of Christ.

From the southeastern corner of the Haram we descend thirty-two steps to a room called the Cradle of Christ, and from here we descend still further to Solomon's stables. In 2 Kings iv. 26, it is said, "Solomon had forty thousand stalls of horses for his chariots." His palace must have been near here, this place was used for stalls by the Knight Templars. The rings to which their horses were attached may still be seen. Here may be seen how the valleys were levelled up to make the vast platform for the Temple.

Many objects of interest will be seen before leaving the Haram. On the east may be seen the Mount of Olives, the Garden of Gethsemane, and the Valley of Jehoshophat. Here is the Golden Gate, the Beautiful Gate of the Temple, where Peter and John cured the lame man.

Here is another Mosque, smaller, called the Throne of Solomon. Here also are foundations supposed to be the wall belonging to the Fortress of Antonia. Also a marble fountain called *El Kas*, beneath which are vast reservoirs, into which the water from the Pools of Solomon were brought. Just outside the wall of the Haram is the immense pool called the Pool of Bethesda. It is now used as a dumping ground for the offal of the city. On our way out, we pass St. Stephen's gate, on the east side of the city; also the church of St. Anne, the mother of the Virgin (here the Virgin was born, according to Catholic tradition), the Hospital of the Knights of St. John. Here are a church and monastery, and service is performed every Sunday by the German Protestants. Many of the old buildings are in ruins, and extensive excavations are being made here, as well as in the area controlled by the owners of the Church of St. Anne. In other [illegible] fully [illegible] view. Fa[illegible] of the city streets [illegible] streets and cisterns, showing that if the site of the city could be thoroughly uncovered, many strange things would be brought to light.

I have been able to give here only the barest outline of our forenoon's work. The complete report of what we saw would make a volume.

A HORSEBACK RIDE THROUGH PALESTINE.

March 26 proved the longest ride of our journey, so far. We left Jerusalem in the early morning, going on to Hebron and back to Solomon's Pools, where we camped. The road was good, but crooked and long, while the day was hot. Whatever people spent money to make a road, or such a good road, through such a barren country, I can't see. It is nothing in the world but a succession of stone piles, with an occasional streak of soil. But for all that, they are trying their best to farm it. I saw nothing growing, so can't say how they succeed. At 12:30 we lunched, literally beneath "the shadow of a mighty rock within a weary land." In the first place, we had the "mighty rock" right enough, and it was in "a weary land," if ever I have been in one. The air is very clear, but there is something about it that makes me either tired or lazy, I don't know which, sometimes. Close to us a beautiful clear spring ran out from the almost solid rock. I never saw so much beauty in clear, cold water, as during this trip. In such a lifeless country it is the very emblem and essence of all life. After resting for an hour, we went on, reaching Hebron about 3 o'clock. It is situated in the narrow valley of Eshcol, where Joshua's spies found the large bunches of grapes. They have still plenty of vines, but I can't say as to the grapes. It is supposed that about 12,000 people live here. If they are as thick in other parts as where we were I am quite prepared to believe it. They were as thick as three in a bed and one in the middle. If there is a dirtier spot in creation, where people try to live, I never want to strike it. The streets were simply reeking with the filthiest dirt you ever heard of. How or why people live in such a place, I can't tell. They were also the most uncivil lot we have seen. They crowded around us in great numbers, and treated us in a very [illegible] manner. I took it upon myself to keep order while some of our party were reading a description of the Cave of Machpelah, and came nearly getting the whole lot into a row. Several [illegible] were thrown, but we hurried away as soon as we could conveniently, and so escaped any damage. I felt a sigh of relief when I got on my horse at the outskirts of the town. But what did we go to Hebron for? Well, I certainly wanted to see the modern town, though I never want to see it again, I must confess; but above all I wanted to see for the sake of its Bible associations, being rich in sacred memories. It is thought by some that Hebron is an older city than Damascus; at all events, it was 2300 years old when Joseph wrote nearly 2000 years ago. But more than all else, Hebron is noted as the home and burial place of Abraham, "the friend of God." Though this was his home, yet he had "none inheritance in it; no, not so much as to set his foot on." So when Sarah, his beloved wife, "died in Kirjath-Arba," which "is Hebron in the land of Canaan," he came to mourn for her, and "stood up from before his dead and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place with you that I may bury my dead out of my sight." The bargain was sealed with some of Abraham's gold, and he "buried Sarah, his wife in the cave of the field of Machpelah." In course of time "Abraham gave up the ghost, and died at a good old age" and was buried in the same place. Years after, when Jacob lay dying in Egypt, surrounded by all the glories of one of the richest monarchs the world has ever seen, his last thoughts turned to this sacred spot. He reminded them that it was the burial place of Abraham and Sarah, Isaac and Rebekah, and that there he had buried Leah, and as a last request desired them to bury him with his fathers. I don't think it will much matter where we are buried, but there is something so tender in "these requests" that but few will disregard them. We may smile at Jacob's sentiment, but the majority of people, if they were to consult their own minds, have preferences of some kind in this respect. Whenever I think of death in regard to myself, my mind invariably turns to a quiet country grave-yard in Ohio. When a mere child I saw a little [illegible] to be buried in some [illegible] but sentiment says now, "bury me among the green hills of my native land." Let me see, I was speaking about Jacob I believe. Joseph did not forget the request of his honored father, and it must have been a grand funeral when he "with all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren, and his father's house; and chariots and horsemen" carried the body from Egypt into the land of Canaan to the cave of Machpelah. This cave is no longer in a field, but is now covered with a mosque of large, massive stones standing in the midst of the dirty town of which I have spoken. Tradition says that the building was erected by Solomon while King of Israel, while the bevel on the stones does not point to a Jewish origin. There is no doubt among the scholars but what this is the resting place of the patriarchs. The door of the mosque was ajar, but it would have been about all our lives were worth to have gone in. Only about a dozen "Christian dogs" have ever been permitted to cross the threshold of the building. It is the only remaining "sacred place" among the Mohammedans where "backsheesh" won't take a man, and I expect that it would take him here if he only knew how to go about it. It requires an order from the Sultan of Turkey to get in, in the ordinary way, and as we had not an order of this kind, we had to content ourselves by looking at the outside. On our way back we passed through another part of the town and saw some more of its filth. In the center of the town are two large pools walled up with masonry. Nobody knows who made them, and nobody about the place seems to care. One thing I know is that they are dirty. Stone steps lead down to the water, and on these, the women stood up to their knees in the water, washing their feet and then filling their jugs for home consumption. About a dozen men and boys were swimming in it at the same time, while it was swarming with animal life. It made me half sick to look at it, and I think it would have half killed me to drink the water. On our way back we went out of our way a little to visit Abraham's Oak, a short distance from Hebron, where it is said he pitched his tent when he "entertained the angels unawares." The whole thing seems so doubtful, if not improbable, that I found no pleasure in going to it. However, I got some acorns and am going to grow an "Abraham's Oak" of my own. I am a little doubtful whether the acorns I got grew on the tree, but I bought them when under it, so that will do just as well, I reckon. We got back to our tents at Solomon's Pools at just 6 o'clock. Dinner was ready, and I was glad, for I was fearfully hungry. There is something about the climate that makes me hungry as well as lazy. For this I am thankful, as we have plenty to eat. It's a bad thing to be hungry even in the Holy Land with nothing to eat.

Our tent was pitched close to Solomon's Pools, in company with sixteen other tents, containing a party of twenty-five Americans, among them being five ladies. Four-fifths of the travellers we have met in Palestine have been from the United States. These pools are simply three large cisterns of stone and cement masonry. They are irregular in shape, but the following are the longest, widest and deepest measurements: Upper pool, 380 feet long, 236 feet wide and 25 feet deep; middle pool, 423 feet long, 250 feet wide, and 39 feet deep; lower pool, 582 feet long, 207 feet wide and 50 feet deep. There is but little doubt but that these pools were built to supply water to the Temple in Jerusalem, as the aqueduct can be distinctly traced directly to the dome of the rock. At the present time water is only conveyed as far as Bethlehem. Some have thought that the pools were built for irrigating the surrounding country. I think that the presence of the aqueduct leading to the site of the Temple would not be favorable to this conclusion; and then I saw nothing in the neighborhood to irrigate but rocks, and it strikes me that it would take a lot of water to make them produce much. Some think that the delightful gardens described in Songs iv. 12–15 were situated here. I don't know what this place might have been in the days of Solomon's glory, but from a human standpoint it would be impossible to make a garden here now. I know that human labor and enterprise can do much in the garden line, with a little sunshine, water and soil; but here the soil is almost entirely wanting. Four of our party, including myself, had a swim in the middle pool. The water was fearfully cold and I was glad to get out. The [illegible] intact, there being [illegible] a break in the cemented sides. People boast a lot about their Portland cement, but it is nothing in comparison with that used in building the water-works of Jerusalem. We left our camp at the pools at about 9 o'clock, making an easy day of it to Mar Saba, on the way to the Dead Sea and the Jordan. We had to go back through Bethlehem where we were joined by an extra guard, as the Jordan valley is supposed to be dangerous. At a distance our new protector looked wild and savage, but, like the towns of Palestine, he would not bear close inspection. His horse was small and had a stump tail, while his own trappings were of the crudest kind. I felt as though I wanted another man to watch this one. Our camp at Mar Saba was in the wildest and most desolate place we have yet seen. Notwithstanding that we had a guard, I felt very insecure. In the evening shortly after our arrival, having an introduction from the American Consul at Jerusalem, we visited the Convent at Mar Sheba, built in the solid rock on the edge of the brook Kidron. Apart from the building and its death-like surroundings, it is one of the most ghastly places I have ever seen. Many years ago the so-called Persian hordes cleaned the establishment out, and cut off the heads of all the old fossils in the place, and I think they would do the world a service if they would call again and repeat the dose. I don't want to encourage rapine and murder, but some people, it seems to me, are too worthless to live, and the sooner the world gets rid of them, the better. How ever men get such an idea of religion I can't conceive. The building, though, was well worth a visit, as it is one of the curiosities of the country. We left our camp this morning at 6:30, having a long day before us, and desiring to spend some time at the Dead Sea and Jordan. Shortly after leaving our camp, we passed through some of the wildest and most savage scenery of our trip so far. There was such a peculiar sort of blue mist, and stillness, hanging over the place; the rocks and hills were so barren, and the valleys so deep and mysterious-looking, that it filled me with awe, and a fearful sort of feeling that we might be nearing the jumping-off place. About 8:30, from the top of a rugged hill, we obtained a view that I will venture to say is unique in the way of natural scenery. Before us was the great chain of mountains of Moab, like a great blue wall; just at our feet, apparently, was that "great and melancholy marvel," the Dead Sea, while the course of the Jordan could be distinctly traced by the green line of foliage running through the death-like valley. At 9 o'clock we thought we would be on the shores of the sea in a few minutes, but we kept on going up one hill and down another, in and out of little valleys and gorges, until 11:30, before we reached the water's edge. The Dead Sea and its surroundings is the most perfect picture of death and desolation I have ever seen, and I do not wonder much at the many wild legends which have been told about it. The very air seems full of mystery. Of course many of these legends have been exploded, but there is an awfulness about the place which fills one with silent awe. It makes one think that the smoke of the fire and brimstone which destroyed Sodom and Gomorrah has not yet entirely cleared away, and that it would not take much to bring down another shower. The sea is 1,300 feet below the Mediterranean, and is consequently the lowest body of water in the world. The idea that the water contains no animal life has been verified by the most careful analysis, but the notion that birds could not fly over its deadly waters is exploded in my mind, at least, as I saw some very healthy-looking crows flying from side to side. It is needless to say that we had a bath in the sea, and a most peculiar experience it was. The water is as clear as crystal, but so full of salt and other matter of a similar kind, that the body of a man simply floats on the top. We found it difficult to swim, as we simply bobbed around on the top like a cork. I tried to stand up in the water, and succeeded a few times in getting on the perpendicular, when I found half of my body sticking out of the water. The sensation while in the water was very pleasant as long as I could keep it out of my eyes; but I had not been out of the water a minute when I felt as though I had been electrotyped, and in two minutes I found my whole body covered with great scales of salt. I tell you, I literally felt in a "pickle." But I have written enough for one letter, and will conclude until another time.—*A. B. Maston, in Indianian-Republican.*

B. Wilson has changed his address to Oleander, California. Correspondents take notice.

Can a man drink moderately depends upon the man, and upon drink. Probably many of the compounds which are sold today under the names of rum, brandy, etc., can not be habitually taken in moderation for any length of time by any one. They poison the blood, craze the brain, and while the man supposes he is on the firm ground of moderation, he finds himself knee-deep in the quicksands of disease and drunkenness. Some men can drink moderately; so some horses might run away with a wagon moderately—that is those who are too lazy to go more than five miles an hour—but would that justify a blackguard in exploding fire-crackers at the heels of a race-horse? Some men are like a race-horse, and that which moderately excites a sluggish man, starts them on the race of death with whirlwind speed. They are full of nerve; their brain takes fire; they can no more drink rum moderately than they can burn a powder magazine moderately. Many of these old steady-going moderate drinkers, transmit their perverted appetites to their children, but do not transmit to them their sluggish constitutions, to enable them to endure its indulgence, Rev. Dr. Newell, of New York, said: "He knew of a father of that city who had eight sons. He said to them: 'Drink moderately, my sons, and it will be well with you; in immoderate drinking lies the danger.' The father lived a moderate drinker, but his sons became sots, and forty of his descendants had found drunkard's graves." Moderate drinkers, sweeten your next glass with that fact!

* * *

In the highlands of frozen Caucasus, says Dr. Felix L. Oswald, the strictly temperate followers of the prophet chieftain, Shamyl, resisted for twenty-three years the military forces of the enormous Muscovite Empire. Without powder enough to load their guns, or food enough to keep their horses alive, those temperance-steeled athletes beat their aggressors in every fight where there valor was not overmatched by too hopeless a disparity of numbers. Year after year while army corps of brandy-fuddled Muscovites invaded the hamlets of the heroic highlanders and as often were hurled back like dogs from the lair of a wounded panther. One million Russian soldiers are known to have perished in that war of races, and the highland tribes would have maintained their independence even after their food supplies had been reduce to beechnuts and water, if their able-bodied men had not been almost entirely exterminated, for when Shamyl was at last surrounded and captured on the plateau of Ghunib the levies of the sixteen clans had dwindled to three-score ragged and scar-covered skeletons.

* * *

A London letter to a New York paper says: "In view of the recent extensive purchases of American breweries by the English syndicate, it will be interesting for beer drinkers in that country to know that investigations have developed the fact that 'flowers of Benjamin' is being extensively used to doctor the invigorating beverage in London breweries. Flowers of Benjamin is a sweet sounding name for benzoic acid, which is guaranteed to destroy the mucous lining of the drinker's stomach with delightful rapidity. There is, however, a dearth of benzoic acid in the market just now and very little gum-benzoic is used in proportion to other ingredients. It is principally got from the putrid urine of horses and cows and other abominations which the brewer mixes with pure water and retails at 1200 per cent. profit.

The Two Dakotas—South and North.

Public attention is now, more than ever, directed to these two new States of the Union. Climate, soil and opportunities for investment of capital, are unexcelled by any other section of the Great West. The Chicago, Milwaukee & St. Paul Railway Co., which has lines of its own in both South and North Dakota, has just issued an illustrated pamphlet entitled "Plain Facts about Dakota" containing numerous letters from farmers and others which are well worth reading, as they show the results of each writer's personal experience in the North-West, and convey a great deal of valuable and reliable information which will be of benefit for those seeking new homes in South and North Dakota. For a free copy of this pamphlet address A. V. H. Carpenter, General Passenger Agt., Milwaukee, Wis. dec31 tf

The Baptist Chautauqua will be held at LaPorte, Ind., from June 16th to Oct. 31st. The L. E. & W. R. R. will sell tickets at one fare for the round trip.

THE OPEN DOOR.

"I am the door."—John x. 9.

The mistakes of my life are many,
The sins of my heart are more,
And I scarce can see for weeping,
But I come to the open door.

I am lowest of those who love him
I am weakest of those who pray,
But I'm coming as he has bidden,
And he will not say me "Nay."

My mistakes his love will cover,
My sins he will wash away,
And the feet that shrink and falter,
Shall walk through the gates of day.

If I turn not from his whisper,
If I let not go his hand,
I shall see him in his beauty,
The King in the far-off land.

The mistakes of my life are many,
And my soul is sick with sin,
And I scarce can see for weeping,
But the Lord will let me in.

—Mrs. Runyard.

Communications.

MICA-PEN NOTES.

Is it possible that in writing freely, honestly, and with, (in intention) scrupulous fidelity to the right and truth, I cast the slightest shadow of regret upon any mind? I hope not. And yet no one could criticise another perhaps, more sharply than I sometimes criticise myself; not so much for not having written what is not faithful, as upon some question of aptness or advisableness. I am therefore, perhaps even over much, sometimes my own assailant.

Some years ago I wrote articles on the Great Pyramid, mostly citations and abbreviations from the works of Piazzi Smith, part of which were published in pamphlet form. All know, who have given the subject attention that the Grand Gallery's length by inch measurement seemed to indicate something of importance chronologically in 1881-2. Last evening I had a cheerful and hearty conversation with my amiable and venerable friend of about eighty of age, Mr. George Rose.

It is easy and satisfying to talk with him, because he is so friendly and candid, so genial and considerate. I mentioned to him the chronological faculty or feature of the G. P., and I suggested the point made by a great statistician, who locates the rise of the labor trouble colossus, at the Great Pyramid date. And I have never lost sight, even for a moment, of the probable prophetic issue. Organizations and orders may individually wax or wane, but they continue and multiply. Agitation is never suspended, and when a leader comes, and when union and consolidation come,—then there may be a potency that shall be startling. What I said in part at least, to my friend Rose, was about like this. "Why there is a preacher not far off, of whom I asked some explanation upon a point in Revelation—and he said—'I don't understand that book.' What? Is it that a minister shall have no idea of the meaning of a Revelation? A book designed for instruction and education in the mysteries and wisdom of God? Now, our Lord says in Luke, that there shall be "perplexity—with the sea and waves roaring." Keep in mind Great Pyramid chronology. And what had we in 1883? "The great waves 40 feet high, that swept the shores of Sunda Strait after the Krakatoa explosion, drowned it is believed, over 40,000 people"—and the loss of life by the overflow of the Yellow River in China in 1888, has been estimated at one million human beings. Was not our Lord a prophet proven authentic by the correspondence of such events with the prophecy of the Messianic great pentagon of stone in Egypt? Between these two terrible inundations, there intervenes the notable period of five years. Now we have a flood or floods in America destroying about 6000 lives and one hundred millions of property. Did the great surge that started from the South Fork reservoir lack aught of fidelity to the photograph? Its outburst was with a tremendous explosive force and the sound of thunder, and it rolled down the valley with lofty white crest, and a bulk appalling—and a speed that no living thing on earth, could equal. And notable it is, that the word *thalassa*, rendered sea, does not signify the ocean only. It may apply to an inland sea or lake. And there have been various such catastrophes, of late, only less gigantic and destructive. And what if there should be others?

But agitation of nations and races which the sea prophetically symbolizes, is also obvious enough. Prophecies are often two-fold in meaning and application. I think no one can fail to notice the wide-spreading simmering

making Paris a grand center of attraction is suspicious, because it is as likely as not to be a pre-token of upheaval. Almost all agree that war must come with Germany, and while wars and wars are imminent, there is always the possibility of revolution, and with or without revolution, socialistic confederation.

It is noteworthy, and not so very singular, either, that a Protestant minister recently insisted that it would be a great pity for the Catholic Church and power to be abolished—because it held the ignorant and uneasy masses in restraint. And the "*Springfield Union*" confirms the opinion. It is even declared that were the Romish Church to fall, several American states must likewise fall, simply from the removal of a powerful restraint. And yet what does prophecy teach? Most emphatically it teaches the fall of Babylon—even with a crash—a fatal incurable fall. And what is Babylon? Non-Romish interpretation, at least includes Rome and her ecclesiasticism in Babylon, and in fact most interpretation defines Babylon simply and literally Rome and Romanism. And even a child may read that after Babylon comes yet something significant; nay Babylon becomes a habitation and a haunt of demons and things unclean and hateful. I see the arguments by which the wild beast and the pope are made practically identical, but it is one of the greatest wonders that the order of events is so overlooked; so it seems to me. For I never can forget amid all the prolonged insistence of prophecies so exhausted in the papacy, as asserted—I never can forget the three grand flights and cries of angels. First I see, or think I see an abreption of saints, which marks the hour of judgment. Then Babylon goes down, and then comes the short, worst of all fatalities—an organized power, and one man idolatry. That is the order, and it seems plain enough.

Now without pretending to be overwise, it seems to me we are in a period of change and portent, with wars imminent and revolution incubating. Nearly all orthodoxy, and nearly all world-wisdom may discredit and reject such ideas. He who advocates them need not expect to be a favorite. The world-love is strong. The world-hope and world-faith, so to speak, are controlling. Supernaturalism is not wanted. The charm and chain of progress hold men as in a dream. Forward is the cry. How, forward? To get gain and multiply revenues. How forward? To multiply inventions, to make more conquests, and to fill the world with monuments and manufactures, to magnify the pleasure and glory of the present and the material. But Christ is King. All things need re-ordering. Destruction and death are always ready and always busy. Step by step, and side by side, with the forward march of enterprise, in the other never-failing "forward" of energies swift and potent to make wreck and havoc, and in an appalling way fire adds its virulence to wind and flood and train-wrecks.

In an article on the order of Clan-na-Gael, with its secret plotting of assassinations, the *Springfield Republican* says "This is only one of the numerous evidences of a decided and alarming decline in the tone of public life." The same paper, one of the most conservative in the country, says, "The French government is alarmed that sixty-nine societies, meeting in the Trocadero, to discuss scientific questions, are either socialistic bodies, or are given to the discussion of labor questions."

And again, "In an address before the 'patriotic sons of America' at Washington, it was said—those un-American organizations are held together by issues of foreign birth for the purpose of perpetuating foreign sentiment, and corrupting the ideals of our fathers. Anarchy, and destruction of all law are openly advocated. The right to enforce discipline on the members of some of these orders, is claimed by secret conclaves, even to the extent of taking human life."

And still immigration goes on comparatively unchecked. The ignorant European hordes pour over the sea, and swarm in the cities. Strange to me, that the gifted and pleasing Mrs. Ellen Foster should publicly say, "Let the people come. We will assimilate them. I have no dread of over-emigration." I do not concur in this view, by any means. Unrestricted emigration, and universal suffrage, are present and pressing perils in this country. Our American liberty is abused to furnish opportunity for conspiracy. The one man power is better, if we have a good man. Such is the great Divine Adamic man—that we look for, and desire. A man to rectify things. The first work due, will be to pull down or

Christ is equal, and appointed the way, I said lately, I have a idea. Mrs. C. asked, "What is "You may think me strange, but it is the honest truth. I have just been saying, 'Praise the Lord, and give glory to him,' even if I should die and be dead forever. I would from my heart say the right thing any way, I would say it once before I took my last breath."

Finally, my good friend Rose said—"I am glad you came in. Some of these things I never understood very well."

"Well, there is ever so much to think and talk about. Nearly all prefer to remain in ignorance on the grandest topics. The coming catastrophes are not much believed or preached in modern Christendom. What a snare is enveloping the whole world!"

C. Colegrove.

Comparing Scripture with Scripture.

Matthew and Mark's record of Christ's memorable answer to the Sadducee's objection to the resurrection of the dead, is used by some writers to prove that all the dead, good and bad, will be as the angels at their resurrection. The question of the Sadducees was, whose wife shall she be in the resurrection, of the seven brothers, for they all had her. The answer of Jesus was an appropriate one for all infidels, ancient and modern. "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven," Matt. xxii. 29, 30. Jesus' words, as recorded by Mark xii. 25 are, "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven." This passage taken alone might be supposed to teach that all the dead, without distinction, would be raised at the same time and "be as the angels," at least be in some sense saved.

Nothing is said in the connection in respect to the moral character of those who will be raised and thus become "equal to the angels, to die no more." This passage, taken alone, would not prove a future probation, but it might be thought to prove universal salvation at the resurrection of the "just and unjust." Because those who become as, or equal to the angels, will not only be not married, but will be immortal and die no more,—will be saved in the fullest sense. But the whole of the answer as given by Luke, makes the subject exceedingly plain. Let us compare Scripture with Scripture. And Jesus answering said unto them, the children of this world (age), marry, and are given in marriage. But they which shall be accounted worthy to obtain that world (age), and the resurrection from the dead (ones) or out from the dead ones, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection—that is the children of that resurrection that brings them out from the rest of the dead, or the "first resurrection" "of the blessed and holy"—while the rest of the dead live not again till the bright Millennial years are ended. In order, then, to become glorified and immortal like the angels we must be counted worthy by a Divine and infallible judgment, of the future Millennial Age, and the "better resurrection," and by that resurrection we may be "born again" and become the children of God in a much higher sense than in this mortal life. We must by a patient continuance in well-doing, seek for glory and the honor that cometh from God, and immortality or we cannot put on immortality at "the resurrection of the just." If we sow to the flesh, we shall reap corruption and death—not incorruptible bodies in the great resurrection harvest, if we sow to the Spirit, by a full belief and obedience of the divine word revealed and proved by the Spirit, we shall reap by the almighty power of the Spirit, if life everlasting. Wherever the gospel is given to the world and proclaimed, he that believeth it and is baptized shall be saved, he that believeth not (shall be saved in another sense?) shall be condemned. Paul was willing to be crucified, if by any means, he might attain unto the exanastasis—resurrection out from the dead ones.

E. Hoyt.

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No. 16,	"	[illegible]
No. 100, Local,	"	[illegible]

GOING SOUTH.

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No. 15,	"	[illegible]
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South Bend	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsv'l	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]

GOING NORTH.

STATIONS	Mail	Ex-press	Local	Thro' Freight
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsv'l	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	[illegible]	[illegible]	[illegible]	[illegible]

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VOL. XXXVIII. Read PLYMOUTH, INDIANA, AUGUST 14, 1889. NO. 30.

THE RESTITUTION

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

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Modern Criticism in Relation to the Four Gospels and the Messiahship.

Number 7.

It is worthy of mention here that our Lord taught his disciples a lesson as to the power by which his claim to the Messiahship should be enforced. They possessed two swords, and Peter, in the excitement of the moment when his Master was being apprehended, "drew his sword and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot pray to my Father, and he shall presently give more than twelve legions of angels." As much as to say that when the time comes for the assertion of his claim, there shall not be wanting the means of its enforcement.

After this reply to the first question, Pilate asked another—"Art thou a king then?" To which Jesus replied—"Thou sayest that I am a King. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth." There is here the same affirmative reply to Pilate's question as we found recorded by the other three evangelists. We are here pointed to the inquiry of the wise men at his birth. "Where is he that is born King of the Jews?" These men were guided from the east to Jerusalem by a God-appointed star, and their subsequent experience shows that they were directed by the same high authority how they should avoid the wrath of Herod the king. Their inquiry, therefore, confirms the entire evidence already gone into concerning the Israelitish character of Christ's kingdom; and is in its turn confirmed by the words of Jesus to Pilate—"to this end was I born." His allusion to his coming into the world to bear witness to the truth, is in precise accordance with his own description of the mission he was charged with. At the outset of his ministry he said—"I must preach the Kingdom of God; for therefore am I sent." And his witnessing reached its climax at the judgment-seat of Pilate; for the apostle Paul informs us that "Christ Jesus before Pontius Pilate witnessed a good confession." The truth he bore witness to, therefore, was not truth in the abstract, but "the truth" concerning his Kingship and his kingdom.

I have referred to the popularity of Jesus with the people. It may be again mentioned here that this was put forth as the pretext for his death by the Sanhedrim, on the plea that an insurrection was imminent. "What do we? for this man doeth many miracles. If we leave him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." And when Pilate would have set him at liberty the chief priests instigated the Jews to cry out—"If thou let this man go thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." This settled the question with Pilate; for when he "heard that saying, he brought Jesus forth," etc. And to crown the malignity of his accusers, they renounced any remnant of patriotism they may have possessed by responding to the final appeal of the governor—"Shall I crucify your King?"—"We have no king but Cæsar!" Whatever misgivings may have possessed the mind of Pilate in regard to his delivering Jesus to be crucified, he would feel that in the eye of the law he was safe. He had the testimony of the Jewish authorities to support his sentence if it should ever be called in question.

This naturally leads us to notice another notable mark of unity in regard to this subject in the four gospels. It was the custom to affix the accusation for which criminals were executed, to the cross over their heads. In Judæa this was written in three languages current among the people, namely, Hebrew, Greek, and Latin. This is recorded by all four evangelists, and that in terms though varying slightly from each other, yet all agree in expressing the accusation for which he was condemned.

Matthew's account is—This is Jesus the King of the Jews:

Mark's—The King of the Jews:

Luke's—This is the King of the Jews:

John's—Jesus of Nazareth the King of the Jews.

Only Luke and John mention the circumstance of this accusation being written in three languages. Luke placing Greek first then Latin and Hebrew; John placing Hebrew first then Greek and Latin. They also differ slightly in the term they apply to it. Matthew calls it "his accusation;" Mark, "the superscription of his accusation;" Luke, "a superscription;" and John, simply "a title." But they all agree in recording the words which formed the substance of the charge—"The King of the Jews." The probability is that John's is literally exact; for he was present. It is he only who records the town of Nazareth as the place by which Jesus was known. And only he and Matthew record the name of Jesus. Matthew who was one of the twelve may have seen the title though not actually present at the crucifixion. Mark and Luke were not apostles and wrote only from information received from others, and may not have considered it necessary to be literally exact in such a matter.

It is worthy of note also that the Jews were not satisfied with the title; and wished Pilate to alter it. They said, "Write not, the King of the Jews; but that he said, 'I am King of the Jews.'" But "Pilate answered, What I have written I have written." They seemed to have viewed the title as too much like the statement of a truth; but their request to have it changed came too late, or was too much for the dignity of the representative of Rome. And so the truth has been handed down to the present time, and that not only in the pages of the fourth gospel, but [illegible] of art in which the crucifixion has been depicted; in which the initial letters of the principal words of the Latin as recorded by John, are to be seen affixed to the cross—I. N. R. I. JESUS NAZARENUS REX ILLE-JUDÆORUM.

These concurring deliverances from the four gospels (which by the way may all be considered synoptical as regards the official character of the Christship, and its distinctive function of Kingship of the Jews) may be fitly supplemented by a few strongly corroborative and illustrative statements contained in Matthew and Luke.

I have already quoted instances of the recognition of the official nature of the Messiahship occurring at the time of our Lord's birth. The Kingly element of that office is no less clearly intimated at the same early period.

Passing over with simple mention the fact that Matthew opens his gospel with the statement that Jesus Christ is the Son of David—"The book of the generation of Jesus Christ the son of David, and the son of Abraham," and keeping in mind that David was the King of Israel by the direct choice of God—"the man after God's own heart," in this respect—we come to the angelic announcement to Mary prior to the birth of Jesus. It is in these terms—"Fear not, Mary; for thou hast found favor with God; and behold thou shalt conceive in the womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Here we have what in substance was confessed by Nathaniel thirty years after—"Thou art the Son of God, thou art the King of Israel." And also what was confessed by our Lord himself before Pilate three years later still, and for confessing which he was condemned to death. Besides Kingship over specified subjects we have an element of very special import superadded—"the Lord God shall give unto him the throne of his father David." As David's son he was to succeed to David's throne. The fact that he is now seated on Jehovah's throne in heaven, cannot be accepted as a fulfilment of this promise, because that throne never was the throne of David. True, David's throne was the throne of Jehovah on the earth; but God's throne in heaven was never shared with David or any other of the human family. The session of Jesus at the Father's right hand is therefore unique. And, according to the letter to the Hebrews, only temporary. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Then he exchanges his Father's throne for his own peculiar heritage as David's son. He distinguishes between these two thrones in his letter to the church at Laodicea as recorded in the Revelation—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." The late Ridley Herschell, minister of a congregation of converted Jews in London, referring to this promise to Mary, in a lecture delivered in Edinburgh in 1855—says, "Now comes the third prediction. This has not been fulfilled, and forthwith we find out at once that we must adopt some very refined theological definition—the throne of David means the heart of man, the reign over the house of Jacob means his spiritual Israel. What must we come to if an angel does not mean what he says.... If an angel from heaven coming, not to a school of divinity students and philosophers, but to a simple Jewish maid, tells her she should bear a son, and it is so; that he shall be great, and it is so, though not to the full extent, that he shall be called the Son of the Highest, and we find that it is so; and again, that he shall sit on the throne of David, and we are told it shall not be so. Whether I can understand it or not I am constrained to receive it in its plain meaning. And farther, has not Mary been singled out as of the house of David? What could she know, but that it was spoken [illegible] And what would she conceive the house of Jacob to mean but the twelve tribes restored to Palestine, which is in exact accordance with the plain predictions of the prophets, with which she was doubtless familiar."

The prophetic utterances of Mary herself confirm Mr. Herschell's view of the literal sense as the true one. In that "Magnificat" so regularly recited or sung by congregations of the Roman Catholic and Episcopal Communions, there occur these anticipatory expressions of her faith in the mission of her expected son:

"My soul doth magnify the Lord
And my spirit hath rejoiced in God my Savior.

. . . .

He hath shewed strength with his arm
He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats,
And exalted them of low degree.
He hath holpen his servant Israel in remembrance of his mercy,
As he spake to our fathers, To Abraham and his seed forever."

The exaltation of "the house of Jacob" is here distinctly connected with the subjugation of those by whom they were oppressed at that time, the Romans.

The same hope is expressed by Zecharias, the father of John the Baptist, on the occasion of the birth of the forerunner of the Christ. "He was filled with the Holy Ghost and prophesied, saying,

Blessed be the Lord God of Israel,
For he hath visited and redeemed his people;
And hath raised up an horn of salvation for us
In the house of his servant David.
As he spake by the mouth of his holy prophets
Which have been since the world began:
That we should be saved from our enemies,
And from the hand of all that hate us.
To perform the mercy promised to our fathers,
And to remember his holy covenant,
The oath which he sware to our father Abraham;
That he would grant unto us,
That we being delivered out of the hand of our enemies
Might serve him without fear
In holiness and righteousness before him all the days of our life."

Here again, the deliverance of Israel from their enemies is the chief theme of Zecharias in his anticipations of this "horn of salvation" raised up for them in the house of David.

J. Cameron.

A Trip to the Northwest.—No. 5.

As all the sheep and oxen belong to Jehovah, so also the gold and the silver are his; he has good use for these, and probably a better use than man has hitherto put them to! The Creator certainly has first right to his creation, and as he graciously dispenses his blessings and benefits, which so largely come from the earth, we are privileged to use these and not abuse. Gold is a thing of beauty, the more so after having gone through the smelter and refining process; its value is really more extrinsic than intrinsic; it has chiefly a value of representation, and to be greatly pitied is that person who looks upon it only as a thing to be gotten and held on to!

The above thoughts are the ones Denver suggested. I went back in memory to the time when, so to speak, Denver was not, and did not come into notice until the gold and silver craze took hold of adventurers, who were willing to risk life and limb, and more too, in order to clutch the glittering stuff! The fevers of California, and thousands of deaths therefrom, at the time when gold was found there, may not have affected the searchers in the mines of Denver, but many a man with ruined health, and if not health, reputation, suffered there as well as at the "gold diggings" of 1848–9 and onward Making haste to be rich is oft times a backward movement! I have no controversy with rich men, and make no claim to that which is theirs; yet I confess I see great responsibilities resting on those who possess "this world's goods and shut up their bowels of compassion." The gospel of God comes alike to the rich and the poor; these have always been; and after all the question of poverty and riches is much of an open question, inasmuch as these states are comparative! For one, I am glad I am not a Vanderbilt, and equally glad I am n[illegible] pauper, unl[illegible] it be on God's bounty, and I don't think he considers his children in this light. Poverty and riches are two extremes, the between of these the most desirable!

Between Denver and Seattle, where I now am, there is some of the loveliest of scenery, as well as some not so lovely. Our route here was by the Union Pacific to Portland. We greatly enjoyed coming into the wooded country of Oregon, seeing some of it world-renowned trees, coursing alongside its Columbia River, seeing its salmon fisheries, its rugged peaks of towering hill and mountain, drinking in the balmy atmosphere, as millions of pine trees help to make it, gladdening our eyes with constantly changing scenery as it burst upon us, as we made our course through forest, glen and dale, I could but think and feel I was in God's world, and I ought to praise him the more as I get glimpses of his handiwork in creation! "God is good" even if Mahomet is not his prophet!

My stay in Portland was limited, but while there I saw all I could see in the time. The "Celestial" seems to have good hold here, however he may be treated elsewhere. They number, so I was told, over six thousand, and from what I saw I do not doubt it. Going for a stroll in the evening, not so much to see the sights as to gather information, I came across a strictly Chinese neighborhood; up on the third floor of a building, from the balcony, hung lanterns of different sizes and styles, and forth from the windows sounded out, I will not say seraphic sounds, even though they were celestial! The thumping of parchment, and tooting of whistles, and clacking of pieces of hard wood—so it sounded to me—was not harmonious to my ears; but then I am not a Chinaman, and with ear uneducated, as theirs, how could it strike me with favor? To quote a remark of one who stood by—a European—he said it sounded more to him like dogs barking and cats caterwauling; I was constrained to admit the force of the illustration. But Chinamen are men, and the constitution of these United States declares "all men are born free and equal and have the right to life, liberty and the pursuit of happiness." I was pleased to see, however, that the enlightened Christian did not wholly ignore his heathen brother, but a church building was there, with Chinese and American words upon it, indicating its character.

As in music, so in many other things, "one man's meat is another man's poison." Great is Joshi and the day in Portland was by "John" devoted to his glorification. Portland is said to have many rich men, and I can say, from observation, many elegant stores and residences, while, I am informed, I did not begin to see all of these! How could I in an evening, and part of the following morning? I can only hold so much and then I am full.

"Westward the star of empire takes its way," and the farther west I travel, the truer this becomes. All the way from Portland to Seattle this is very noticeable. Villages and towns exist, where a few years ago the bear and the red man held their own in almost impenetrable forest! The clanging bell and tooting whistle of the iron horse was not then heard; civilization, carrying with it fire water, and fire arms, had not been. Some, today, question this kind of civilization! but that's its name, and if it was its only name, these might not so strenuously object, but it is also called the introduction of Christianity! Admitting as I do, that the Christian religion has done much to elevate, it is almost a satire on the name, to call the present order of things Christendom! Daily do I hear that precious name called in blasphemy by those calling themselves Christians! But what's in a name?

Our arrival at Tacoma was not heralded; no deputation from the city council came out to meet us; no hurrah! but plenty of dust. For the first time our eyes beheld Puget Sound, and refreshing it was, as water always is, to a thirsty soul; but we were not to drink of this, only to be borne upon its bosom, and be carried to our destination. A good supper and wash, for this time, g[illegible] could walk [illegible] limbs, thank God, and look upward! Here we are, over three thousand miles away from the loved ones at home, and yet with the same heavens over us, the same moon and stars, and above all the same God who has thus far kept us! I know not how long I shall stay here; I trust, however, not long enough to have my friends feel twice glad!

Geo. W. Young.

Selections.

THE POWER OF HIS COMING.

PART 1.

Christ is not only coming in power at the last day, but the power of his coming is to be constantly operating in the present day. As God has appointed the moon to lift the tide by its attraction, that it may flood and fill all the indentures of the coast, so has he ordained this great event of Christ's *Parousia* to draw up the faith and hope and love of the church, when these have ebbed towards the world. If the philosopher is counted to have embodied the highest practical wisdom in his maxim, "Hitch your wagon to a star," can we question the efficacy of the divine method which has fastened all our hopes to "the Bright and Morning Star?" For, indisputably, the chief motive by which duties, obligations, aspirations and attainments are determined in the New Testament is this, the ever imminent return of the Lord from heaven. Therefore even the highest commendation that could be put upon a primitive church—"ye come behind in no gift"—was not so high that this crown could be omitted from it, "waiting for the coming of our Lord Jesus Christ," 1 Cor. i. 7. Such a tribute sounds strange to the church of today, because she has so much accustomed herself to steer by the compass of her creed, instead of by the star of her hope: and to measure her position by the dead-reckoning of ecclesiastical history, instead of determining it by observation of those heavenly lights which God has given to rule the night. Yet here is a motive so transcendently powerful, that were it taken away, the church would lose her upward gravitation.

It is easy to say that absorption in the state of glory, tends to render us careless concerning the serious claims of the state of humiliation. But we believe that quite the contrary is true. For our present not only makes our future, but is made by it; and that Christian alone can live well in the life that now is, who lives much in the life that is to come. As one has well written: "Only from the point of view of Eschatology can we understand aright the problems of the human life: for only when we recognize what is the final aim of life and being, can we also set forth the goal to all the efforts of man. Therefore it has been said from an early period: *Respice finem.*"

Do we apprehend the total change of outlook which Christ has effected for the believer by his redemption, transforming a "fearful looking-for of judgment," into a joyful "looking for that blessed hope?" A sinner cannot look upward if he realizes his doom; a saint cannot look downward if he realizes his destiny. How deplorably therefore do they lower the standard of redemption who, by substituting thanatology, fix our anticipations upon our departure through the gates of the grave, instead of lifting them to Christ's return through the gates of glory. If we make death our hope, let us not be surprised if others learn to make him their hero.

What, let us ask, are the attainments of the Christian life most insisted on in Scripture, and yet the most difficult to achieve; and how does the hope of Christ's personal return affect them?

Unworldliness, in the midst of the present evil world? There is nothing which so powerfully promotes it, as the realization that he whose servants we are may appear at any moment to reckon with us and take us out of this world. [illegible] many Christians [illegible] holy; I dwell [illegible] and ho[illegible] with him also that is [illegible] ments into [illegible] to come; or dead men remitting back their fortunes into this world, and still fingering the interest in mortuary incomes,—here are the two ideals: and our Lord has plainly indicated which should be the Christian's, in his saying, "Lay not up for yourselves treasures on earth; but lay up for yourselves treasures in heaven." And can there be any doubt, that if the position to which we have been called and raised by Christ's enthronement were really occupied and exulted in by us—"For our citizenship is in heaven, from whence also we look for the Savior,"—the achievement of making heavenly investments would be easy and inevitable, and the grip of avarice be unclasped from the purse-strings of multitudes of Christians? The old nature is not sufficient for itself; and as truly as "the expulsive power of a new affection" is needed to overcome the heart-contraction of self-love, so truly is the uplifting power of a new hope required to break that purse-contraction of self-enrichment which is now the greatest obstacle to the evangelization of the world. The logic is inevitable, if we are citizens of heaven, we are "strangers and pilgrims in the earth," and every rational instinct will lead us to make our investments where we hold our residence.

Not less difficult to overcome is that worldly-mindedness which seeks a present reward and a present glory. "But it shall not be so among you," is the decisive rebuke of our Lord to such aspirations. But how not? By the vision of a millennial crown and throne, the heart is reconciled to a present cross and humiliation. "We have forsaken all and followed Thee; what shall we have therefore?" "Ye that have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel," Matt. xix. 28. A dispensation of reproach for the church cannot be perpetual; neither can a dispensation of glory be premature. The disciple must wait: but in waiting for the reign of Immanuel, he is waiting for his own reign as heir-apparent to a crown of glory. Let us not, through a false humility, reject the doctrine of rewards, which Scripture so strongly emphasizes. But when and where? are the all-important questions. Constantly do we hear it said of one deceased, "He has gone to his reward." But from the testimony of the Word, tell us where the believer is directed to look for his recompense at death? He is taught to aspire to a crown. But we are not to infer, because it is said, "Be thou faithful unto death"—that is, up to the point of suffering martyrdom for Me—"and I will give thee a crown of life," that our dying day is our crowning day, and that St. Sepulchre has been especially commissioned to preside at our coronation. To those who share Christ's travail and sorrow, in the present life, for the rescuing of souls, a coronet of joy is promised. And when? "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of the Lord Jesus Christ, at his coming?" 1 Thess. ii. 19. To those who have chosen the portion of suffering with Christ in this world, as a little flock, it is written—"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Peter v. 5. To the steadfast soldier, who has fought the good fight, and finished his course and kept the faith, the assurance is—"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them that love his appearing," 2 Tim. iv. 8. Of that other crown—the fourth—the time of the bestowal is not mentioned; "Blessed is the man that endureth temptation; for when he hath been approved he shall receive the crown of life, which the Lord hath promised to them that love him," James i. 12 R. V. But [illegible] the *corona vitae*, it is evi[illegible] will be given at Christ's [illegible] "death is swal[illegible]," and not at our [illegible] of life only [illegible] tion of the [illegible] doctrine of an op[illegible] millennial [illegible] Christian fidelity. Mar[illegible] have grasped it from afar, and been upheld amid the flames; and we who are not called to suffer like them, learn also to exult in it, as that which shall bring our vindication against such as contemn us, because we run not with them to the same excess of riot in world-getting and gain-grasping. For there is a real choice of recompense. Let no one say that this world has nothing to give the Christian: it has. Three times our Lord pronounces that solemn sentence concerning religious man-pleasers, "Verily I say unto you, they have their reward." The pre-eminent question is, whether there is power enough in the Redeemer's proffer, "Behold I come quickly and my reward is with me, to give to every man according as his work shall be," to disenchant the heart from this temporal and sordid recompense? Only when we realize our calling as the sons of God, "begotten again unto a lively hope" and made heirs of a reserved inheritance, can it be so. "The servant abideth not in the house forever:" and if we are only such, we shall demand day-wages, even as "the hireling looketh for the reward of his work." But "the Son abideth ever," and therefore can "both hope and quietly wait" the final award of the inheritance.—*The Watchword.*

Meeting our own Prayers.

In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him; for he knew his duty and he did it not. Those fervent prayers, which the good man labored to make effectual, will be "shining ones" in white raiment to conduct their author into the banqueting-house of the Great King. But the falsehoods uttered at the throne of grace will live again as tormenting scorpions in the day of the Lord's appearing. "Be not rash with thy mouth, nor let the heart be hasty to utter anything before God," is an objection that forbids more than irreverence in prayer. It forbids us, by implication, to ask for that which we do not sincerely desire. Above all, it forbids the asking from God those blessings which we are hindering by our neglect, or thwarting by our selfishness and unbelief.

THE RESTITUTION.

C. A. CHAPLIN, Editor.

Plymouth, Indiana, Aug. 14, 1889.

ATTEND TO THIS NOW!

We ask each one whose time has expired, to send his renewal right away. We must have it to pay P[illegible] EXPENSES.

DO NOT DELAY!

[illegible] trouble with the ailing feet [illegible] in vain, but confined to our room. We look unto God and trust him for recovery. [illegible] glory. We can [illegible] with those of the precious Bible faith now. All we can [illegible] of THE RESTITUTION. While we are trying to do [illegible] of God. Pray for us.

Many thanks to kind friends for their sympathy and help. Among these we express heartfelt thanks to Bro. T. Wright, of Minneapolis, for some magnetic oil sent us. It has done us much good in allaying swelling and pain under the divine blessing. After further test shall speak of it again. We want to be careful not to commend anything of doubtful merit. To [illegible] T. Taylor we tender thanks for [illegible] clippings. They are [illegible]

[illegible] WARNINGS.

[illegible] Warning [illegible]

[illegible] charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and [illegible] preach the word; be instant [illegible] season; reprove, rebuke, [illegible] longsuffering and doctrine.

[illegible] we may be permit[illegible] and sisters [illegible] not "timely charged wit[illegible] our dear friends in Christ, as [illegible] prophet was to the children of Israel, nor sent out by Apostolic authority, not endowed with spiritual gifts to evangelize, as was Timothy, yet we have chosen to place the solemn words addressed severally to them at the commencement of our paper. We are shut off from delivering personal addresses to congregations of believers, and therefore, take this way of calling the attention of all, who may read our lines, to some very important matters. May God help us to so bring out some lessons from the living oracles as to instruct and edify, as well as to warn our readers of some matters of much neglected duty. O that the great things that pertain to salvation had always stood out as vividly before our mind, every day of our life, as they have since we have been compelled to withdraw from life's more active scenes and learn in the light of God's truth what his requirements really are, and how very far short we have come from meeting them during our past life. It has been one of the sad mistakes of our people to neglect deep, thorough, practical, experimental Christianity. In our Bible investigations we learned that the great majority of professed Christendom had lost sight of many of the fundamental principles of the gospel faith and hope—such as the second coming of Christ to this world to establish a heavenly kingdom upon the earth,—the resurrection of his overcoming saints at his advent to share with him in all the honors and glories of his future reign—the fulfilment of all the promises made to Judah and Israel, in their restoration to their own land again—the blessing of the nations in the Millennial administration of the world's rule by Jesus Christ and his co-rulers—and the especially important doctrine that the future and eternal life is the gift of God through his Son our Lord Jesus Christ—and finding that the substitutes held by the great mass of professed believers were, to a great extent, subversive of the faith once delivered to the saints, we gave our almost entire attention to these questions, and too much neglected to impress that holy life upon ourselves and others that the contemplation and hopeful anticipation of becoming sharers in the Millennial glories, and the glories of the New Heavens and the New Earth ought to have incited us to do.

The relation of faith and works to our present and future salvation has not been carefully distinguished, and hence the failures in many and many a life. Because the Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved," "He that believeth and is baptized shall be saved," "The just shall live by faith," and many other like expressions regarding a confiding belief in the divine testimonies relative to salvation in the present remission of our sins, we have too much rested in our open confession of the Lord Jesus as our Savior, without realizing that we are to go on to perfection. Now while the Scriptures nowhere teach that we earn or merit salvation in consequence of works of righteousness on our part, yet they do teach that Christians must "work out their own salvation with fear and trembling," Phil. ii. 12, 13. A very complete statement of salvation by grace, and the duty of performing good works, may be seen in the following quotation: "Not by works of righteousness which we have done, but according to his mercy he (God) saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God be careful to maintain good works. These things are good and profitable unto men," Tit. iii. 5–8.

Here we see that "good works" are specially enjoined by Apostolic authority, upon the "washed, renewed, believer in God." James shows that both faith and works must be conjoined to result in justification. He says that "faith without works is dead, and that by works is faith made perfect." See ch. ii. Personally our first work is to believe on him whom God hath sent, if we would work the work of God. Jno. vi. 28, 29. There is salvation in no other name under heaven. Believing on our Lord Jesus Christ, we are next, as repentant believers, to yield the obedience of our faith, [illegible] the re[illegible] the gos[illegible]. It [illegible] neces[illegible] upon [illegible] first [illegible] in the [illegible] they [illegible] apostle's [illegible] breaking o[illegible]" Acts ii. 42. This was co[illegible] a former practice in which the apostles, brethren, and the women were statedly engaged before. See Acts i. 12–14. On the meeting together for worship we have very positive directions as well as to all good works. "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as we see the day approaching," Heb. x. 24, 25. Now in obeying this there is a great delinquency. How many absent themselves from the house of God, when the appointment is made for preaching the word, or for prayer and exhortation. And what is often substituted at home for the holy exercises of the Lord's house? Sometimes the day of worship is mostly spent in reading secular newspapers, or novels; sometimes in visiting and idle worldly conversation; sometimes in talking over the vain political variances of the great leading parties of the day. The minister goes to his appointment, and while rejoiced to meet the few faithful ones, he is made sad to find so many absent. The table of the Lord is spread with the memorial emblems to commemorate the dear Redeemer's death, and many are off in worldly pursuits, instead of being in lowly penitential attitude, lovingly showing forth the death, the dying love, of that Jesus till he come. Alas, that any should flatter themselves that salvation comes as a matter of course because they have once made a public profession of Christ, and been baptized into the holy name. Meetings on the first day of the week at the house of God are not all. There is a loud call for reform in other directions. Is it consistent for a Christian to join with the profane wicked world in all the wild, frantic, demonstrations that are gotten up to "jollify" the success of favorite candidates in the political contests of the day? O brethren, what did you think of yourself after having taken a part with the ungodly in such things? The profane swearer was there—the low saloon-keeper was there—and you was there! You were thoughtless perhaps about its being sinful but it was, both to you and to others. We are not now speaking of promoting some great moral cause, like temperance, or some measure that is for the good of society and religion. To resist by moral means the evil workers is a far different thing, especially when done in the prayerful love of God and humanity, from mixing up with the enemies of God and righteousness in their insane and monstrous revelings. We have learned in our affliction that what may be thought little delinquencies, that may be supposed to be perfectly allowable, become very serious matters when contemplated with either death or the Lord's near coming just in view. We have tried to be measurably careful in all these matters during our past life, but have been painfully compelled to look back with repentant tears and bitter regret upon aberrations from the pathway of holiness. Assure yourselves, dear readers, that though repentance in life's closing days may be salutary, still it brings a sad sorrow and fear to the poor heart. O, it is well for us that if "any man sin we have an advocate with the Father, Jesus Christ the righteous; and that he is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world—and that if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness;" for the "blood of Jesus Christ," the Son of God, "cleanseth from all sin." Let us all then carefully retrospect our lives, and confess our misdeeds and sins, confess them to God in deeply hearty repentance, and then abstain from all appearance of evil in the future. O dear brethren and sisters, keep out of the world, and keep yourselves closely, carefully, with God's people. Our lives will be found to be what we make them! O what a solemn consideration this is in view of being judged and rewarded according to the deeds done in the body. Alas! lost opportunities for spiritual advancement, or for doing good to others can never be recalled—lost once they are lost forever! But, blessed be God, we are told to redeem the time, and now, whether our days be many or few, let us all most earnestly attend to this matter: and may God help us all is our earnest prayer.

SOON COMING EVENTS AND OUR PRESENT DUTY.

It was when the world, in all the boasted pride of human learning, and all the [illegible] of human lit[illegible] ing up the measure of human sin; and when wide spread idolatry, and groveling, sensual indulgence ruled over the nations, even in the most favored seats of intellectual cultivation and social refinement,—it was then that Jesus came, a Savior of sinners; and when the world shall bear the same aspect towards authority as it then did toward holiness,—when it shall be as impatient of rule as it was then of virtue,—when the peculiar characteristic of nations shall be rebellion—then shall the Lord come as the legitimate, the almighty, the irresistible Sovereign. "The Son of Man shall come in clouds, with power and great glory." Then shall the visitations be poured out, and the curses shall come upon the earth, as it is described in the 6th chapter of Revelations, the 12th verse: "I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." "Every mountain," every great state; "and every island," every petty state, and all the great men of the earth merged in the waves of the destroying tumult; "and every bondman and every freeman hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" You observe not the multitudes only, as distinguished from the rulers,—but all together fall under the judgment,—the kings, the great men, the rich men, the chief captains, and the mighty men, as well as bond and free; altogether, because all have sinned,—the rulers in abusing their authority to licentiousness, encouraging and fostering things that should have never been introduced; or if introduced, that ought, when detected, at once to have been amended; and the people in rising up in the pride of their own strength, the boasted might of numbers; as if the essence of authority were in them, instead of being in the God who made them. On the one side is abused authority, on the other abused liberty. All will fall, and there is no security but to the members of Christ. Oh my brethren, there is yet a time to escape,—there is time for a reconciliation; there is time to leave the vortex of a wicked world and join the church of God; to give up the society and the cause of those who are neglecting his word, violating his commandments; who talk little about his coming, and care still less. Oh, break off from them, and though you should be obliged to transact business, and even to sit side by side with them, let it be but the outside of you that is there; keep the inner part for the Lord, and the society of the Lord's people. Be on the Lord's side resolutely. Be not ashamed to confess him now. Now is the time to confess him, while he is absent, and to confess him even in the rebel's camp. Now is the time, while there is risk; now when it costs something to profess in sincerity and in truth. Every one will be ready to confess a triumphant king; but when to confess him is to expose yourselves to danger and to contempt, then it is, that confession denotes honesty of attachment. Hear himself; "Whosoever shall confess me before men, him will I confess also, before my Father which is in heaven. And whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." Matt. x. 30; Mark viii. 38.

DESTRUCTION OF THE GREAT IMAGE.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35.

On the destruction prefigured in the above language we make the following selection from a work written about sixty years ago by William Anderson, of Glasgow, Scotland, entitled "An Apology for Millennial Doctrine." He says:—

"Both in the dream of the monarch, and the revelation of the prophet, it is decreed, that, when the stone shall smite the iron and the clay, the brass [illegible] and the gold, shall be broken to pieces together. Now the question naturally arises, How can this be? Were not the golden, the silver, and the brazen empires destroyed by their respective successors, so that the one of iron and clay alone remains now standing for demolition? For the solution of this difficulty let these three things be considered in the image, first, its Geographical Territory; secondly, its Population; and thirdly, its Government. Originally its territory was only Babylonish, its population the same, and its government the same. Under the second dynasty, the territory and population of Medo-Persia were annexed, and the government of the two made Medo-Persian.

Under the third, in like manner, the territory and population of Greece were annexed, and the government of the three made Grecian. Under the fourth, the territory and population were completed by the annexation of Rome, and the government of the whole made Roman. The Emperor Trajan, as may be seen by consulting Gibbon's History, held the dominion at once of all the four departments of the image. Now, when the stone shall demolish it, in which of these three circumstances, its territory, its population, and government, shall the demolition be effected? Not of its territory, evidently; neither of its population, for although dreadful shall the destruction in this respect be, yet it will not be an annihilation so absolute as to implement the terms of the prophecy—'and the wind carried them away that no place was found for them.' It is the government, then, of the image on which the wrath of the stone descends to break it to pieces; and upon the population, chiefly in so far as the smiting of them is necessary to the smiting of the government. Mark, therefore, if the stone had arisen to its work of vengeance in the time of Trajan there would have been neither golden, silver, nor brazen power to break, but of iron alone. But in consequence of Roman power being now limited to its own original territory, and other powers having sprung up within the territory of Babylon, of Persia, and of Greece, the image stands complete in its gold, its silver, its brass, its iron and clay. 'The four successive monarchies were ordained of God for the chastisement, imprisonment, and vexation of his people. They began upon the great River Euphrates, whereon stood Babylon, while Nineveh, the capital of Assyria stood on the Tigris. From these two cities proceeded the power which destroyed the national existence of the ten tribes, and brought the two tribes into captivity. These two capitals of Nineveh and Babylon, together with the countries over which they ruled, have now for eight centuries been under the dominion of the Turkish power, which indeed is named twice in the Apocalypse by the name of Euphrates. Next to these came the Medes and Persians, whose territory the Persians still hold. Then came the kingdom of Alexander the Greek, who added to the territory of the Great Image that very portion of Greece, which in our times hath arisen, out of oppression and political death, into the state of an independent kingdom, such as it was when it came on the prophetic stage. And lastly, we have the Roman subsisting in the ten kingdoms of the west answering to the ten toes of the image. So that we can say within these few months (1829) what never could have been said before, that the whole image in its fourfold state is at this time in distinct existence.' These observations are important. I have not met with anything on the subject which goes so far to solve the difficulty."

News Items.

A dispatch dated at Rome, July 27, says: The Vatican and the Quirinal are doubly guarded, owing to the receipt of information of a plot to blow up both with dynamite. It is rumored that the departure of the Pope will be forcibly resisted, and that government secret police watch the exits of the Vatican.

Advices from Erzeroum, Turkey-in-Asia, say that unusual activity prevails among the Russians on the frontier. Between Erivan and Tiflis eighty thousand men are cantoned, and the artillery has been largely increased.

To the Brethren in Christ Jesus, Greeting.

I would like to say to you through the columns of THE RESTITUTION that I have been laboring at home for over two years to provide things honest for my family. But trying all the time to so arrange my home affairs that I could go out into the world and let the light shine which God in his mercy hath given me that others may be led to glorify God. I have a little more work to do at home and then if it be the will of the Lord, I [illegible] leave [illegible] houses, lands, wife and children, in the care of the Lord, and go to spend the short time which I believe is left for me in preaching a free gospel to a people in bondage. I believe that God has in his mercy given me some wisdom in understanding his great plans in relation to man and the earth, and of the signs of the coming of the Lord Jesus the Christ, which is near, very near. I feel that I have much that I would like to say to both those that are in Christ and to the world. I want to exhort those in Christ to draw near to God to consecrate their lives more fully to his service. And I want to warn the world and tell them that the Lord is coming soon very soon, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus the Christ, 2 Thess. i. 8. To tell them that I believe that the angels have the tares about all bound in bundles, Matt. xiii. And in their heated condition they are now about ready for the great fire of destruction. Oh, as I meditate upon these things I feel that I must go and warn the people of the destruction and time of trouble so soon to come on the world of the ungodly. I am going wherever I am convinced that it is the will of the Lord that I should go. But any one that has any invitations or suggestions to make I would be glad to hear from them. I ask for no pledges of money. Although I am poor, I shall "Trust in the Lord and do good, and verily thou shalt be fed," Psalms xxxvii. 3. Amen. Address J. B. Craton, Council Grove, Kansas.

Grand Naval Review on Lake Michigan, at Milwaukee, Aug. 27th and 28th, during the 23d Annual Encampment of the Grand Army of the Republic. Special train by the Nickel Plate will leave Erie at 9:30 a. m., Monday, Aug. 26. Excursion rates very low. Liberal extension of time on return ticket. Don't fail to go.

"What are you doing?" said a minister, as he one day visited a feeble old man who lived in a hotel, and was sitting with a Bible open on his knee. "Oh, sir, I am sitting under his shadow with great delight, and his fruit is sweet to my taste."

Don't forget that the Nickel Plate grants the most liberal extension of time on excursion tickets to the Grand Army Encampment at Milwaukee, on Aug. 27. Special train Aug. 26, leaves Erie 9:30 a. m. Write or call on any agent of the Nickel Plate.

Selections.

How to Treat Ingersoll.

The following question having been submitted by several students to a college professor, he replied in his unique way in the Albany *Journal*, from which we quote:

"DEAR PROFESSOR: Are not Ingersoll's arguments unanswerable? What are you going to do about it?

SEVERAL STUDENTS."

"So you are out half a dollar apiece, are you? No, no; I cannot answer him. Boys, I recall the incident in my eager and impetuous youth of wasting a pound and a half of bird-shot on a small owl. I followed him from tree to tree, and shot away as much as a hatful of feathers, and when he died of fatigue I found that his body was about as large as a robin's and I could put it to no earthly use. He was a deceptive target. If I understand the gentleman from Peoria, he wishes to liberate youth from the incubus and thraldom of superstition. That devastating influence of the country clergyman on $500 per annum and a donation is what worries Robert, and he proposes to cure it and eradicate it for the trifling pittance of $250 per lecture. For 50 cents he proposes to liberate your mind from that influence which filtered into it from the trembling lips of your mother, and free you from the chains of superstition loaded upon your soul by the rough but loving hands of your father. Of course he worries about you more than those old fogies did—for 50 cents.

"You look around you in the city here and you discover several millions of dollars invested in hospitals, seminaries, asylums, forced on the suffering community by this same mythical, miraculous, and superstitious incubus of religion. You ask the gentleman from Peoria where his little public institutions are, founded by his peculiar teachings, and he says in an absent-minded manner, 'Fifty cents at the door.'

"Boys, you see sometimes a poor man's little funeral procession, with a wagon and a little coffin in it so small you could carry it under your arm. A poor couple walking behind it with breaking hearts. Their baby is in the coffin. It was their all. Their hearts are broken. Oh, if we only had Bob there to tell them about liberty and [illegible] and miracles—for fifty cents—[illegible] up.

"But you say 'there are so many infidels.' Boys, you are mistaken. An infidel is an abnormal growth, and nature feels funny once in a while, creates a freak, e. g., the living skeleton, the fat woman, the two-headed girl. So there is about one infidel to a million sane men.

"The most of these noisy fellows are amateur infidels. They talk Ingersoll in fair weather and pray themselves hoarse every time it thunders. A well-developed case of cholera morbus will knock their infidelity out of them and leave them in a cold sweat like a china dog in an ice-house. I know them. The most of them are like the boy who runs away from home and comes back to stay with father nights.

"Then again, boys, take a look around you when you invest another fifty cents in liberty, and compare the crowd with the kind of people you find in almost any church. Is it the odor of sanctity you smell? Hardly, boys, hardly. But you can eat peanuts there, and choke on the shells, while you applaud the jokes about heaven and hell.

"Yes, boys, his arguments are unanswerable, and I think the seasons will come along and the churches will continue to bloom, and all nature will most exasperatingly and calmly perform her functions, if Robert is not answered. You know when the first steamer crossed the Atlantic a great philosopher was delivering a most conclusive argument to prove that by no possibility could a steam vessel cross the ocean, and that provoking steamer came snorting and sizzling and splurging right into the harbor. Boys, so will God's foolish children go right on praying and preaching and dying in the triumphant faith in spite of argument."

Visit G. A. R. Encampment at Milwaukee, Aug. 27th to 30th. Excursion tickets at very low rates on the Nickel Plate. Special train leaves Erie 9:30 a. m., Monday, Aug. 26.

Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia. Elder C. C. Ramsey Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome.

Services will be held at the Church of the Blessed Hope, [illegible] Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

Grand Army Encampment at Milwaukee, Aug. 27th to 30th. Special train on the Nickel Plate, leaving Erie at 9:30 a. m., Aug. 26th. Excursion rates very low.

The Buried Testimony.

The discussions, so long carried on between the critics of the Bible, and Christians who contend for the authenticity and accuracy of its historical statements, have received a valuable contribution from Professor Sayce, who has been engaged for several months in Egypt deciphering the library of tablets recently discovered in the palace of Amenophis III. Among other facts brought to light by these tablets is that the Biblical account of Joseph's supremacy in Egypt is confirmed by the royal archives. In a paper on the subject read before an Historical society, Professor Sayce says: "Ever since the progress of Egyptology had made it clear that Rameses II. was the Pharaoh of the oppression, it was difficult to understand how so long an interval of time as the whole period of the eighteenth dynasty could lie between him and the 'new king,' whose rise seems to have been followed almost immediately by the servitude and oppression of the Hebrews. The tablets of Tel-el-Amarna now show that the difficulty does not exist. Up to the death of Khu-en-Aten the Semites had greater influence than the natives in the land of Mizraim."

Professor Sayce went on to say: "From these tablets we learn that in the fifteenth century before our era—a century before the exodus—active literary intercourse was going on throughout the civilized world of western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of eastern Cappadocia. And this intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian, in fact was as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of southern Palestine. Kirjath-Sepher, or Booktown, must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel-el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or 'Sanctuary,' we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light."—*Christian Herald.*

Post Commanders G. A. R. may secure the exclusive use of the Nickel Plate coaches through to Milwaukee without change, and may occupy them while there and on round trip. Don't neglect to arrange for this early. Prepare your decorations, and they will be placed on the coaches occupied by the Post. Excursion rates very low. Special through train Aug. 26.

WE will be pleased to receive the small sums due us from many of our patrons. The individual amounts are small, but the aggregate will be a help to us that we stand in need of just now. Brethren and sisters who have promised to "send soon," or "in a few days," have allowed weeks and some months to go by, and still we have not received the promised remittance. We do not wish to crowd, and fully realize that times are close, but when we buy paper we are forced to pay for it. We trust all will see the necessity of renewing promptly, and redeeming their promises. ACT NOW.

With haversack filled before leaving home, a warm blanket or two, and free use of the Nickel Plate coaches to sleep in while in Milwaukee, [illegible]ble all the Boys in Blue to enjoy the pleasure of another Campfire with comrades tried and true. Special train and excursion tickets at extremely low rates on the Nickel Plate, Monday, Aug. 26. No change of cars to Milwaukee.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 116 Grand st., on first floor, Brooklyn, N.Y.

G. A. R. at the Milwaukee Encampment, last week in August. Special train on the Nickel Plate leaves Erie, Pa., 9:30 a. m., Monday, Aug. 26. Solid train through, to Milwaukee. Decorations to suit each G. A. R. Post placed on their cars if notified in time. Excursion tickets at extremely low rates. Liberal extension of time on return trip.

Poetry.

THE CHRISTIAN'S CROSS.

What is the cross that I must bear?
Which is the straight and narrow way
My feet must tread that I may share
The great reward for which I pray?

Is this my cross,—to speak in praise
Of him I claim to love so well?
My voice in public prayer to raise,
And loudly sacred anthems swell?

Is this my cross,—to wend my way
Each Sabbath to the house of prayer?
To search my Bible day by day,
For promises and precepts there?

Are these the [illegible] I must share?
Is this the conflict, this the strife?
Are these the crosses I must bear
That I may win eternal life?

Nay, nay, weak heart, if this were all,
How easy would thy burdens be!
Without the wormwood and the gall,
No draught were bitterness to thee.

To crucify my own desire
That I may give another joy,
This is the world's refining fire
By which it loses its alloy.

To humbly turn the other cheek
When smitten with a cruel blow,
To answer patiently and meek
When words of anger tempt us so;

To overcome with good the wrong;
Our neighbor's as ourselves to love;
These to the Christian's cross belong;
And these his love to God will prove.

Oh Father! show us each our cross;
Make every path of duty plain!
And give us grace to count as loss
Whatever falls of Heavenly gain.
—Kate Woodland.

Selections

A FINANCIAL SIGN OF OUR TIMES.

In the revised version, the text reads, "Ye have laid up your treasures in the last days." The meaning is not essentially different, but a little clearer, namely, that there would be a great accumulation of wealth in the last days of the age. And we name this one reason for believing that the end of the age is near—a reason found in things industrial and financial.

Not only is there vast wealth in the world, but that wealth is piled up, instead of scattered abroad. The few, instead of many, have it; and, in consequence, there is want and discontent and outcry on the part of the laborers who create it; as the next verse to the text goes on to say: "Behold the hire of the laborers, who have reaped down your field, which is of you kept back by fraud, crieth," etc. Now, while this has always been true, in particular times and places, especially with nations that have reached the acme of their glory and come to naught, it is now getting to be true of the world at large, which is also coming to the acme of its present glory and coming to naught. But we cannot understand this reason, as the Bible puts it, unless we look at things as God looks at them. One reason why men do not believe the Bible more is that they do not take God's point of view, and conceive of his whole plan in reference to the earth and the race of man on the earth. They start from their own observation of present facts, instead of from God's revelation of past and future facts. They infer that the present condition of things is a normal and natural one, which they are to improve as best they can; while God says that this present condition of things is an abnormal and unnatural one, which is to be endured until he shall restore the normal and the natural.

Now, our text says that in the last days of this age there will be a heaping up of property. And this, therefore, becomes one of the signs that the end is drawing nigh. Just as in intellectual and locomotive matters there has been nothing like the present conditions, just so, in industrial and financial matters, there has been nothing like the conditions which have grown up in the present century.

1. And, first, in regard to the availability of real estate. In any recording of the wealth of the world, land is a very important item; for it is out of the soil that much of wealth is produced. To be sure land is worth nothing unless it is improved. And it is never improved unless civilized man gets it in possession. But it is only within these fifty-eighth and fifty-ninth centuries of the world's history that a large part—perhaps I might say half—of the best land of the world has been open to civilized man. North and South America, Australia, and the larger part of the continent of Africa have just been made available. And as population carries into these available regions, the increase in their value is fabulous. Less than three centuries ago, I doubt not, the whole of New York City could have been bought for a hundred dollars, if, indeed, anyone could have been found who could give a good title to it. Less than seventy-five years ago all Chicago was in a like condition. And the same is true in hundreds of localities where property is now reckoned by millions.

All that some people have had to do in order to become wealthy has just been to sit still and see their real estate increase in value. Europe is, of course, worth more today than before America was discovered. Therefore, all of America's wealth is clear gain to the wealth of the world. The same is true in regard to Australia, and many parts of Asia and Africa. Yes, the same is true, to some extent, of the seas, which, while they are not owned by individuals, are yet yielding up their wealth to the use of man. Think, also of the mines and the vast deposits of coal and oil that have recently come to light! The world is thus growing enormously, fabulously wealthy in these latter days. Population is, indeed, increasing, but probably not one thousandth part as fast as is the wealth of the world. We cannot realize it, since we have been born and brought up in this marvellous era. But when you take into view the long centuries past, the material development of our day is like a flash of lightning for suddenness and magnificence.

2. The inventions of the present day. These create wealth by doing the work of thousands of men. The printing-press—what an army of scribes it draws pay for! The steam-engine—what millions of days' works it earns. The mower, the reaper, the thresher, and all farm machinery—what wealth there is in it! The sewing-machine—how many millions by common needles it distances! The numerous inventions in electricity, magnetism, and photography, etc., and all inventions—I cannot stop to enumerate them—have immensely increased the wealth of the world. An inventor becomes a millionaire in spite of himself. And all these things not only produce wealth of the standard and staple sort, such as was in existence before, but they themselves become articles of value. An inventory of the world's property today would show hundreds of things of the greatest value—such as railroads, telegraphs, etc.—that had no existence whatever one hundred years ago. And production of manufactured articles becomes sometimes so enormous that factories and mills are forced into [illegible]ness until the glut in the ma[illegible] abates. Thus by inventions alone the wealth of the world is enormously increased more than figures can show.

3. But, also, consider the suggestive fact that markets become world-wide. The facilities for transportation are such that a market is found for many things that even fifty years ago could not be sold. In my boyhood I saw thrown to the swine luscious fruits that now would command the cash in the cities. We now have California fruits on our table, whereas fifty years ago we scarcely realized that there was such a country as California. Some of us remember the California gold-fever of '49. It was a wild and far-off land then. Only forty years have passed, what wealth California has added to the world! Then a millionaire was almost unknown. Now they are common enough. And even the billionaires are figuring in literature, although it is well-nigh impossible for the human mind to really grasp what is meant by such a term. Comparisons of different epochs are difficult, but it is probably a very safe thing to say that the world is worth at least a thousand times more than it was one hundred years ago, or even ever before in all its fifty-nine centuries of history.

What I have hitherto said has reference simply to the creation and increase of wealth. We now come to the more important question: What is done with this wealth? Is it distributed among the many? Is it used for temporary needs, with the thought that the present age is soon to pass away? Is it poured freely forth to spread the glad tidings of the age to come? Ah, no! It is heaped together and held with the idea of the permanency of the present age. For, in the first place, the very laws of trade themselves centre wealth with the few rather than with the many. In the great city, which is the centre of trade, we find the millionaire on one street and the beggar on the next. Grant, if you please, that the millionaire has lawfully come by his millions, he nevertheless has them. Treasure is heaped up with him, while hundreds all around him are in actual need. And he not only has his treasure, but he is also determined to keep it and add, if possible, to it.

Money makes money. He can control the market; he can make a "corner" for example, in wheat, which will put millions more in his heap, even if it raises the price of every loaf throughout Christendom. Now, if the man to whom the millions come, in the course of trade, were a believer in the age to come, he would say, "I must make a temporary use of this wealth." He could easily find ways enough of using it, and might bless thousands in so doing. A few there are who endeavor thus to use their treasure. But they are so very few that they make but little impression on the general drift of the world's financial affairs. The vast majority have no thought whatever of the age to come. The temporariness of the present age does not enter at all into their calculations. But, rather, permanent possession is their only thought and ideal. And so the heaping-up process goes on.

Not only is this state of things calling the attention of God—it is also calling the attention of man. Never before in all the world's history was there so much thought given to the problems arising out of the peculiar conditions of financial affairs. So prominent is this financial question becoming, so pressing are these industrial necessities, that they are made the rallying cry in political campaigns, and the themes for sermons in so-called Christian pulpits. Indeed, they are becoming the burning questions of the hour, because they press so heavily upon the masses of mankind. Fifty years more of such heaping as we have seen in the last fifty would make somebody cry out in very agony for the last day to come. For these questions cannot possibly be settled satisfactorily in the present age. Only the age to come will settle them, by creating new conditions of society and new methods of life.—*F. L. Chappell, in Christian Alliance.*

ANTE-TRIBULATION TRANSLATION.

It is remarkable that all the predictions relating to the time immediately antecedent to the advent of the Kingdom represent it as a time of terrible trouble to all the people that shall then be on the earth. The Book of Revelation is almost full of intimations of coming woes, wrath, and tribulation; and nearly all the references of Christ and the Apostles to that time contain words of the most solemn and urgent warning to all Christians to be ready and watching, lest that time should come upon them unawares. Our Lord's words are peculiarly significant; for, after saying that that day shall come suddenly as a snare upon all them that [illegible] the face of all the earth, [illegible] But watch ye, at every season making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man," Luke xxi. 36.

In the corresponding accounts of this remarkable conversation on the Mount of Olives, given by Matthew and Mark, we find he said that amongst the many solemn things that shall happen at the time referred to, his angels should be sent forth to gather his elect from the four winds, from the uttermost parts of the earth to the uttermost part of the heaven. "Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left," Matt. xxiv. 40.

These, and other references to the same time, seem to indicate that some at least of those who are to enter the kingdom—those evidently who are ready and watching, as he exhorted—shall suddenly be taken away, leaving the unprepared believers and the unbelieving world to suffer the troubles which shall, with equal suddenness, come upon all that are left upon the earth. These who are so ready shall be especially blessed, for the King promises to appoint them governorships in his kingdom, and will doubtless prepare them in the upper region to which he will take them for their work, whilst the world they have left is going through its tribulation.

Those of like faith and readiness who have died during all previous years will, doubtless, also be amongst those elect to be gathered from the uttermost parts—the dead experiencing a resurrection, the living a translation. Those which are alive then shall not go before those who are asleep; rather, these shall first arise, and the others join them to meet the Lord in the air: "Therefore, be ye also ready, for in an hour that ye think (or know) not the Son of Man cometh."

In all his utterances our Lord was never more solemn and solicitous than on that day on the Mount of Olives; never more emphatic and urgent than when he said, "Heaven and earth shall pass away, but My words shall not pass away;" and never more pathetic than when he spoke of the unbelieving world destroyed by the flood, and of the unfaithful servant, whose portion shall be with the hypocrites in weeping and gnashing of teeth.

Not less significant was the abrupt termination of his quotation from the prophecy of Isaiah when he first preached in his own synagogue at Nazareth. Emphatic was his opening declaration: "This day is this Scripture fulfilled in your ears;" the Scripture thus fulfilled being: "The Spirit of the Lord is upon Me, because he hath anointed Me, to preach the gospel to the poor; he hath sent Me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . ." That was all that he came to do then, but the prophecy went on to say that he would also preach "the day of vengeance of our God," which he did later on in his ministry.

This twofold aspect of the gospel is observable also throughout the prophecies concerning the kingdom.

Salvation and vengeance are most frequently predicted together; the one for God's believing people, and the other for his or their enemies through unbelief. The coming time of trouble will be such as the world has never yet seen, and the only comfort concerning it is, that it will probably be of short duration. This distress will doubtless be a measure of punishment of unbelief on the part of those who endure it, whilst not improbably it will be also a beneficial corrective to those whose defective and feeble faith made them unready for the appearing of the King. Then, when he afterwards comes in opening manifestation, and permanently sets up his kingdom, it will be found that whilst many then on the earth will be more hardened than ever against him and his people, those who had faith but of the inferior sort will have been made ready to receive him, purged and strengthened by the tribulations they have gone through. But both their experience and position will be so very much more undesirable than those he would have them attain to, that he is most pathetically earnest and urgent in his appeal to all who believe in him, to seek by every means of faith and prayer and righteousness, to be accounted worthy to escape the tribulation, through being perfected and prepared beforehand.

This tender, solemn, urgent exhortation is directed to every generation of unbelievers, and to every individual believer; but, as each generation passes on, its urgency increases in intensity. Whether we are to die before the day of harvesting and escape, or to live until that day, the appeal of the Lord Christ should be equally strong in our ears, so that the day of death or the day of harvest may find us equally ready.

But if, as seems more than possible, whilst to many it is highly probable, the day of harvesting is close upon us, and the day of vengeance nigh at hand, the call of the Master acquires its final and most awful importance: "And what I say unto you I say unto all—Watch!"

Full of solemn warnings are the three great parables in the twenty-fifth chapter of Matthew. They follow immediately after the prophecies and warnings concerning the great troubles and tribulations that are to come upon all the earth at the end of this age, and just before the age of the kingdom begins. Then, at that time shall the kingdom of heaven be likened unto ten virgins—five wise and five foolish. And whilst the bridegroom tarried, they all slumbered and slept.

The ten virgins represent the kingdom as it will be at that time—part of its members ready for their King, and part culpably unready. The former shall be privileged to go with him, away from the earth, for a time, to the marriage of Christ and his Church; whilst the others shall be excluded from that joyous occasion, in punishment for their unreadiness, and left on the earth until he comes, some afterwards, to destroy his enemies and set up his kingdom. Both sets of virgins are believers in the God of Abraham. The term "virgins" (pure ones) indicates this, as well as the explicit statement of Christ, that the kingdom shall be like to the ten virgins. And although the unready members of the kingdom shall forfeit the privilege of being present at the heavenly marriage of Christ and his Church, there is reason to suppose that they will enter upon their right places afterwards, in the kingdom, when it is established.

The next parable in the same chapter carries with it the same important warning, but with other and more definitely personal reference. It is very similar in purpose, meaning, and construction with the parable of the pounds, recorded in Luke xix. 11–27. Both these parables represent the Lord as going away for a time, and then returning, and investigating into the faithfulness and dutifulness of his people. The special significance of them is this, that the degree of the fidelity of his people during his absence, will be the measure of their dignity and authority in the kingdom. "Because thou wast found faithful in a very little, have thou authority over ten cities." "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things."

The chapter closes with a parable, or rather picture, or another aspect of the King and the kingdom: "When the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all the nations. Here we seem to be carried farther into the future. The kingdom seems to have been established, and the King is sitting on his throne. Having his own nation about him, he proceeds to deal with all the other nations. Most of the people that comprise them have doubtless lived and died without any direct knowledge of Christ or of his kingdom; therefore they are judged, not according to the Law, or the gospel—neither of which they had known—but according to a principle which is identical with that of faith. They are judged according to their manifestation of sympathy with the people of God: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me." The brethren here referred to cannot be the angels, for the people of the nations have never had the opportunity of serving them in the ways mentioned. But the people of Israel, and the people of faith in the true God, have been scattered throughout all the world, filtered as it were, through all the nations, and have, in every generation, needed sympathy and help.

The King will judge each man of the nations "according to what a man hath, and not according to what he hath not;" and those who have, according to their opportunities, by kindly act or word towards God's people, shown that they appreciated what of goodness and truth they saw in them, and thus exhibited the spirit of faith, will be blessed according to their measure of faith.

Here we have again shown to us the truth we have already gathered from other Scriptures—that the kingdom is open to all believers; for to these people of the nations the King says; "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." So it is again evident that the purpose of God from its very beginning comprehended people of faith, from Gentiles as well as Israeli[illegible] inheritors of his kingdom[illegible] was not at first revealed.—*T. Kirkman, in Christian Herald and Signs of Our Times.*

The Thief in Office.

The Gospel admits no amphibious morality. It does not promulgate one code for those who are in office, and another for those who are out. Some men seem to think, when they engage in public affairs, that they can fold up their moral character like a garment, and lay it snugly away on a shelf at home, and after perpetrating any convenient number of political frauds and speculations, may return and put it on again, clean and bright as before. But moral distinctions are not so elastic. They are solid as the foundations of the earth, and immovable as the pillars of heaven. The man who, as a legislative or administrative officer, would repudiate the public debts, is a dishonest man; and if he could and dared, he would repudiate his own. The politician who joins hands with robbers for public plunder, in whose palms are bribes for corrupt legislation, is a wicked man; and he will only wait till social profligacy shall be winked at as readily as political, and he will at once stand forth a full-grown villian.

G. A. R. Post Commanders should bear in mind that by application to any agent of the Nickel Plate special coaches for exclusive use of their Posts may be arranged on the special train which will run through to Milwaukee without change, leaving Erie, Pa., at 9:30 a. m., on Monday, Aug. 26. Excursion rates very low.

A few years ago the New Home sewing machine was seldom heard of. It is now the best known and has more friends and a larger sale than any other sewing machine. On account of the simple mechanical devices employed in its construction, it runs lighter and with greater speed than any other. All the parts are made adjustable, so that "lost motion" from long usage, can be easily taken up, making the New Home the best machine for family use now in the market.

Fill your haversacks and take a blanket along to the G. A. R. Encampment at Milwaukee. Special train leaves Erie 9:30 a. m., Monday, Aug. 26. Stops for the Boys in Blue at all stations. Rates very low for excursion tickets. Call on any agent of the Nickel Plate. Train through to Milwaukee without change of cars.

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 67.

HUMILITY, HUMBLENESS, LOWNESS OF MIND.

Lesson Chapter: Col. iii. 12.

Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness, meekness, long-suffering, etc. Col. iii. 12. Serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews. Acts xx. 19. Paul is here telling his brethren, the elders of the church, how he had served the Lord and what was in waiting for him, giving them charge of the flock over which the Holy Ghost had made them overseers, to feed the church of God which he had purchased with his own blood. Acts xx. 28.

We must be clothed with humility; for God resisteth the proud, and giveth grace to the humble. 1 Peter v. 5. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. 1 Peter v. 6. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. Luke xiv. 11. Hear the words of our dear Savior, Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. Matt. xi. 28, 29. The promises are to the meek. The meek will he guide in judgment and the meek will he teach his way. Psa. xxv. 9. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. Psa. xxxvii. 11; Matt. v. 5 Our adornment must be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Peter iii. 4. Seek ye the Lord, all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness. Zeph. ii. 3.

We are commanded to walk in the Spirit that we may not fulfil the lust of the flesh. Gal. v. 16. For the fruit of the Spirit is love, joy, peace, meekness, etc., against such there is no law. Gal. v. [illegible] he gentle showi[illegible] Titus ii[illegible] spirit [illegible] the spo[illegible] Hono[illegible] spi[illegible] Now [illegible] that n[illegible] in a vo[illegible] For thus [illegible] that inhabi[illegible] is holy; I dwell [illegible] and holy place with him also that is of a contrite and a humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. lvii. 15.

Milwaukee Encampment G. A. R. Everybody can go, for the rates are very low. Liberal extension of time by the Nickel Plate, to enable everybody to make side trips to all parts of the west. Don't forget the special train on Monday, Aug. 26, through without change of cars. Call on agent of the Nickel Plate and see bills for time of train at your station.

To the Brethren of Oregon and Washington Territory.

By request, and under the supervision of the Committe of the North Western Conference of the Church of God, I hold myself ready to report to calls that may be made for the proclamation of the gospel. Those desiring labor in their vicinity please inform me so that I may arrange future work.

W. L. Skeels,
Scholls Ferry, Oregon.

G. A. R. special train on the Nickel Plate, Monday, Aug. 26, to Milwaukee, without change of cars. Will reach Milwaukee in time for the Reveille on Tuesday morning, the day of the Great Parade and Naval Display of U. S. Gun Boats on Lake Michigan. Excursion tickets at lowest rates, and liberal extension of time to return. Call on any agent of the Nickel Plate.

The Baptist Chautauqua will be held at LaPorte, Ind., from June 15th to Oct. 31st. The L. E. & W. R. R. will sell tickets at one fare for the round trip.

$250,000.00 expended by the people of Milwaukee to give fitting entertainment to the Boys in Blue at the 23d Annual Encampment, last week in August. A special train will be run over the Nickel Plate through to Milwaukee, without change of cars, leaving Erie, Pa., at 9:30 a. m., Monday, Aug. 26. Don't forget that everybody will be furnished with a comfortable seat and excursion tickets at very low rates.

DIED

Spencer.—At the home of her daughter Mrs. Alice Scott, in the town of Leroy, Calhoun Co., Mich., July 22, 1889, Sister Sarah M. Spencer, aged 54 years.

After an illness of eighteen months, which she bore with remarkable patience, she at last passed quietly away, having her reason to the last. Her sickness was attended with much suffering, especially during the last few days. She was born in the town of Lakeville, Livingston Co., N. Y., Dec. 11, 1834, and was married to Forbes D. Spencer Dec. 11, 1856. At the age of 13 years she joined the Baptist church in Clinton, Lenawee Co., Mich. She remained in that church with her husband, until they heard the gospel of the kingdom preached in a series of discourses in Jamestown, Mich. She with her husband, accepted the (to them) new gospel, and gave up the old. They were both baptized in the name of the Lord for the remission of sins, when the times of refreshing shall come from the presence of the Lord, by a resurrection from the dead incorruptible, so that they can die no more; since which time for more than thirty years she has adorned the doctrine by a well-ordered life and Godly conversation. She has left a family of six children, three sons and three daughters, to mourn their loss. We believe that she now sleeps in Jesus waiting for her adoption, the redemption of her body.

Joel A. Simonds.

Moore.—At her home near Sidney, Kosciusko Co., Ind., Aug. 4, 1889, after a lingering sickness of several months, Mary Moore, aged 56 years, 4 months and 22 days.

Sister Moore, whose maiden name was Zimmerman, was born in Wayne Co., O. Was married Oct. 19, 1852, to Isaac Hagerman, who died June 26, 1870. Was married to her surviving husband, William T. Moore, June 13, 1875, who, with her six surviving children, mourn the loss of one whose place in the family circle cannot be filled. Though not among the earliest settlers of this part of Indiana, she shared to some extent the rugged experience of pioneer life and may be [illegible] with those whose energy and [illegible] conquered homes from the [illegible]dion of nature, and who de[illegible] be held in grateful remem[illegible] the present generation. [illegible] good standing in the [illegible] ut the doctrine of life only [illegible] Christ, the destruction of the finally impenitent, the pre-millennial and personal coming of the Lord and other related doctrines, coming to her notice she embraced them and rejoiced in the clearer and broader understanding of the plan and purpose of God as revealed in his word. During the summer of '87 she united with the Church of God at Gospel Grove with which she met for worship as often as her frail health and circumstances would allow. Her triumphant words, "I will hold fast to the faith till I die," have been verified. She "kept the faith;" she "sleeps in Jesus." Funeral discourse by the writer.

John L. Wince.

Smith.—In Crawford Co., Kan., May 25, 1888, Virginia O. Smith, aged 16 years, 3 months and 11 days. Dec. 1, 1888, Judith V. Smith, aged 9 months and 11 days. Both children of Bro. Wm. Smith.

The funeral sermon was preached by Elder John Foore who spoke to a well-filled house of listeners, from Job xiv., and gave words of consolation to the bereaved family who were thus robbed of two of their jewels by the enemy death. But may they be comforted by the blessed assurance that their children will be redeemed from the land of the enemy, and not only their dear children but the redeemed of all ages, and not only the redeemed but their dear Savior who died that we all might be saved. May these blessed assurances cheer them up in this hour of trouble.

We may sleep, but not forever.
There will be a glorious dawn,
We shall meet to part, no never,
On the resurrection morn.

I. M. P.

Don't imagine for a moment that the Nickel Plate have abandoned their cheap rates for excursion tickets. Call on any of the ticket agents and learn price of excursion tickets to Milwaukee for the G. A. R. Encampment, last week in August. A special train, through to Milwaukee over the Nickel Plate, leaving Erie Monday, Aug. 26, at 9:30 a. m., stops at all stations for Chicago or Milwaukee passengers.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 415 [illegible] Avenue, San Diego, California.

Poetry.

Unbelief.

There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says when clouds are in the sky,
"Be patient heart: light breaketh by and by,"
Trusts the Most High.

Whosoever sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows "God will keep."

Whoever says "Tomorrow"—"The Unknown"—
"The Future"—trusts that power alone
He dare disown.

The heart which looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And day by day, and night unconsciously,
The heart lives by that faith the lips deny;
God knoweth why.
—Advance.

Dear Brethren Composing the Household of Faith:

I feel that I want your united prayers to help me bear up under my sore afflictions. Ever since we parted, at our General Conference in Philadelphia, I have been suffering from palpitation of the heart, the result of a deep cold contracted at the Conference. And now I have to chronicle the deprivation for a little while of a dear sister in the flesh and in the Lord. I will just give a brief sketch, that I may be blessed with your sympathies in this present hour of trial. I would have let you known sooner, but it has been so hard for me to pick up my pen to write words necessary to express the sad bereavement caused by the great enemy of all living.

The dear sister fell asleep in Jesus (after being a monument of affliction for thirty long years, from spinal affection), at her home in Winchester, Va., on the 23d day of May, 1889, in the 60th year of her age. About twenty years ago, on the confession of her faith in the things of the king[illegible] God and the name of Jesus[illegible] baptized her into the all-sav[illegible] She held fast the beginning [illegible] fidence of rejoicing firm un[illegible] [illegible] condition for the [illegible] cause which she loved [illegible] While I am writing this accou[illegible] not refrain from tears at the thought of the pride and pains she always took in preparing for the brethren and sisters' comfort at our Annual Assemblies.

She was perfectly rational to the last. Just before she submitted to the fatal call, she reached out her hand and said for us all to meet her in the kingdom, then saying farewell, said, "Jerusalem my happy home." Yes, I replied, it would my dear sister be a happy home when we all meet again with all the redeemed of the Lord. She then fell asleep in Jesus. We had her embalmed and conveyed to my residence and watched over her for a night; then on the morrow, like Abraham the father of all who believe, I stood up, before the people of the land and read the twenty-third chapter of Genesis. A very striking circumstance having thrown in my possession a field in which there is a nicely enclosed family graveyard, we, as Abraham buried Sarah his wife in the cave of the field of Machpelah, buried Nancy our sister in the old family cemetery where she can rest free from all sorrow and pain until the morning of the resurrection. Then she will come forth in her once beautiful form. Although deformed by the curse put upon man by the fall, she often expressed the consolation in her well-grounded hope of a resurrection, that she would be restored back again as she was in her youthful days. Her favorite hymn which she would often sit and read, and which she requested to be sung at her burial was,

Most blissful thought and can it be,
That I shall live again,
And be from sin forever free,
No sorrow know nor pain.

Among the thoughts which were presented for the comfort of the bereaved family, relatives, friends and many of like precious faith, from the reading of the chapter, was that Abraham buried Sarah, not the body of Sarah only. I alluded to a beautifully bound book entitled, "The Beautiful Story," in which the author in speaking of Abraham burying his dead, says, "that he buried the body of Sarah." Like Paul said of his Jewish brethren, "by their traditions they make the word of God of none effect." The word says Abraham buried Sarah, not a part of her. Like the old man of Uz, the patriarch Job, called the grave his house, the good brethren and friends who were present had prepared a little house in Mountain View Cemetery where we would bury Sister Nancy Garrison to wait all her appointed days until her change from death to life comes. Then the same power that raised up Jesus from the dead will raise her up also and make her sit together in heavenly places with Christ and sing the victor's song, O death, where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.

S. J. MORGAN.

For many a long, long year
She breathed the sufferer's sigh,
While aid was sought
Both far and near,
But to no help was nigh.

Though strong in faith and hope
Through all her torturing pain,
She firm believed
With all her power,
That Christ would come again.

And though she now must sleep,
The time would not be long,
When he would come
To raise her up
To join the immortal throng.

How long, O Heavenly Father,
Shall death the tyrant reign,
And take from us
Our loving friends?
When shall we meet again?
S. F. MORGAN.

To the Scattered of Like Precious Faith, Greeting:

It has been a long time since I have reported through THE RESTITUTION. I am still in the field contending for the faith of the gospel, the glad tidings of the kingdom, the blessing of all the kingdoms of the earth through the seed, the great commission given to the apostle to preach in all the world for a witness to all nations, the law of the spirit of life binding upon every one who hears the glorious proclamation. This gospel either softens the wax or hardens the clay. Its proclamation is not without effect. We had the pleasure last first day of immersing three willing believers into the Christ body who are now rejoicing in the joint heirship of our blessed Lord. Others are expected soon to follow. The [illegible] and precious [illegible] to yield the [illegible] to now and [illegible] to over- [illegible] their [illegible] illumi- [illegible] and [illegible] first [illegible] ool and [illegible] Minis- [illegible] vited to [illegible] passing this wa[illegible] Olive St., Scranton, Pa. W. S. FINN.

Conference Notice.

The Annual Conference of the Church of God for Northern Indiana will be held at Rensselaer, Ind., commencing Thursday evening, Sept. 5th, and to continue over Sunday, Sept. 8th Brethren and sisters we desire a general attendance of those interested in and looking for the coming of the Master. Shall we have a general meeting in which all the congregations of the State shall be represented by delegates? If any live where there is no organization come and let us hear from you. Come and let us have one more joyous meeting before the Lord comes. J. H. WILLEY,
Rensselaer, Ind.

Per order June Conference.

Brethren of the Abrahamic faith will convene in conference at East Plum River, commencing Sept. 12th, 1889, and continuing over Sunday. Brethren from a distance will come by railroad to Lanark, Ill. All are cordially invited to be present, especially preaching brethren. J. S. HATCH.

There will be a general basket meeting in Dr. Tapsley's grove, four miles northwest of Prescott, commencing the third Sunday in August and to continue as long as is thought best. Elder John Foore, Elder G. M. Myers and other speakers are expected to attend. All are invited. Come and worship with us. J. C. KIMSEY.

The Fourth Annual Conference of the Church of God for the State of Nebraska will convene, the Lord willing, Tuesday, Sept. 3, 1889, in John Prime's grove, five miles southeast of Arapahoe, and two miles southwest of Edison, Furnas Co. We expect this to be the largest gathering of our brethren ever held in the State, and we say to all, commence your arrangements now for this meeting. The purpose of the meeting is for prayer, for exhortation, for preaching, and to devise ways and means for the farther spread of the gospel. Now to all of like precious faith we say, we need your prayers, your exhortation and your counsel, so we again say come. There will be hay on the ground for teams and bedding, also stoves for cooking, and a large number of tents, so those coming from a distance not provided with tents will be furnished room to sleep. Meeting will continue over Sunday. Good speakers will be present. ALMUS ADAMS, Pres.
G. V. MISNER, Sec.

Programme of Exercises for the Indiana Annual Conference, to be Held at Rensselaer, Indiana, Commencing on Thursday Evening, Sept. 5, 1889.

THURSDAY EVENING.

7:30. Preaching by Eld. L. E. Conner.

FRIDAY MORNING.

9:00. Praise and song service.
9:30. Calling of delegates and appointing of committees.
9:40. Paper by Jas. W. Wilson on "The Present Outlook of the Churches." The subjects treated in the papers herein named, will be severally discussed by the members of the conference, in five minute speeches.
10:10. Paper by Mary A. Woodward on "Song Service: Do We Sing Enough?"
10:35. Paper by Samuel Wilson on "What Should Be Done Next?"
11:00. Preaching.

FRIDAY AFTERNOON.

2:00. Devotional exercises.
2:10. Paper by Geo. W. Young on "What Action should be Taken by the Churches to Induce Young Men to Enter the Ministry."
2:40. Paper by Mrs. H. V. Reed on the subject, "Is There not too Much Time Spent on Purely Doctrinal Subjects to the Exclusion of the Practical?"
3:10. Paper by C. C. Ramsey on the subject, "Do We Lack Spirituality."
3:40. Report of committees and miscellaneous business.

FRIDAY EVENING.

7:30. Prayer, praise and song service.
7:50. Preaching by Eld. L. C. Chase.

SATURDAY MORNING.

9:00. Prayer and Praise Meeting.
9:30. Report of the out-going officers and State Evangelist with recommendations for future work.
10:00. Election of officers.
10:30. Paper by Geo. F. Werk on "What is Most Needed and How to Obtain It."
11:00. Preaching by Elder Jas. W. Wilson.

[illegible] AFTERNOON.

2:30. Devotional services.
2:50. Paper by Elder Wm. Brookman of Toronto, Canada, on "The Proper Course of Study for a Young Man to fit him for the Ministry."
3:20 Paper by Elder P. G. Bowman on "The Thing Most Needed to Make a Person a Successful Minister of the Gospel."
3:50 Unfinished business.

Under the head of miscellaneous business the delegates will report whether their respective churches have adopted the recommendations of the national conference, together with the amount of funds contributed for the support of the National and State conferences.

SATURDAY EVENING.

7:30. Prayer and praise meeting.
7:50. Preaching.

SUNDAY MORNING.

9:00. Social meeting.
10:30. Preaching.

SUNDAY AFTERNOON.

2:30. Preaching, followed by the celebration of the Lord's Supper.

SUNDAY EVENING.

7:30. Preaching.

R. S. DWIGGINS, Pres.
A. R. UNDERWOOD, Sec.

G. A. R. Attention.

For the laying of the soldiers' monument at Indianapolis Aug. 22nd, the L. E. & W. R. R. will sell excursion tickets at one cent per actual mileage traveled, Aug. 21st and 22nd.

Harvest Excursions.

The Vandalia Line will sell Harvest Excursion tickets to Kansas, Nebraska, Colorado, Utah, New Mexico, Indian Territory, Texas, Arkansas, Southwestern Missouri, Tennessee, Mississippi, Alabama and Louisiana, etc., etc., at one fare for the round trip. Tickets will be sold on August 6th and 20th, September 10th and 24th and October 8th, 1889. Call on Vandalia Line agents for further particulars.

I. O. O. F. at Columbus, O., Sept. 16th to 22nd.

The L. E. & W. R. R. will sell tickets Sept. 15th, 16th and 17th, at one fare for the round trip, good to return Sept. 25th.

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The Two Dakotas—South and North.

Public attention is now, more than ever, directed to these two new States of the Union. Climate, soil and opportunities for investment of capital, are unexcelled by any other section of the Great West. The Chicago, Milwaukee & St. Paul Railway Co., which has lines of its own in both South and North Dakota, has just issued an illustrated pamphlet entitled "Plain Facts about Dakota" containing numerous letters from farmers and others which are well worth reading, as they show the results of each writer's personal experience in the North-West, and convey a great deal of valuable and reliable information which will be of benefit for those seeking new homes in South and North Dakota. For a free copy of this pamphlet address A. V. H. Carpenter, General Passenger Agt., Milwaukee, Wis. dec31-9

St. Joseph Benevolent Society at Cleveland, Ohio, Sept. 1st to 4th.

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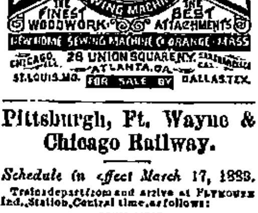

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No. 54 (Passenger)	[illegible]
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No. 16, " "	....	*3 35am
No. 103, Local, "	....	†12 57pm

GOING SOUTH.

No. 11, Passenger, Leaves	....	†9 47am
No. 15, " "	....	†5 03pm
No. 17, " "	....	*11 15pm
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VANDALIA TIME TABLE.

Takes effect June 1, 1889.

GOING SOUTH.

STATIONS	Ex-press 51	Mail 53	Local 49	Thro' Freight 67
South Bend	[illegible]	[illegible]	[illegible]	[illegible]
La Paz Junct	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsville	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]

GOING NORTH.

STATIONS	Mail 52	Ex-press 54	Local 50	Thro' Freight 64
St. Louis	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute	[illegible]	[illegible]	[illegible]	[illegible]
Crawfordsville	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis	[illegible]	[illegible]	[illegible]	[illegible]
Colfax	[illegible]	[illegible]	[illegible]	[illegible]
Clymers	[illegible]	[illegible]	[illegible]	[illegible]
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
La Paz Junct	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	[illegible]	[illegible]	[illegible]	[illegible]

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VOL. XXXVIII. ✓Radx PLYMOUTH, INDIANA. SEPTEMBER 4, 1889. NO. 33.

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"And a great company of the priests were obedient to the faith." Acts vi. 7.

Having in former articles given the testimony of the Word of God as to the gospel, it is fitting to give the evidence from the same Divine record, as to what is required of an individual who believes "the things concerning the kingdom of God, and the name of Jesus Christ," in order to be saved. The order followed by the apostles and primitive proclaimers of the gospel, appears to be,—faith, repentance, and baptism. I shall confine myself principally to the last item of the three, because it has been so sadly perverted, and set aside by the commandments and traditions of men.

1. Faith. It is written, "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. xi. 6. Faith in God, belief of his word, and reception of his messengers, are all required. The Father requires faith in the Son Jesus, the Christ, and in the message which he sent by him. A voice from the excellent glory, on the mount of transfiguration, said to the disciples, "This is my beloved Son, in whom I am well pleased; hear ye him," Matt. xvii. 5. By audible voice also at his immersion in the Jordan, did the Father acknowledge Jesus of Nazareth as his own Son? Matt. iii. 17. John the Baptist bore testimony that the one whom he baptized was the Son of God; and John the apostle says, "he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son," 1 John v. 10. Jesus said to the unbelieving Jews, "Ye have not his word abiding in you; for whom he hath sent, him ye believe not," John v. 25. "Unless you believe that I am he, (the Messiah), ye shall die in your sins," John viii. 24. To believe and confess Jesus as the Christ, the Son of the living God was required. Matt. xvi. 16; John vi. 69, etc. This good confession included the doctrine of the kingdom of God, which was the gospel preached by Jesus and his disciples. After the resurrection and ascension of Jesus, the disciples were ordered to preach repentance and remission of sins in his name. For example, when Philip preached Christ to the Samaritans, it included what it is said that they believed—"the things concerning the kingdom of God, and the name of Jesus Christ," Acts viii. 12. "Faith comes by hearing, and hearing by the word of God," Rom. x. 17. Every recorded instance in the Acts of Apostles shows that faith in "the word of faith" preached by the apostles was absolutely necessary. Faith in anything and every thing preached by men, unauthorized by the apostles, is of no value for salvation. And even a belief in the gospel, unless operative, is of no account. "For faith without works is dead." Jas. ii. 26; Gal. v. 6.

2. Repentance. Faith will lead to repentance. True repentance towards God is manifested by "ceasing to do evil, and learning to do well," Isa. i. 16, 17. John was sent to prepare the way of the Lord, by "preaching the baptism of repentance for the remission of sins," Mark i. 3, 4. He called upon those who submitted to his baptism, to "bring forth fruits unto repentance." Jesus also told the Jews, that "except ye repent, ye shall all likewise perish," Luke xiii. 3, 5. The apostles were sent out to preach repentance and remission of sins in the name of Jesus, commencing at Jerusalem. This they did on the day of Pentecost. Acts ii. 38. Also Paul was sent forth to preach the gospel, and testified both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ, Acts xx. 21, showing that they should repent, and turn to God, and do works meet for repentance. Acts xxvi. 20. He told the Athenians that God "commandeth all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he has given assurance to all men, in that he hath raised him from the dead," Acts xvii. 31. The Greek word which is translated repentance implies more than sorrow for sin; it signifies a change for the better, or "godly sorrow which worketh repentance unto salvation not to be repented of," 2 Cor. vii. 10. It is a thinking with God, or having the mind in unison with his will. True repentance will lead the believer who is thus thinking with God to ask sincerely and anxiously with Saul of Tarsus, "Lord, what wilt thou have me to do?" He is ready to obey God's will. Saul arose forthwith, and submitted to God's way of righteousness. Man fell from his state of purity and allegiance to his Maker by unbelief and disobedience, and it is only by retracing his steps that he can be reinstated in the favor of his God. He must believe his word, and obey his commands, in order to be saved.

3. Baptism. I wish the reader to understand that although I follow the authorized version in the use of this word, I mean in every place an immersion of the believer in water. Sprinkling or pouring is not baptism, and the person who has only submitted to this ordinance of man has never been baptized. Baptism is called the obedience of faith in Rom. xvi. 26; obeying the truth in 1 Pet. i. 22; obeying the form of doctrine in Rom. vi. 17. So also I apprehend is the meaning of the apostle Paul, when he says that through the proclamation of the gospel and the power of the Spirit, he made the Gentiles obedient. Rom. xv. 18. It was obedience to the gospel undoubtedly that he referred to. Rom. xv. 18. It was for this that the apostles received grace and apostleship, "for obedience to the faith among all nations for his name," Rom. i. 5. And this is fully corroborated by what Paul writes in closing his letter to the church of Rome "Now to him that is of power to stablish you according to any gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith," Rom. xvi. 26.

Obedience implies law or a command; and law implies a lawgiver. Is there a law and lawgiver connected with the gospel? Certainly. There is "one Lord, one faith, one baptism." The one Lord is Jesus the Christ who is possessed of supreme authority in heaven and on earth. He commanded his apostles to preach the gospel, and baptize the believers. As Lord of all he has given the law of faith, and obedience thereto will bring salvation. "He that believeth and is baptized shall be saved," Mark xvi. 16. We cannot be the servants or friends of Jesus unless we obey him. "Ye are my friends if ye do whatsoever I command you," John xv. 14. He sent his apostles forth to disciple all nations, baptizing them, etc. Matt. xxviii. 19. They went forth as commanded. Witness the record of their doings as given by Luke in the Acts of the Apostles. All believers of the gospel were baptized, and none but believers. Submission to baptism, is obedience to the law of Christ, and brings the reward promised. Baptism is the first act of obedience, and the first visible sign of repentance unto life. Those only who obey have the legal right to the blessings connected with it. Those who believe the gospel and are baptized are promised salvation. Mark xvi. 16. Those believers who repent and are baptized in the name of Jesus Christ have the remission of sins. Acts ii. 38. Those who have been baptized into Christ, have put him on, and become the children of God. Gal. iii. 26, 27. Those believing Jews, on the day of Pentecost, who enquired what they should do, saved themselves by attending to Peter's advice, in being "baptized in the name of Jesus Christ for the remission of sins," and thus three thousand of them were added to the church that same day. Acts ii. 38–41. And Peter also tells us that "baptism doth not save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. iii. 21. Saul of Tarsus, the great persecutor of the church, after he was convinced that Jesus was the Christ, obeyed the Lord who through his servant Ananias, said to them, "And now why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. And so the Corinthians after hearing the gospel, believed and were baptized, (Acts xviii. 8,) and thus were washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 11. Thus all the believers of the gospel we read of in the apostolic record obeyed the law of faith in baptism. At Philippi, Lydia and her household attended to the things spoken by Paul, and was baptized; also the jailor and his household. Acts xvi. 14, 15, 33. The Ephesians were baptized in the name of the Lord Jesus. Acts xix. 5. The Colossians were buried with Christ in baptism, having their trespasses all forgiven. Col. ii. 12, 13. The Romans also were baptized into Jesus Christ, buried with him by baptism, planted together in the likeness of his death, and obeyed from the heart that form of doctrine into which they were delivered, being then made free from sin. Rom. vi. 3, 4, 5, 17, 18. The Galatians put on Christ in baptism, and were made children of God. Gal. iii. 26, 27. All in the primitive churches believed the same gospel, and obeyed the same Lord.

How can any one now put on Christ who does not obey his command in being immersed into him? The name of the Lord Jesus is connected with baptism—it can only be put on in that ordinance. No one has a legal right to bear his name, unless named upon them; and baptism is the only institution where the believer can meet with it, and be joined to it. In the waters of baptism we meet with the Lord,—his name, his blood, his death, his resurrection—all in symbol. He has placed them there, and there we find pardon and peace through his cleansing blood; show that we are dead to sin by being buried, and that we rise to walk a new life; and there being joined to the Lord, we henceforth bear his name, and become joint-heirs to all the Father has promised to give him. Simple belief or repentance, mere acts of the mind, are not sufficient. Obedience is required—a visible, outward act—and that is baptism. This act is the beginning of repentance and obedience. God's seal is set upon this act, by giving to the obedient "the knowledge of salvation by the remission of sins."

The Son of Man had power on earth to forgive sins. Mark ii. 10. The Father gave him this power. Jesus, after his resurrection, delegated this authority to his apostles, saying, "As my Father hath sent me, even so send I you....Whose soever sins ye remit, they are remitted unto them," etc. John xx. 21–23. This power they could only exercise as "the ambassadors of Christ," in preaching the gospel and administering ordinances. To them was committed the word of reconciliation, and sinners became reconciled to God through them. 2 Cor. v. 19–21. Their word is now the only legal authority by which sinners can be forgiven, and become reconciled to God. If the terms are complied with on the part of the sinner, forgiveness, reconciliation, and adoption into God's family are certain. No change has been made in the apostolic plan, except what an apostate church has made. Heaven's order or way of salvation remains the same. Man has no right to alter what God has appointed, nor to expect that he will approve the same. If men will set aside the truth by teaching their own commands, and substituting their own ordinances, they ought to remember that then their worship is vain. Matt. xv. 7–9. Let no one dare to change the ordinances as they have been delivered; nor pervert the gospel which Paul preached; for by so doing the anathema he pronounced may fall on them. Gal. i. 8–9. Nor let any one lower the gospel standard, and fear to declare unto all the counsel of God, lest some charge you with being uncharitable, and of hindering many from joining the church. Jesus said, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. vii. 14.

In conclusion, let me entreat the reader to study the Scriptures for proof of the truth of the gospel, so that you may believe the things concerning the kingdom and the name of Jesus, and then show to all that you have a living faith by being immersed in water in the name of Jesus Christ, for the remission of your sins. Thus having purified yourself by obeying the truth, unto unfeigned love of the brethren, add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love; and these virtues abounding in you to the end, you will be prepared for the everlasting kingdom of our Lord and Savior Jesus Christ. May you and I, dear reader, always be found obedient disciples of the Lord Jesus, who has become "the author of eternal salvation to all them that obey him;" so that we may receive from him, at his appearing, "salvation with eternal glory."

B. WILSON.

MICA-PEN NOTES.

Much of life is literally slept and dreamed away. The sleep is necessary, the dreams not always so. But one thing is certain, the transgression of natural laws is visited with penalties, and sometimes they are almost instantaneous. We ardently desire growth in faith, in purity, in conscious sympathy and harmony with our infinite Father, a Father precious to us beyond description. But if we overtax our digestion, or commit some fault in diet, we may be plunged into darkness, and for a small moment, no sunlight, or spiritual joy, seems possible. Such is the inexorableness of law, and the laws are right. Dreams come too, and they may be silly, senseless, or odious even to excess, harrowing and exhausting. These penalties will teach us care and wisdom. Let us praise and love God, that these penalties are not forever—and that we have the pure air, the genial light, and the self-poss[illegible] and liberty of the day,—for in [illegible] are helpless. And I am glad that God is so truly wise and kind;—that he has made creation subject to vanity (not of its own will,) but by reason of him who subjected it. Our wise and unerring Father did it. We are liable to err, even when seeking wisdom. But he subjected creation, "in hope that it shall be delivered." And that kind of hope is for creation, comfort. For God, it is assurance and perfect foresight. He knows what is to be. The deliverance shall be unutterably great, even into the liberty of the glory of the children of God. "The whole creation groaneth," and even we who have the Spirit in its earlier infusion and influence; "We groan within ourselves." Our deliverance is coming, and after us, in its due time comes creation itself. What a joy! Imagine liberty perfected, every fetter broken, all subjection ended—that is, to vanity. What amazing gladness of liberty, and elasticity! Our God designs this from the beginning. Trials are for future strength and happiness. They are to make us fit for æonian and endless life. Evil is not good in itself—far from it;—but it may be and is, for a most important lesson, for transcendent good to come. With a knowledge of evil, by observation and experience, (the evil at last forever past and gone,) men will be strong and wise, hereafter. We are born ignorant and weak. Babes have no wisdom, even though sometimes half grown to adult stature. This is so, as a rule, though now and then, the brain and heart of childhood may be happily open to the consummate good. And more yet,—so great and keen and sweet and strong will be the joy of the coming life, in God's bountiful thought and design, that man could not bear it, could not use it, without a prior training of disabilities and burdens. After sorrow, comes the blessing. After burdens, come the comforts, and they will be unutterably great. They will take their life and strength and keenness, from the old bitterness, in part,—if not by derivation—by contrast.

It is an August of delicious coolness. I wonder again, in their stateliness, are the sunflowers. There is a kingly fellow with eight golden faces, the hunting ground of happy bees, delving in affluent depths. These faces are sweet and cheerful, and they seek the sun. They look him in the face, without being dazzled. That mighty stalk with his palmate mantle, is a kind of vegetable brother. And I think of Jeremiah,—a prophet, and a real brother of flesh and blood, and spirit too, a Jew, a Christian nobleman, a friend of God.

There is comfort in thinking of the two-fold fulfilment of things. This principle runs through prophecies in a large degree, and rules in Scripture, in many ways and places. Most notably there are two restorations to the literal children of Abraham—and the second is to be far greater than the first. The one is type and adumbration of the other. And Jeremiah is welcome to us—a brother to us— a herald of the gracious and unchanging intention of God.

Truly, wonderfully much depends on our mental frame. If we are clothed in a cloud of erring bias we cannot see. But the goodness of God in his remonstrance with Israel in chapters two and three of Jeremiah, affects the feeling mind. And when the impiety and madness of the people are rehearsed, then hear that Father's gentle voice—"Return thou backsliding Israel, return, return!" And again, "Return thou backsliding Israel, for I am a husband unto you." And the voice reverberates in reiterated and far-reaching appeals through the ages, and shall it be void and in vain forever? No. The time is coming for an unparalleled response. It will be a fulness of time. The Lord will put his hand to the work. "I will take you, one of a city, and two of a family, and bring you to Zion." There shall be shepherds provided and prepared, men of astuteness and devotion, who shall feed the people with knowledge and understanding. The Lord will provide them. He will make no mistake. He will have good men, true men, men of illuminated minds, men of fidelity and capacity. The ark of the covenant, with its stone tables will not be inquired for, for God will dwell in the hearts of the new convened and multiplied hosts. We magnify our civilization, but how faint its glory compared with the tranquil delight of the coming days! And for a coronation of all, "Jerusalem shall be called the throne of the Lord." That is something to make a note of. If we search all records, if we traverse all the labyrinth of history, if we inquire of all scribes and keepers of statistics, when and where shall we find Jerusalem renowned like that? Who will give us the authentic memoranda? Never yet was Jerusalem so illustrious as that, never. She could furnish Golgotha, and a sepulchre, for the uncrowned and crown-refusing man of Nazareth. But another day is coming, far unlike any the world ever saw. Jerusalem shall be called by a name that will rouse enthusiasm in loyal hearts—that will start tears of admiring gratitude in the eyes of those who see the climax,—"the throne of the Lord." Holy, happy and mighty name! Has that day ever been? Never? But it shall be. A King will be there. There will be a charm to move and draw the millions. "All the nations will be gathered unto it, to the name of the Lord in Jerusalem." Has this ever been? Who has seen or known such a thing? Jerusalem might have the title of Centralia, a world's metropolis. Gather together the glories of all the European, Asiatic, and American cities, efface their squalor, and abolish their abominations, and what have we then to match the glory of the place which has the royal title in this prophecy? Do we speak of pilgrimages? Do we inaugurate centennials? Do we honor the discoverers of new worlds? Do we magnify the beginnings and foundations of nations? And do we concentrate in imposing and bewildering number the productions of modern industry and art? But how beggarly all their glories and all this grandeur, in comparison with the prophetic beauty, and the central dominion of Jerusalem! For purity will be there. Love will be the law of the times. No electric lighting of our days will compare with the glory of the Divine presence there. No citizen of the city, or visitor from a distant clime will have hatred, envy, or ambition, or any other villiany of mind or imagination. Nor shall the people "walk any more after the stubbornness of their evil heart." Those old ways will be ended. All the spirit of the place and time will be gentle, generous, loyal and loving. Where was this ever thus, hitherto, in all Jerusalem's changing and troubled past? What scroll unrolled, will reveal to us the epoch? Nay—for how many hundred years, has Jerusalem lain prostrate? For how many years has she been bruised and bleeding? In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, and the north is vast and resourceful, throughout Europe, Asia and America. Has Judah come to Jerusalem, ever yet hitherto—Judah, effectually cured of all innate, baneful stubbornness? And have the manifold nations come there from every point of the compass, to worship a King resident there, and giving to the city the charm and renown of his unquestioned presence? What history, in or out of Scripture, gives us this picture of tranquil delight,—shows us this glow of sinless enthusiasm?

"How shall I put thee among the children?" There is a great yearning to do this, in a heart of fathomless affections. And there is power to turn the barrenness and solitude of the old land into beauty and fertility, far more than ever before. There is only one thing lacking. Let the people exclaim filially, penitently, and heartily, as they will,—in just the two words—"My Father!" They shall, they will. They shall not be full of fickleness as in former days, and turn away from the blessed.

Hark! What voice is that? What strange and plaintive cry? "A voice is heard upon the bare heights." What can it be? It is not the shout of victory. It is not the roar of battle, with the scream of the combatants,—torn with wounds, or eager in pursuit. It is another cry altogether,—"the weeping and the supplications of the children of Israel." It is the outburst of thousands, weary of their old revolts, and their long ages of hardness of heart. They are tired of perverting their way, and sorry for their ungratefulness and ill-doings. They are hearty and honest and profuse with regrets. It is the Lord's work upon their minds. "Return, ye backsliding children, return, and I will heal your backslidings." And filially and heartily they answer, "Behold we are come unto thee, for thou art the Lord our God."

That sounds like a true conversion. That is the resurrection of a nation. That is the remoulding—or the beginning of the true remoulding of the world. It never has been, yet. It is an astonishment, that any living man should say or think, it was ever yet so done. These predictions by Jeremiah, have great force and glory. And all that God does, and is to do, for consummate good, is surely of value and interest to us. And on our own part, we may walk in the light, and wait for the Son of God from heaven to call us to his company and his work. Are we full of yearnings? Then the Lord will take account of them, as he taketh account of all things—be they perplexities or prayers, waiting or hoping and believing. And when he taketh account of all, what he takes, we render and give likewise. Is it not all one, his taking, and our giving? His reward is with him, when he cometh, and he is able to do abundantly for us.

C. COLEGROVE.

Are You of the Royal Family!

It seems very hard to convince people that they have no right to the name "Christian," until it has been placed upon them by God himself at the waters of baptism. And yet they have none. Calling the name upon themselves gives them no legal rights to the name. The subject may grow tiresome to some, but it is one of such paramount importance that it must be made to take a prominent place in our paper, because it is the stepping-stone to salvation. Future life cannot be reached until there is obedience. We cannot call the little child good that does not obey its father; men and women are not good who do not obey God.

Now look at the matter seriously you who think yourselves good and who yet refuse God's terms of pardon: can you hope for pardon? can you hope for life? can you hope for a part in a fadeless inheritance?

What right have you to hope? You must be brought right back to the starting point of this article, Are you in the royal family? Is the name Christian legally yours?

There is but one who can pardon you and he has only promised pardon on condition that you come to him in the name of his Son. Have you done it? Have you made the name of his Son your legal name? The Governor of the State can pardon the criminal, and no other man can pardon him, but some one man bears the message, the petition to the Governor; so Jesus bears our petition to God.

But as the Governor requires the reforming of the life, before he grants the pardon, so does God require the reforming of the life. And as the word of the one is to be believed in reference to the pardon, the more certainly is the word of the other to be believed. Law must be obeyed in the one case, and it must also be obeyed in the other. It is obedience to law in both cases that takes away the guilt and the penalty, and sets the man free. God requires that we be adopted into the royal family, then if you have obeyed from the heart, the name of Christian rightfully belong to you.

S. ROXANA WIXON.

A Prophetic Day.

I received a paper a few days since, published to advocate the literal day theory in prophecy. I cannot accept of any such exposition. The seventy weeks of Daniel and the twenty-three hundred days some think have proved a failure. Mr. Miller took the ground that the seventy weeks were cut off from the twenty-three hundred days, one reaching to the crucifixion or the destruction of the city and the sanctuary, the other to the coming of our Lord and the destruction of the earth. Not so. But to the cleansing of the sanctuary; 1843 was a remarkable year whether it ended a prophetic period or not. First class consulships were established at Jerusalem. Dr. Barclay says they were kings in Jeshrun with great power from the Christian nations. The cleansing of the sanctuary may be a progressive work. It appears to me that the time to favor Zion has come, for thy servants take pleasure in her stones and favor the dust thereof. Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are ended. Jerusalem is trodden down today, and yet there is a marked change. The time of the end has come. Many are running to and fro and knowledge is increasing.

The magnetic telegraph was completed in 1843 and Miss Ann Elsworth wrote the first message, "What hath God wrought;" the words of Balaam; it shall be said at this time, What hath God wrought. Perhaps the first time in three thousand years that those words were repeated in such an impressive manner. At its baptismal consecration its first message was, "Glory to God in the highest; peace on earth and good will to man." Wonderful discovery! Elder Josiah Litch calculated and foretold the end of the Mahomedan military power in 1840 from the periods in the book of Revelation on the year-day theory, and on that day the Christian powers destroyed the Turkish fleet and from that time the Turkish Government has been in subjection to the Christian powers. It is settled with me that a day in the prophetic Scriptures is set for a year.

CHARLES BOARDMAN.

WE will be pleased to receive the small sums due us from many of our patrons. The individual amounts are small, but the aggregate will be a help to us that we stand in need of just now. Brethren and sisters who have promised to "send soon," or "in a few days," have allowed weeks and some months to go by, and still we have not received the promised remittance. We do not wish to crowd, and fully realize that times are close, but when we buy paper we are forced to pay for it. We trust all will see the necessity of renewing promptly, and redeeming their promises. ACT NOW.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Sept. 4, 1889.

No special change in health for the better. As a matter of duty we are trying to get along with the work devolving on us in editing The Restitution, but our labors in this direction are nearly done. Like our work in other directions, these labors have been very imperfect. May God forgive all our errors and short-comings in all things pertaining to our whole life, for they have been many. We are nearing the close of life's journey, where all wrongs stand out in very bold relief. Like David we can say from our very heart, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." Psa. cxliii. 2. As "all have sinned, and come short of the glory of God," the only hope left us is of being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii. 23, 24. The atoning blood of the Son of God alone can wash away [illegible] our sins. Our retrospect shows us with marvellous distinctness how sad has been our failure in earnestly seeking purity of heart and life.

It seems a matter of some difficulty to make our readers understand that we have no concern whatever with the financial business of The Restitution. This business is entirely in the hands of the publisher who is also treasurer, and who alone knows the state of each subscriber's account. All letters are sent out by him alone addressed to those who may be in arrears. The Editor is perfectly ignorant as regards all these matters. Each and every call made in the paper calling for payment of dues is put in by the publisher in whatever part of the paper it may be found, as well as all that appears in the advertising columns. Let it be distinctly understood that we have no concern with anything but the reading matter, original and selected.

THE BOOK OF DANIEL.

Infidels have questioned the authenticity of this wonderful book in which the political destiny of the world is so strikingly foretold. God is confounding the unbeliever with fresh and incontrovertible evidences of the truthfulness of the Bible. Records as old as the time of the Prophet are being exhumed from the ancient ruins whose accounts accurately harmonize with the Bible statement. We take the following from the last *Independent* which is a translation of Nebuchadnezzar's own language regarding his building Babylon and all its stupendous works, walls and fortifications. Our readers will bear in mind that this king was an idolater—hence the allusion to building houses to these false objects of Babylonian worship. The prophecy of Daniel is inspired, as the history of the past most amply shows; but it marks the providence of God that such testimonies as the following should be brought to light just when needed to confront the infidel. The God of the Bible is the God of Providence, working all things after the counsel of his own will.

"At the end of twelve months he was walking in the royal palace of Babylon. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

No better or more striking confirmation of Nebuchadnezzar's boast, as recorded in the Book of Daniel, in respect of setting forth the characteristic spirit and habit of the man, could be invented than his own words, recorded upon his own cylinders, which have come down to us. From one of these, newly translated by Rev. C. J. Ball, in the April *Proceedings* of the Society of Biblical Archæology, the following passages may be taken for comparison:

"Nebuchadnezzar, King of Babylon,

* * * * * * * *

The foremost son of Nabopalassar, King of Babylon, am I.
When Merodach, the great lord, had faithfully called me, and
The country to order aright, the people to shepherd,
To complete the towns, to renew the temples,
Had mightily charged me;
To Merodach my lord was reverently obedient—

* * * * * * * *

Etemenanki, the tower of Babylon,
Anew I made.

* * * * * * * *

Ezida the house of Nin-ab within Kadimmerra,
[illegible] the house of Nebo of Sha-harito,
Egisnugal the house of Sin,
Eharsagella the house of Ninkarraka,
Enamhe the house of Rimmon within Kumari,
Erabadkalama the house of Ebemach,
Ekikukar the house of Nincanna in the region of the wall,
In Babylon anew I built, and
Reared their heads.
The great gods that dwell within them,
I settled within them.
As for Babylon, the town of the great lord Merodach,
The city of his glory,
Imgur-Bel and Nimitti-Bel,
Its great walls I finished.
On its threshold and its great gates
Many bulls of bronze, and huge serpents mighty,
I built and set up. And
What no former king had done,
The walls of its moat in bitumen and burnt brick,
With the twain of them which the father that begot (me) had thrown around the city,—
I the huge walls, the third of them,
The first, the second,
In bitumen and burnt brick built, and
With the walls my father had constructed I joined them and
The foundation of it in the bosom of the broad earth I laid, and
The top thereof like the mountains I raised on high.
A wall of burnt brick at the ford of the sunset
The rampart of Babylon I threw around.

* * * * * * * *

What no former king had done,
At four thousand cubits' distance, that the sides of the city
From afar might not be approached,
A huge wall at the ford of the sunrising
I threw around Babylon.
Its moat I dug and the bottom of the water I reached;
Its brink with bitumen and burnt brick I made, and
With the scarps my father had constructed I joined it, and
A huge wall in bitumen and burnt brick
On the brink of it like the mountains I built.

* * * * * * * *

The restorations of Esagila and Ezida,
The renovation of Babylon and Borsippa,
Which above what was before I beautified and
Made magnificent;
The [illegible] of the great gods
Above the kings my fathers had done I excelled in
All my costly works.
On tablets of [illegible] I wrote, and
[illegible] them up for hereafter.
All my works
Whereon tablets of stone I wrote,
May the wise contemplate, and
The praise of the gods may be considered!

* * * * * * * *

Ninkarrak, Lady supreme!
The work of my hands
Joyfully [illegible] thou, and
Let favors for me be brought to pass by thy lip!
A life of distant days, plenty of children,
Health of body and joy of heart,
Yea, a boon bestow thou!
Before Shamash and Merodach bring favor on my works,
Command good fortune for me!"

WAR! IS IT COMING?

That war is inevitable is increasingly felt by the kings, ministers, peoples, and soldiers of Europe; and though one and all profess to desire peace, they realise that war is coming. The excitement and anger of the French about last week's rumor that the German Emperor and Italian King would visit Strasbourg in Alsace—one of the towns captured from the French in 1870—shows how the least spark may soon kindle a conflagration of war in Europe. The interests of the nations are so divergent that it seems to surpass the wit of man to reconcile them. How can Russia abandon her dream of extension to Constantinople, and how can it be fulfilled while Austria can draw a sword or spend a kreutzer to prevent it? How can France abandon the hope of regaining her lost provinces, or how can German statesmen and strategists sleep sound of nights till she has abandoned it? How can Kaiser Wilhelm bid his subjects lay by the burden of their panoply as long as great military powers rest upon his western and his eastern frontiers. The coolest heads and stoutest hearts in Europe look forward to the eventual cutting of the Gordian knot by the sword as a matter of certainty. They hint—as Prince Bismarck did the other day in his great speech in the Reichstag—that they cannot tell at any moment what their occupations and pre-occupations may be a twelvemonth hence. Perhaps they might go further and tell us that the operations of war are already begun. The incessant reviews and manœuvres, the military understandings and arrangements, such as that which exists between Germany and Italy, and the wholesale manufacture of weapons and stores—all these are in reality as much a part of the campaign as the marches and countermarches, and stratagems and ambuscades which precede the final shock of armies on the battle-field. The possible magnitude of the approaching war may be surmised from the fact that the Great Powers and the Balkan States will be able to bring into the field nearly 10½ millions of men, with a reserve of nearly 8½ millions more, and also 9 millions for defensive purposes in case of invasion, making a startling total of more than 28 millions of men, that some hasty word or rash act may set at work destroying each other any day. And from Daniel's prophecies we consider this coming war to be inevitable.—*Christian Herald.*

The Annual Conference of the Church of God for the Northwest will convene at Scholl's Ferry, Ore., on Friday evening, Oct. 4th, holding over the following Sunday. All brethren of the faith in Oregon and Washington are cordially invited. The assembling of ourselves together is especially important to us who see so many signs of the approaching day of the Lord. While attendance upon such meetings, or even sympathy with the plan of work, will not be claimed to be essential to salvation, yet many, if not all the brethren who are alive to the importance of the proclamation of the gospel message, will see in this attempt at united action an opportunity to send the gospel to many who have never heard it before. Teams will meet those from a distance, at Portland.

Walter W. Jaquith,
Sec. N. W. Conference.

Change of Address.

After Aug. 24, 1889, my address will be Rensselaer, Ind. Correspondents please take notice.

L. E. Conner.

Communications.

THE LATE HORATIUS BONAR.

The intelligence of the death of the Rev. Dr. Horatius Bonar, senior minister of the Chalmers Memorial Church, Grange, which took place at his residence, Palmerston Road, yesterday, will be received with feelings of deepest regret, not only by his friends in Edinburgh, but by a much wider circle of people. It is now nearly three years since Dr. Bonar was almost entirely laid aside from active duty, and since the evening of his jubilee celebration on 6th of April, 1888, when he was presented with a testimonial by his congregation, he has never made any public appearance, and the pulpit and pastoral work has been entirely done by his colleague, Mr. Sloan. Dr. Bonar has been entirely confined to the house and mostly to his bedroom since that time, and during the last few days to his bed. During the days which have passed since Sunday he took little or no food, and about two o'clock yesterday morning he had such a paroxysm that his son was called by the nurse to his bedside. After a time, however, he seemed to become easier, and it was thought there was no immediate danger. Later in the morning, about six or seven o'clock, another change of a serious kind was apparent, and the family were again summoned. He continued unconscious from then till nearly one o'clock, when he passed quietly away. An hour or two afterwards the news of the eminent divine's death had become pretty well known, and although the event was anticipated by those who were most conversant with the precarious state of his health, it was received with expressions of profound regret.

Horatius Bonar was a native of Edinburgh, having been born there in December, 1808. He was a representative of a family some of whose members have played a prominent part in the ecclesiastical and social life of the Scottish people. One of his ancestors, James Bonar, minister of Maybole, fought side by side with Henderson in his struggle against prelacy, and another John Bonar of the parish of Torphichen was one of the twelve in the famous "Narrow Controversy." Horatius was the son of Mr. James Bonar, Second Solicitor of Excise for Scotland, and the author of several important philological treaties, and his brothers, Dr. John James Bonar, Greenock, and Dr. Andrew Bonar, Glasgow, are prominent ministers in the Free Church.

He and his brothers, Dr. John James and Dr. Andrew, were strong believers in the pre-millennial advent of Christ, and the subject of this notice not only edited the "*Journal of Prophecy,*" but wrote a book, entitled, "Prophetical Landmarks," in which he endeavored to establish his pre-millennial theory. By-and-bye the controversy which ended in the Disruption, came on, and in spite of his strong adhesion to the principle of national religion, and State recognition of a God, he felt compelled to throw in his lot with the Seceders at that time.

Dr. Bonar will long be remembered as a public preacher, and for his contributions to the religious literature of the day. His deep and accurate knowledge of human nature, his own simple faith, his appreciation of the difficulties and temptations which are apt to lead men into wrong courses, and his broad sympathetic character eminently fitted him for pulpit and pastoral work, and gave him an influence over his fellow-creatures which it was the privilege of only a comparative few to exercise. He was most successful as a speaker to the young, and his Sunday evening services, which were chiefly for their benefit, were one of the most interesting features of his work. He addressed them with earnestness and in such plain and simple language as to carry them with him from beginning to end of the service, and not only the children, but the large number of older people who usually filled the galleries of the church, were edified and improved. He had a large heart towards missionary work, and it was shown in all its force and power in his advocacy of the M'All mission work in Paris. But it is in connection with his hymns that Dr. Bonar is most widely known. There is scarcely a collection in existence belonging to any denomination of the catholic faith which does not include some of his contributions to poetical religious literature, and some of them have been translated into many languages.—"*Scottish Leader,*" Aug. 1, 1889.

In the newspaper notice, it seems to me that due prominence is not given to the fact that Dr. Bonar started the *Quarterly Journal of Prophecy,* (a magazine consisting of upwards of 100 pages) and carried it on as Editor and generous contributor for twenty-five years. In the closing number the leading article entitled, "Our Last," the Editor says.

"In October, 1848, we published our first number; and now, in October, 1873, we publish our last.

"We were smiled at when we began our work, as re-attempting what had been often tried, but never succeeded, and what never would succeed. The adversaries of prophetic study, and especially some of our post-millennial friends, began to prophesy concerning us, and to fix dates, predicting that in two years at farthest we should be no more.

"By the good hand of God upon us, we have survived the predicted period considerably, and have disappointed our opponents, having published no less than one hundred and one numbers, or twenty-five volumes; while during this period we have seen several similar periodicals go down.

"Our circulation has not been very large, but it has been sufficient to enable us to go on so far without loss to any one. Various reasons, however, into which we shall not enter, incline us to close, and to bid our readers farewell."

The article thus began extends to seven pages, and touches on "Theological sensationalism," Irvingism in its ritualistic aspect, "Broad Churchism" Darbyism, extreme externalism, etc. He says, "Evangelicalism oscillates between Calvinism and Arminianism, and would greatly like a little more 'liberality,' or breadth of view as to propitiation and future punishment. Perfectionists proclaim that they have not sinned for years, and that they do love the Lord with all their heart; while others (even ministers of Evangelical churches) contend for justification by resurrection, not by the cross—following John Henry Newman, and other Popish or mystic divines." In a foot-note to this he adds—"In the *Christian* of Jan. 23, 1873, we read the following words, 'We want power, and the cross gives no power; we want life and the cross gives no life.' Had the speaker forgotten 1 Cor. i. 18, 24. 'The preaching of the cross is the power of God' and 'we preach Christ crucified the power of God.'"

He closes by a reference to the extreme literalists, remarking that "the extreme minuteness of detail into which some literalists have gone as to future events, and especially as to their relative allocation, has, by the puzzles and perplexities thus introduced, repelled not a few.... His closing paragraphs are these:

"But [illegible] got them away from the prophetic word, though thus disfigured. It is a light shining in a dark place, until the daydawn and the day-star arise. Let us walk in the light, and all the more because the ruler of the darkness of this world seeks to quench or hide it from our view. Let his ministers be faithful in proclaiming his advent boldly.

"The truth is that the Master may be nearer than we think. It will be well for us, when he comes, to be found, not only waiting for his appearing, but searching his word."

J. Cameron.

Sermon delivered in Grange Free Church, Edinburgh, on Sept. 11, 1887, by Dr. Horatius Bonar, and believed to have been the last occasion on which Dr. Bonar publicly officiated in the congregation:

His text was taken from Matt. xxiv. 37–38, "As the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

He who is "the faithful and true witness" even the Son of God who came to bear witness to the truth, gave testimony here concerning our world, that most deeply concerns us all, and that more and more as the ages roll away. He selects two eras, two epochs, two periods, specially. And this testimony is for our warning. These two periods are, "the days of Noah," and "the days of the Son of man." He places them before us just as he did before the men of his day. Mark what these periods are. They are not eras of light but of darkness. They are eras of judgment and of terror. He selects them for our warning. He speaks this truth aloud in the ears of a careless world, which shuts its ears against everything but business, vanity and pleasure. He tells them of what is yet before them, even "the days of the Son of man." He couples the two together. The days of Noah meaning 120 years during which Noah preached, and warned, and besought in vain. Men listened, perhaps were interested for a while, and yet in the end were utterly heedless. Let us look at this, let us see what the Lord means to teach us, what he means to teach the church and the world, you and me.

Observe there is one thing that runs through the whole; it is comprised in that one word, rejection; rejection of what is divine, of what is supernatural, rejection of the things of God. God and man come face to face, and man says to God, I will have none of you, "We will not have this man to reign over us." It is a rejection which involves divers points.

First, here we have in both cases, in the case of "the days of Noah" and in the case of "the days of the Son of man," rejected truth. It was by truth that God was working among the sons of men, presented to the antediluvians in their mad career of worldliness and corruption. Not their own truth as they would call it, but just like the truth preached by Jonah, "Yet forty days and Nineveh shall be overthrown." So with Noah, Yet 120 years and the world shall be overflowed with water. There was specially rejected truth; and at all times we find divine truth, supernatural, directly from God, not reasoned out by man, we find this truth rejected. Men are willing enough to receive the conjectures, philosophies and sentiments of human device; but a message directly from the lips of him who made them, and who shall be their Judge, they will not receive. This is the world's condemnation. The present is a lying age; the philosophy of this age is lying; the literature of this age is lying. This age will receive anything that professes to be truth, except what comes from God.

Second, it is not merely rejected truth, but rejected grace. The message is not merely concerning judgment, it is "the exceeding riches of the grace of God" which showed the divine willingness to spare over the world in the midst of its wickedness. Grace! grace! the amount of meaning contained in that word "grace!" It is by grace we are kept even for a single hour out of hell. We little realize what grace means—the source of what flows to us from God. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." The word grace is constantly on our lips, but little understood, if not misunderstood, and abused for purposes of sin. "Grace! grace!" "Where sin abounded grace did much more abound." Amid all that antediluvian iniquity, there came up a voice from the lips of God's own servant, proclaiming grace! grace! That is rejected, and the world went down at last in the flood.

Third, not only truth and grace, but long-suffering was rejected. This means more than grace, it means grace protracted, for it may be months, and years, and ages. God is unwilling to leave the sinner alone to perish. He is continually lifting up his voice in the midst of this ungodly world. Yea! God sware by himself, "As I live, I have no pleasure in the death of the wicked, but rather that he should turn from his evil ways and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?" In the prospect of the coming flood Noah would point to the ark he was building, giving repeated warnings, "Turn ye, turn ye." But turn they would not. They rejected long-suffering grace. This will be the heaviest part of the sinner's eternal ruin; not because God would not be reconciled to him, but because he would not be reconciled to God. The sinner looked that long-suffering in the face, and said, I will have none of it.

But there is one thing which rises above all this, comprising all, but yet rising above them—a rejected person. The messenger embodied all these in his own person and message. Noah was the embodiment of that grace in all its long-suffering; and the Son of man is still more the embodiment of divine grace, of divine long-suffering. They rejected him. He stood as one full of compassion and loving-kindness upon their own hill, looking down upon their own city, weeping, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" "I would," but "ye would not." I blessed, you would not be blessed. In both cases there is the rejection of a person. The rejection of a person—an ambassador of peace, a royal ambassador—is the most heinous of national crimes. The heavenly ambassador rejected! Noah but man; the Lord, the Lord from heaven—whom they saw, heard, and of whose hand they could take hold—entreating them to turn and live, this was the guilt and crime, the rejected Christ.

I do not doubt that in the case of those who were lost in the flood, there was the stinging remembrance of Noah's words. Those words would come back again, and again, and again, in the ears of those lost souls. O that we had listened to the message! In the case of the Lord Jesus Christ, in the face of that coming eternity, how thoughts of past sermons, warnings, invitations, and messages of love will come into upon the memory when too late!

All this is coming suddenly upon an unready world, to get no more warning than it has had already. No second Sodom and Gomorrah, no second destruction of Jerusalem, if such could do any good. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." In an hour when he thinks not the Son of man cometh. Gird up your loins. You are living far too like the world. To the unbelieving man he says, Make ready, for sudden destruction is coming upon an unready world, "in such an hour as ye think not the Son of man cometh."

Dear Restitution:

We are still able to report progress, for which we thank God and take courage. Last Sunday morning we had the privilege of baptizing three more into the one body. And while evil men and seducers wax worse and worse, yet a few hear the glad tidings of the kingdom, the scales drop from their eyes, the glories of the future age loom up in all the grandeur of the eternal, their very being is ravished with the sight; and while they realize that by obedience all is attainable, they wonder, admire, believe and obey. Darkness is exchanged for light, they become illuminated by the word, "old things have passed away and behold all things have become new." No one can form the faintest idea of the change except those who have been transferred out of darkness into his marvellous light. And while the little flock are full to overflowing, warmed by the genial rays of righteousness, looking by faith within the veil, grasping the great and precious promises, feasting daily from the fountain-head, and one continual stream of praise and thanksgiving ascends the ladder that Jacob saw. The world knows them not. They are not recognized by the nominal churches only as infidels. Truth is fallen in the streets, and he that departeth from iniquity maketh himself a prey. And yet the salt has not lost its saving influence. Still the cry goes up, Come, Lord Jesus, come quickly, amen.

W. S. Finn.

Called.

Did Christ or his apostles or the primitive Christians wait to be called by some man or men before they went out to preach the gospel? If so where can I find the record of it? In these last days of covetousness and money-getting, and seeking pleasure, ease and comfort, even those who profess to be separated from the world and have consecrated their lives to the service of God, and say that they take the word of God for their only rule of faith and practice, and say that they are called of God to preach the gospel of the kingdom of God. Do they do as Christ and his apostles or the primitive Christians did, go out among the people and preach the word trusting in God for food and raiment? Or do they pattern after those who preach for doctrine the traditions and commandments of men, by giving notice that they will respond to calls of men who will pledge to pay all the expenses and compensate the evangelist for time and labors. Brethren, if you do not trust God more, will he trust you with much? Your brother in hope of life, trusting in God.

J. B. Craton.

Northern Indiana Fair.

The Vandalia Line will run special train leaving Plymouth 9 a. m., Sept. 17th, 18th, 19th, and 20th, and running through to South Bend. Returning special train will leave South Bend 7 p. m., returning to Plymouth, stopping at all intermediate stations in each direction. The Vandalia Line has made cheap excursion rates for this occasion. Call on nearest ticket agent for full information.

Harvest Excursions.

On September 10th, 24th and October 8th, 1889, the Pennsylvania Lines west of Pittsburgh will sell excursion tickets, at one fare for the round trip, to principal points in the Northwest, West, Southwest and South, good returning thirty days from date of sale. For full information apply to the nearest passenger and ticket agent of the Pennsylvania Lines.

The man who is given to making cutting remarks should be treated like a jack-knife and shut up. The only way to shut up an agent of the Light Running New Home Sewing Machine is to buy the machine.

Special Number of "The Rock."

The double number of the *Rock,* issued in August, is more than double the usual size, and contain a series of essays all bearing upon the Second Coming of Christ as a Blessed Hope. The subjects are as follows:

Introduction—The Lord will come Personally and Visibly, Editor; Is the Second Coming Pre-Millennial and Imminent, J. P. Weethee; Resurrection of the Just, W. G. Moncrieff; The Time and Place of Reward, B. Wilson; Gathering of the Saints, C. Colgrove; The Royal Priesthood, S. A. Chaplin; The Age of Peace, A. J. Eychaner; King of Kings and Lord of Lords, J. F. Gelletly; Regathering and Blessing of Israel, Wm. Brookman; The Throne of David, Carrie Williams; Blessing of the Nations, J. Donaldson; Physical and Temporal Blessing, Thos. Wilson.

A glance at the above topics, and the names of the contributors, must satisfy all that this will be a remarkably interesting and instructive pamphlet, and should be very widely circulated. Send your orders at once to this office. Only Ten Cents.

Annual Jubilee.

The harvest is over, the summer almost ended, bringing abundant crops, thus rewarding skill and industry.

The Fair season is here, and the agricultural community will gratefully acknowledge the blessings of a kind Providence in bestowing good health and a fruitful season by attending the annual festivals and showing the improvements resulting from intelligent culture.

Successful County Fairs insure a good State exhibition, and indications point to an excellent Fair Season. Being an "off year" from political disturbance, prompts the management to extra exertions in making the forthcoming Indiana State Fair, September 23d to 28th, excel in every respect. More favorable railroad rates are applied for, to give those at a distance the opportunity of visiting the best Agricultural Fair on the continent, and the Capital City with its many attractions.

Wide Awake for September opens the new serial by Susan Coolidge, a story for girls who have their living to earn; it is called "A Little Knight of Labor"—one of those stories that are enjoyed equally by young and old. The Peppers serial by Margaret Sidney, is full of good times and exciting happenings, as is usual with the Peppers household. An article that will be read with interest relates to "Maria Mitchell at Vassar," and is written by one of her old pupils; there is a good portrait of the famous woman-astronomer. Miss Risley Seward gives the last of her Around the World Stories—perhaps the most entertaining of them all; it is entitled "My Dinner at Kensington Palace" — an amusing glimpse of royalty, and others of equal merit. The poems are unusually good, among them: "The Carron Name," by William H. Hayne; "The Little Ant that Went to Jerusalem," by Rose Terry Cooke; "September," by Mrs. Whiton-Stone; "The People that Were Disappointed with Their Noses," by John Brownjohn; and "The Boston Horse and the Electric Car," by L. J. Gregg. Mrs. White's Public School Cookery concerns fish and eggs. The Famous Stones story is about the "Austrian Yellow." Prof. Starr has another Geological Talk, this time about "A Forest of Bouquet Greens." The boys will enjoy the article about "Swimming." The "Men and Things" pages are full of bright anecdotes and worth-while talks. *Wide Awake* is $2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money losses in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

ATTEND TO THIS NOW!

We ask each one whose time has expired, to send his renewal right away. We must have it to pay running expenses.

DO NOT DELAY!

Poetry.

THE SCAR WILL REMAIN.

Oh, thou who from crime and pollution art free,
Watch well the temptations that throng around thee!
A character tarnished ne'er loses the stain—
The wound may be healed, but the scar will remain.

'Tis true that the vilest forgiveness may earn—
The sorrowing lost to the fold may return;
But sad recollection will bring with it pain—
The wound may be healed, but the scar will remain.

The misty bloom brushed from the cheek of the plum
No more to its delicate surface can come;
And the pure heart polluted ne'er freshens again.
The wound may be healed but the scar will remain.

The slave of vile appetites, touched by remorse,
May weep o'er his follies and alter his course;
But still on life's tablet his record is plain—
The wound may be healed, but the scar will remain.

Then shun ye the tempter, and seek ye the goal,
Which promises peace to the world-weary soul.
If ye sin ye will strive to forget it in vain—
The wound may be healed, but the scar will remain.

Communications.

THE FOOLISHNESS OF PREACHING.

For the benefit of several earnest searchers after truth, I invite attention for a few minutes before the breaking of bread, to the fact stated in 1 Cor. i. 18, that "it pleased God, by the foolishness of preaching to save them that believe." The preaching is foolishness to them that perish. They consider it foolish, and therefore do not believe, but perish. "But," says the Apostle, "unto us which are saved it is the power of God." What is the power of God unto us? Why, the very preaching that is foolishness to unbelievers. In Rom. i. 16, this same apostle says its the gospel that is the power of God unto salvation, to every one that believeth. But what gospel has he reference to? I answer, The Gospel. There is but one gospel. It is the gospel Jesus went everywhere preaching. And to show you what gospel he preached, and also sent his apostles to preach, I quote his words in Matt. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The gospel of the kingdom is the power of God. I am aware that other powers, or supposed powers, are offered for that purpose, but the power of God unto salvation, is the gospel of the kingdom. But did the apostles preach the gospel of the kingdom as he told them? They did. Philip was sent out by the apostles, and he preached it, for when the Samaritans believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. It would appear that Philip believed and acted just as if Mark xvi. 16 was the veritable word of the Lord. His business was that of saving men and women; and his method was to preach the things concerning the kingdom of God, and the name of Jesus Christ, and then baptize those who believed it; evidently, then, faith in the things of the kingdom and name must precede baptism. Who dare say faith in anything else will answer the same purpose? In Acts xix. 8; Acts xx. 25; Acts xxviii. 23, 30, 31, we have abundant evidence that Paul taught the same things; the gospel of the kingdom is the gospel he tells us he is not ashamed of. Are there any conditions besides faith, before the gospel becomes the power of God unto salvation to us? Yes; it will not save us in our sins; they must be put away, and at this point I introduce the words of Jesus in Matt. xxviii. 19, 20; "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you." He was just on the point of leaving them and could not repeat all that he had taught them, but remind them of it in this way. There is no mention of repentance here; but when Peter commenced the proclamation of the gospel under this new commission, he said, "Repent—reform—and be baptized, every one of you into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Matthew's only includes baptism into the saving name, so that they may become the legal, and adopted sons of God. Among the all things Matthew did not report at length, were repentance, faith, and remission of sins in baptism. But we read their warrant for repentance and remission of sin in his name in Luke xxiv. 47, "And that remission of sins should be preached in his name, among all nations, beginning at Jerusalem. "Remission of sins in his name;" out of that name, or without that name, then, there is no remission of sin. Solemn thought. How can we obtain that saving name? Listen to the sweet words of Jesus: "Go ye therefore and teach all nations, baptizing them into the name of the Father." etc. What heavenly balm these words contain! If men and women could see the hallowed privilege of thus becoming sons and daughters of the Lord God Almighty, we should hear little about the duty of being baptized. We should hear no twisting and turning, or quibbling or straining to find an excuse for the evasion of baptism for the remission of sins.

Faith, reformation and baptism are three conditions necessary to make the gospel the power of God to our salvation; a blind confidence will not do; it must be faith in the gospel of the kingdom of God. And how reasonable this is, when we consider that it is the goodness of God displayed in the gospel of the kingdom that leads to repentance. We love him because he first loved us, and we are ready to obey him because we love him, and because the very first act of obedience secures to us all the rights and immunities of children of God. Repentance is not sorrow for sin. Sorrow for having sinned against the God of love leads to repentance—leads to a change of mind and conduct toward God. Baptism into the name thus secures to us the name, and secures our pardon.

But is there any other condition of salvation? Oh, yes; what we have hitherto found only makes us candidates for the kingdom of God—only elects us to suffer that we may reign; only enlist us to run the race, and to fight the good fight of faith. It is only he who by patient continuance in well-doing seeks for glory, honor and immortality, that shall have life, Rom. ii. 7. He must walk worthy of the kingdom to which he has been called. He must adorn the doctrine of Christ our Savior. He must be faithful unto death. This line of thought permeates the whole book of God. "To obey is better than sacrifice," is as true as it was in the days of Saul and Samuel. Men are not allowed to select their own trials, or define their own duties. It is God's prerogative to state the conditions on which his blessing—even life forevermore, shall be bestowed. It is the sheerest presumption in man, to dispense with any of them. The gospel is powerless until believed, but when believed it is the power of God. This shows that man has to save himself, by the use of means prescribed by God. Says the inspired record of Peter, "with many other words did he testify and exhort, saying, save yourselves from this untoward generation; then they that gladly received his word were baptized." And it is ever thus. Those who stumble at this point have not gladly received the word Peter preached or else they would do just as they did. They have received a word that caters to the flesh, and allows them to make their own terms, and define their own faith, or dispense with it altogether as it may please them. "It makes no difference what we believe," is dinged into my ears till it saddens and wearies me. Even some who claim to believe the kingdom is coming, and actually pray "Thy kingdom come," and claim to be heirs of it, only believe it as abstract truth—not as the veritable gospel. Proof of what I say is found in the fact that they teach that men can inherit what they will believe in.

But if the gospel of the kingdom and how to obtain it is not gospel, what is? I have shown you the apostles preached the kingdom of God for gospel. Are there two or more gospels? After offering us the gospel of the kingdom as the power of God unto salvation will he deliberately employ some other power that we know nothing of? If so, we shall be either lost, or else saved without faith in it. Allow me to ask, if the gospel of the kingdom be the power of God, is the gospel of the heaven beyond the stars for immortal souls, the power of God too? If you say yes, I ask you how you know? If you do not know, why do you say so? If you say "no it is not gospel unless God has promised it, then I ask, how can it save you? I talk with people who say, "Oh, yes, certainly, Jesus said, sanctify them through thy truth, thy word is truth," and then act on the principle that the sincere belief of a lie, will answer every purpose,—sincerity is the all important thing. As if the Spirit would make exceeding great and precious promises, that by these we might be made partakers of Divine nature, and then distribute the promised blessings promiscuously, whether believed or not. Is if the spirit would show us that aliens from the commonwealth of Israel and strangers from the covenants of promise have no hope and therefore without God in the world, and for all that, save this ignorant, faithless, hopeless, godless class just as if he had offered nothing for faith, and made no conditions. As if the Spirit would say, "without faith it is impossible to please God," and add: that faith cometh by hearing the word of God, and then depart from his own rule, and save without any faith at all in what God has promised.

If there be any truth in the statement, that it pleased God by the foolishness of preaching to save them that believe, those who do not believe the gospel of the kingdom will perish. Peter preached baptism into the name for the remission of sins, and Jesus said remission of sin should be preached in his name. In Acts x. 43, we read, To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sin. This is foolishness to them that perish, I know; but to us it is part and parcel of God's good message, and the power of God. This is where, and when, and how, we obtain remission—"through his name." If this was the mind of God in apostolic times is it not his mind now? There is no virtue in water to wash away sin; there was no poison in the fruit to kill the Adam; they died, nevertheless; disobedience killed them. This, too, is foolishness to them that perish. There is no virtue in water, but obedience brings us just where the blood of Jesus Christ cleanseth us from all sin.

Oh, what pains the Spirit has taken to give us clear conceptions of this truth in all its bearings. Christ is exhibited to us as the heir of all things. He is the only begotten Son, but by baptism into the name we become sons of God, and if sons, then heirs of God, and joint-heirs with Christ. We thus put on Christ, because it says, "as many"—no more—"as many of you as have been baptized into Christ have put on Christ," "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If men in apostolic times had to be baptized into Christ, must they not be baptized into him now? If men had to put on Christ by baptism in apostolic times, can they put him on without it now? Again we read, "we are buried with him by baptism into death." What for? That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. If Paul was speaking for the Spirit, this grand result will surely follow our being planted together in the likeness of his death. But observe clearly, a death to sin is involved here. The word of truth is brought to bear on one who is alive to sin. He must be put to death. How can it be done? How must it be done? Remember, we have to fellowship Christ in death, if we would fellowship him in life. We are graciously permitted to do that without the loss of our natural life, but how? In this way: The consent of our mind to even die with Christ, if need be, is first obtained; and when in obedience to the Divine command we submit to a symbolic death and burial, it is an evidence of the mental and moral transformation that has already taken place. It is the obedience growing out of faith, and the proof of a living faith. And I want to press upon your attention the fact that this proof of faith is demanded. Before you leave your seats I want you to see that it is right here the sinner becomes a saint; right here the alien becomes a citizen; right here the far off one is brought nigh by the blood of Christ; right here the outcast becomes a Son and heir of God, and a joint heir with Christ. In a word, that all the teachings of Christ and the apostles point to this as the time when, and the place where the legal and constitutional change of relationship between God and man takes place. But do not forget that in order to this change of relationship, a change of mind—a transfer of the affection—a reformation of life must have taken place. Baptism will then, and then only, faithfully represent our death with Christ.

Because Paul thanked God that of the Corinthian Church, he only baptized Crispus and Gaius and the household of Stephanus, and said that Christ sent him not to baptize, but to preach the Gospel, some claim that he did not think it necessary to their salvation. But was he thankful that they had not been baptized? No! they had been baptized by others, as we see by I Cor. i. 13, where it says, "Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?" Paul preached as others could, but they could and did baptize. A foolish partisan spirit sprung up and one was for Paul, another for Apollos, and another for Cephas, and the apostle would bring them to their senses by this strange presentation of the case. If you bear in mind that it was this same Paul who had to wash away his own sin by baptism, see Acts xxii. 16; that it was this same Paul who says we shall have a resurrection like Christ's if we be planted in the likeness of his death; that it was this same Paul who says, "As many of you as have been baptized into Christ, have put on Christ;" that it was this same Paul who says these very Corinthians were in Christ, the objection will be seen to be weakness itself. Having proved the baptism of the Corinthians, I remark, If the omission of baptism would prove it nonessential, the observance of it would prove it essential. Besides, if it were essential for Crispus and Gaius, and the household of Stephanus, would it not be essential for all?

It is objected, too, that Cornelius received the Holy Spirit simply upon his faith in the glad tidings. Yes, and I would call your attention to the fact, that this was the third miraculous event in connection with this first Gentile convert. The whole circumstance tells volumes of God's wisdom, and goodness and love. Cornelius was devout, he was benevolent, he was in good repute. Can any more be said of those Gentiles now held up as patterns of piety? Now comes the test of his sincerity. Devout as he was, he was informed that he needed words whereby he could be saved. What did this mean but that he was in his sins? that he needed to be told of the God-given method of putting away sin? What did he do about it? Did he fall back upon his reputation, or his piety? No! The germ of obedience was there. He sent for Simon Peter. He wanted to be saved in God's way. And when he heard the message he believed it, and the Holy Spirit fell upon all who heard. This was not the ordinary course of God's dealings with men as abundantly proven elsewhere. It was doubtless a deviation for a beneficent purpose; and I think we have a clue to that purpose in the words of Peter while rehearsing the matter before the other apostles. They took him to task for his connection with these Gentiles, but the fact that the same gifts had been given to the Gentiles as had been bestowed upon themselves, convinced them that repentance unto life had also been granted them; they held their peace and glorified God; e[illegible] they might. Was Cornelius, then, in a salvable state because the the Holy Spirit had taken possession of him? By no means. This was an arbitrary, or involuntary supernatural endowment of certain powers. It made morally and legally no better or worse. Wicked men have been thus possessed for a purpose who remained wicked still.

Part of Peter's message to Cornelius was that he could have remission of sins through Jesus' name if he believed. See Acts x. 43. Were his sins remitted when the Holy Spirit fell upon him? I answer no. First because it is through the name the believer's sins are remitted; and secondly, we learn from Jesus words. Matt. xxiii. 19, that the name is obtained by baptized into it. Peter's work was only half done. He had prepared the candidate for induction into Christ, and now, in harmony with all I have said, he commanded them to be baptized. Plainly, then, we should do just as the Spirit directed Peter to do, show religionists who are ignorant of God's covenants of promise, that believers of the same can have remission of sins through the name, and the name is obtained when from the heart they obey the truth in baptism. This will test them.

It is also held by some that as the Lord Jesus did not deem baptism necessary in the case of the dying robber, it is not necessary in our case unless we feel like it. Only the most superficial can be taught in the snare. It was not necessary for Abraham and Isaac and Jacob and David, and all the prophets and patriarchs, to be baptized for the remission of sins and sonship, because God had not required it of them. The commission to make disciples of all nations, baptizing them into the name of the Father, Son and Spirit for the remission of sins had not been given when the thief was assured of paradise without baptism. This is a new and living way that had not been opened when the thief was assured of paradise. He, therefore, was not amenable to the law, because it had not been published. The fact of its publication is proof of its necessity. If it was necessary to publish it, is it not necessary to observe it?

It is my solemn conviction that the man who knows the truth, and becomes the apologist of those who will neither believe, nor obey the gospel of the kingdom in this heaven appointed way, is in a God-dishonoring and soul-destroying business. The church is the pillar and support of the truth. Let us stand for its defense. Let our plea be for a certain sound of the trumpet and for sound words. Let our sympathies go out toward those who dare speak the unadulterated truth of God. Let us beware of those who would make the narrow way broad enough to admit those who are ignorant of the first principles of the gospel of the kingdom of God; and remember that the obedient children wish to know their Father's will, so that they can do it.

Some say, Don't tell me that men and women who have been immersed into water as believers are necessarily thereby immersed into Christ, and have drank of his Spirit. From what I have said I trust you will know that I will never say that. Indeed I never knew one who claimed to be of the household of faith who said that. I regard this as a false issue, and one calculated to befog the mind, obscure the light of Divine truth, and as an apology and special pleading for self-willed, faithless and disobedient pietists.

It seems to be understood by some that the words, "By this shall all men know that ye are my disciples, if ye have love one toward another" is a test of discipleship, irrespective of faith in the gospel of the kingdom of God, or of obedience to it in baptism. There were no unbelievers in the little company to whom the words were addressed, although one of them had a devil. I apprehend, therefore, in view of previous findings, that this is the believer's test, not the unbelievers; and if applied to Judas, would have shown that he was no disciple, although numbered with them. Mere intellectual assent is not enough. Our faith must work by love, and purify the heart, or it is of no account. It must influence our life, or it is useless. It must take hold of our affection or we may as well have no faith. We must stand beside the apostle who said we love him because he first loved us; and when the love of Christ constrains us, it will flow out toward every member of his body, and preserve to us the badge of discipleship.

To turn the tables, somewhat, let me say, do not tell us that the command to love is essential, and the command to be baptized is not essential. If the command to love be essential because it is commanded, is not baptism essential for the same reason? Do not tell us that amiable people who will not believe the gospel of the kingdom, and therefore have not been baptized into Christ are in him. You have no warrant for saying that. It is too plainly limited to "As many of you as have been baptized into Christ, have put on Christ," to listen to that Syren song. It will be time enough to talk about such being in Christ after another way of getting into Christ has been discovered. Do not tell us that although baptism is not essential, it should not be left undone. Pray why not? Think of it a moment! Not essential, and yet it should not be left undone. But why not? Is it because it has been commanded it should not be left undone? Is it because remission of sins, and the adoption of sons, and joint heirship with Christ are secured in that way? Is it because we constitutionally and legally get into Christ thus? Is it because we become anointed ones when we put on Christ by baptism? that it should not be left undone? If so, what could be more essential? If not, will you please give us one good reason for being baptized at all?

Finally, may God bless those of us who have obeyed the truth in first principles, to live Godly; to present to the world faithful and lovely samples of the religion of Jesus; to be living epistles indeed. I rejoice this morning that I have the badge of discipleship, and from your beaming faces I judge that you, too love one another. This is the best of bonds, surely. How could it be otherwise, when we drink at the same fountain? When we believe the same promises? When we cherish the same blessed hope, the glorious appearing of the great God and the Savior Jesus the Christ. Hail happy day; soon may it come and find us fit to be gathered to that goodly land, with the faithful of all ages!

To those inquiring their way to Zion with their faces thitherward I would say, look not behind you, press on the search for truth as for hidden treasure, and when assured that you have found it think no sacrifice too great to secure God's great salvation. Obedience to the truth will cut you off from the world and make you peculiar, and the world will hate you just as it hated the disciples after their reception of the Father's word. And I would not be surprised if hatred came from a quarter from which you now expect different treatment. But if God be for you, who can be against you? If you cling to the promises, and live in reference to their fulfilment, the glorious Lord will soon appear for those who are his; and the abundant entrance into his everlasting kingdom administered to you, will cure all the ills of this life. Roll on, thou wheels of time, and bring the glorious day,

"When the redeemed shall come,
To Zion clad in bright array,
Their blissful, happy home."

M. JOBLIN.

Influences.

Men's minds are like wheels in ruts, controlled to some extent by the surroundings. Christ and his apostles, men from the hilly country of Galilee, were somewhat different in habits from those who lived in Jerusalem. Even so now, people who live in rural districts, in hilly, stony countries who see and handle but little money, are quite different in habits from those who live in lands of plenty surrounded by luxuries. And it is also a fact that those who control the press to a large extent control public sentiment. Therefore there is a great responsibility resting on editors and on those who say, what shall be published. If articles or pieces written mostly by those surrounded by plenty and luxuries are published, the public sentiment is influenced in that direction. But if articles from the humbler class be published the influence is in the opposite direction. For it is a fact that writers, perhaps unknowingly, express as it were between the lines, their conditions in life. But in these days there is a tendency to appear high-minded and literary, and the humbler class is not listened to.

J. B. CRATON.

DIED.

ONGLEY.—At Lincolnville, Pa., Aug. 18, 1889, Adah Ann, wife of John T. Ongley, aged 68 years and 10 months.

We have been married nearly 49 years. She was truly a Christian from twelve years of age. We embraced the blessed hope in 1844, and soon after, the glorious restitution, embracing the hope of Israel. She was always ready to aid me in going away to proclaim the precious truths we cherish, although at a sacrifice. Although so short a sickness, only six days, all our children with one exception, were gathered around her sick bed. Also my only brother, who was present when we were married, and his eldest daughter, came from Louisville, Ky., the day she was taken sick. Her half-sister and her husband, Elder Newell Wood, were also present at the funeral. Our children, grandchildren, and all, numbered thirty-two. The friends and neighbors for a number of miles around were present and brought floral offerings to show their esteem. It is stated that there were 100 vehicles and many of them followed in procession to the cemetery. Sister Mollie Grove, of Plum, Venango Co., Pa., spoke to the multitude from 2 Tim. vi. 8. It was said by some that it was the greatest discourse they ever heard. She is laid in the lot where father Ongley sleeps. I feel that I probably may soon follow. Yours in the blessed hope.

JOHN T. ONGLEY.

Conference Notice.

The Annual Conference of the Church of God for Northern Indiana will be held at Rensselaer, Ind., commencing Thursday evening, Sept. 5th, and to continue over Sunday, Sept. 8th. Brethren and sisters we desire a general attendance of those interested in and looking for the coming of the Master. Shall we have a general meeting in which all the congregations of the State shall be represented by delegates? If any live where there is no organization come and let us hear from you. Come and let us have one more joyous meeting before the Lord comes.

J. H. WILLEY,
Rensselaer, Ind.

Per order June Conference.

Brethren of the Abrahamic faith will convene in conference at East Plum River, commencing Oct. 4th, 1889, and continuing over Sunday. Brethren from a distance will come by railroad to Lanark, Ill. All are cordially invited to be present, especially preaching brethren. J. S. HATCH.

The Semi-Annual Conference of the churches of God in Christ Jesus for the State of Iowa, will meet at Irving, Ia., commencing Thursday evening, Oct. 10, 1889, and hold over Sunday. An earnest invitation is extended to everybody, and especially to those brethren who have not had the privilege of meeting with us lately. We want to see you all at the meeting. Bring some bedding in your trunks, and there will be plenty of tents and houses to sleep in. Elberon is the nearest point on the Milwaukee R. R., and Belle Plaine is the nearest point on the North Western R. R., where teams will meet all who come who will write the time they will be at either place. Write to A. Hipsher, Irving, Ia. Let every church hold a meeting for the purpose of considering the financial plan of the General Conference, so that all the churches may be prepared to report at the Conference. Let all come to the Conference.

A. HIPSHER, Pres.
E. A. MARSH, Sec.

Programme of Exercises for the Indiana Annual Conference, to be held at Rensselaer, Indiana, Commencing on Thursday Evening, Sept. 5, 1889.

THURSDAY EVENING.

7:30. Preaching by Eld. L. E. Conner.

FRIDAY MORNING.

9:00. Praise and song service.
9:30. Calling of delegates and appointing of committees.
9:40. Paper by Jas. W. Wilson on "The Present Outlook of the Churches." The subjects treated in the papers herein named, will be severally discussed by the members of the conference, in five minute speeches.
10:10. Paper by Mary A. Woodward on "Song Service: Do We Sing Enough!"
10:35. Paper by Samuel Wilson on "What Should Be Done Next?"
11.00. Preaching.

FRIDAY AFTERNOON.

2:00. Devotional exercises.
2:10. Paper by Geo. W. Young on "What Action should be Taken by the Churches to Induce Young Men to Enter the Ministry."
2:40. Paper by Mrs. H. V. Reed on the subject, "Is There not too Much Time Spent on Purely Doctrinal Subjects to the Exclusion of the Practical."
3:10. Paper by C. C. Ramsay on the subject, "Do We Lack Spirituality."
3:40. Report of committees and miscellaneous business.

FRIDAY EVENING.

7:30. Prayer, praise and song service.
7:50. Preaching by Eld. L. C. Chase.

SATURDAY MORNING.

9:00. Prayer and Praise Meeting.
9:30. Report of the out-going officers and State Evangelist with recommendations for future work.
10:00. Election of officers.
10:30. Paper by Geo. [illegible] Work on "What is Most Needed and How to Obtain It."
11:00. Preaching by Elder Jas. W. Wilson.

SATURDAY AFTERNOON.

2:30. Devotional services.
2:50. Paper by Elder Wm. Brookman of Toronto, Canada, on "The Proper Course of Study for a Young Man to fit him for the Ministry."
3:20. Paper by Elder P. G. Bowman on "The Thing Most Needed to Make a Person a Successful Minister of the Gospel."
3:60. Unfinished business.

Under the head of miscellaneous business the delegates will report whether their respective churches have adopted the recommendations of the national conference, together with the amount of funds contributed for the support of the National and State conferences.

SATURDAY EVENING.

7:30. Prayer and praise meeting.
7:50. Preaching.

SUNDAY MORNING.

9:00. Social meeting.
10:30. Preaching.

SUNDAY AFTERNOON.

2:30. Preaching, followed by the celebration of the Lord's Supper.

SUNDAY EVENING.

7:30. Preaching.

R. S. DWIGGINS, Pres.
A. R. UNDERWOOD, Sec.

Ho! Everybody!

The cheap annual excursion to the Soldiers' Home at Dayton, Ohio, via L. E. & W. Ry., will leave Plymouth at 5:49 a. m. Thursday, Sept. 5th, 1889. Fare for the round trip only $3.50 and tickets are good to return on any regular train up to and including Monday, Sept. 9th, thus giving ample time to visit Cincinnati, Hamilton, Xenia and other Ohio points; also Rushville, Connersville, Liberty and other Indiana towns. Let everybody go on this the finest excursion of the year. As harvest is over everybody ought to take such a trip as this for recreation and pleasure.

INDIANA STATE FAIR.

L. E. & W. R. R. will sell tickets at one fare for the round trip to Indianapolis, Sept. 23, 24, 25, 26, 27 and 28. Good returning Sept. 30th.

Poetry.

WAITING FOR THE KING.

'Twas in the spring that I received the message,
"The King is coming soon along thy way!"
And so I brought my richest gifts together,
As offerings at his royal feet to lay.

But mornings dawned and changed to dreary evenings,
And he came not, though weeks lagged by in vain,
Yet though sometimes I almost glimpsed his beauty,
He neared me but to turn away again.

And other days trailed out their bitter anguish,
While nights came on whose darkness knew no star,
Save the great hope of that unmeasured splendor
Which wrapped the King as he still trode afar.

And autumn came, and dying, brought the winter,
My tired heart grew more weary with the snow,
My soul was sick with the repeated question,
Why does he tarry when he promised so?

And still I wait in steadfast faith, believing
That he will come with surety of release,
That I shall see him in his matchless glory,
And know the blessing of his perfect peace.

—Florence L. Snow.

Selections.

JESUS IS COMING.

"He (the Pope) knows that it is a fundamental article of the Protestant religion to believe that he is antichrist."—*Archbishop Hughes, in New York Courier and Enquirer, Nov.* 22, 1851.

Opposition to Christ was manifested at an early day, 1 John iv. 3. He that was not for him was against him. This anti-ism grew. It opposed Christ's claim and sought to domineer over his flock. When it headed up in one man who boldly usurped God's prerogatives and Christ's claim to rule his own, it became pre-eminently the antichrist. Such was and is Popery. Anti signifies "against, opposite, contrary, or in the place of." (Webster). He who opposeth God and sitteth in the place of God, is anti to God, 2 Thess. ii. Such a one speaks great words against God. Dan. vii. If he deny the Christ his true place in the church as Head and Mediator, he is antichrist. The Papal imposture does this. In this way Popery "denies the Father and the Son," John ii. 22. This, says John, is antichrist.

Is the Pauline Man of Sin the true antichrist foretold in prophecy? Is his coming a future or a past event? If future, then the great apostacy and black day for Christ is yet to come; if past, then the Lord's advent is the next thing. If past no future hellish king of fierce persecuting aspect and world-wide power intervenes between our position and redemption; if past, antichrist is not a fancy or fact to come, but a thing in history, and looking for such a one in future may prove a snare. The Futurist view involves delay in Christ's coming: he does not look for that as coming suddenly, but rather for some huge demonized man, who is to fill the earth with terror. The question is important. Since its establishment in 1842, this paper has advocated the view named at the head of this article. It utters no uncertain sound. The Romish Hierarchy is Mystery Babylon of the Revelation, and the long line of Roman Pontiffs constitute Paul's Man of Sin. We see no reason to change this opinion. Rather does the conviction of its truth grow stronger. Perfectly conversant with the other view, we deliberately reject it as a ministration and perversion of Holy Scripture. With the great body of leading and Orthodox Protestant commentators and expositors, we hold the Papal system to include and exhibit all the marks and features of Daniel's little horn, Paul's man of sin, and John's harlot woman. Popery answers every description of the foretold monster, who after Pagan Rome fell was to invade the holy place and ravage the Church of Jesus. Popery came on time, Popery has reigned its time, Popery is waning, dying; Babylon, of which the Man of Sin is the headship, is fallen, as divinely foretold, and the apostate crew that refuses to reform, rushes on to its destruction at our Lord's advent in clouds. Hence the favorite belief with some, especially in England, and particularly the Futurists of the Pember and Baxter school of interpreters, that the great tribulation of Matthew xxiv. is yet to come on the whole world, caused by some willful antichristian king, variously interpreted as a single man or some infernal leader; a wonderful one who grasps supreme power inaugurates a reign of terror, and plays havoc among men for three years and a-half, when Christ will come and destroy him and deliver his Church,—this view we confess an utter lack of faith in. It is burdened with blunders, guesses, false applications, assumptions, lawless interpretations, and arbitrary conclusions. The view is unnecessary, burdening and unsustained. Fair, sound exegesis of Scripture, solid fact in history is against it. We hear the crashing footsteps of antichrist in the aisles of the past, and we stand in the path of prophecy, not before, but after his coming. We wait between antichrist's advent and Christ's advent, and long for the latter. The usurper of Christ's place, who has ruled in blood, is in history. The Papal system fills the bill in each and every particular. Not one similitude is wanting. We find Popery answering both in wholeness and detail the order, the rise, the methods, the character, the work, the domination and doom of the antichrist set forth in the Scriptures we have named, and Popery's coming, which was after or according to the working of Satan, is proved to be Satan's masterpiece.

First: Was the horn-power to arise out from the ten-fold division of the iron of the fourth empire—the Roman, Dan. vii. 8, 24? Just so did the Papacy, as all history shows. Were three of the ten to be violently plucked up and thrust aside to make way for it, vs. 7, 24? This too was exactly fulfilled in Italy when the Bishop of Rome took the throne at the world's center. Were the holy to be given by imperial power into the horn-power's hand? It was done by emperor, king and prince for 1,200 years. His hand implies a man's hand: who among kings but the Roman Pontiff ever had all the church in his hand? Was the horn who had a man's hand to have a man's eyes? A Bishop at Rome became this argus-eyed man, a man whose Jesuit detectives have eyes that search out all the earth. Was this man of eyes, this horn-man, this man with a mighty hand, to possess a wondrous mouth? Never did any have such a mouth as Popes, a mouth of arrogant assumption, a mouth fulminating curses, a mouth full of blasphemies. Was this man-mouth, or this strong-handed and evil-mouthed man, to utter great swelling words? Did any man on earth since Adam ever spake such pretentious words, claim such high titles, or issue such terrible edicts, as this man the Pope? Was the horn to speak great words against God? Gather up what Popes have said, and see if the Papacy does not fill the picture. Was the horn to wear out the saints (words that imply a long, continual process of pressure, friction and wasting)? Let John Fox's "Acts and Monuments" tell who has by every hellish art wasted the protesting Church since the establishment of the Inquisition in A. D. 1200. Was he to change times and laws? Who has done this mischief as has the twelve centuries of Roman Pontiffs? And who in human history can be meant save Popery, who, after domination as a king over kings for more than a millennium of years, has before our eyes had his dominion, estates, temporalities, or civil power taken away by an Italian papal king whom God gave to sit in judgment over his old master? Who but antichrist? All our proofs are in solid, well-known history. Its facts concerning Popery answer in every minutia to Daniel's little horn. No other power has or does or will so perfectly fill up the prophetic picture.

If we come to Paul's man of sin, here again in every foretold feature Popery is described. A long line of nearly 300 Popes fill the bill. Not a feature is wanting. Lying before him, between Paul's day, the inspired apostle sees the apostacy (*apostasia*) or falling away; not an invasion of the church by world-powers from without, but a defection from within, a backsliding era, and then would come, literally "he opposing," or "the opponent" (*Diaglott*); in other words, the one against, or the great anti. It is perfectly plain that Paul had in his mind the horn of Daniel vii. The coming one had marks: he was to be literally "the man of sin," i. e., a leading man who would arise out of the terrible apostasia and because of it. And he is also, literally, "the son of the destruction," i. e., the one "whom the Lord shall destroy," 2 Thess. ii. 8. Did the Papal abomination come from inside the church? Yes, a bishop became in time a pope and a king. Was he to be an opposer, an opponent, an anti, hostile to the true Christ? The Papacy from the first has been so. It is a perpetual menace to Christianity. Was he to still retain the Christian name? The Pope says he is his holiness, God's Vicegerent on earth. He without? No indeed. He is the Head of all within the Christian realm, as he says. Was this man to seat himself within the temple of God, words plainly denoting the church? Popery does so. Was he to exalt or lift himself above all other august or godlike things? All Popes have done so. Was he to exhibit himself as God, or show himself God? Pages could be filled with quotations from Popes, cardinals and Romish Doctors, who unite in declaring the Pope sits in the seat of God, and is God! Was he to be the "lawless one," and, as Daniel had said, think to arbitrarily, as if he were God, "change times and laws?" All who read history know how the Pontiffs, in decrees from the Vatican or edicts in councils, have done so. Was this man of sin to be revealed along down the coming centuries, when another existing and restraining power was removed? All know that when Pagan Rome gave way, its seat on the Seven Hills was occupied by the Papacy. Not one mark of this sinful lawless man named by Paul that is not found in the Papacy. And all is accomplished save the final destruction by the brightness of Christ's coming, 2 Thess. ii. 8. The coming of the antichristianism was the only prophetic obstacle between Paul's time and the advent. He never named another hindrance to that advent. When the hindrance stood up, and became a fact in history it would be wasted by the gospel and destroyed by the advent. Today the one hindrance in Paul's fourteen epistles is a nullity, and hence the coming Lord's day is at hand. It was not at hand when Paul wrote; it is at hand now.

If we turn to Revelation xvii. and xviii. a woman, a harlot woman, symbol of an apostate church, is seen, who at first rides the beast or is supported by civil power, and then she is thrown off and is supported by the people over whom she rules. The Papal system for centuries was sustained by the kings and itself had kingly power and temporalities, but today and since 1870 her civil power is gone. No political power upholds. Kings were once cajoled and infatuated by the harlot; today few if any sympathize. Think of Europe's kings just before Luther's time. All did the bidding of the Popes. Were the people of many lands to be made drunk by her? Look at the 200,000,000 today under the "strong delusion" of Romish superstition, held in awe and subjection by the forced belief that the priest and his superiors stand in the place of God! Was the woman to be clothed in purple and scarlet? This was the ancient dress of whores, and these are favorite colors at Rome with Pope, cardinal and all. Was the harlot rich? What church is richer with its $600,000,000 of property in Italy, to say nothing of the $225,000,000 invested in St. Peter's, the countless treasures of the Vatican, and church property all world over? Who but the papal hierarchy owns all, all? The people do not; the ruling woman does. Is this harlot church "drunk with the blood of saints?" The words identify her headship with the little horn of Daniel that was to wear out the saints. Claiming power over men's souls and bodies, Rome has, when she could, crushed all who opposed her, and her victims are millions. Is the harlot a "mystery?" The Pope once wore the word on his tiara. Is she "Babylon?" She adopted the mysteries of Babylon's idolatries. Is she "mother of abominations?" Let the revelations of Chiniquy, and Fulton, and a dozen others, tell the story of her rottenness. In every age she has shed blood; her thirst for it is not quenched; she would shed it now and establish again the Inquisition, if she could. In all our reading we have never seen one penitent word or act, or read one expression of regret for her persecutions and innumerable martyrdoms in the past! Not one! And against no other on earth is there directed such awful denunciations, such vengeful threats, such exterminating judgments by Almighty God as against this murderous Harlot!

Why then say antichrist has not come? Why scan the future to find what lies in the past? Why burden and blacken the future with shadow that already for more than a thousand years has covered the world? (The great tribulation of Matt. xxiv. and the fall of Babylon of Rev. xviii. are yet to form the subject of future papers). It is settled and is plain as evidence can make it, that no future apostacy or coming antichrist is needed to fulfil the word of God. In the words of the Crucified, "It has been finished," and the Church looks and waits for the true Christ to come out of heaven.—*Messiah's Herald.*

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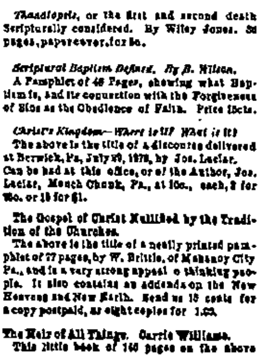

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LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]		[illegible]
Logansport	[illegible]	[illegible]		
Clymers	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Indianapolis	11 00am	[illegible]		
Crawfordsv'l	[illegible]	[illegible]		
Terre Haute	[illegible]	[illegible]		
St. Louis	7 30pm	7 00pm		

GOING NORTH.

STATIONS	Mail 51	Express 54	Local 53	Thro' Freight 56
St. Louis	[illegible]	[illegible]		
Terre Haute	[illegible]	[illegible]		
Crawfordsv'l	[illegible]	[illegible]		
Indianapolis	[illegible]	[illegible]		
Colfax	[illegible]	[illegible]		
Clymers	[illegible]	[illegible]		
Logansport	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna	[illegible]	[illegible]	[illegible]	[illegible]
Marshland	[illegible]	[illegible]	[illegible]	[illegible]
Marmont	[illegible]	[illegible]	[illegible]	[illegible]
Hibbard	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]
LaPaz Junc	[illegible]	[illegible]	[illegible]	[illegible]
South Bend	[illegible]	[illegible]	[illegible]	[illegible]

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The Restitution

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVIII. Read PLYMOUTH, INDIANA, OCTOBER 9, 1889. NO. 3.

THE RESTITUTION

—ISSUED WEEKLY BY—
A. E. UNDERWOOD, Publisher,
—FOR THE—
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"THAT WORTHY NAME."

That the human mind aspires to something higher than itself is a truth as old as the history of man. This trait in man is the basis of all religion. Voltaire uttered a truth when he said, "If there were no God, it would be necessary to invent one." Man seems to recognize his need of some more exalted standard than he is capable of creating. This idea is forcibly put by Tyndall in the brief statement, "That mankind require the lifting power of a noble ideal." The conception of this "ideal character" has partaken so largely of the faults of those who conceived it that it has been a process like that described by Paul, "Measuring themselves by themselves," so that instead of elevating them the standard was lowered to suit their own base condition. Men in all ages having failed to find among themselves a noble ideal in reality have drawn upon the imagination to supply one. A striking instance of this is found in the life of the heathen philosopher Plato. In his description of an imaginary good man he represents him as possessing all the noble traits of our common nature while free from all the vices that stain it, yet covered with all the obloquy and disgrace that could be heaped upon him. This description accords so well with the life and character of our Savior that it is said the resemblance has been remarked by religious writers. And no wonder, for where in all the world's history of noble characters can one be found who will even compare with this grand and noble ideal. Truly may it be said of him that "he is the chief among ten thousand" the highest type of moral excellence among the children of men.

Like some vast monument that towers above every surrounding object, stands this grand model for the uplifting of fallen man. The contemplation of this wonderful character fills us with deep and reverential awe. The great ones of earth have been praised by their friends and abused by their enemies, but this truly remarkable person has by his conduct compelled even his enemies to praise him. Renan after trying in vain to account for the history of Christ from the standpoint of "rationalism" concludes his remarks by an outburst of admiration that is worthy of the most earnest Christian. He closes with these words "Among the sons of men the equal of Christ will never be found." O how true, even almost prophetic words!

After all the insane ravings of Ingersoll against the Bible he was constrained to bear this noble testimony to the excellent character of our blessed Lord. These are his words of eulogy; "For the man Christ I have infinite respect." These words of praise from the enemies of Christ bring to our minds most forcibly the words of the Psalmist "Surely the wrath of man shall praise thee, and thou restrainest the remainder of wrath." How grand then must be the being whose conduct can extort such praise from his enemies. No wonder "the common people" heard him gladly. No wonder thousands hung enraptured upon that voice, for "he spoke as one having authority and not as the Scribes." The thrilling tones of that voice touched the hearts that heard him speak.

The remarkable power of Christ's teaching is seen in all his discourses and familiar talks to the people. His great power as a teacher, apart from the fact of his being the Son of God, is due largely to his peculiar style of teaching. Two things distinguish his method from all others. First his use of simple and childlike language, and secondly the employment of beautiful figures and symbols by which he painted the truths he taught in the most beautiful colors. As evidence of his wonderful use of language the reader is referred to the sermon on the mount. It contains about 2400 words and would require an ordinary speaker from 25 to 40 minutes in delivery. More than ⅘ or 1900 words used are of one and two syllables, whole sentences being composed of words of one syllable. It is without a parallel in literature. The symbols used in his discourses were selected from the wide domain of nature. The beautiful flower of the field, the tiny blade of grass and the twittering sparrow each enforced a mighty truth. He rebuked the haughty Pharisees by hurling at them passages of the law that was given amid the blazing lightnings and rolling thunders of Sinai, and startled their consciences by the self-condemning sentence written in the shifting sand. As we study this truly wonderful character this question forces itself upon us; what was the secret of his vast superiority over all the sons of men? Did he possess a nature so different from ours that he developed a character so perfect that God could say "this is my beloved Son in whom I am well pleased."

Was he exempt from the temptations that befall us? He enjoyed no advantage over us in this respect for we are told "that in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest, pertaining to God, to make reconciliation for the sins of the people." Instead of exemption from temptation "he himself hath suffered being tempted, he is able to succor them that are tempted." And to put it beyond a doubt as to the nature of his temptation we are told that "he was tempted in all points as we are yet without sin." How then did he surpass all others? The secret is told in one brief sentence "all my Father's commandments have I kept." This pure record is confirmed by Peter's testimony, that "he did no sin neither was guile found in his mouth." The most that can be said of any others of the human family is that a few only have secured a record of character that is even an approach to the great model Christ. It is said that "Enoch walked w[illegible]aham had the distingu[illegible] God," a[illegible] after G[illegible]." Nathanael was pointed out by the Savior as "a Nazarene in whom was no guile," while of John it could be said that "he was loved of Jesus," but alas! sin had stained the record of these noble men. Of not one of them could it be said "he was without sin" hence not one of them would do for a perfect model for man. God demanded in his Son a perfect character, for through him man was to be redeemed. Had God demanded of us absolute immunity from sin not one of us who have reached years of accountability could be saved. O what joy should thrill our hearts as we read the provision made for our short-comings, how "if we sin we have an advocate with the Father Jesus Christ the righteous" and that "if we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

O righteous advocate, thou knowest our poor fallen human nature, thou knowest our tendency to do wrong, thou knowest our temptations, having been tempted in all points as we are, but without sin. O listen to our confessions of past sins, O graciously hear our supplications for strength to overcome all the evils of our own fallen nature, and the many that surround us in this sinful world, thine own Father has promised through thee to freely forgive us if we confess our sins and forsake them. Let us then look to the author of our faith, this lofty ideal that can lift us from our low estate of sin into the glorious liberty of the sons of God. Yours hoping for mercy.

J. F. WAGONER.

"BAPTIZED INTO CHRIST."

For as many of you as were baptized into Christ were clothed with Christ. Gal. iii. 27.

Know ye not that all we who were baptized into Christ Jesus were baptized into his death? Rom. vi. 3.

What is the meaning of these words, "Baptized into Christ?"

According to the best evidence I have been able to get hold of "baptized" primarily signifies "mersed," indicating "a position within a fluid." But Christ is a person. How can a person to be "mersed" into Christ? All words have secondary meanings. A secondary meaning of baptized is "brought under the power or control of."

Can a person be brought under the power of Christ so as to be controlled by him? Yes, and that is just what is wanted, just what the gospel was designed to do; to bring men under the power and control of sin.

Was not the apostle Paul engaged in turning men from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them that are sanctified by faith, that is "in Christ." Acts xxvi. 18. "Repent ye therefore," said Peter, and "turn again, that your sins may be blotted out," Acts iii. 19. Revised Version. "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." R. V. Acts ii. 38.

"Repent and turn that your sins may be blotted out."

"Repent and be baptized unto remission of your sins."

The baptism here spoken of is baptism in water undoubtedly. Baptism in water is to be submitted to when a person comes to the turning point. It is not the turning but is a sign and evidence of it. The one who is turned will not try to get around it, but will walk right up to it, and submit to it, and be raised up out of the water, to walk in newness of life. That which turns him is the gospel, which is God's power unto salvation to every one who believes it. God's righteousness which is by faith, is revealed for faith, in his gospel. The gospel requires men to be baptized at the turning point in their lives. He therefore who believes the gospel, repents and turns, does, in presenting himself to be baptized, signify by that act that he takes Christ for his Redeemer and his Lord, and that he consecrates himself to his service as his Redeemer and Lord forevermore.

The minister in baptizing him, signifies, on the part of Christ, by whose authority he administers the baptism, [illegible] Christ takes him graciously as his [illegible], one purchased by his blood, and admits him to all the rights and privileges of the household of faith.

Baptism is a very expressive ceremony. The subject is not permitted to baptize himself, he must submit to be baptized by a servant of Christ. The sinner cannot save himself, he must submit to be saved by the Lord Jesus. He cannot establish his own righteousness by law, he must submit to the righteousness of God which is by faith, Rom. x. 1–11. This submission he shows by yielding himself into the hand of a minister of Christ, who puts him under the power of water, which, if he were left in it, would destroy his life. Thus showing what sin would do to him if he were left under its power. But it is not designed to destroy him, he is raised out of the water to breathe anew the breath of life, and devote that saved, redeemed, life to the service of the Redeemer lovingly forevermore. Who his own self, says Peter, carried up our sins in his body to the tree, R. V., margin, that we having died to sins might live unto righteousness.

It has been said, by some who contend for sprinkling, that the word baptize does not, in its primary signification, provide for the taking of the subject out of the water. I grant it, but the grace of God does. Christ died and was raised again; and we are to enter into the aionian life through a resurrection.'

Baptized in water, in which we cannot breathe, we are in a condition to die; but Christ has redeemed us by his death, and so we are raised out of the water to live to and for him. As the water had the control of our breath while we were immersed in it, so Christ is to have the control of our life henceforth forever. Baptized into Christ:—an abiding state. He is a living Savior. United with his life, it must be manifested in our mortal bodies. Baptized into Christ—"baptized into his death." His death has become ours, and we are clothed with his righteousness; so we should reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Buried with him in the baptism. When Christ was buried he was put out of sight of the world and has never been manifested to it since that time. So we are separated from the world, and united to him whom the world crucified and put away from them, and whom they have seen no more. So we may say, we have died and our life is hid with Christ in God. When he, our life, shall be manifested we shall also be manifested with him in glory. Our relation to Christ then being so close, in this baptized state, shall we mingle with the world in its vain amusements and pleasures? Shall we join with the world in its associations? Shall we seek the honors of the world? No. We will glory in the cross of Christ, by which we are crucified unto the world, and the world unto us. If we are baptized into Christ, our wills are swallowed up in his will, his mind is our mind, we are led by his spirit, and the fruits of the Spirit will be manifested in our life. It takes more than the hands of an administrator to baptize persons into Christ. It takes faith which works by love and purifies the heart. If the belief of the truth has brought us under the control of Christ, brethren, what are we doing in the service of truth? In nine months $251.07 received by the treasurer of the General Conference! Where is the evidence of our consecration? of our being in Christ. If we are in Christ is not Christ in us? And if Christ is in us is he not working in us? And if Christ is working in us are we not working for him? If we are under the power and control of Christ and all we have belongs to him, is one tenth of our substance or income too much to devote especially to his service? We ought to esteem it a privilege to work for him who has done so much for us. Brethren, we have but a little while to work for our blessed Lord, our precious Redeemer, let us work faithfully, earnestly, lovingly. How pleasant it will be to hear him say, Well done, good and faithful servant, enter into the joy of thy Lord.

J. W. NILES.

MICA-PEN NOTES.

I have before me a volume of exposition upon some portion of Revelation, and among other things of the parturient woman and the man-child in chap xii. The woman is said to be the church of Christ, and the period to which the vision applies, "the opening of the gospel dispensation and at no other time, for then the glory of this dispensation, like the light of the sun had just risen upon her; the former or Mosaic dispensation, which like the moon, shone with a borrowed light, had just passed, and lay beneath her feet, and twelve inspired apostles, like a crown of twelve stars, graced the first organization of the gospel church. To this period these representations can apply and to no other." I will not quote further now. But let us look a little at the interpretation carefully.

What did Jesus tell John to do at the very beginning of the revelation made to him at Patmos? "Write, therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." R. V. The Emphatic Diaglott varies the rendering slightly, thus, "Even those which are, and the things which are about to transpire after these." We notice there is no reference to anything in the past, to any of John's experiences when he was one of the twelve with Christ, not a particle. He saw Christ on Patmos in his glory, and fell as dead. This vision begins the book. There is nothing back of that. This is important to remember. The book we have referred to, speaking of the man-child who was to rule all nations with a rod of iron, and who was caught up to God and his throne, says, "These declarations are true of our Lord Jesus Christ, but of no one else." The dragon which stood before the woman, in order to devour the child as soon as it was born, is also said to be Pagan Rome, and the fulfilment in Herod seeking to destroy Jesus "when he appeared as a babe in Bethlehem."

The woman is said to be the Christian church. But where was the Christian church when Christ was born? This is a fair question and an important one. Did the Christian church bring forth Christ, or rather did not Christ on the other hand build the church? The answer is easy. Christ said he would build the church, on the declaration of Peter that he was the Son of God. Granting that the disciples were the beginning of the church, they were appointed thirty years after the birth in Bethlehem.

Again Herod, representing Pagan Rome, did not stand ready to destroy the infant Lord before his birth. It was not till he was already born that he commenced to make his deadly quest. He was roused to action by the inquiry of the wise men at Jerusalem, and this led to the slaying of the young Bethlehem children. Jesus was already born before there was any act, attempt or intention to destroy.

Again, as a matter of fact, Pagan Rome did destroy the Messiah, but not in his infancy. Certainly our Lord was not caught up to God and his throne as soon as he was born. On the other hand he lived to adult age, and then was actually put to death by the Roman power. Here are two circumstances absolutely incompatible with the interpretation, viz., Jesus was not caught up as soon as he was born, and pagan Rome did kill him at adult age before he was caught up at all. And further yet, there was no attempt made by Pagan Rome to destroy him after he was really born through the resurrection from the dead. The guard set to watch his tomb was placed there, lest haply his disciples come and steal him away, and say unto the people "he is risen from the dead."

Still further. Seeing clearly that the Jewish church did not bring forth Christ, for that church was hostile to him and would not receive him, and seeing also that that church supposed to be represented by the moon, was under the feet of the woman, and keeping in mind that the Christian church had no existence when Christ was born, how could either Jewish or Christian church be in the pangs of labor as noted by the Revelator? The disciples, if a church, as we have said, were in no sense a mother of their Master, but far otherwise. They were his creation rather. And allowing that they with the women were in awful agony at the crucifixion, it was agony in contemplating a death, not a birth. He died before their eyes. Pagan Rome destroyed him. They were utterly powerless to interfere. They could do nothing. They could neither prevent his death nor raise him from the dead. And when as a matter of fact he rose from the dead it was by the power of God, without their instrumentality in the least.

I ask that these particulars be carefully considered and retentively remembered, and I submit if it is possible by any means, without great violence, to make any such interpretation, which by the way, to my regret I see so commonly and currently put forth. And why? Partly because of the prevailing tendency to put so much of the apocalypse far back into the past, and then again partly because it is written, the man-child "is to rule all the nations with a rod of iron," and it is thought this can only mean our divine Lord.

Suppose it were possible to suppose that the woman was the Virgin Mary, the same insuperable difficulties would exist. And in that case or in any other, the twelve apostles, whether viewed as symbolized by the crown of twelve stars, or as a church, had no existence. They could neither be the parturient woman, nor could they symbolically crown her with stellar glory at the time of the birth of Christ.

What then may we fairly conclude? Is there not a possibility of a fulfilment yet future and actually impending, it may be, of this apocalyptic vision? It is certainly a remarkable one. It is intensely interesting, and doubtless exceedingly important. To my mind it is a kind of introduction to scenes and events of tremendous interest and signification. Let us now look at the matter candidly, uninfluenced by prejudice in the slightest. Allow that the woman is the Christian church, or if you please a select or an elect part of the church. She is full of light, she has knowledge and pre-eminence. But there is yet a more secretly and strictly elect, and in some sense important subject or object, and that is the man-child, who is appointed to governmental or imperial functions. To rule the nations, not harshly, but firmly, for that is the meaning of the iron rod, at least after the antichristian systems of the world are broken up. Look at the promise to the overcomers in the case of the Thyatiran church. They shall rule the nations with a rod of iron, and so in the Laodicean church, some shall sit with Christ on his throne.

Now I ask, if the woman represents the enlightened church, and is therefore a [illegible] body, must not the child be considered also? The [illegible] is not an individual, neither is the child. Hidden away then in the church, comparatively unseen and unknown, is a company of Christians who are to rule the nations [illegible] Christ, and with Christ. That is the grand idea. When the child is to be born, the mother is seized with parturient pains, and such as were little known and thought of in the earth and suddenly raised, lifted up, on to the rulers of the nations. That this is the true interpretation, there is scarcely the shadow of a doubt. That there has ever been a translation of holy, devoted, watching and ready children of any church, hitherto, we have no evidence. That any who died in martyr times have been raised from the dead, we have no proof or sign. Those who were martyred in fact did not escape the dragon, but were put to death by him. Is there not reason to think, some sudden commotion, some sudden anguish, soon awaits this apocalyptic woman, as the result of which a child born to rule, will be raised to a reigning eminence? Let those call it chimerical who choose, we only [illegible] the sober truth.

Some have made this man child identical with the 144,000, but, though omitted from the Vatican manuscript, yet we have retained in R. V. the saying that they are virgins, which would not seem to confirm the identity. There is an evident variety in the ranks of the redeemed. Why not remember it carefully? The book we have quoted from distinctly affirms the 144,000 to be also identical with those who stand on the sea of glass and have got the victory over the beast, which we think by no means likely. The identity is put on the ground that both classes are "before the throne." But what an immensity of vastness is such a place of glory to be [illegible]! One class are seen on an elevation, the heavenly mount Zion, the others on a glittering plain. We may hereafter show more fully the non-identity of the two.

But what is the great red dragon? Is it surely Pagan Rome? Or is it rather the Spirit of evil, of hate, of hostility and antagonism to Christ and his saints, ever ready to assail and devour? This Spirit has an encounter with Michael, and is overthrown and cast down, though not destroyed, but rather brought nearer to man on earth to their grevious danger and detriment. We can not dwell on this subject further now. Let us be fully awake to events possible and very near. We would not be rash. Quite the opposite. But when a current interpretation is seen to be simply and utterly impossible, why should we retain it? If suddenly there is to be an eraption into heaven, is there not reason enough why we should be holy, watchful, earnest and ready? Such an eraption seems clearly the very opening and beginning of grand transactions. [illegible] the commencement of the great hour of judgment, for after it, the great harlot is judged, and mark it well, thereupon there is a great voice of a great multitude in heaven saying, "Hallelujah, hallelujah!" And holy apostles and prophets are called on to rejoice. Have they not then been raised from the dead? For we are clearly notified that along with a translation of the saints, there is a resurrection also out from among the dead And even in a first fruit there still may be or must be both living and dead.

C. COLEGROVE.

We are solemnly enjoined to prove all things, hold fast that which is good; but how shall we prove them? How shall we protect ourselves against false teachers? We answer, by the infallible detector. We have a standard for truth. In prayer to his Father, Jesus said, "Sanctify them through thy truth, thy word is truth." This is the touchstone, and the Spirit in Isaiah directs us to appeal to the law and the testimony, for "if they speak not according to this word, it is because there is no light in them."

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THE RESTITUTION

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty [illegible] of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

To the Brotherhood.

I am here at Ripley, Ill., holding meetings with very good interest. Since I have written to you, I have travelled a great deal, and have baptized eight persons into the all-saving name of Jesus the Christ. Will be here till next Friday night, when I go to Cooperstown to hold over the first Sunday in October. We have a very good class of brethren here. Nearly all of them are poor so far as this world's goods is concerned, but rich in faith. Let the good Lord have all the praise for all the good done. They have a very nice church house, neat and plain. They hold Bible reading every first day of the week, with Bro. Hiram Bowman as their Elder. They number about thirty members in all. They take the word of God as their only rule of faith and practice. Wherever that leads them they are willing to go; when it stops they stop. A very good plan; I wish that all the churches would follow in their steps. It would be much easier to preach the gospel than it is now. They are willing to administer unto the faithful evangelist. They do not believe that one servant of God has a right to live in ease and luxury, and another barely have clothing fit to put on when going out in company. They do not believe that an evangelist should wear himself out preaching, and spend all he has got and die in the poor house, while others live on the interest of money that they gain by lending to the poor. Brethren should meet as often as convenient, once or twice a week if possible. Exhort one another and so much the more as they see the day approaching. Lay by them in store as God has prospered. Let the elders which are among you feed the flock of God, neither being gods over God's heritage, and when the Chief Shepherd appears ye shall receive a crown of glory that fadeth not away. What we do let us do quickly. We are just at the closing up of this age. God's Spirit will soon cease to strive with men as it did in the days of Noah. May God bless you all, both spiritually and temporally, and may we all so live that whether we are awake or asleep we may be ready to meet the Savior. Be perfect, be of good cheer, be of one mind, live in peace, and the God of love and peace be with you, is my prayer, for Christ's sake.

JOHN FOORE.

To the Brethren Scattered Abroad in Nebraska.

Bro. J. T. Prime was elected at our Annual Meeting as delegate to the General Conference, and it will be necessary for us to meet the expense. We appeal to you for aid. Let every one send in what they feel able to spare for this purpose; ever so little will be acceptable. Should there be more than enough received to bear the expense of the delegate to Chicago, it will be appropriated to the evangelist fund. Now brethren send in your amounts as soon as possible that we may have it all made up by Nov. 13th. Send to A. F. Harlan, Arapahoe, Neb.

ALMUS ADAMS.

There are heaps of crookedness in the fleshly mind. If we affirm that the Gospel of the Kingdom is God's power to save, something else will do just as well. If we affirm that remission of sins is obtained through faith in the Gospel and immersion into Christ, sprinkling is a far better way. If we show them that they cannot be born out of a sprinkle or brought forth out of a pouring—its no matter any way. If we affirm that the candidate must be buried with Christ and raised in the likeness of his resurrection, neither of which can be prefigured by pouring or sprinkling—they were taught some other way and will run the risk. Joined to their idols.

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The startling information is made public, that a great catastrophe during the national encampment, was averted by mere chance. The sloping hillside at Juneau Park, where 100,000 people were seated on the night of the sham naval battle, was moved six inches. Had it not been for the stone road bed of the railway at the foot of the hill, the whole side of the bluff would have slipped off into the lake, carrying the people with it.

C. C.

THE RESTITUTION.

J. H. Willey,
W. D. Thompson,
[illegible],
[illegible] Alleman,
A. R. Underwood,
Editorial Staff.

Plymouth, Indiana, Oct. 9. 1889.

STOCKHOLDERS' MEETING.

The Annual meeting of the Stockholders of the Christian Publishing Association will be held at Plymouth, Ind., on Saturday, Nov. 9, 1889, (as per Articles of Association,) for the purpose of electing a Board of Directors, and for the transaction of such business as may come before the meeting.

J. H. Willey, Pres.
A. R. Underwood, Sec.

There is no special change in the condition of Brother Chaplin. He has had a few sinking spells the last week, when friends thought the end very near, but at this time (Tuesday) he is easier, and has taken some nourishment.

We give place in this issue to an article from the Chicago *Tribune*, headed, "Why Italy is in the Triple Alliance." Just what the significance of this union of nations may be, we do not pretend to state, but the powers are forming these alliances with the certain knowledge that a conflict is coming soon. We shall endeavor to keep our readers posted on the movements of the nations.

A. R. U.

There is considerable excitement in Vienna, caused by the report that the Prince of Montenegro has ceded a part of the Bay of Antivaris to Russia for the establishment of a naval depot. This will give Russia what she has long wanted, a station on the Mediterranean, and Austria and the other great powers of Europe will doubtless investigate the matter, and it will furnish delicate work for the diplomats. Whatever may be the outcome, it proves that Russia, though apparently idle, is nevertheless quietly working day and night to gain her ends.

A. R. U.

The following strange request is taken from *Microcosm*, published by Dr. Hall:

"We beg of our subscribers not to be in a hurry to renew their subscriptions for Vol. VII., as we have no time to receive remittances and make the credits. We will notify our subscribers when to send in their renewals."

We presume a rush of business made such a request necessary. This is the only instance we ever heard of where a man in any business asked his debtors to delay payment. We will say that we are quite busy—but will find time to attend to just a few more remittances. Do not delay your renewals to The Restitution a moment. We will hire an extra clerk if we got too much on hand. We are willing, indeed *anxious*, to be rushed with renewals. Let each one examine his account, and if you owe us, rush our business a little.

A. R. U.

A sister at Minneapolis, says, "A man lecturing here on baptism, said he had travelled in the Holy Land, and that the river Jordan was so shallow it would be impossible to immerse a person therein. I suppose it may have been different in the time of Christ, but would like to understand it better." We presume this lecturer wished to make it appear that it was necessary to pour or sprinkle, and not immerse, there being lack of water. The commonest reference book will show this to be false. Chamber's Encyclopedia, after giving a lengthy description of the river Jordan, says, "The bed of the river varies much in breadth, and its banks are in some places flat, in others steep. Where it enters the Dead Sea it is 180 yards broad, and three feet deep; but a little way farther up it is only 80 yards broad, and seven feet deep." Dr. J. L. Porter, who travelled extensively in the east, and wrote "The Giant Cities of Bashan, and Syria's Holy Places," says, in speaking of the Jordan, "The appearance of the river itself is exceedingly varied. Now it sweeps gracefully round a green meadow, softly kissing with its rippling waves the blushing flowers of the oleander as they bend over it—now it clasps a wooded islet in its shining arms—now fretted by projecting cliffs, and opposed by rocky ledges, it dashes madly forward in sheets of foam. But the most interesting spot on the Jordan is unquestionably that now called the 'pilgrim's bathing-place,' opposite Jericho. Here the channel is deep, the current rapid, and yet, on three different occasions, the river was stayed by a miracle, and the channel left dry, to let God's people pass over. And an interest still higher and holier clings to it. It is the scene of Christ's baptism." There is not the least doubt but there is sufficient water in the Jordan to baptize, and that by immersion.

A. R. U.

The following from the *American Israelite* of Oct. 3rd is largely applicable to many not of the Jewish faith: Our sins of omission are many, and far outnumber the sins of commission, yet how little attention we pay to them. We should not wait for some special season to come when we can be revived, but examine self at once, and have a revival now.

A. R. U.

YOM KIPPUR, 5650 A. M.

Tomorrow (Friday) at sunset begins the Day of Atonement, as ordained in the Law of Moses, Leviticus xvi. xxiii. 26-32; xxv. 9; Numbers xxix. 7-11; and referred to by the prophets, Isaiah lviii.; Ezekiel xl. It is that great day upon which the high-priest was permitted to enter the Temple, and to make atonement for himself, his house, and the whole congregation of Israel. The high-priest himself was required to perform all the sacred ceremonies on this day.

To the American Israelites, the Day of Atonement is a day of annual revival and reunion. Besides our other sins, our daily occupations, the struggle for existence, or rather subsistence, the ceaseless running and grasping for wealth and pleasure, the ever-increasing necessities of life and artificial wants, the spirit of this materialistic age and over-satiated country, bedim the generous ideals of humanity and estrange us from God and man. We need these annual revivals and reunions vastly more than our fathers and mothers did, in order not to be swamped in the quagmire of sensualism and gross materialism. Ever so many of us drift all year round in the direction which leads into the abyss of self-destruction, into the bottomless pit of benumbing isolation, where there are no God and no holiness, no loftier ideals and no higher aims, no humane and no divine light and life. Then comes the God-sent Kippur Day and commands: "Halt! stand still and consider; render account to your God and your conscience; halt! look about you, and see that you are a mere member of the human family, and not a god yourself, a mere son or daughter of Israel and not God's chosen people; halt! come back to yourself, to your own manhood and womanhood, to your fellowman, to God and to Israel." The Kippur Day is a God-sent messenger to all of us, especially as a day of revival and reunion.

While we are repeating our sins, we might just as well run over the whole account of our commissions and omissions and effect a final settlement. The formula of confession in the prayer-book is an alphabetical reminder of the sins of commission, in which every one may find his own shortcomings. The sins of omission, however, have no place in that register, and yet they are both numerous and grievous. Neglect of duty, for instance, is a sin of omission; so is the lack of gratitude to whom gratitude is due and veneration for whom veneration is proper. Inconsiderate carelessness and levity are mere omissions, and yet they are sins of considerable magnitude. False pride, haughtiness, self-aggrandizement, self-delusion are no less sinful, because they are not actual deeds. The sensation-monger sins against the majesty of truth and veracity, although he commits no actual wrong which hurts his fellow-men. Leaving undone that which one ought to do, and being other than that which one ought to be, are sins of omission. One is uncharitable; he can not give any support to persons or institutions that need support; he can not speak kind words to his fellow-man, or of him in his absence; he can not do a favor to him that needs it; he can not forgive and forget even the slightest wrong done him; he claims great thanks for small favors, and big honors for little services; he can not thank God for life and health and happiness; he can not venerate that which is venerable and holy; he can not respect the good and the true;—is he not a wretched sinner? And yet these are mere sins of omission. Their number is legion, and they are hard to overcome. And yet, in order to be a true Israelite, a generous and noble character, a true man or woman, these sins of omission must be eradicated, the will and the intellect must be emancipated from this abject slavery; one must be free of them to be a free, self-governing individual. Let us not forget to repent our sins of omission. It is sinful to profane the Sabbath, and no less sinful to neglect the object of the Sabbath, viz.: self-culture and self-sanctification; and the latter is merely a sin of omission. It is sinful, we are told, to eat forbidden food, and no less sinful to withhold food from the hungry if it is in our power to give it; and so on *ad infinitum*.

Repair your character, cleanse your moral nature, correct and adjust your intelligence, fill the vacuum with generous resolves, declare the dominion of the spirit over the flesh and the lower passions, liberate your will from the chains of sensualism. This is repentance, expiation, atonement and remission of sins. This is genuine Jewish doctrine, based upon the grace and mercy of God, for all of which the Day of Atonement is the symbol. Let us go through a radical rejuvenescence, and be blessed.

"I wish some one well informed would write a short article on the Thief on the Cross. I suppose to some it is so well understood it may seem as if enough has been written on the subject, but to some of us younger ones a short article would be read with interest."

Mrs. E. H. W.

In accordance with the above request we give herewith three extracts from articles written by eminent scholars on the "Intermediate State." They were first published in the *Bible Standard*. A short additional article by one of our correspondents will be gladly received.

A. R. U.

Regarding the words of Christ to the penitent thief, "today shalt thou be with Me in Paradise," we ought to take into account the circumstances of the case in connexion with the words of the Savior. These words were the gracious answer of our Lord to the prayer of the dying man: "Lord, remember me when Thou comest in Thy kingdom." His thought in his prayer was not of the departing of Christ in death, but his coming again in his kingdom; obviously involving the idea and belief of his rising again from the dead. And surely the truest and highest as well as the most Scriptural conception of Paradise is in connexion with "the everlasting kingdom of our Lord and Savior Jesus Christ," which kingdom is always associated with his coming again. Observe the words of the dying man. It is not when or where Thou goest, but "when Thou comest." He was not thinking as regarded himself of how it would be with his soul when he died, but how it would be with him after death, when raised again to life. And the answer of Christ is appropriate to the prayer, and it assured the dying man that he should be with him in glory,—"Thou shalt be with Me in Paradise," I will not forget thee in the day of my kingdom and my glory. Presumably then the "today" has reference entirely to the time in which the gracious promise was made to him; and Zech. ix. 12, is an example of the same use of the phrase in which it is used by Christ, namely as having reference emphatically to the time of promising or declaring something that shall afterwards be fulfilled; and according to which a true and just paraphrase of the passage would read—"Even today do I declare unto thee, thou shalt be with Me in Paradise."—*Francis Cooper.*

The thief on the cross would have some difficulty in meeting the soul of Christ in Paradise, for the simple reason that Jesus did not go there, being in Hades between his death and resurrection, See Acts ii. 24, 27, 31. If Paradise was Hades, it is strange that David and Peter should represent Christ as rejoicing to get out of it, while, at the same time, we are asked to believe that it was a special favor for the thief to be allowed to go there.

I believe the natural explanation of the difficulty in this saying of Christ to the dying thief is, that the comma is misplaced. Literally it reads, without stops, "Verily I say to thee today with Me thou shalt be in Paradise." The thief did not ask for an answer: Jesus goes beyond his request and gives him his promise most emphatically there and then. The use of the "today" to give emphasis is common enough in Scripture, and we ourselves constantly use the word "now" in a similar manner.—*M. M. Wilson.*

The Lord Jesus said to the penitent thief, "Today shalt thou be with Me in Paradise." The distinction I have laid down is literally embodied in these words. Thou shalt be with Me. Not thou shalt be alive and full of joy in the presence of God. Psa. xvi. 11. The Savior himself would not be in that glorified state till his "flesh had rested in hope" through the Sabbath, and had felt the touch of resurrection on "the first day of the week." "Today," said the Savior, "thou shalt be with Me." That met the case abundantly. It assured him of pardon, of divine acceptance, of eternal safety, of an identity of interest with Jesus. "Paradise" is a word of indefinite import. As a popular term denoting a state of acceptance with God for the departed, it met the case precisely. But we cannot rely upon it for a single idea beyond the general sense of divine acceptance. Our busy, bustling thought will be inventing details and particulars for such a general term; our very feebleness of intellect disqualifying us to pause and rest in the simple language of Christ; nevertheless there stands the language itself, so grand in outline that every association of detail does not dwarf or becloud it.—*W. Griffith.*

STRAY ITEMS.

Get pure hearts if you desire pure lips and pure lives.

As well find a living man without breath, as a living Christian without prayer.

No man preaches his sermon well to others if he does not first preach it in his own heart.—*John Owens.*

An important question: are few or many saved? but a more important one is, shall I be one of them?

He who is false to present duty breaks a thread in the loom, and will find the flaw when he has forgotten the cause.

The truth is that we are our best when we try to be it not for ourselves alone, but for our brethren; and that we take God's gifts most completely for ourselves when we realize that he sends them to us for the benefit of other men who stand beyond us needing them.—*Phillips Brooks.*

O, there are moments in man's mortal years,
When for an instant that which long has lain
Beyond our reach is on a sudden found
In things of smallest compass, and we hold
The unbounded shut in one small minute's space,
And world's within the hollow of our hand;
A world of music in one word of love,
A world of love in one quick wordless look,
A world of thought in one translucent phrase,
A world of memory in one mournful chord,
A world of sorrow in one little song.
Such moments are man's holiest: the divine
And first-sown seeds of love's eternity.

—Hebrew Journal.

The story is told of an eagle that, flying over an ice-covered valley, saw a dead animal, and, descending from its lofty flight, feasted so long upon the carcass, that when it thought to mount, it could not, its wings having become frozen to the ice. Like to this is what is often witnessed of the influence of the world on the heart. How men seem to be completely earth-bound!

Attainments are never so well exhibited as when they exhibit themselves. The attainment ought to show the man, not the man the attainment. A small man is generally anxious to show all the size that he can; but a great man's size is seen without his effort to show it. Morally, a Christian ought to be the biggest of men. If he is a man of the Christian size, it ought to show for itself. Any one ought to be able to recognize a Christian on very short acquaintance.

There never was an age in which such a life as that of Christ could have been palmed off upon mankind, if it had not been a reality, or in which such results of that life as are described in the Book of Acts could have been secured by a pure fabrication. The genius of man is not equal to such a task. The Gospel narrative, while the most remarkable ever written, bears all the natural marks of a story founded on facts, and guided in its recitals by facts.

"We build the ladder by which we rise,'
Honor and truth shall the framework be,
Diligence, patience, fidelity, love,
These are the rounds in the ladder we build,
By which to climb to the regions of love.
Slowly and carefully, day after day,
Round after round must be fitted secure;
So as we build shall our characters grow
Noble, reliant, unselfish and pure.

—New York Observer.

A noble disposition eager for self-improvement will accustom itself to court censure as frankly as most people court commendation. It will not merely receive with grace, and accept, but it will use censure. Whether the strictures be from the soul of enemy or friend; whether prompted by love, sympathy, pity, jealousy, or malice; whether they bear the impress of a refined or a vulgar spirit; whether just to the point or entirely untimely; whether chiefly true or chiefly false; whether conveyed in general terms or specifically,—makes little difference. They are an eye-glance from outside into the self, too valuable to be contemptuously discarded. Possibly they point a deep lesson for us. If the blame does not hit the mark in this instance, we may vividly recall instances in our past when we were standing just where it would have pierced us, had it come at that time, and we are able to take a warning lesson for the future. And even if the censure is so undeserved that it fails to remind us of anything erroneous in what we have been, and fails to open up to us any weakness in what we are, it nevertheless still serves the important purpose of revealing to us what some one outside of us thinks we are. Let us strive in every case of censure so to restrain our personal feelings as to be able, without regard to the motives in the critic that prompted its utterance, to reap for our improvement the full benefit of that insight which the censure may open up to us.

Youth's Column.

NOBLE WORDS.

Whene'er a noble deed is wrought,
Whene'er is spoke a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honor to those whose words and deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

—Longfellow.

HE PUSHED THE LACKING POUND.

Some years ago there was a vessel built. When the vessel was completed and the day had arrived for the ship to be launched crowds of people gathered on the banks, while others were out on the river waiting to view the grand scene. But to their dismay, when the men who were engaged in the work tried to push the vessel into the river, their strength failed them. The vessel could not be moved. There was a lacking pound somewhere. Just then a little boy who had been standing at one side quietly looking on said: "I can push a pound." He pushed with all the strength he possessed, and immediately the vessel was launched. That little boy pushed the lacking pound.

Then, why should so many people stand looking at a few who are battling with intemperance, and not able to wholly banish this evil from our land? Let those who are looking on, place themselves in that boy's position and lend a helping hand to push the lacking pound. Thus more speedily may the cause of temperance be advanced.—*G. H. Ferguson.*

"THANK YOU."

Several winters ago a woman was coming out from some public building where the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue, and as he held open the door, she said "Thank you," and passed on.

"Cracky! d'ye hear that?" said the boy to a companion standing near by him.

"No; what?"

"Why, that lady in sealskin said 'Thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the [illegible]

"It always pays to be polit[illegible] boy: remember that."

Years passed away, and last December, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that I blame the store clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said:

"Pardon me madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks and bonds.—*The Congregationalist.*

THE LITTLE JEW.

The other day, as a city missionary was pursuing her walks of usefulness in our streets, she observed a group of children, who were behaving with great disrespect to an aged man. Among them she observed a little Hebrew boy, who was taking no part in the cruel sport, but stood silently by watching his companions. Turning to him, and noticing the thoughtful expression of his face, she said, "Well, my lad, what have you to say about all this?"

"Madame," he replied, "I am taught to rise up before the hoary head and honor the face of the old man."

The children blushed. They felt reproved by the words of a playmate who had never had the privilege of going to the Sabbath-school, where they were taught the "old, old story of Jesus and his love," and the new commandment that we "love one another."

"This you were taught from the Bible," said the missionary.

"Yes, madame."

"What other lessons are you taught from that good Book?" she said.

"We commit to memory the Ten Commandments, which were given by God to Moses," he replied. "And we are told that we must remember our Creator in the days of our youth, to seek him early and we shall find him; and another sweet verse," said the polite little lad, "Seek the Lord and his strength, seek his face forevermore."

The missionary bade him good-by, wishing in her heart that Christian parents who have the blessed New Testament in addition to the Old, and have learned the good news of salvation by the Lamb of God, who takes away the sin of the world, were so faithful to instruct their little ones in the ways of truth and godliness.—*Advocate and Guardian.*

Prepared by the committee appointed by the Indiana State Conference.

LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 69.

TRUST.

Confidence; faith; to rely.

Lesson Chapter, Psa. xl. 4.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Psa. xl. 4. For thou art my hope, O Lord God; thou art my trust from my youth. Psa. lxxi. 5. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God for I shall yet praise him for the help of his countenance. Psa. xlii. 5. He that putteth his trust in the Lord shall be made fat. Prov. xxviii. 25. The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe. Prov. xxix. 25.

Who can we trust when trouble overtakes us?

The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. Nahum i. 7; Isa. ii. 6. The Lord also will be a refuge for the oppressed, a refuge in time of trouble. Psa. ix. 9. He forgetteth not the cry of the humble. v. 12. And to you who are troubled rest with us, etc. 2 Thess. i. 7. And if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled. Pet. iii. 14. Let not your heart be troubled; ye believe in God believe also in me. John xiv. 1, 27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. John xvi. 27. O taste and see that the Lord is good; blessed is the man that trusteth in him. Psa. xxxiv. 8. The righteous cry, and the Lord heareth and deliv[illegible] out of all [illegible] in the [illegible] xxii. 8. [illegible] he is a shield unto them [illegible] their trust in him. Prov. xxx. 5. Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation. Isa. xii. 2.

The British and Foreign Bible Society was organized in 1804, the American Bible Society in 1816. The average age of the two societies is seventy-nine years. During the year ended April 1, 1889, the two societies together issued 5,117,699 copies of the Bible of all sizes. Their combined receipts for the same period were $1,631,204.09. The moneyed receipts of the two societies for the whole seventy-nine years have reached the very large sum of $76,517,339.81, besides legacies, of which they can spend only the income, and, also valuable real estate, which is necessary for their operations, and which has risen constantly in value on their hands. The two societies, in their history of seventy-nine years, have issued the enormous aggregate of 171,406,801 copies of the Bible and parts thereof. Over one-fourth, however, of this whole issue of the two societies has been within the last nine years, within which time the new version made its appearance. The average per year for their existence is over 2,000,000 copies, and for the last five years over 5,000,000 Bibles every twelve months, or 17,484 for every business-day. In other words, nearly as many Bibles are issued every year as would be required to put one new Bible in the hands of every inhabitant of the Empire State. Some eminent statisticians are of the opinion that the two great Bible Societies of the world, by their present issues, have caught up with the increase of the population of the earth, i. e., the increase of births over deaths.

God has plainly revealed the great truth that when the time to restore all things foretold by his prophets shall have come, he will send Jesus to earth again to assume its government. During his absence others are invited to reign with him on conditions of faith in and obedience to the good message. Will it be any wonder if those who quibble and squirm, and wish it were somewhere else, or something else, should be shut out of the kingdom? *To be faithful to our fellows we are* obliged to tell them, if they do not receive the kingdom God offers with the simplicity of a child, they will never enter it.

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News Items.

A dispatch from Crete says that insurgents attacked Turkish troops committing outrages at Canea.

Several thousand Jews who were expelled from Russia, have taken refuge in England, and intend going as colonists to the Argentine Republic.

The mother of Gen. George B. McClellan died last week aged 90 years.

Great peat fires in Minnesota, near Geneva, have burned over 5500 acres and destroyed $130,000 worth of property.

Russia is negotiating a loan of 500,000,000 roubles from the Rothschilds of Paris.

Asiatic Cholera has obtained a footing in Eastern Europe, Turkey and Greece. It appeared in Bagdad Aug. 14, and by the last of August, 2,050 deaths occurred. The disease threatens to march along the old routes from the east.

A boiler explosion on a steamboat on the Mississippi River near New Orleans resulted in the complete loss of boat and cargo, and about 40 people killed.

A British steamer carrying 86,200 bushels of wheat from Baltimore to Rio Janeiro is reported lost and nineteen of her crew.

A hurricane in Laguna del Carmen, Mexico, destroyed 105 houses and 27 vessels.

George Bancroft, the historian, celebrated his 89th birthday at Newport, R. I., on Oct. 3, 1889. He is in good health, and possesses all of his mental faculties.

A terrible hurricane visited the island of Sardinia, many people being killed by the falling houses.

A dispatch from Rome says the province of Cagliari has been ravaged by a great storm, in which 240 houses were destroyed and many persons killed.

Four men were burned to death at Winona, Miss., on Oct. 6.

The complete returns from the French election shows the republican idea is stronger than ever, and the monarchist and Boulanger elements are seemingly crushed out.

In Rome there are five Jewish synagogues, and another one is to be built.

To the Readers of Our Paper.

The Church of God at Gallimore Hill, N. C., met Friday, Aug. 16, and continued for three days to preach and talk and sing of the good news of a better life than this. Some of the brethren and sisters from Transylvania county were with us and aided in our worship. Bro. Pickelsimer came and did a good work among us. Sister George on Saturday evening gave the church a public talk that will not soon be forgotten. Bro. Anderson preached from the text, "Jesus Christ the same yesterday, today and forever." I will only say we are always glad to hear things new and old. Bro. Anderson and Bro. Wm. Case are both at home at Gallimore. I now say to all the Church of God that Bro. Jacob Lyda, from Liberty Church, was here and preached us the good news of the promised life, on Saturday and Sunday. He told us the conditions by which we could get eternal life. Bro. Lyda's preaching is practical. He urges his hearers to put their faith into practice. What our hands find to do must be done soon, and so much more as we see the day approaching. I must say that we have the Christian Hymnals at Gallimore and we like it and sing better than we expected. Bro. Case, our preacher, says we must excel others in everything, first in preaching, doing right and in music.

Elias M. Gibbs.

Possibly it will be answer enough to the argument in favor of relieving Catholics who support parochial schools of the tax for public schools, that they need the public school as an incentive and example. We might feel a good deal more like listening to their arguments, did we not know that education by the Catholic Church has proved a complete failure. We only have need to ask the Catholic nations of the world their experience. Every independent nation in the two Americas, except ours, is Catholic; and with one insignificant exception, they have all been compelled to remove education from the Church and give it to the State. It is so equally in Europe. When we read an argument to prove that arithmetic and grammar must be taught in a specially Catholic way, that all the five school-days in the week must be devoted to teaching Catholic virtue, then we feel inclined to bid our critics leave us alone and first convert their own people in Italy and France and Mexico and Brazil and the Argentine Republic.—Independent.

Poetry.

SECRET SINS.

"Thou hast set our secret sins in the light of thy countenance."

Our secret sins to thee are known,
The sins that we conceal;
They rise, unnumbered, to thy throne
And there our guilt reveal.

No mortal on thy face can gaze;
None can endure the sight;
Yet thou hast set these in the blaze
Of that consuming light.

The sins are there that did not break
The hearts that love would spare;
The sins, for reputation's sake,
The day did not declare:

The sins that filled the guilty soul
With anguish or unrest;
That burned the bosom like a coal,
But never were confessed:

The sins that never have been brought
From fiction into fact;
The sins that often were a thought,
But never were an act.

Nor this alone. They never pass,
These secret sins of ours;
They do not wither as the grass
And perish as the flowers.

In thy remembrance they are plain;
They still confront thy gaze;
And there, unaltered, they remain
Until the day of days.

These secret sins that in our eyes
Had never wrought disgrace,
Will, like a cloud of darkness, rise
And hide from us thy face.

Lord, in that day where shall we hide,
And who will bear our blame?
Our only hope is he who died
To save us from our shame.

Through him alone is pardon given,
His service bringeth peace;
And when by him we enter heaven
Our secret sins will cease.

Then shall we comprehend the grace
That doth not now conceal;
But sets our sins before thy face,
Their nature to reveal.

—Edward N. Pomeroy, in N. Y. Observer.

Communications.

ORIGIN OF EVIL.

As I have been asked to give my reason for believing in certain doctrine set forth in the word of God, which writers of the present age seem to have overlooked, and as the request came from those that have a right to know what I do believe, I will try to give them my belief to the best of my ability, asking them to overlook the many grammatical errors they will find in it. But first of all I should like to ask a few questions.

Why is there so much wickedness in our world? There must be some cause for it. There is no effect without a cause, and where can we find the cause of all the wickedness that we daily see around us. John the Baptist in his day called them serpents, generations of vipers. Matt. iii. 7. Christ called them the same. Matt. xii. 34; xiii. 33. In John viii. 44, Christ told them that they were of their father, the devil; and the lust of your father ye will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own for he is a liar and the father of it. This is harsh language but true, for an untruth never came from Christ's lips. He spake nothing but what his Father gave him to speak. Then what did Christ mean? Where can we go to find it? In Gen. iv. 8–12 we can find the first murderer. But how came his children down to the days of Christ? In Gen. i. 11, 12, 24, 25, we can find, for everything that God had made brought forth seed after their own kind. There is nothing in the vegetable kingdom that has changed, from the mighty oak to the blade of grass; all continue as they were from the beginning. The wild beast of the forest keeps true to its own kind. Nothing that God has made has changed; they bring forth their own seed. And Paul in 1 Cor. xv. 38, To every seed his own body.

From the above we see that as everything produces its like, that Cain's seed would be like himself. But when God created man in his own image and gave him dominion over all that he had made. That he gave him a law to keep, and if he broke that law that he should surely die. Gen. ii. 17. In the third we find that that law was broken and the penalty of death pronounced on them for so doing. Because they had broken God's law, the ground was cursed for their sake, thorns and thistles it should bring forth as a punishment for their sin. But Adam was not Christ. O! no, thanks be to our God that he did not curse him, for if he had Adam's seed must, and their father forever lain in the dust; for the law of our God changes never. The words that have gone forth out of his mouth shall never return unto him void, but it shall accomplish that whereunto he sent it. But in the fourth chapter we find that when Cain slew Abel that God cursed Cain from the earth; a fugitive and a vagabond he should be in the earth. But the question arises, why was Cain so wicked and his brother Abel righteous? They certainly were children of the same parents? See verses 1 and 2. Then where did Cain get that wicked nature from? Adam had it not nor yet Abel. Then where could Cain have gotten it? Such questions have often come into my mind, and I should like so much if some one could tell me how. His seed are called the seed of the serpent, and why are they so called?

When Seth was born, he and his seed seemed to have lived in the love and fear of God and called themselves the sons of God. His seed and Cain's was kept distinct for many generations, until the sons of God saw the daughters of men, or the seed of Cain, and married with them, that their children soon became as wicked as Cain's were, until God could bear their wickedness no longer and drowned them all except Noah and his family for his sake. But if all that wicked seed was drowned, how came they here after the flood? It is recorded in the book of Joshua that Ham's wife was one of the family of Cain. If it is so we can see how that wicked breed still are on this our earth and causing all the trouble that our eyes see and our ears hear every day of our lives.

Ham's wife had four sons, Cush, Mezraim, Phut and Canaan. Cush begat Nimrod who settled in the land of Shinar and builded Babylon, the first act of open rebellion against God after the flood; and their descendants from that day to this have ever been the same rebellious race. Canaan and his seven sons settled in the land of Canaan that bears his name to this day. And what were they? See Gen. ix. 20–27. He and his seed was cursed by Noah. Noah did not curse Ham. But why? Ham was one of the seed of Seth; his blood had not been mixed with that wicked blood, but his son was partaker of that wicked breed, and from him came that seed who lived in Sodom and Gomorrah and for whose wickedness that land was burned, when God called Abraham out of the family of Shem to go into that land that he would afterward give to him and his seed for an everlasting possession. But his seed was [illegible] in a land not theirs for 430 [illegible] of that nation was [illegible] the 430 years wa[illegible] back the children o[illegible] land that he had promised [illegible] give him and his seed *forever*, and told Moses that their iniquity was full, that they should slay them all off and take possession of the land. They should have no affinity with them; they should not take their daughters for their sons, nor give their daughters to wife for their sons forever, for if they did it would turn those hearts from the God of Abraham to serve their gods, idols made of gold, silver, wood and stone; to follow their abominations.

Read Deut. vii., 1 Kings i. to xiii., and Ezek. ix. through and see if they obeyed God or not. They married among them and worshiped their gods and practiced their abominations until God's anger was kindled against them and he scattered them to all nations, and when Judah was carried captive to Babylon in the land of Shinar among the seed of Cush, the children of Nimrod, God gave the rule of this world to Nebuchadnezzar, until Christ shall come to claim the promised inheritance that God promised to give to Abraham and to David and to their seed forever. Then not a Canaanite shall dwell in the Lord's house forever, neither will God take a top or corner stone out of Babylon for his house. Read Psa. xxxvii. and Mal. iv. and see their doom. In Gen. iv. we found who was the first murderer and that he was cursed of God, a fugitive and a vagabond he was to be on the earth; and as God's law is that everything should bring forth seed after its own kind, Cain's seed must be like himself. Christ said the first murderer was a devil. So we see who the first devil was and can learn who they are now. They must belong to their father, the devil. God cursed them *from the earth.* David in Psa. xxxvii. 22, 28, 38. But what are they cut off from? Why, cut off from inheriting the earth, when Christ shall come and destroy all sickness, *sorrow* and death, and restore this earth to its more than Edenic beauties. They, the wicked shall never have any more share of anything done under the sun. They will then have perished from the earth and their memory have perished with them.

I have now given you a few of my reasons for my belief; if I am wrong I hope that some one will show me a more perfect one; I am open to conviction. It is the truth that I want. From your humble servant.

MARY A. LEE.

NEWS AND NOTES.

Two Bagded Jews have bought the entire site of Ancient Babylon. On this, Le Chretien Belge remarks: "Is it not a significant fact that two Israelites should today possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

The nationalist club has issued an address to the citizens of Massachusetts, from which we cite the following: —"You are confronted with a question of the greatest importance. The quality and the character of your legislature has steadily declined from year to year, during the last decade, until now the General Court of 1889 is openly charged with being the most incompetent and corrupt body that ever set in the State House. This corruption is caused by vast moneyed interests, wielding the power of their wealth to their selfish advantage, and by private corporations—seeking to control the law-making power, and tax the public for their own profit. To attain these ends, they scruple at nothing. Who can exaggerate the danger to our free institutions, from a plutocratic class, ruling the land by the power of the most enormous fortunes that the world has ever seen." This is the most vital question of the day, dwarfing all others into insignificance. What danger is greater than that which now faces us, a government of money, by money and for money?

Austria, Spain and Italy have State Lotteries in unbroken operation throughout the whole year. All over Italy, the Government has spread a net-work of lottery offices, and made the meshes finest where the people are most likely to be caught. More than one-fourth of the 140,000 people of Venice, are paupers. Yet fifty State Lotteries have been planted in Venice, and officials are among the busiest people in town, selling tickets. On Saturday afternoon, a motly throng of miserable looking men and women, and ragged boys and girls, are watching with wild eyes and flushed faces, for the coming out of the lottery numbers. On the ten-thousandth part of a chance for drawing a prize, their honest or dishonest gains, each week, are swallowed up. On Saturday, Aug. 13, the population of Naples, a city proverbial for its poverty, filled the streets in ex[illegible] the weekly drawing. The [illegible] demoralized, having [illegible] million francs on lottery tickets. The police were unable to keep order. When the fatal number was announced, one yell of grief rent the air. Men beat their heads. Girls fainted, and many fell and were trampled upon. When will people cease from being seduced into acts of almost incredible and insane folly? Not in one age or nation alone, but throughout many countries and ages, does history disclose the same wild, reckless and desperate spirit of adventure?

When it was announced that two out of the five precincts in Salt Lake City, were carried by Anti-Mormon majorities, the pent-up enthusiasm broke loose. Cool-headed business men, bank presidents, wholesale merchants, leading lawyers, lost their coolness of head, and behaved like college sophomores. The successful candidates were borne about on men's shoulders. Speeches were made amid deafening cheers. As goes Salt Lake, so comparatively goes Utah. Two hundred Mormons voted against the dictates of the church, with many more soon to follow. Tonic air, grand scenery, a sunny sky, and rich and varied resources, speak well for Utah.

It may be spoken to their credit, that some Roman Catholic ecclesiastics are thorough Temperance men, and the Third Plenary Council of Baltimore in 1884 in their pastoral gave utterance to the following:—"We call upon all pastors to induce all their flocks that may be engaged in the sale of liquors, to abandon as soon as they can, the dangerous traffic, and to embrace a more becoming way of making a living." To the workingmen:—"carry your wages home to your families where they rightfully belong. Turn a deaf ear therefore, to every temptation, and then Sunday will be a bright day for all the family. We invoke a blessing on the cause of temperance and on all who are laboring for its advancement in a true Christian spirit."

"Water has put in its claim, this year to be regarded as man's worst natural foe. The terrible disaster in the Conemaugh valley is only partially repaired, the immense destruction by the sea upon the Jersey coast is scarcely a week old, and now comes a report from Japan of the worst calamity of the year in the flood which devastated the province of Kii in August. It is to be hoped that the first reports will be exaggerated as were those from Johnstown, but they are evidently authentic enough to indicate an almost unparalleled disaster. The lowest estimates place the loss of life by flood and avalanche at 15,000. Not many months ago Japan was visited by a dreadful calamity in the bursting of a volcanic mountain, which overwhelmed a wide territory with debris and caused great destruction of life and property. The latest catastrophe is hightened by a vast mountain landslide which buried whole villages. Something similar to this, though on a much smaller scale, is reported from Quebec, where a great slice of rock fell from the precipice, known as Cape Diamond, demolished a number of dwellings and caused the death or injury of a large number of persons. What with earthquakes, volcanoes, conflagrations, tidal waves, floods and cataclysms of all sorts, it is not difficult to believe that this old world will come to its end, some time." —*Springfield Union.*

From the recent report of Dr. Tracy Chief of the bureau of Vital Statistics, we learn that 1,100,000 human beings live in tenement houses, in New York City. Of these over 142,000 are children under five years of age. Alas, with what a moral and social atmosphere, are many of them surrounded!

The statistics of our states prisons show the alarming fact that the ratio of prisoners to the population is rapidly increasing, and the still other startling fact that the average age of those committed to them, is considerably below that of those committed twenty years ago.

Prohibition has closed every saloon in Kansas, killed the power of rum over politics, and made of this a comparatively moral commonwealth. Topeka ought to spend $10,000, advertising it as the only city of 60,000 people on the globe, without a saloon, and inviting people to come to live. Every banker in Topeka is for prohibition.—*N. Y. Times.*

Provincetown, situated at the extremity of Cape Cod, is a quaint and interesting place. There are no saloon signs in the streets. Alcohol, or brandy, even as a medicine, seems to be difficult to get. Here was born Peregrine White, the first pilgrim-child; and notwithstanding the old story of Plymouth Rock, there was an earlier landing at Provincetown.

There is considerable excitement in Europe in view of the Congress of American nations convened at Washington. The fear is strongly expressed that European nations will be commercially greatly injured by a diversion of trade from Europe to the United States.

A further fall of a portion of the rocky mass of Cape Diamond at Quebec, is feared, endangering the destruction of 900 houses. One calls to mind the language of the prophet Nahum. "The *mountains* quake at him,—and the rocks are thrown down by him."

One should feel that no kind of work, or knowledge or culture is an end in itself, but that the ultimate object of it all is to make the world sweeter, and the men who live in it better.—*Christian Union.*

It is always best to be careful in interpretation. Application of prophecy needs wisdom. But in these days one is reminded of Scriptures that are at least, appropriate for citation. Take Zeph. iii. 6. "I have cut off the nations,—their towers are desolate,—I made their streets waste, that none passed by." Take Ezek. xxvii. 11. "The men of Arvad (noted mariners) with thine army, were upon thy walls round about, and the Gammadim, (the brave, the warlike) were in the towers." *Tyrus here referred to*, is sometimes taken as a type of modern latter day glory. And again in Isaiah xxxiii. "Thine heart shall meditate terror. Where is the scribe? Where is the receiver? Where is he that counted the towers?" And this is spoken in immediate connexion with events of vast and world-wide importance. Look, and study the context. Once more in Isa. xxx. "And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall." And this is along side of the ensuing and unvailed glory of God. Why do we cite these passages? Partly because of the rage for building towers and monuments in these days. It is needless to enumerate them. The Eiffel tower stands forth a marvel of daring mechanism in Paris. And there is mention of others projected, to far exceed that in loftiness. But what a fall awaits them, if these Scripture quotations apply as we suppose they do, (in part at least).

The widow of a clergyman writes: "A member of our church once told me that my husband preached such long sermons, that she could seldom get home till after 12 o'clock, and to avoid unpleasantness at home, she staid away from meeting, and three others of her acquaintance were detained for the same reason. I told my husband, and he determined to make a change. He merely read the first verse of a hymn, instead of the whole, began precisely at 10:30, shortened his prayers, and closed preaching at 11:45. Within three months there was a revival, and one of the first brought in, was the husband of the woman above referred to."

The union of the individual with God is the starting point and constant aim of all education. All education that is not founded on the Christian religion, is one-sided, defective and fruitless.—*Froebel.*

C. C.

God's Precious Seed.

"Light is sown for the righteous, and *gladness for the upright in heart.*" Psa. xcvii.

We have some very rare seed presented to us of a beautiful flower. We hold it in our hands and consider its value, but we can realize nothing of its perfect beauty till we put it away out of our sight in the ground, and we do it in full confidence that these little dark seeds will be mysteriously transformed into lovely flowers. When we read in God's word, that light and gladness is sown *for God's children*, we know it is some great good put away out of our sight for a period of time, to accumulate in fulness and glory. While we are enjoying every day God's temporal and spiritual gifts, our heavenly portion of light and gladness is enlarging and doubling. In view of this, the Psalmist exclaims, "Oh, how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men."

With regard to our bodies formed by God, these also must be planted in hope. "The time comes, and comes again, when we must bury our best things in the soil. The hand so masterful, yet so gentle, makes us cast our seed corn into the furrow, and the hope and love of our hearts is dead with it—yet is sad and bare, it is only as the granary is bare in June; the harvest will surely come at last; after the sorrowful sowing, we shall reap in joy." —*Guide to Holiness.*

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." If that be so, what is to become of the rich professors and their hoarded millions? An English magazine article informs us that the last of the eleven bishops who lost their palaces when the Irish church was disestablished, is now dead, and makes the startling statement that these eleven bishops left behind them $9,376,000. They passed themselves off as successors of the apostles, but they do not answer James' description of those who are chosen heirs of the kingdom.

⁂

"Fear not little flock, it is the Father's good pleasure to give you the kingdom." Here the Father's purpose is disclosed by the Son. The little flock is to take the kingdom. He could not give the kingdom to everybody—there would be no kingdom then. The little flock are in training for rulerships; that is why the way is narrow. "He that ruleth over men must be just, ruling in the fear of God."

⁂

"One cannot shut his eyes," remarks the *India Watchman* for July, "to the fact that the habit of drinking is spreading at a fearful rate among the natives of this country. The Government, our railways, and the military all vie in giving aid to the liquor traffic. 'It pays' is the only reason that justifies this murderous, conscienceless business of human destruction. As matters are going on now what will the *next generation* be? Thousands of little children can be seen drinking toddy, and as they grow up, taking to stronger brands. God will judge this nation if she does not stop her planning to live on the blood of her subjects."

That was a noble expression of the Chancellor Benevolus when directed by the Emperor Valentinian to write the bloody edict in favor of the Arians, being threatened with banishment if he refused. Taking off his girdle, the ensign of his office, he threw it at the feet of the Emperor, and said, "Take back your honors and leave me my conscience."

Paul tells the church at Thessalonica that God has called them to his kingdom and glory. Is it any wonder that their discipline is strict? Is it any wonder they should be required to prove their fitness to reign by governing themselves?

⁂

Why Italy is in the Triple Alliance.

An article in the *Contemporary Review* upon the triple alliance of Germany, Austria, and Italy and the place which Italy occupies in it, by some supposed to have been written by Mr. Gladstone, is attracting much attention in Europe owing to the severity with which Italy is attacked for placing herself in a position of antagonism to France. "For her," says the writer, "to take up arms *for* the purpose of thwarting the policy and aims of France, to whom she owes her independence in the war of liberation, would be one of the gravest and most shocking scandals of history." The writer, whoever he may be, has studied history to little purpose if he is not aware that Italy has been forced into her present alliance with Austria and Germany by the hostile action of France, and that she would have submitted to anything short of national disgrace and humiliation to have remained friendly to France after the latter had helped her in the opening steps of national unification.

A brief historical resume will make this point clear. In 1859 France assisted Victor Emanuel to increase his territory by rescuing Lombardy from the Austrians, with the exception of Mantua, the papal states, and the duchies of Parma and Modena. In 1866, as the outcome of the struggle between Prussia and Austria, Victor Emanuel, with the aid of Count Cavour's eminent diplomatic ability, was enabled to seize the rest of Lombardy, with Venetia, and unify Italy with the exception of Rome and the papal states which were occupied by a strong French garrison in behalf of the Pope. Confronted with a notification from France that she could not have the states of the church and Rome, the capital was moved to Florence, there to await the time when Italy could regain her ancient capital. That time came sooner than was anticipated. In 1870 disaster followed fast upon the heels of disaster to the French arms at the hands of victorious Germany, and the garrison at Rome had to be recalled. It was Victor Emanuel's advantage, and he promptly improved it by driving out the ultramontane Irish and French-Canadian bodyguard, annexing Rome and the states by plebiscite—i. e., popular vote—and repossessing the ancient capital of the Cæsars.

The French government, however, did not acquiesce and relinquish its unfriendly purpose, but notified Italy that when the opportune came it would drive her out of Rome and restore the Pope to his political power, and from that time to this France has cherished and maintained that determination with unchanging implacability. The Italian people are just as resolute in their purpose to cling to their ancient capital, as it belongs to them both by ancient title and by every modern international right. They are ready to forfeit the favor of France and to burden themselves with taxation, and have raised an army and navy far beyond their resources for maintenance rather than surrender their capital and submit again to priest rule in politics. Not being strong enough of themselves to successfully resist France when she shall again attempt to impose papal domination on them, they have taken refuge in the arms of Germany, who was the real unifier of Italy in her war of 1866 and 1870, and made *friends* with Austria, who has no further cause for complaint, having recouped herself in the Balkan provinces of Turkey.

Whoever wrote the article in the *Contemporary Review*, therefore, was short-sighted in not appreciating the motive which has urged Italy into an alliance with Germany and Austria. Italy will never surrender Rome. It is as dear to her as Paris is to France. If France really believes that the present and future wellbeing of the Pope depends upon his regaining political power, why does she not demonstrate her devotion by installing him in Paris? There can be no possibility of friendly feeling between Italy and France until the latter renounces her purpose of interfering in the domestic affairs of Italy and engages not to assist the Pope in seizing and occupying Rome and setting up again the abhorrent dogma of temporal power.

In the conduct of this business France has made two extraordinary blunders, first, in driving reluctant Italy to Austria and Germany for protection, and, second, in forcing England to enter into some sort of alliance or arrangements with them by which she will be upon their side when the tug of war comes as the outcome of France's threats to drive England out of Egypt and seize her highway to India. If France had treated England in this matter as England treated her in the Tunisian affair she would have secured her benevolent neutrality. If she had given Italy assurance that she would never *interfere* with her possession of her own capital and would never seek to impose the papal yoke upon her again Italy would still have been her *friend*. This is what history demonstrates. French statesmen and politicians have badly blundered.—*Chicago Tribune.*

DIED.

HUBBEL.—At the old home of his grandma (Sister Nancy Guffin) near Bracken, Huntington Co., Ind., Sept. 30, 1889, Chester O. Hubbel, aged 7 years, 11 months and 23 days.

Chester was the youngest son of Sister Lida Hubbel. He was a very bright and cheerful boy, and was, therefore, doted upon by the entire family. He struggled patiently for the long period of twenty-three days with brain trouble, during which time his suffering was intense. The relatives and friends put forth every effort to relieve the little sufferer, and to restore him to health, but all in vain. The enemy had claimed him. Of the immediate family, a mother, one brother and one sister survive him. Funeral sermon by the writer, after which we laid him away to rest until he who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God," shall come to gather "his jewels," and distribute the "crowns."

Then may this little, tender bud,
Who was here so fair and gay,
Have no dark spots to dim his crown,
But with stars shine bright as day.

L. E. CONNER.

SMITH.—At Huntsville, Mo., on Sept. 24, 1889, of apoplexy, Chas. P. Smith, aged 48 years.

Bro. Smith was born in Glasgow, Scotland, and was left an orphan at an early age, his father, mother, brothers and sisters all dying with cholera. He has belonged to the church about fourteen years and was well respected by all who knew him. His daily Christian walk was worthy of imitation.

ANDREW MACKIE.

MARRIED.

LARUE—MORRIS.—At the residence of the bride's parents, Mr. and Mrs. Geo. Morgan, Rensselaer, Ind., Sunday, Sept. 29, 1889, Mr. Samuel M. LaRue and Miss Alberta Morris, the ceremony being performed by the writer. The guests numbered about twenty, the greater part being relatives. Reception at groom's residence, Rensselaer, Ind., Oct. 2, 1889. L. E. CONNER.

Conference Call.

Under the rules given by the General Conference, the undersigned invite the churches and isolated brethren living in the district east of the State of Ohio, including the Eastern, Middle, and part of the Southern States, to meet with the church at Perryville, Md., by properly accredited delegates, to form an eastern district conference of all the churches, to take the place and in lieu of separate State conferences of the churches in the East, beginning on the afternoon of Oct. 31st and extending over the following Monday. The church at Perryville will provide for delegates and visiting friends, and the travelling expenses of delegates when not paid by their respective churches will be paid by the conference. Delegates under the rules of the General Conference will please bring with them their credentials from their respective churches. Brethren and sisters not delegates are invited to attend and will be properly cared for. The churches of God in the East, by whatsoever name called, are earnestly invited to appoint and send delegates to represent them in this conference. A great work is opening up for the churches in the East which will require the united effort of all the brethren to accomplish, and no church can afford to miss its share in the work. All brethren and sisters intending to come will please notify Bro. Levi Patterson, Perryville, Md., so that conveyances may meet them at the trains.

LEVI PATTERSON, for the Church
at Perryville, Md.
G. C. RAMSAY, for the Church at
Philadelphia, Pa.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 496 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia. Elder G. C. Ramsay Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 448 Olive Avenue, San Diego, California.

"Church of God," Brooklyn, N. Y., 174 Grand St., John Donaldson, Pastor. Meets for devotional and public service, every First Day, at 10:30 a. m. On the first Sunday of every month our meeting is for conference; when, with a given subject before us, we each participate in consideration thereof. We break the loaf and drink of the cup every First Day.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte Sts. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and prayer meeting Thursday evenings. F. A. Chaplin, Elder.

Poetry.

SLEEP.

"So he giveth his beloved sleep." Psa. xxvii. 2.

He sees when their footsteps falter, when
their hearts grow weak and faint,
He marks when their strength is failing,
and listens to each complaint!
He bids them rest for a season; for the
pathway has grown too steep;
And, folded in fair, green pastures, he giv-
eth his loved ones sleep.

Like weary and worn-out children that sigh
for the daylight's close,
He knows that they oft are longing for
home and its sweet repose;
So he calls them in from their labors ere
the shadows 'round them creep,
And silently watching o'er them, he giveth
his loved ones sleep.

He giveth it, oh, so gently! as a mother
will hush to rest
The babe that she softly pillows so tenderly
on her breast;
Forgotten are now the trials and sorrows
that made them weep,
For with many a soothing promise, he giv-
eth his loved ones sleep.

He giveth it! friends the dearest can never
this boon bestow;
But he touches the drooping eyelids, and
placid the features grow;
Their foes may gather about them, and
storms may round them sweep,
But, guarding them safe from danger, he
giveth his loved ones sleep.

All dread of the distant future, all fears
that oppress today,
Like mists, that clear in the sunlight, have
noiselessly passed away;
Nor call nor clamor can rouse them from
slumbers so pure and deep;
For only his voice can reach them who giv-
eth his loved ones sleep.

Weep not that their toils are over, weep
not that their race is run;
God grant we may rest as calmly when our
work, as theirs, is done!
Till then we will yield with gladness our
treasures to him to keep,
And rejoice in the sweet assurance, he giv-
eth his loved ones sleep.

Communications.

EXPERIENCE AND ASPIRATION.

If we have a heart to bear burdens here, and bear them bravely and well, we may the better bear our joys in the world to come. If we cannot, or think we cannot, endure evils or inconveniences now, how shall we feel certain of bearing the good that God prepares for his saints? Paul expected an exceeding and eternal weight of glory. By having his shoulders fitted to burdens in his life militant, he would the better carry the weight of blessings in the life triumphant. What a blessing to take the yoke of Christ on our shoulders in this earthly serving time! May we have not only readiness but alacrity, even to eagerness, for all the will of the king, the true, perfect, immortal Brother!

All saints will say—let Christ be exalted. Let him be exalted in our thought, in our obedience and in our speech. Let us avoid speaking lightly, the name of Jesus. There may be lightness in too oft repetition. His name should be ever most sacred and precious to us. He should be ever most wonderful to us in every excellence. We may call him most holy, because, for one thing, he is the High Priest in the most holy place, in the heavenlies. There is a rare and sacred and blessed familiarity of faith and love, but a familiarity of lightness and light-mindedness and routine, is greatly to be deprecated. If we will be holy ourselves, we must have the Lord hallowed in our hearts. And it is best to avoid discussions of the nature, origin or being of Christ, that involve any sacrifice or the most sacred reverence, and the most scrupulous enshrining of his blessed perfections in our hearts.

Jesus is wonderful, and this is the testimony of the prophet. He is and always will be wonderful, and a wonder always to interest and delight his saints. I love to think of him not only as man immortalized—but as supremely spiritual—yes, even a quickening Spirit. What can he not do for us then? What can he not do now, as well as hereafter? Can he not do wonderfully and mightily? Let us have more faith. He is the life, and can he not give us spiritual life, and literal life also? Can he not give us physical health and strength? Is he not an enemy of sin, and also disease? He can heal our backslidings, and he can heal our sickness. First of all we want less unbelief. In fact we want none at all. What wonders are possible to faith! Let us think of it more, and understand it better. Surely he loves to help us, if we are ready to be helped. And he must delight to chase away bodily ills, as he did when he was on the earth. He never changes. He is the same to day, yesterday and always.

What a grand thing that God shall have easy and perfect control of us! That he shall dictate our thoughts, govern our will, and move us perfectly as he pleases! This too, with our own hearty and delighted concurrence in the very beginning. How ineffably blessed to be thus wielded, so that God shall think in us, as it were, and we all the while intensely grateful and joyfully active! Here and now, let us remember that our words are to be ministers of righteousness. If our members are to be such instruments, so will the exercise of the members be. If the tongue is such a holy minister, so will its utterance be, and if the hand, so will be its speech in ink or printer's type.

Truth hath her very seat in the highest heaven, and is full of goodness and love to those that love and seek her mighty and precious help, for truth dwells in God, and is God. Jesus said, "I am the Truth." What a greatness and elevation of being is here! Truth is infinite. Happy is he who seeks first and most of all to be a child of Truth, and who, seeking, believes he will find, and believes he has found, and that he is truly thus most nobly and highly born. But to be begotten of the truth is no light thing, and to be born, is a matter of God's wisdom and pleasure, to be accomplished in his good time.

Lord, help thou our weakness, and shine upon, and heal all our blindness. Work mightily in us, and no less than mightily. Do according to thy exceeding greatness in wisdom, power and love. May we have holy fire in our hearts forever and sweetly burning. Speak, and it shall be done. Nothing is too hard for thee. May we never think evil. May we raise from the dead, and be thine wholly and forevermore.

I cannot change my heart, but I can hand it over to thee to be rectified. Thou canst help and fit us to bless and help millions; if it please thee, not a whit less. Thou art great and hast all things at thy command. Turn the hearts of all thou wilt,—turn their hearts from following vanity,—turn them to thee, and right, and good. By the very fact of their native bias, wrong and error, we appeal to thee. Remember their imperfectness from birth, their deflected and divergent tendencies by inheritance. Influence the hearts of some at least kindly toward us.

I raise my right hand to the Father, and my left hand to the Son,—and join them together in mingled tribute and earnest petition.

God continues to create new souls, age after age. Is it not for some great and eternal good? None that are born to die, are ever re-born naturally. No soul of two hundred thousand millions, re-appears! What a stupendous and never-ceasing work of creation! But all will be re-born by resurrection. O that we may be re-born, to be helpers of others.

Why do we ask of God and not believe that he gives? Unbelief resists the gift, or excludes it, though we should even ask earnestly and with many entreaties. Let us believe and know that when we ask right things, they will be surely granted.

What joy and bliss when we actually do love others as ourselves; love because the love is in us and we cannot help it. How different from hoping or trying to love, and coming far short.

C. C.

Christians Pay Your Debts!

"That man is a jewel of a church-member," said an "outsider," in regard to the subject of our conversation. Continued he: "I persuaded him five or six years ago to go through bankruptcy; he did it reluctantly, but has labored ever since, and yesterday he came and paid me what he owed, and said, it was the last dollar of his liabilities—all this time he has supported a family. That is an honest man!"

Do you hear? Is a Christian doing well who stakes his honor, his reputation as a follower of Christ, his association with those who are lights in the world, and raises money on this stake, or obtains goods, and then goes through a form of law freeing him from his legal obligations, and forgets those obligations?

Is he an honest man? Nay, more; has he not put up Christ and his church as indorsers to his own honor, and then repudiated the whole? Has he not abused Christ and abused the church? He has done more—he has forgot the name of his Redeemer and the name of the church, and then stepped out and left them to pay the debt! Christian, "Owe no man anything," but, if you do, pay it, if it takes the last day of your life to earn the money.—*Pacific.*

He who is rejected as a Savior, cannot be escaped as a judge.

Conference Notice.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 7, 1889, at 7:00 p. m., and continue over Sunday following. We trust no urging will be needed, but that all will see the importance of this gathering. Much work needs to be done in our own state, and the part we want to take in the General Conference is to be discussed. By order of Conference.

A. R. UNDERWOOD, Sec.

The Semi-Annual Conference of the churches of God in Christ Jesus for the State of Iowa, will meet at Irving, Ia., commencing Thursday evening, Oct. 10, 1889, and hold over Sunday. An earnest invitation is extended to everybody, and especially to those brethren who have not had the privilege of meeting with us lately. We want to see you all at the meeting. Bring some bedding in your trunks, and there will be plenty of tents and houses to sleep in. Elberon is the nearest point on the Milwaukee R. R., and Belle Plaine is the nearest point on the North Western R. R., where teams will meet all who come who will write the time they will be at either place. Write to A. Hipsher, Irving, Ia. Let every church hold a meeting for the purpose of considering the financial plan of the General Conference, so that all the churches may be prepared to report at the Conference. Let all come to the Conference.

A. HIPSHER, Pres.
E. A. MARSH, Sec.

Preparatory to the General Assembly of the Ecclesias of God, the twentieth Annual Assembly of the Church of God in Maryland and Virginia, will if the Lord will convene in the house of the brethren at Mountain View, Frederick Co., Va., on Saturday before the second Sunday in Oct. Now brethren all in Md., and Va., who desire to have a voice in the interest of the whole truth, at the General Conference, should not fail to attend this meeting. All coming by rail will please notify Eld. N. J. Morgan in good time to be met on Friday at the Winchester depot where they will find a comfortable conveyance to the place of meeting. Brethren let us try and be of that number of whom it will be said; "gather ye my saints together, who have made a covenant with me by sacrifice."

THOMAS HORNER,
A. J. MILLER,
JOHN HORNER,
N. J. MORGAN.

Special Number of "The Rock."

The double number of the *Rock*, issued in August, is more than double the usual size, and contains a series of essays all bearing upon the Second Coming of Christ as a Blessed Hope. The subjects are as follows:

Introduction—The Lord will come Personally and Visibly, Editor; Is the Second Coming Pre-Millennial and Imminent, J. P. Weethee; Resurrection of the Just, W. G. Moncrieff; The Time and Place of Reward, B. Wilson; Gathering of the Saints, C. Colgrove; The Royal Priesthood, S. A. Chaplin; The Age of Peace, A. J. Eychaner; King of Kings and Lord of Lords, J. F. Gellatly; Regathering and Blessing of Israel, Wm. Brookman; The Throne of David, Carrie Williams; Blessing of the Nations, J. Donaldson; Physical and Temporal Blessing, Thos. Wilson.

A glance at the above topics, and the names of the contributors, must satisfy all that this will be a remarkably interesting and instructive pamphlet, and should be very widely circulated. Send your orders at once to this office. Only Ten Cents.

Change of Address.

After Aug. 24, 1889, my address will be Rensselaer, Ind. Correspondents please take notice,

L. R. CONNER.

The last harvest excursion of the season is to be Oct. 8. Avail yourself of the cheap rates to all points west and south. One fare for the round trip. Tickets good for 30 days. For particulars see agent of the L. E. & W. railroad.

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Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

THE GENERAL CONFERENCE.

The 2nd General Conference of the Churches of God in Christ Jesus, for the United States and Canada, will assemble at Chicago at 10:30 o'clock, Friday, Nov. 15, 1889.

The following extracts from the Constitution, By Laws and Rules, govern the election of Delegates:

FROM THE CONSTITUTION.

ART. II. It shall be a Body composed of one delegate from each organized church of ten or more baptized believers in "The things concerning the Kingdom of God and the Name of Jesus Christ," and one such delegate from each organized District Conference, the latter also to represent churches of less than ten members and isolated brethren.

FROM THE BY LAWS.

1. This conference shall hold annual meetings on the first Friday on or after the 15th day of November, 1889.

2. Any person appointed as a delegate must present to the conference proper credentials from the church or conference by which he is appointed.

FROM RULES ON VOTING.

1. No Church shall be entitled to vote through its delegate which has not furnished him with a certificate or other authority from such Church.

2. Each delegate may cast one vote for each Church represented by him.

3. When a Delegate represents a Conference he shall be entitled to one vote.

4. When a Delegate represents a Conference and a Church, he may cast two votes.

From the foregoing it will be seen that each church of 10 or more members is entitled to one delegate.

Each State or District Conference is entitled to one delegate.

A Delegate may represent both a Conference and a Church with power to cast two votes—one for each.

As Chicago is a central point, easy to reach, we hope for a full representation.

Delegates may be elected now at any time. All delegates will be provided for by the brethren at Chicago free of expense.

Delegates will please notify the Corresponding Secretary as soon as elected, so that we will know how many to provide for. Direct all communications and inquiries in relation to the Conference to Jas. W. Wilson, Cor. Sec., 166 Washington St., Chicago Ill.

The Two Dakotas—South and North.

Public attention is now, more than ever, directed to these two new States of the Union. Climate, soil and opportunities for investment of capital, are unexcelled by any other section of the Great West. The Chicago, Milwaukee & St. Paul Railway Co., which has lines of its own in both South and North Dakota, has just issued an illustrated pamphlet entitled "Plain Facts about Dakota" containing numerous letters from farmers and others which are well worth reading, as they show the results of each writer's personal experience in the North-West, and convey a great deal of valuable and reliable information which will be of benefit for those seeking new homes in South and North Dakota. For a free copy of this pamphlet address A. V. H. Carpenter, General Passenger Agt., Milwaukee, Wis. dec31-9

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All persons addressing us should give their name, Post Office, County and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money losses in letters is at the risk of the sender.

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The work is thoroughly done and any one who carefully reads the 440 pages of this book will be well repaid. It is just the book for the time in which we live. Cloth binding, clear, pleasant type to read, and good paper. Price $1.50.

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A Dictionary of the Bible comprising its Antiquities, Biography, Geography and Natural History, with Sixteen full-page Engravings, numerous smaller Illustrations, besides Maps of the Holy Land in the time of David, the time of Christ, and General Maps of the Countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

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The above is the title of a book of over 450 pages, made up of short stories and other instructive reading, both poetry and prose, for the young. It is illustrated with many fine engravings, is handsomely bound in cloth, and makes one of the most useful as well as pretty gifts for a young person that can be selected. Price $1.00.

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The Hole of All Things. Carrie Williams.

This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress, Mrs. Carrie Williams, San Diego Cal., for 25cts. or free to those not able to buy.

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VANDALIA TIME TABLE.

Takes effect June 1, 1889.

GOING SOUTH.

STATIONS	Ex-press 51	Mail 53	Local 49	Thro' Freight 61
South Bend	5 00am	12 05pm	10 05am	2 30pm
LaPaz Junc	5 31am	12 38pm	11 15am	3 25pm
Plymouth	5 45am	12 58pm	12 22pm	4 20pm
Hibbard	6 05am	1 10pm	1 50pm	5 00pm
Marmont	6 15am	1 25pm	2 04pm	5 30pm
Marshland	6 27am	1 36pm	2 40pm	5 50pm
Kewanna	6 44am	1 54pm	3 40pm	6 30pm
Logansport	7 24am	2 35pm	5 00pm	7 40pm
Clymers	7 53am	2 56pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 10pm		
Terre Haute	12 00m	7 30pm		
St. Louis	7 30pm	7 00pm		

GOING NORTH.

STATIONS	Mail 56	Ex-press 54	Local 50	Thro' Freight 62
St. Louis	9 30pm	9 00am		
Terre Haute	6 00am	1 00pm		
Crawfordsv'l	8 15am	4 15pm		
Indianapolis	7 10am	3 10pm		
Colfax	8 50am	5 45pm		
Clymers	10 25am	8 26pm		
Logansport	10 45am	8 45pm	5 15am	8 55pm
Kewanna	11 26am	9 33pm	6 44am	10 10pm
Marshland	11 46am	9 40pm	7 28am	10 40pm
Marmont	11 56am	9 47pm	8 05am	11 01pm
Hibbard	12 06pm	10 06pm	8 44am	11 30pm
Plymouth	12 35pm	10 25pm	9 15am	11 50pm
LaPaz Junc	12 54pm	10 40pm	9 50am	12 25am
South Bend	1 10pm	11 10pm	11 00am	1 00am

Trains 51 and 56 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville to all southern points.

For through tickets, maps, time tables and other information, apply to R. S. PHIPPS, Station Agent at Plymouth.

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No. 10, Passenger, Leaves ....†12 37pm
No. 12 " " ....†6 45pm
No. 16 " " *6 55am
No. 100, Local, " ....†11 37pm

GOING SOUTH.

No. 11, Passenger, Leaves ....†9 47am
No. 15 " " ....†5 05pm
No. 17 " " *11 15pm
No. 101, Local, " ....†10 30am

†Daily except Sunday. *Daily except Saturday.

No. 11, via Tipton, arrives Bloomington at 9:32 p. m., making direct connection with C. & A. fast train arriving Kansas City 8:55 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

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Following is corrected time to June 2, 1889.

GOING WEST. Local	No. 1	No. 3	Stations	No. 2	No. 4	Local GOING EAST.
[illegible]	[illegible]	[illegible]	Lv. Buffalo	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Cleveland	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Bellevue	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Fostoria	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	New Haven	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Ft. Wayne	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Claypool	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Mentone	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	Argos	[illegible]	[illegible]	[illegible]
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[illegible]	[illegible]	[illegible]	Wanatah	[illegible]	[illegible]	[illegible]
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	Depart
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No. 35 (Passenger)	[illegible]
Fast Line	[illegible]
Chicago Express	[illegible]
Ft. Wayne Accommodation (Arrives)	[illegible]
Local Freight	[illegible]

GOING EAST.

	Depart
Mail Express	[illegible]
No. 36 (Passenger)	[illegible]
Fast Line	[illegible]
Day Express	[illegible]
Ft. Wayne Accommodation	[illegible]
No. 38 (Passenger)	[illegible]
Local Freight	[illegible]

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. 39. PLYMOUTH, INDIANA, JULY 23, 1890. NO. 28.

LOOK CAREFULLY

If there is a blue pencil mark on the margin of your paper, right by this item, your time is out, and you will not receive any more papers till we hear from you.

Communications.

[By request of the Cleveland Church.]

AN ADDRESS BEFORE BAPTISM.

No words at my command can express the joy I feel this morning, brethren and sisters. Only one week ago we were privileged to welcome six obedient ones to the body of the anointed, and now I am about to assist three others in obtaining the sacred name, and the forgiveness of sins. I am sure there is not one of you but what feels like praising God for smiling upon our efforts to lead our fellows to the Lamb of God who taketh away the sin of the world.

As a foundation for a few remarks on this interesting occasion I have selected the 9th verse of Psa. cxix., "Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word." The first thought that occurs to me is, that a young man has the ability to cleanse his way. Secondly, that he is expected to do it. Thirdly, that God supplies him with the means with which to cleanse his way. He is not to do it in his own way, or it will be a failure. It is his own way that needs cleansing; and a clean thing cannot come out of an unclean thing. Now then in regard to the means. Wherewithal shall a young man cleanse his way? The answer is, by taking heed to his way according to God's word. This is in beautiful harmony with the prayer of Jesus for his disciples, "Sanctify them through thy truth, thy word is truth;" and with Psa. cxix. 30, "The entrance of thy word giveth light; it giveth understanding to the simple." And to show the Psalmist's appreciation of God's word, he says, at the 105th verse, "Thy word is a lamp unto my feet, and a light unto my path." And at the 97th verse, "O how love I thy law; it is my meditation all the day."

To show God's regard for his own word, I refer you to Psa. cxxxviii. 2, where we read, "Thou hast magnified thy word above all thy name." And to show the awful consequence of despising, that is, underrating, neglecting, discarding the word and taking our own course, I quote to you Prov. xiii. 13, "Whoso despiseth the word shall be destroyed," not may be destroyed, shall be destroyed. And to show the fallacy of regarding reason or conscience as an infallible guide, I invite attention to Prov. xiv. 12, "There is a way which seemeth right to a man, but the end thereof are the ways of death." I tremble to think of the harvest death will reap from this divine rule. Every day of our lives we hear it said, It matters not what we think or believe, if we are only sincere. And when we attempt to show them the narrow way of life we are met by the assertion, "O I am just going one way and you another—we'll meet all right at last." I entreat you all to bear in mind the quotation last made, even if you have to forget every[illegible] that may be said this morning: "There is a way which seemeth right to a man, but the end thereof are the ways of death." "This cuts the ignorant, good-feeling, good-intention, honest, sincere idea into shreds." It seems right to them; it appears right to their distorted moral visions, or else they would not travel that way. But why will men and women risk their salvation on a "seems so"? when God's director is at hand to point out the way he has marked for us? Why will they grope in darkness and uncertainty when the lamp of life and light is at hand to guide?

This, dear friends is divine instruction to the seeker after truth. There is no guess-work along here. If we would cleanse our way we must take heed thereto according to the word of the Lord. The cleansing we undertake on our own account will not avail. In coming to the word to learn how one can cleanse his way by means of the word, I would remark, he must first have a motive for cleansing his way. The motive is supplied by the word itself. And while the motives of all religionists are remotely referable to the word of God, very few indeed take pains to examine the word for themselves, to see what God offers them as an inducement to cleanse their way. *After* generations have taken certain things for granted they are content to do the same. For instance, it is universally supposed that God has offered to reward us with an everlasting home in heaven if we do what he bids us. And while there are millions who believe that, it is safe to say there's not one in ten thousand of them who search the divine record to see if any such offer has been made. And yet, if a five hundred dollar lot is to be purchased, that they can hold but a few summers and winters, you ought to see what trouble they go to to make sure there is no flaw in the title. And it should be the same in reference to the conditions imposed by God on us, before he bestows what he offers. One thinks he can do about what he pleases, and God will make it all right anyway if he is only sincere in what he does. And if one ventures to point out some conditions that he has not complied with, he will say, "O yes, he says so, but he is too merciful to condemn me for just that." But enough of generalities. What motives does God offer us in his word? That is the towering question now. Let it be known that we want no second-hand answer. We want an answer that has not been filtered through a human mind. We want it fresh, and pure, and sparkling from the fountain of living water. What does God tell us he has in store for them that love him and keep his commandments? Heb. i. 1, 2, says that God has spoken to us by his Son, "whom he has appointed heir of all things." Very well, then, what does the Son say that the Father offers? He said to his immediate followers, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." God offers a kingdom then. In 1 Thess. ii. 12 glory is added to the offer of the kingdom. They are enjoined to walk worthy of God who hath called them to his kingdom and glory. Yes, called them, invited them, offered them his kingdom, and glory besides. Can we know how long God's kingdom will last? Yes, he has told us that, too. Employing Daniel the prophet, he tells us in the 14th verse of chap. vii., that it is kingdom in which all people, nations and languages shall serve him; in a word, an universal kingdom, and his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. It is everlasting, you see. But are we sure that this is the kingdom that Jesus said it is his Father's good pleasure to give? The kingdom the saints at Thessalonica were called to? O yes, this is the very kingdom, for the prophet continues in the 18th verse with the information called for, and makes the delightful announcement that "the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." O what a calling, a calling to God's kingdom and glory; and as the kingdom is everlasting the glory is sure to be.

But is there any certain way of learning where this everlasting kingdom of God is to be? O yes, the 27th verse settles that point too, for it says: "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." That settles its location with every honest mind. It is not above the skies, it is under the whole heavens, right where their subjects will be, mentioned in vs. 14, "all people, nations and languages serve him;" that confirms what Jesus says in Matt. v. 5, "The meek shall inherit the earth." This is divine testimony, divine instruction. There is nothing human about it; there is no theory of man in it. It is God talking to us. I merely report the recorded word. I would be thankful if you would carry home with you the thought contained in the 130th verse of Psa. cxix., The entrance of thy word giveth light. Man often darkens counsel with his words; we are at the proper fountain now, and you need not be afraid to take copious draughts.

At this point some one may suggest that an everlasting kingdom on earth would be of no account to a mortal race like that of man. Very true, but the good God has anticipated that difficulty, and provided against it. He has promised eternal life to us so that we can be eligible to an everlasting kingdom. We find Paul rejoicing in hope of eternal life, in Titus i. 2, and he tells us, too, that God who cannot lie promised it before the time of the ages. Think of that, dear friends! There's an everlasting kingdom and glory, and everlasting life to enjoy it! Is there not motive enough in all this to induce you to cleanse your ways? The apostle calls upon those who had been called, to walk worthy of the God who had called them. And Jesus said, "Blessed are the pure in heart, for they shall see God." It is also called a holy calling, and it is easy to see from this the class of people who are to possess God's kingdom and glory. And I ask, in view of the richness, and vastness, and duration of the kingdom and attendant glory, is it any wonder that he exacts of us purity of life as an absolute condition? God was under no obligation to make this offer; man was once given dominion over all things, but he lost it by disobedience, and God might have abandoned him to utter extinction of being at death, but he did not. He tried him once more, and I have given the briefest outline of what he offers to induce us to mend our ways and become fit to be partakers with the saints in light. This second offer grew out of his love, and I am wondering if that love finds any response in your hearts, does it? Are you sorry to grieve such a God of love? Do you desire to cleanse your ways and become candidates for God's kingdom and glory? If you do, the text supplies the needed instruction. You must take heed to your ways according to God's word. For fear you should fail to see what a God of love we have, I would remind you that we were all sinners doomed to die, and that without the shedding of blood there was no remission of sin. It required blood untainted by sin. Four thousand years passed and not a soul was found who had not sinned. Where was a Savior to come from? In this emergency God so loved the world that he gave his only begotten Son, that whosoever believeth into him might not perish but have everlasting life! If you still lack motive to cleanse your ways look at the Son of God's love, going about doing good, healing the sick, cleansing the lepers, and telling the people of the coming of the kingdom we have been reading about this morning. He is heir of all things, but he has no place to lay his head. He is the future world-ruler, but he is homeless. He was born to be king of the Jews, but his own received him not. They thrust him out of the vineyard. They killed him. He was led as a lamb to the slaughter. His soul was made an offering for sin. He died, the just for the unjust. He died that we might live. During his life God manifested himself to us in him. And what words of ineffable beauty and love flowed from his lips! Amid all the taunts and jeers, the scourgings and the mockery, not a complaint was uttered, and with his expiring breath he prayed, "Father, forgive them, they know not what they do." O herein is love, not that we loved God, but that God loved us! Let me enquire again, does all this love awaken responsive love in your hearts? Do you want to cleanse your ways? If so you must take heed thereto according to God's word. If after hearing God's offer you desire to cleanse your ways, that is proof that you believe the offer, and believing, desire to inherit the promised blessing.

The next question is, What does the word prescribe after belief of God's offer? It prescribes repentance. What is repentance? It is a change of mind and conduct, a reformation of life, a turning away from sin. Let us suppose a person to do that; let us suppose that he takes the New Testament as the rule of his life and conduct in all his business and social relations. Mind you he has accepted the promises of eternal life in God's kingdom as the veritable gospel offer; and he wants to be one of the saintly inheritors, so he changes right about. That is, he is converted from the error of his way. And now, what is his status? Does God reckon him righteous or unrighteous? Has God forgiven him because he has reformed? I am trying to find out what has become of the long running account against him before he repented. Is it still charged against him? or is he free from sin? That is a serious [illegible]estion indeed! Has he complied wi[illegible] the conditions imposed by God? Has he been baptized for the remission of past sins, as commanded by the Spirit in Peter on the Pentecost? Acts ii. 38? If not, the past is not forgiven. They stand against him yet. He is not a child of God yet, for baptism is the naming and adopting ordinance. Jesus said the apostles were first to teach and then baptize believers into the name of the Father, Son and Spirit; God then becomes their Father, and they his children. Then what follows? Why, being children, they naturally become heirs of God, and joint-heirs with Christ, the only begotten Son that God has. But to what are they now heirs? They are heirs of eternal life in the kingdom of God, with all the glory and honor which this implies. These remarks are not intended for the instruction of the candidates for baptism, but to account to their many friends present for the step about to be taken, and to see if they, too, will not lay aside the traditions of men, and believe in, and hope for, exactly what God has promised. I trust they will remember that Peter in his second epistle, first chapter and fourth verse, says that God has made exceeding great and precious promises, that by these (promises) we might be made partakers of divine nature. Collectively these promises are the gospel. So, of the gospel, which Paul says is the power of God unto salvation, we may say, in it God offers something to those who will believe it and comply with the conditions. What is not offered is not attainable at any price, and what is offered must be believed, and the conditions must be complied with. This is the divine way for man to cleanse his way. This is taking heed to our way according to God's word,—doing what the word bids us. And while the way that seemeth right to a man ends in death, God's revealed way leads to life.

To the dear young men who have determined to forsake all and follow the Lord's anointed, I must say a few words. To the latest hour of mortal life it will be a source of joy to you to have remembered your Creator in the days of your youth, instead of presenting to him the dregs of a misspent life. What pits and snares it will save you from, none but God can know. We rejoice with you. We rejoice with your parents and friends who knew the adversary desired to have you. Ah, we mingle our rejoicings with those around the throne. You are about to take the most important step of your lives. You are about to sever your connection with the world and become members of the body of Christ, which is his church; and are about to present yourselves as living sacrifices unto God. God's invitation makes you witnesses for him and his truth before the world. You have to contend earnestly for the faith once delivered to the saints. This must be done by presenting the plain truth of God, and showing it in contrast with the theories of men. I trust you realize that you become candidates for crowns of life today. You realize how mortal you are, and that life is the boon you need. Paul said a crown of life was laid up for him, and for all who love the appearing of the Lord, the righteous Judge. This will soon be the star of your hope; crowns will be laid up for you today. O, think of it! candidates for crowns; heirs apparent to crowns of glory; and not merely crowns of glory, but of unfading glory. And let me say to you here, the brilliancy of those crowns will depend upon your conduct from this eventful day to the end of life's journey. This is the beginning of well doing. It is he who patiently continues, and holds fast the confidence had at the beginning, that will be made a partaker of Christ. Remember, it is the entrance of God's word that has begun to illumine your minds; or as the beloved Paul puts it, 2 Cor. iv. 6, "For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light,"—light of what? "to give the light of the knowledge of the glory of God in the face of Jesus Christ." What a sublime Scripture! And now, the light having shined into your hearts, you must let it illumine others. The light of the moon is derived from the sun, not for her own benefit merely, but for our sake she reflects it upon us when the sun is below the horizon; and this is just what God expects you to do. Our Lord said to his disciples, "Ye are the light of the world; and God having shined into your hearts you must live in its light so as to irradiate all around you.

But let me suggest here that you discuss the truth of God only with those who reverence it. I mean here what our Lord meant when he spoke of not casting pearls before swine. At the same time you must "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This is recorded in 1 Peter iii. 15. It is a powerful sermon. You must be ready; you must be ready always, so as not to put off a questioner. You must be ready to give a reason, not an opinion, nor a supposition, nor a guess so, nor a think so, nor an assertion, but a reason. It is the why the questioner wants to get at. And then it is the reason of the hope that is in you, not the fear. Then the question has to be answered not in a boastful way, nor in a passion, but with meekness and reverence. This will not be a hard matter for you after you look at it calmly. For instance, you tell somebody what your hope is, viz., Hope of eternal life in the kingdom of God. If a reason for this hope be demanded you can reply, God has promised it to those who believe it and comply with the conditions; as I have complied with the conditions I hope to obtain it because God cannot lie. Can a better hope than this be conceived of? You hope for exactly what God promises to give. Then you can turn to your questioner and say, "Will you please tell me what your hope is, and why you hope for it." And if he is hoping for something God has never promised, it is not a good hope.

Is there one before me who is hoping for what God has never promised? Now is the time to decide. Soon it will be too late.

Turning to the candidates again, I say, You are about to enter God's household, the household of faith, and will be expected to obey its rules. It is not a human society that you can enter today and withdraw from to-morrow, or whenever you think proper to change to other pastures. Christ is the head of the church; you become members of his body today, and nothing but disobedience can sever the connection. In some way or other you will have to suffer for Christ and his truth, but if you suffer with him you will also reign with him. But as children of God you will have many privileges others do not enjoy. You will have an advocate with the Father, even Jesus Christ the righteous. You are invited to cast your care upon the Lord, and he will sustain you. Watch and pray, lest ye enter into temptation. Assemble frequently with those of like precious faith and exhort one another, and so much the more as ye see the day approaching. And now may the God of all grace bless you and enable you to endure hardness as good soldiers of Jesus Christ—become moral athletes, as our brother puts it, and show to all that you have a hope of blooming with immortality and eternal life. And if the cloud of adversity should sometimes brood over you think of the sweet words Jesus whispered back to us from the court of heaven, "Be thou faithful unto death, and I will give thee a crown of life." And, "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." And O, loved ones, when temptation and trial come in like a flood, think of the announcement of the great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither shall there be any more pain, for the former things are passed away." I tell you, that is good enough for me; but it is not all. For fear the influences around us should lead us to doubt the reality of all these [illegible] he adds: "And he that sat u[illegible] throne, said, Behold I make al[illegible] new. And he said unto me, Writ[illegible] it down in black and white—Writ[illegible] these things are true and faithf[illegible] and then adds, "I am Alpha a[illegible] Omega, the beginning and the end. [illegible] will give unto him that is athirst, o[illegible] the fountain of the waters of life freely. He that overcometh shall inherit all things,—I will be his God and he shall be my Son." Beloved, this is good enough for us, is it not?

If you are now ready to die with Christ I am ready to bury you. Be sure to bury the old man and put o[illegible] the new, and then when you come ou[illegible] of the grave of water, "shall be saved" will be stamped upon you.

M. Joblin.

Oregon Bible College
Oregon, [illegible]

Communications.

ARE YOU HUNGRY AND THIRSTY?

When a person is real hungry and thirsty, the desire to obtain that which will satisfy their needs, becomes very vehement and oftentimes when difficult to obtain, becomes uncontrolable, and will resort to almost any procedure to obtain that which will satisfy their craving.

We may thus in some measure realize the force of the Savior's words when he said, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled. As everyone has in some degree experienced natural hunger and thirst they are prepared to measure their desire after righteousness. Is your craving for righteousness as vehement? Let us take to heart the forcible and beautiful language of the Psalmist David. Listen to it: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?

If one hunger and thirst after righteousness is as intense as this language indicates, we can rest assured we are prepared to hear the "midnight cry" whenever it may sound. If not, there is no time to delay, lest you be found without "oil" on that glad day. The invitation is gracious and free to all: "Ho, everyone that thirsteth, come ye to the water, and he that hath no money come ye, buy and eat; yea, come buy wine and milk without money and

adjudged as having died with him in his death, and therefore justified from sin. If this is not the "thought" according to the translation, be so kind as to tell us what it is. Let us have the truth whatever may be the consequences; although it prove that those who died under Papal persecution were not "the saints," and that therefore the man of sin is yet to do his work of wearing out the saints of the Most High. I think Samuel Wilson's question concerning that persecution has not been fairly answered. In love,

J. W. NILES.

DOVER, Del.

Dear Brethren and Sisters:

I take my pen once more after a long silence, to let you know that I am still "contending for the faith once delivered to the saints," and have been for more than forty years. If I live till tomorrow I shall have lived 63 years. Why my Heavenly Father has spared my poor unprofitable life while so many who seemed to be so much more useful in the world, have been taken away from the busy scenes of earth is a mystery to me. You have heard through THE RESTITUTION of the sudden and terrible death of our beloved brother, and faithful Pastor L. C. Thomas. It was a crushing blow to us all, especially to his dear wife and daughter, and others of his kindred here, who feel that we have met with an irreparable loss. We can be comforted only by the blessed hope of soon meeting him again beyond the scenes of sorrow, pain and death. Our little ecclesia are left as sheep without a shepherd; but we still keep up our meetings at our beloved Bro. Baker's house, where we have met for the past three years. No one felt his death outside of his own family, so much as Bro. and Sr. Baker. He used to stay with them and take tea after the meeting, and they miss him so much, that it is hard to be reconciled to his sudden death. It has been my earnest prayer that this great affliction may be sanctified to us all, and that we may be more faithful in the cause of God and truth. We have Bible-readings now each first day, and have chosen as our leader, a nephew of our late brother, (Stephen M. Thomas), who seems very earnest in the cause, and is a staunch believer in the gospel of the kingdom as taught by Prophets and Apostles, and the great Head of the Church while on earth; and our desire is that he may be like Stephen of old: "A man full of faith, and the Holy Spirit." May God grant it for his truth and mercies' sake. O, how much of the Spirit's influence we all need, to strengthen and to keep us in the "narrow-way," being by nature so inclined to step into the "broad-way" for pleasure and amusements; but whenever we do so, we dishonor him whom we profess to love and serve. God help us to find our pleasure in those things that are pleasing in his sight, and will not bring reproach upon his cause. We are living in sad, and ominous times, and yet in the times of the "Signs of the ends of this age," and may well, "Lift up our heads and rejoice," if we are the children of Light.

Why do we not hear from more of the brethren and sisters through THE RESTITUTION, exhorting one another to duty and faithfulness? Is it not time to "awake out of sleep, and to watch and be sober?" The Lord quicken us all to duty and to diligence is the prayer of your sister.

ABBIE A. HOWARD.

Editor Restitution:

I send you a piece for publication which I copy from an abridgment of Seneca's morals. R. HALSTEAD.

He that would know all things, let him read Seneca; the most lively describer of public vices and manners, and the smartest reprehender of them.—*Lactantius.*

Next to the gospel itself I do look upon Seneca's morals as the most sovereign remedy against the miseries of human nature.—*L'Estrange.*

1. An obstinate goodness overcomes an ill disposition, as a barren soil is made fruitful, by care and tillage. But let a man be never so ungrateful or inhuman, he shall never destroy the satisfaction of my having done a good office.

2. But what if others will be wicked? Does it follow that we must be so too? If others will be ungrateful must we therefore be inhuman? To give and to lose is nothing; but to lose and to give still is the part of a great mind. And the other's in effect, is the greater loss; for the one does but lose his benefit, and the other loses himself. The light shines upon the profane and sacrilegious as well as upon the righteous. The mariner puts to sea again after a wreck.

3. An illustrious mind does not propose the profit of a good office, but the duty. If the world be wicked, we should yet persevere in well-doing even among evil men. I had rather never receive a kindness than never bestow one: not to return a benefit is the greater sin, but not to confer it is the earlier.

4. We cannot propose to ourselves a more glorious example than that of the Almighty, who neither needs nor expects anything from us; and yet He is continually showering down and distributing His mercies and His grace among us, not only for our necessities, but also for our delights: as fruits and seasons, rain and sunshine, veins of water and of metal; and all this to the wicked as well as to the good, and without any other end than the common benefit of the receivers.

5. With what face then can we be mercenary one to another, that have received all things from Divine providence *gratis*? It is a common saying, "I gave such or such a man so much money, I would I had thrown it into the sea;" and yet the merchant trades again after a piracy, and the banker ventures afresh after a bad security.

6. He that will do no good offices after a disappointment must stand still, and do [illegible] at all. The plow goes on after a barren year; and while the ashes are yet warm, we raise a new house on the ruins of a former.

7. What obligations can be greater than those which children receive from their parents? and yet should we give them over in their infancy, it were all to no purpose. Benefits, like grain, must be followed from the seed to the harvest. I will not so much as leave any place for ingratitude. I will pursue, and I will encompass the receiver with benefits, so that let him look which way he will, his benefactor shall be still in his eye, even when he would avoid his own memory.

8. In a matter of money, it is a common thing out of course, and before it be due; but we account ourselves to owe nothing for a good office; whereas the benefit increases by delay. So insensible are we of the most important affair of human life.

9. That man were doubtless in a miserable condition, that could neither see, nor hear, nor taste, nor feel, nor smell. but much more unhappy is he than that, wanting a sense of benefits, loses the greatest comfort in nature in giving and receiving them. He that takes a benefit as it is meant is in the right; for the benefactor has then his end, when the receiver is grateful.

Our Time.

My employer said, we have got the new dispensation and it came on your time. Its wonderful how spiritism rose and spread in this Christian land. The most important events in modern history, the magnetic telegraph, instant transmission of intelligence among the nations, a new era in human history began in 1843. First class consulships at Jerusalem; the time, yea the set time to favor Zion came in 1843, and all the powers of darkness cannot stop that good work. A little Jew boy taken from his parents and brought up in the church, rising as high as Joseph rose in Egypt, placing the coronet on the head of Queen Victoria, Empress of all the Indies, taking the guardianship of the Turkish Empire and the Holy Land into the care and control of England. The military prestige of the Sultan's Government passing under the control of the Christian nations in 1840, foretold by Elder Josiah Litch on the year-day theory in periods given in the book of Revelation, etc., etc.

C. BOARDMAN.

"There are hundreds of Babylonian and Assyrian inscriptions published, which are as yet uninterpreted; thousands which have been unearthed, which are, as yet, unpublished; tens of thousands of such inscriptions which still lie buried in the ruins of antiquity's great cities, awaiting the explorer's pick and shovel. There are scores of Arabic inscriptions, dating from many centuries B. C., which have been published, but are not fully understood; hundreds which are today in the hands of explorers, awaiting the funds necessary to publish them; and, we are assured, thousands engraved on the rocks of Arabia, which have not yet been seen by the eye of civilized man, and containing secrets of the past history of that strange country, for the possession of which men are willing to risk their lives, if only the necessary means can be obtained for the prosecution of the work. There are great collections of inscriptions in a tongue not yet deciphered, relating, it is believed by all, to a mighty empire of the past, the Hittite, which had all but dropped from the knowledge of man,—inscriptions which are, to be sure, non-Semitic, but which must be read, if read at all, by Semitic scholars. There are Aramaic, Phœnician, and other inscriptions and remains without number and of unknown value, which are yet to be explained."—*Old and New Testament Student.*

Selections.

The Three Judgments.

Holy Scripture foretells three great judgments. a judgment of the saints before Christ takes the kingdom, a judgment of the nations when he has taken the kingdom and sits on His throne of glory in the beginning of His Millennial reign, then, at the end of the Millennium, there will be the judgment before the Great White Throne.

Of the judgment of the saints Paul speaks in ii. Cor. 5:10 "For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." A question naturally arises, how can believers receive for the bad which they have done? Its guilt has all been cancelled here. They cannot, therefore, suffer positive punishment for it in eternity. They shall receive for it diminution of reward. Their works shall be burned up, but they themselves shall be saved, but so as though fire, like a man escaping from a burning house in which his property is consumed. "Look to yourselves," says John, "that ye lose not the things which ye have wrought, but that we receive a full reward." There is, therefore, a possibility that by unwatchfulness we may lose even the things which we have wrought, and fail to receive a full reward. The judgment of the believer will be a judgment in relation to his service. As to his personal acceptance, there can be no judgment: for "he that believeth on the Son of God hath everlastig life, and shall not come into judgment, but is passed from death unto life." We could not think that the spirits of "the just made perfect" when they receive the resurrection body shall be placed before the Divine tribunal to be tried whether they be acquitted or condemned.

We have said this judgment shall be when the Lord comes. Hence, says the apostle of the Corinthians, "Judge nothing before the time until the Lord come, who shall both bring to light the hidden things of darkness, and shall make manifest the counsels of the hearts. Then shall every man have his praise of God."

The second judgment we have foretold in Matt. 25; 31, sq. Notice, when it takes place the Son of Man has come in His glory. Again, notice, it is the nations which are gathered before Him. There is no account of any resurrection of the dead. The judgment is that of living nations. They are judged for the treatment accorded to the brethren of Christ. Messengers have been sent to them called the "brethren" of the Lord, and they are judged according to their treatment of them, and they go to eternal punishment or eternal life, according to the way in which they have treated them.

When the Gospel was first sent forth it went out from Jerusalem, and when the Lord returns and saves his earthly people, from Jerusalem it shall go forth again. Isaiah tells us, "Out of Zion shall go forth the Law, and the Word of God from Jerusalem." And the effect shall be that they will beat their swords into plough shares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." That this is not the judgment of the saints, of which we read in ii. Cor. 5, we see from the fact that the judgment of the saints is from the Bema; but this judgment is from the throne.

The third judgment we have in Rev. 20: 11–15, where we have the resurrection both of the just and the unjust. Between these two resurrections a thousand years intervene. The end of the thousand years bring the second resurrection and final judgment. John sees a great white throne; great, for it is in harmony with the august occasion; white, for He that sits upon it is about to judge on the principle of inexorable righteousness. He that sits on the throne is the Lord Jesus. "The Father judgeth no man, but hath committed all judgment to the Son." When he came to destroy the Antichrist, and to judge and make war, He came on a white horse; now he comes to cast all the wicked, and their wickedness into the lake of fire, and sits on a great white throne.

From before His face the great Millennial earth and heaven fled away; for even in the Millennial state there will be imperfection. The Apostle Peter describes this unparalled scene; the heavens pass away with a great noise, and the elements melt with fervent heat; the earth also and the works that are therein are burned up. But they pass away to give place to a new heaven and a new earth which shall be the everlasting home of righteousness.

The sea, as well as the grave, now gives up the bodies which it retained; and Death and Hades deliver up the spirits; and the dead, small and great, appear before that throne.

The books are now opened, and the dead are judged according to what is written in the books. Scripture tells us of two books kept by God, "a book of Remembrance" of which we read in Mal. 3: 16, and "the Book of Life." From His book of Remembrance "every work shall be brought into judgment with every secret thing, whether it be good or bad." In His book of Life the names of all His people are written, all who have received life through His Son.

The Book of Life being present at this judgment, indicates that there will be those present whose names shall be found in it. This seems beyond question when we reflect that all who died in infancy, or looking to the mercy of the Lord, from the first resurrection up to that hour, will be found in a state of salvation.

The dead are judged according to their works. When, therefore, it is stated that all whose names were not found written in the Book of Life were cast into the lake of fire, it is clear that the names of all we have referred to who feared God and wrought righteousness shall be found in it.

The lake of fire is the second death. Into it, with all the wicked, Death and Hades, personified enemies, are cast. This is the fulfilment of the words of the apostle, "The last enemy that will be destroyed is death." And now, when all rule, authority, and power are put down, the mediatorial kingdom is given up to the Father. Christ Jesus was the ruler in the Millennial kingdom; in the eternal God shall be all in all.—*Chas. Graham in Christian Herald.*

Russia and the Armenians.

The announcement that the Armenians, in case of the failure of their appeal to Russia and England, will appeal for assistance to Russia alone is the sort of a thing to disturb England and excit all Europe. The situation is an interesting one for the reason that whereas England is in treaty with Turkey to protect the integrity of the Ottoman Empire of Asia Minor, she is also under obligation to see that stipulated reforms are carried out in the government of Armenia. But in order to an understanding of the possible consequences of the action indicated in the despatch, it is necessary to know the political status of Armenia. Owing to their religion (they are representatives of Christianity) the Armenians have been persecuted grievously by the Mohammedans, and though by the treaty of Paris, 1856, they were promised equality of treatment under international law, there has never been a time when they were secure from the depredations of the Kurds or the oppression of their Turkish rulers. These persecutions of Christians gave Russia a pretext for its last war with Turkey, and after the peace Russia, in the treaty of San Stefano, reserved to herself the exclusive protectorate of Armenia. England opposed this article, however, and in the treaty of Berlin the article was modified so as provide that Turkey should carry out stipulated reform. It was in that same year, June 4, 1878, that England signed with Turkey the treaty of Cyprus, undertaking to defend the integrity of the Ottoman Empire. England at that time guaranteed the proposed reforms to be carried out in Armenia.

Under the treaty of Berlin the Porte undertook to "carry out without delay the reforms and ameliorations which local requirements necessitate in the provinces inhabited by the Armenians, and guarantee the security of the latter against the inroads and persecutions of the Circassians and Kurds." But the Porte evinced no disposition to fulfill its promise, and England, importuned by the Armenians, in November, 1878, sent a squadron into Turkish waters with an intimation that wrongs to Christians in Asiatic Turkey were to be redressed. There was great excitement in Constantinople, and the Turkish Minister at London had a stormy interview with Lord Salisbury that resulted in the prompt and unexplained backing down of England and the withdrawal of the squadron.

Since that time England has done nothing to enforce the promised reforms, and the condition of Armenia is today worse than ever before it was. The people are abused as much by the government functionaries as they are by predatory bands, they are taxed and denied the benefits of taxation, they are disturbed in their property and outraged in their persons, and even the patience of that sturdy race is exhausted, and its confidence in the ability of England to carry out her pledge well nigh destroyed. The contiguity of Armenia to the domain of the Czar, coupled with the significant fact that Russia has ever held herself the protector of the oppressed in the Eastern country, naturally suggests to the Christian Armenians the wisdom of appealing to a powerful friend near at home. Russia would desire nothing better than to be asked to step in and insist upon Turkey carrying out the reforms long ago prescribed. This would give Russia the opportunity. But as it is not characteristic of Russia to enter campaigns for the mere redress of wrongs without attempting at the same time to benefit herself, England would have every reason to look on the interference of the Czar as an aggressive movement with a purpose to extend his territorial boundaries.

Jealous of Russia and under agreement to aid Turkey in the preservation of the Ottoman Empire in Asia Minor, England will be at some loss how to proceed to keep the Czar from making his duty his interest. By the treaty agreement Armenia has the right to appeal to either England or Russia in the failure of the two to [illegible] in her defense. If she elects to call upon Russia, it is not easy to determine what other thing England can do than bite her thumbs and submit. At the same time it is to be expected that Russia, if she dispose of the Armenian difficulties, will assume the privilege of settling the balance of the Eastern question. This will call not only England but the other European powers into the field of controversy, and the Armenians may succeed in making as much of a stir in 1890 as the Bulgarians did in 1876.—*Inter Ocean.*

DIED.

DREW.—At Chicago, Ill., July 9, 1890, Omer A. Drew, aged 28 years, 1 month, and 24 days.

Bro. Drew was born in Dixon, Ill., May 16, 1861. He was the second son of Brother and Sister Alvah and August A. Drew. His father died a few years ago and his funeral was preached in Dixon by Bro. G. O. Ramsay. Young Bro. Drew was immersed at East Plum River June 15, 1888, and united with the little band of believers in Dixon. He was married Feb. 16, 1890.

He was taken to Chicago for treatment, but lived only twelve hours afterward. He leaves a young wife, mother, three sisters, two brothers, and numerous friends to mourn his loss. May the word of God comfort the family in their sore trials and bereavements. Funeral discourse preached by the writer from Job xiv. 10–14. Also 1 Thess. iv. 13–18. There was a large turnout to hear the word preached.

J. S. HATCH.

FRINK.—July 15, 1890, Emily A. Frink, near Pitsford, Hillsdale Co. Michigan, of Dropsy, aged 54 years.

Sister Frink was a sister of brother L. C. Chase, of Adrian, this State. She embraced the Bible doctrine of the soon coming of the Lord to establish his kingdom on the earth and be with his saints to reign over the nations of the earth in her early life, and since that time has lived a faithful Christian life.

Although she has been called to pass through the many trials of life, having buried her husband some thirteen years ago, and has lived a widow ever since, she leaves one daughter and her family with a large number of relatives and friends to mourn her loss, as well as the Church a faithful member. But we mourn not as those that have no hope, for we know that all that sleep in Jesus will God bring with him. Then all the righteous will come forth clothed with immortality. Services conducted by the writer.

JAMES WATKINS.

Conference Notice.

The Annual Conference of the Church of God in Indiana will be held this year at Argos, Marsh[illegible] Co. Commencing at 10 o'clock a. m. Friday, Aug. 29, 1890, and holding over Sunday following.

All lovers of the truth in Indiana are invited, and friends from other states are assured that a welcome awaits them at this meeting. Let the attendance be full. Much important business should be attended to at this meeting. Argos is easily reached by rail, and the wagon roads all lead to Argos. A letter from Bro. Wm. Railsback says "we hope to have a good attendance at this meeting." Do not disappoint the friends there, but all make an effort and be at this gathering.

A. R. UNDERWOOD, Sec.

Toronto $1.00 Extra.

Niagara Falls Excursion via Nickel Plate, Monday, Aug. 18th, 1890. Low rates. Inquire of Nickel Plate Agent.

THE RESTITUTION
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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential to final salvation.

Communications.

THE DIVINITY OF THE SCRIPTURES EVIDENCED BY THE PLAN THEY UNFOLD.

We live in an age of wide-spread and increasing unbelief in Divine Revelation. This skepticism arises from one or the other of two causes, and perhaps in the majority of cases from [illegible] the natural mind is disposed to welcome anything that will release it from the burden and restraint of divine obligations: and secondly, men discard revelation without making themselves thoroughly acquainted with its teaching.

The question should first be asked—For what purpose do the Scriptures profess to have been written? Every book has an object: if it be at all worth reading; what is the design of this book. This is briefly declared by the Apostle Paul to be that we "might have hope." Rom. xv. 4. Hope in what? Simply in the Divine purpose which the Bible unfolds. Theodore Parker said, "Here are the works of various writers, thrown capriciously together and united by no common tie but the lids of the book-binder." Henry Ward Beecher made a similar assertion. This is a cardinal blunder. There is a common tie of a much higher character than the one alleged, which binds these various records together. From Genesis to Revelation the contents of the volume agree with, and are in one way or another related to a definite purpose and plan. Of this plan we have the history from the beginning to the epoch of its realization. The reason this is not so generally perceived as it otherwise would be, is that the popular mind is trained in a set of theological ideas which entirely divert its attention from the revealed purpose of God. Once let that purpose be clearly apprehended, and much that is embarrassing to the reason will cease to give perplexity.

There are hosts of things in the Bible which, taken by themselves, seem to admit of no satisfactory explanation from either an intellectual or a moral point of view. Yet when they are considered in their relation to the divine plan which runs through the sacred volume, they become both reasonable and important.

And what is that Divine plan? It is one which is to culminate in the establishment of the Kingdom of God upon the earth by the hand of his Son the Lord Jesus Christ, as a Theocracy which shall take the place of all human governments, remove from society every form of imperfection and suffering and evil, and bestow inconceivable blessings upon all the families of the earth.

This was what was revealed to the prophets of Israel. If we can but be fully persuaded that future events have been foretold which by no possible sagacity could have been predicted or even conjectured, we shall need no further argument to convince us that the records have been supernaturally produced in which those events have been thus outlined beforehand. Writers of every school, when their attention has been directed to this great feature of Divine Revelation have willingly acknowledged that the prophecies of Scripture embody a magnificent conception, desirable for humanity in the highest degree if it could only be realised.

It has become fashionable in some quarters to treat the book of Daniel as though it were history written in the form of prophecy after the events, professedly predicted, had taken place. Christ seems to have anticipated this kind of shallow criticism and to have guarded us against it, by his special endorsement of this particular Prophet.

On such a subject he may be presumed to have been better informed than these modern critics. The prophets' veracity as a receiver of Divine truth, is well said to be "evidenced in Gentile rule, in the dispersion of his nation, in the history of the church, and in the postponement of the kingdom whose ultimate establishment he foretold." If people study him apart from the gospel of the kingdom of God, it is scarcely surprising they should arrive at conclusions unfavorable to his prophetical authority. Everything he wrote had some relation to this Divine purpose, and only thus can his prophecies be scientifically considered. When he uttered them the theocracy was overthrown, and the Jewish nation in bondage to an alien power. He foretold the long-continued ascendency of Gentile dominion, a prospect that would be peculiarly revolting to his patriotism as a natural man and a Jew. In fact he could have had no motive whatever for the invention of records of a character so disparaging to himself and his fellow captives. But the extraordinary things he wrote are accounted for by the fact that he was one of a number of men chosen as the media for the communication of the Divine purpose. These men were separated from each other both chronologically and otherwise; and they were men of various social conditions, from David and Solomon who were kings, to Amos who was a herdsman and a gatherer of summer fruit. There were both learned and ignorant men among them, and yet they managed to give to the world a direct series of proclamations "forming one connected design which they assert Divine Providence will ultimately carry out."

Everybody must admit that there is evil in the world, and plenty of it. Human society as hitherto constituted cannot be pronounced a very magnificent success.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Whether we live in a city of churches, or inhabit a savage island, we cannot get away from evil circumstances. Disappointment, sorrow, pain, and death are at present the portion of all the children of men. But God has mercifully determined that all these untoward conditions shall eventually be changed, and that endless and unspeakable good shall take their place. His plan, by the very nature of it, required a long period for its development. The nations of the earth were to be allowed to make the experiment of human rule in various forms: the future King and his associates in the government had to pass through a preliminary experience of evil; and the foundation of the kingdom had to be laid in the sacrificial death of God's well-beloved Son. There had to be a series of preparatory dispensations and arrangements, including selection, teaching, prophecy, promise, and invitation; all leading gradually to the glorious issue.

When we thus survey the Divine plan in its entirety, and see how completely adapted it is to accomplish what it proposes, our faith in those records which reveal it obtains a wonderfully strong support, and things in the Bible that previously gave distress to our reason, do so no more. We say again that God's purpose to establish his kingdom upon the earth, and to provide the nations with one infallible, omnipotent, and immortal government, will explain much in the Scriptures that cannot otherwise be explained at all. They require to be read in the light of that purpose, and many parts of them which have furnished unbelievers with material for cavil, will be found to agree with the one design which pervades the whole book. Taken separately and independently there are passages which seem to conflict with our ideas of truth and justice; but if these are viewed in their connection with the Divine plan and sublime result proposed, they will not be considered out of place in writings given by inspiration of God. Those who are intelligently acquainted with "the gospel of the kingdom" have a weapon of Biblical defense which "orthodox" apologists have never been able to wield. The question of miracles, for instance, creates no difficulty when studied in relation to the place miracles occupy in the history of the Divine purpose to "restore the kingdom to Israel" and give mankind supernatural government. The alleged miracles of Paganism made no pretence of having relation to a pre-conceived plan; whereas the Bible miracles—as it has been pointed out—"are all incidental and necessary indications of a certain design which includes the exercise of a renewing power over nature that will be fully illustrated in the future kingdom of God." Hence believers in the Apostolic age are spoken of as having "tasted of the powers of the world to come." In the supernatural endowments they possessed, they were given an earnest of the promised inheritance or a sample of what they might expect by and by. Away from the Divine plan with which they were associated, miracles would prove a perplexing feature in the sacred records, and as unbelievers invariably regard them in this detached aspect, it is not surprising they should carp at them. Indeed they would be inexplicable but for the relation they bear to the Divine purpose. To accomplish that purpose supernatural power will be required. The ultimate results predicted, cannot be brought about by natural means. It was therefore to be expected that miracles should appear in the course of the sacred history, to shadow forth that Almighty energy which will be displayed in the kingdom of God. This was the principal object for which they were wrought. They are not out of place in records purporting to exhibit the history and development of a purpose which will employ Divine power and wisdom in its accomplishment. In relation to such a purpose they are neither impossible nor improbable; indeed they are only what might have been expected in the career of a nation that had been under a Theocracy which was "a shadow of good things to come."

ROBERT ASHCROFT.
309 Prospect Place,
Brooklyn, N. Y.

GLORY IN THE CROSS OF CHRIST.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14.

Paul's glory was not in two crossed sticks, worshiped as an idol by the devotees of the Pope, but in the cross that alienated or crucified unto the world, produced a separation between himself and the sinful affairs of this life so sharp and distinct, that he became as it were entirely oblivious to their existence.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke xiv. 27.

To bear the cross signifies the crucifying or putting to death all fleshly desires crossing our pathway, found to be antagonistic to Christ and his teachings. Cross-carrying is always burdensome to the flesh, and just as long as the fleshly inclinations are in the ascendency, the burden will be sensibly felt, but crucify the fleshly desires and the burden will roll away. Jesus our great burden-bearer will make it "light," if we will only come unto him. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "But whosoever doth not bear his cross and come after me, cannot be my disciple."

Cross-bearing is requisite to discipleship, but dear struggling child of God, he does not wish you to carry it all alone, but "Come unto me," heavy laden ones, "and I will give you rest." Oh, what a precious sympathising and loving Savior we have, his great heart is so willing to carry us through unto the haven of eternal rest, if we will only faithfully shoulder the cross, follow after him, and lay the burden at his feet, put to death fleshly desires, and say Lord, I come unto thee, give me rest.

"Brother, art thou worn and weary,
Tempted, tried, and sore oppress'd?
Listen to the word of Jesus,
Come unto me and rest."

It would be well occasionally to test ourselves by the Word, and if we find cross-bearing burdensome, lose no time, but fly at once to the remedy. For example, let us test ourselves by Heb. x. 24, 25; "And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Is it a pleasure to meet with the brethren at their appointed time and place, and "consider one another to provoke unto love and good works?" If so we will not need the injunction: not to forsake "the assembling of ourselves together as the manner of some is," but will be found at our post whenever possible. But if the mind is prone to find an excuse for deserting the assembly then take heed. One brother recently inquired of another, "Why don't you come to meeting any more?" The reply was, "Oh, I am tired." "Too tired" on Sunday to meet with the church, but not "too tired" on Monday to engage again in the busy whirl of business. Accost another, and say "brother, I did not see you at church last Sunday," and he would answer, "No, it rained, and was afraid of taking cold," but on Monday if he is seen on his way to business going through rain, mud, snow or sleet, how would it impress you? It would suggest to me that heart was not in its right place, and that the cares of this world and the deceitfulness of riches were choking the Word. Second service will never be acceptable unto God. When he sends out his invitation and says: "Come, for all things are now ready," it will be of little avail to plead business engagements, and say Lord, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused;" or another say: "I have bought five yoke of oxen, and I go to prove them," and see what sort of a bargain I have made. "I pray thee have me excused;" and also another comes and says: "I have married a wife, and therefore I cannot come." I couldn't leave my bride, in no way I could fix it, and so I shall have to be excused also. Yes, indeed, he will have them all excused, "for none of those men which were bidden shall taste of my supper." "Thou fool, this night thy soul (or life) shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." "Thou fool," is the appellation Jesus applies to a person who has mis-spent his life in looking solely after temporal things when brought face to face with the inevitable summons "This night thy soul (or life) shall be required of thee." It is a dread message always at hand.

"Death traverses the world with unwearied steps; riches cannot bribe him.—science cannot evade him—power cannot resist him. He regards not the gravity of age, nor pities the tenderness of youth; his presence is universal, and his sway unlimited." None can avoid his appointment, from the King on his throne, to the beggar in his hut. "It is appointed unto men once to die." Men may disregard their appointments with each other, but the appointment to die none can avoid. "It is appointed unto men once to die," not twice. If any suffer the "Second death," they have only themselves to thank for it. Excuse-making Christians are the candidates for the "Second death."

Dear faithful pilgrim, does the way seem long and dreary? Does courage almost faint by the way? Take courage, Jesus has traveled it before you, he is willing to help, he has a tender sympathising heart. O, Yes,

"With joy we meditate the grace
Of our High-Priest above;
His heart is made of tenderness,
His bowels melt with love.

Touch'd with a sympathy within,
He knows our feeble frame;
He knows what sore temptation means,
For he has felt the same."

"Let the heavens rejoice, and let the earth be glad; let the sea roar and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." "Even so, come, Lord Jesus."

W. H. WILSON.

* * *

The mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table—the least stir of the table makes the needle swing around and point untrue. Let it settle, then, till it points aright. Be perfectly silent a few minutes, thinking of Jesus; there is almost divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid, and say secretly, "Grant, I beseech thee, merciful Lord to thy faithful servant, pardon and peace, that I may be cleansed from all my sins, and serve thee with a quiet mind."—*Bishop Huntington.*

MISUNDERSTOOD AND MISAPPLIED TEXTS.—No. 5.

"These bones are the whole house of Israel." Ezek. xxxvii. 11.

A correspondent in RESTITUTION of August 6th thinks that I have made a wrong application of Ezekiel's vision of dry bones by applying it to the return of the house of Israel from their long captivity. And then asks, "Who are the house of Israel?" In his opinion this vision very clearly refers "to the general resurrection of all the saints of God from righteous Abel down to the coming of Christ, *judging by the following Scriptures.*" (The italics are mine.) But as it happens no Scriptures are given to prove the position taken. Our brother has fallen into the common error with Adventists in general, believing that the Christian Church is now the house of Israel, and that the fleshly seed are for ever cut off on account of disobedience. Let us examine the word with reference to the question asked, "Who are the house of Israel?"

I answer that the prophet Ezekiel was sent to the children of Israel, a rebellious nation, the descendants of Abraham, Isaac, and Jacob. "Son of man, go, get thee unto the house of Israel, and speak with my words unto them." Ezek. iii. 4. This nation is called by this name, in this prophecy about eighty times, and in every place it refers to the posterity of Jacob, the tribes of Israel. In some passages the ten tribes are called the house of Israel, sometimes the house of Joseph, or Ephraim; but the *whole house of Israel* includes all the twelve tribes—Ephraim and Judah. See this illustrated by the union of the sticks in Ezekiel's hand, chap. xxxvii. 15–23. To apply this to the church is a perversion of plain Scripture. All throughout the Old Testament Scriptures, where the phrase "house of Israel" is found, the literal posterity of Jacob is meant. So also in the few places where it occurs in the New Testament. In Luke i. 33 we have the phrase "house of Jacob," "he (Jesus) shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

And who was Jesus? The son of David, and heir to the throne and kingdom of David, as Isaiah foretold, chap. ix. 6, 7. Literal or spiritual? Just as literal as his mission was, "I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. He sent his apostles out on the same mission to the same people. Matt. x. 6. And "the word which God sent unto the children of Israel, preaching peace by Jesus Christ," was the word of the kingdom. "And as ye go, preach, saying, The kingdom of heaven is at hand." "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." Luke iv. 43; Matt. x. 7. The kingdom of which they proclaimed, the good news, was the one to which Jesus, the heir promised to David, was to reign over for ever. And not only he, but the apostles also, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28; Luke xxii. 28–30. Are not these twelve tribes the literal house of Jacob or Israel? Christ and his apostles are to rule over and judge this house, and so also are those who are Christ's—Abraham's spiritual seed—for they are joint-heirs, and will reign with him. When the apostles asked Jesus, saying, "Lord wilt thou at this time restore again the kingdom to Israel?" surely the church was not the Israel meant. Acts i. 6. Peter, speaking to the Jews, on the day of Pentecost, calls them the house of Israel. Acts ii. 36. I do not know of one instance in the whole Bible where the terms, words and phrases—Jacob, Israel, children or people of Israel, house or tribes of Jacob, house or tribes of Israel, etc., are applied to the church. They belong to the fleshly seed of Jacob. If we would correctly understand we must rightly divide the word of truth.

In view of what the Scriptures teach regarding "the house of Israel," are we not correct when we say that in every instance where the phrase is found, the fleshly descendants of Jacob are meant? That the Lord who sent Ezekiel to prophesy to this people was referring to them when he said to the prophet, "Son of man, these bones are the whole house of Israel," is also undoubtedly true. This people are even now saying, "Our bones are dried, *and our hope is lost;* we are cut off for our parts." But the prophet is commanded to say to them, "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This opening and coming up out of graves, is their deliverance "from the land of the enemy," whither they had been scattered on account of their sins. For long ages have they been politically dead and buried among the nations; but they have a promise of restoration. "There is hope in thine end, saith the Lord, that thy children shall come again to their own border." "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel." But the rebels and transgressors will not be permitted to dwell in the land. "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me." And those who will thus enter the land, will repent and forsake their evil ways, will be cleansed, and have a new heart and a new spirit, and says Jehovah, "ye shall dwell in the land that I gave to your fathers: and ye shall be my people and I will be your God." "Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."

Enough [illegible] has been quoted to prove that the house of *Israel,* represented by the valley of dry bones, is not the church, nor their revival a representation of "the general resurrection of all the saints of God." Ezekiel was sent to prophesy to the natural seed or house of Israel—to tell them of their sins, of the woes coming upon them, and of promises of forgiveness and blessing upon repentance. These promises are not yet fulfilled. Will they fail? "Hath God cast away his people? God forbid." "Have they stumbled that they should fall? God forbid." "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." The house of Israel is beloved on account of the fathers, with whom God made the covenants of promise. And "the gifts and calling of God are without repentance," or change of purpose. Paul did not ignore or despise his brethren according to the flesh. He earnestly sought their welfare. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. x. 1. But he knew that they were blinded through prejudice and tradition, and would not receive the gospel until their Messiah should appear in his glory. In this respect, Paul says, "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should *hereafter* believe on him to life everlasting." 1 Tim. i. 16. Let this suffice for the present. Submitted in love.

B. WILSON.

Immaterial.

Sectarians tell us that the soul of man is immaterial. Im is a prefix meaning not. Leave off the prefix, the not, and you have the word material, which is of importance. The serpent upon one occasion added the word not to one of God's commands, and the consequences of our first parents giving heed to the serpent rather than God have been painful indeed. Sorrow, misery and death hath reigned supreme since then over the race. And all because they, our first parents were so simple as to believe the serpent instead of obeying God. Friends, if that little negative has been the cause of all our sorrow and woe and even death itself, why should we not obey God in all things rather than men. Men say the soul is immaterial, immortal, deathless. Jehovah says, the soul that sinneth it shall die. Who tells the truth on this question? For myself I have resolved to believe God in all things though it should make all men out to be liars. Jehovah says by his prophet to put no trust in princes nor in the son of man; as a reason he says, because his breath goeth forth, he returneth to his earth, in that very day his thoughts perish.

Brethren, cling to God's word; it is represented as a lamp, as a guide, and though we walk through the valley and the shadow of death, we need fear no evil, it is said, because thy rod and thy staff they comfort me. The word immaterial does not occur in the King James translation of the Bible; it is purely a heathenish, infidel word. Of the word Webster says: Of no consequence; without weight or significance; unimportant; and we may safely add that it is entirely worthless, although some people when they wish to appear grave and solemn, talk about the worth and weight of never-dying souls. One asked me not long since why it was that the soul was worth ten thousand worlds like this? He had the boldness to tell me that God said that one immaterial soul was worth more than ten thousand worlds like this.

Truly there are strong delusions in the world to believe a lie; certainly we should be careful what we receive as truth. We should try the spirits by the unerring word, for if they speak not according to this word it is because there is no light in them. There is nothing but condemnation awaiting those who love, believe and make a lie. [illegible] doctrine as authoritative to the masses who are ignorant of God's word. They traverse land and sea to make proselytes. These teachers of error are very industrious. What can a little handful of Christians do? They can be faithful to God and bide their time. Submitted in love.

HENDERSON MURPHY.

Light at the Tomb of Absalom.

Dr. Ermete Pierrotti, a French scientist, architect and engineer when an infidel, journeyed through Palestine with the avowed intention of disproving the truth of the Bible. Visiting the heaps of stones over Absalom's grave, he sat down to meditate with a heart full of unbelief, and while he tarried there an Arab woman came by with her little child, which she held by the hand. In passing she threw a stone upon the heap marking the tomb of Absalom, and bade her child do the same.

"What do you do that for?"

"Because it was the grave of a wicked son who disobeyed his father."

"And who was he?"

"The son of David," she replied. He started as if a blow had struck him. Here was an Arab woman, a Mohammedan, who probably had never seen a copy of the Scriptures, and could not read a word of them, yet she held those ancient facts and was teaching her child to fling a stone at the monument called by the name of a son who rebelled against his father.

Dr. Pierrotti, Bible in hand, turned to the story of Absalom, and as he read it a new light shone on him.

This was the first of many convictions which so wrought upon him, that at length he embraced the faith he once attempted to destroy, and devoted his life to the proof and illustration of the sacred Scriptures.—*Jewish Herald.*

* * *

Dr. Horatius Bonar, in the last sermon he is believed to have preached to his own congregation in Edinburgh, and when near seventy-nine years of age, said, "Men are willing enough to receive the conjectures, philosophies and sentiments of human device, but a message directly from the lips of him that made them, and who shall be their judge, they will not receive. This is the world's condemnation. The present is a lying age, the philosophy of this age is lying, the literature of this age is lying. This age will receive anything that professes to be truth except what comes from God." Strange language, and yet how true.

THE RESTITUTION,

J. M. Wiley,
W. D. Thompson,
Robert Railsback,
George Allsman,
A. R. Underwood.
Editorial Staff.

Plymouth, Indiana, Aug. 27, 1890.

WE most sincerely hope that those friends whom we have trusted, at their solicitation, and whose promise to pay has been in our hands for some time, will at once redeem these pledges by renewing their subscriptions. It is quite an expense to make out statements of these accounts, and the postage is a big item. The price of our paper is lowered this year, and every little leak is felt. Please give us no more anxiety on this score, but renew at once.

YELLOW fever is reported to be on board a British vessel at Halifax, Nova Scotia. The vessel came from Jamaica.

LORD Salisbury, in his reply to the note from the Porte, asking England to withdraw from Egypt, says the time is not yet ripe for the evacuation of Egypt by England.

THE cholera is appearing in many places. Many foreign ports are infected, and as a matter of course the authorities endeavor to keep the true state of the disease secret. Several cases have been reported in New York.

THE two parties at work on the Grand Trunk Railroad's tunnel under the St. Clair river were able to converse with each other August 24th. An auger was bored through the remaining ten feet. The tunnel will soon be completed.

THE trouble between the labor organizations and the New York Central Railroad is likely to end in serious trouble. It is not yet known whether all the different branches of Railroad labor leagues will stand together. If they do it is more than likely that other roads will be brought into the affair.

NOTWITHSTANDING the friendly appearances that are kept up between Russia and Germany, Russia does not propose to leave it in the power of even a friend to harm her if possible to prevent it. This is shown in recent orders to push to completion as soon as possible naval arsenals and fortresses at Libau, on the Baltic about 65 miles north of Memel, and about twice that distance north of Konigsberg. The object is to keep open the Baltic to the Russian fleets. Heretofore it has been possible for Germany to close this by simply blockading the mouth of the gulf of Finland.

THE recent visit of the German Emperor to the Russian Czar has caused some uneasiness, no one being aware of the nature of the business that called them together. The Chicago *Inter-Ocean*, has the following regarding the interview:

It may be wise to wait for further and fuller knowledge before accepting the rumor that the German Emperor has led the Russian Czar to forego his friendship toward the French Republic.

The sentimental admiration of the French Government is likely to be at least as weak in the breast of Czar Alexander, who is as much of an absolutist as Czar Nicholas was, as in that of Emperor William, who is quite a liberal, as liberalism is found in the hearts of monarchs, but politics is influenced much more by necessity than by sentiment. The Russian necessity is quite at variance with the Austrian policy, and with the Italian policy, and Emperor William would gain nothing if he withdrew Russia from an informal alliance with France and forced Austria and Italy into close friendship with the one great republic of Europe.

France is the only power of Western Europe to which the Russian policy in Asia and in Eastern Europe conveys no menace. The Czar needs Southeastern Europe, his people are enthusiastic for its absorption into the Empire, its population is largely Slavic, and therefore inclined to accept Russian domination. Great Britain, in her own interest, and in that of Turkey, Austria, Italy, and Greece, are naturally hostile to any policy that strengthens Russia's pretensions in this direction.

The old triple alliance between Russia, Germany, and Austria was formed on the theory that these three great powers should act together on the questions vital to the peace of Eastern Europe. The tripple alliance between Germany, Austria and Italy was defensive as against Russia, and was meant to isolate France. The effect was to drive Russia and France into closer relations. This could not be satisfactory to the Emperors of Germany and Austria. The imperial policy was against strengthening the only great republic of Europe, and it is very natural that the Emperor of Germany should try to persuade the Czar that it was a mistake for imperial Russia to stand as the ally of republican France. But should Russia resume the old relations with Germany, is it not possible that France will drift into closer political fellowship with Great Britain and Italy?

Communications.

JOHN'S APOCALYPSE.
Chapter II.

1. To the angel of the church at Ephesus mayest thou have written. Thus saith the one who controlleth the seven stars in the right hand, the one who walketh in the midst of the seven golden lamp-stands.

2. I know thy deeds and thy toil and thy patient endurance, and that thou art not able to carry evil-doers and that thou hast proved those who say that they are apostles and are not, and hast found them false;

3. And thou hast patient endurance and hast carried them for my name's sake, and hast not grown weary;

4. But I am holding it against thee that thou hast left thy first love.

5. Remember then whence thou hast fallen, and mayest thou have repented, and mayest thou have done the first deeds; and if thou dost not I am coming unto thee, and I shall remove thy lamp-stand out of its place, unless thou repent.

6. But this thou hast, thou hatest the deeds of the Nikolaitans which I also hate.

7. May the one who hath an ear have heard what the Spirit saith unto the churches. To the one who overcometh will I give to eat of the tree of life, that is in the paradise of God.

8. And to the angel of the church in Smyrna mayest thou have written, Thus saith the first and the last, the one who became dead and became alive.

9. I know thy tribulation and thy poverty: but thou art rich; and the blasphemy of those Jews who say they are Jews and are not; but are a synagogue of Satan.

10. Fear not what thou art destined to suffer. Lo the devil (ὁ διαβολος, the slanderer) is destined to cast some of you into prison that ye may be tried (tempted?); and ye will have tribulation for ten days. Become faithful unto death, and I will give unto thee the garland (crown) of the life.

11. May the one [illegible] an ear have heard what the Spirit saith unto the churches. The one who overcometh shall not be harmed of the second death.

12. And to the angel of the church in Pergamos, mayest thou have written, Thus saith the one who hath the sharp, two-edged sword,

13. I know where thou art dwelling, namely, where Satan's throne is, and that thou art holding on to my name and didst not deny my faith in the days when Antipas my faithful witness (martyr) was put to death alongside of you where Satan dwelleth.

14. But I have a few things against thee, because thou hast there those who hold to the teaching of Balaam who taught Balaak to put a stumbling-block in the way of the sons of Israel, to eat things offered to idols and to commit fornication.

15. In this wise hast thou and thou hast those who hold to the teaching of the Nikolaitans likewise.

16. Mayest thou have repented therefore. But if not, I am coming unto thee quickly and I shall war with them with the sword of my mouth.

17. May the one who hath an ear have heard what the Spirit saith unto the churches. To the one who overcometh will I give of the hidden manna, and I will give unto him a white pebble (a voting pebble probably meant, possibly a true-love token exchanged) and upon the pebble a new name written, which no one knoweth except the one who taketh it.

18. And to the angel of the church in Thyateira mayest thou have written; thus saith the Son of God who hath his eyes like a flame of fire as it were, and his feet like copper-colored frankincense.

19. I know thy deeds and love and faith and service (διακονια, service) and thy patient endurance and thy last deeds to be more than thy first.

20. But I have much against thee because thou allowest the woman Jezebel (send life O Bel) who calleth herself a prophetess and teacheth and causeth my bond-servants to err, namely to commit fornication and eat things offered to idols.

21. And I have given her time to repent and she doth not purpose to repent of her fornication.

22. Lo I am going to cast her into a bed and those who are committing adultery with her into great tribulation if they do not repent of her doings.

23. And her offspring I am going to kill with death; and all the churches will comprehend that I am the one who marcheth secret thoughts and hearts, and I shall give unto you each one according to your deeds.

24. And to the rest of you in Thyateira, I say, as many as have not this teaching, as many as have not known the depths of Satan as they say, I am not going to cast on you another burden.

25. Only hold on to that which ye have until I come.

26. And the one who overcometh and the one who watcheth to keep within him (the esoteric watch) my doings unto the end to, him will I give official power over the nations.

27. And he will shepherd them with an iron sceptre; as earthen vessels are broken, as I also have received from my Father.

28. And I will give unto him the morning star.

29. The one who hath an ear may he have heard what the Spirit saith unto the churches.

COMMENT.

The erudition of the King James translators and the prejudice of the revisers could not perhaps be better illustrated than in the original translation of the Greek word λυχνια, by our English word "candlestick" and its retention in the Revised Version. If such things are possible in the green wood just imagine what may be possible in the dry.

"Controlleth" instead of "holdeth" more significant of the fact intended to be stated here.

"Carry" instead of "bear," the idea intended to be conveyed here not endurance so much as help afforded to these people who were in error. At any rate βασταζω the word here means "to carry" as a burden is carried, not to "bear" in the sense of tolerate or endure, a very different thought.

"Ten days" the figurative way of stating according to the doctrine of numbers constantly used all through the Scriptures that this time referred to here was "a conjunctive period" simply, the length of time not intended here to be revealed, only so much stated, namely, that it was to be "a conjunctive period" that this would be a sufficient key for the student of prophecy to work out the rest if he desired to know it.

"The garland-crown" as distinguished from the "diadem" in Scripture symbolism is this, as I understand it. "The garland crown" is significant of the eternal life conferred, while the "diadem" is the additional honor of "rule" conferred upon the few who are found worthy of it. These two ideas are confounded frequently by translators making no distinction between these two words, διαδημα and στεφανος. It is very evident that immortality and "the prize of the high calling" are two different things.

"Balaam's sin" here defined to be "false teaching" when he knew better, and many a learned false teacher since his day has been rebuked by an ass. The lesson for us though here is that the false teaching of this early day is designated as idolatry and fornication. Spiritual adultery is faithlessness to one's covenant vows, while fornication is faithlessness to one's self outside of covenant vows, the figure used of course being the marriage relation according to the flesh in the first instance, and unbridled impulse of the sexual relation yielded to in the second instance without regard to self respect or law; this is true of the natural being used to illustrate the still more important truth in the spiritual.

There have been various explanations made by commentators of "the white stone." Such stones or "pebbles" more properly speaking were accustomed to be used in those days with names written upon them as "votes" to be cast or shaken out of a helmet or urn. There were various ways of determining the vote according as the participants were believers in chance, destiny, or God. But the material point to be determined here would seem to be simply whether a "vote" is meant, and if so what is its importance and significance. I think a "vote" as a citizen in the kingdom of God is what is referred to here and "the new name written upon it" is a part of "the new order of things" referred to later in this prophecy in this prophecy in this way, "Lo I make all things new." "The hidden manna" is clearly explained to us in John's gospel.

The name Jezebel probably used figuratively here, such a woman having in Old Covenant history figured as an aggravated example of zealous idolatry in some of its grosser forms. The name translated means, "send life O Bel" (or Baal) which would be an invocation to Baal, and what follows in the way of denunciation shows that the grosser forms of idolatry must have been in active operation in the midst of this church.

"The morning star" is Christ himself as explained in the 16th verse of chap. xxii. of this prophecy.

It is evident that all the churches or the whole "body" of Christ was intended to be addressed through these "seven" here designated as the one in Ephesus, the one in Smyrna, the one in Pergamos, the one in Tyateira, the one in Sardis, the one in Philadelphia and the one in Laodikeia.

And we would naturally expect, as in other prophetic names, a mine of symbolic meaning to be found in each of these seven names. Reasoning from analogy symbolic teaching we would expect the errors pointed out and reproved in each to be shadowed forth in each name respectively, and moreover that these errors would be the leading and constantly besetting errors of the Christian church for all time. This I think we will find to be true.

Now the weak yielding to natural or carnal [illegible] and appetites of all sorts would be the first and fundamental error of the church or the individual, would it not? Well this is the meaning of the word Ephesos when translated: an ephesos is a person who yields weakly to the demands of appetite or desire instead of firmly bracing himself and acting up to his enlightened convictions of right and utility. So we have as an appropriate promised reward to the one who overcometh (the inordinate desire) that he shall "eat of the tree of the life, etc.," a something which meets the wants of every desire.

The next weakness which the church and the individual would be most likely to yield to would be the natural dread of death, and false ideas of life and death were in fact one of the first manifestations of apostasy in the early Christian church. The embalming of the dead by the heathen before and after the Christian era grew out of false notions in regard to future life and the hereafter of the body. "Natural immortality" or "the immortality of the soul" was one of these fundamental errors still prevalent that crept into the church. Now Smyrna was so named because of its commercial prominence in the export of "Smyrna" or myhrr, a gum extract of a species of the accacia universally used in those days in embalming the dead. The false and idolatrous ideas in regard to death assailing this particular church therefore symbolised under the name Smyrna or myhrr, and the true thought emphasized and the reward for fidelity to it, spoken of and assured as "the garland of the life," and immunity from "the second death" which all heathendom and all apostasy has consistently ignored.

The next weakness and error which the church and individual would be most likely to yield to and which history shows the early Christian church did yield to, is false notions concerning marriage and the sexual relation. Now the word Pergamos when translated means "concerning marriage." Read what follows in the way of reproof upon spiritual and natural adultery and fornication, the false teaching of Balaam in other words and the false "perfection" teaching of the Nikolaitans. Some have even supposed "the white stone" spoken of here to have the significance of a true-love pledge exchange, each stone having the other's name written upon it and to be kept sacredly "unknown" to any one except the recipient.

The next weakness which history shows the church to have yielded to was a departure from the vigorous simplicity of the truth as it is in Christ and a wandering off into the mazes of verbal and other [illegible]alism, especially as to the public [illegible]ing of praise and thanksgiving." Now this offering under the Levitical order of things, as well as in the surrounding heathenism was symbolized by "the incense-offerings."

The city of Thyateira as a commercial mart attained special prominence in those days as a place where the incense drugs were prepared and sold. The word when translated means literally "a place of the bruisers of incense." For these drugs used in burning incense were prepared by bruising or braying them fine in a mortar; and the idolatrous perversion of "the true praise and thanksgiving offering" could not better be symbolized in one word it seems to me. The perversion moreover is still prevalent in the Christian church of today.

CHAS. GARDNER.

John Wesley once sent a five-pound note to a poor preacher, with the text, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The preacher replied that he had often admired the text, but never had seen before so useful an expository note upon it.

Out of Christ—What Does it Mean?

It means just this, that you have no life except that which you have inherited from Adam. Think of it. "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James iv. 14. O, friends out of Christ, does not the outlook terrify you? Meditate over it and consider the results. No hope, no blessed inheritance with the redeemed of all ages in the everlasting kingdom of our Lord and Savior Jesus Christ. A wilful neglect to comply with the simple requirements of Christ means death—eternal death. Adam cannot give you a better, or a more enduring life than that which he himself possessed. The fount of life is found only "in Christ." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye are Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 26, 27, 29. The plain teaching of the Scripture is, if you have been "baptized into Christ," you have "put on Christ," and if you have "put on Christ" you belong to Christ, and if you belong to Christ you are "Abraham's seed," and if "Abraham's seed" you are heirs "according to the promise" made unto "Abraham and his seed," "which is Christ." See Gal. iii. 16.

Now what is there in these promises which makes heirship valuable? Peter says: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." And these promises are made to those only "that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ." See 1 Peter i. 1–4. The thought which makes these promises "exceeding great and precious" to (us) the "heirs according to the promise," is that ultimately through, or by them, we shall become "partakers of the divine nature," which is life eternal; yea a life that shall know no sorrow. "Know ye therefore that they which are of faith the same are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

The gospel is found in these "precious promises" made to Abraham and his seed. And this "gospel is the power of God unto salvation to every one that believeth." Now who are to be blessed with Abraham? "Then they which be of faith are blessed with faithful Abraham." It is only those who are "in Christ" that are recognized as Abraham's seed. And none are Christ's except in the first place they "have put on Christ," and none "have put on Christ" except they "have been baptized into Christ." "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Only think of it: God has confirmed the truth of these "precious promises" "by an oath." Who will dare insult God by refusing to believe him on his "oath?" Do you desire a place of "refuge" from coming judgments? Then "flee for refuge to lay hold upon the hope set before us." Before you can enter this ark of safety you must first "flee," and then "lay hold upon the hope." O sinner, "flee" at once, remember that your life "is even a vapor that appeareth for a little time, and then vanisheth away." Your opportunity may slip away from you before you are aware of it. If you are following after the follies and fascinating allurements of this life, remember they will all pass away. There is only one thing enduring, and that is the hope set before us in the gospel. The wise will secure it while the fools pass on and vanish away. Yours waiting for the coming one,

WM. H. WILSON.

"A Discourse on Foundation Work," considered physically, morally and religiously, is the title of a 32 page tract, written by R. McLauchlan of Cleveland, Ohio. The Author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let these works remain long on our shelves, but send them out on their mission of love.

Youth's Column.

NEVER BREAK A PROMISE.

If you wish to be respected
And to gather many a friend,
There's a simple rule to follow,
That will bring the wished-for end.
It is this: Be very careful
How your promises you make:
And a promise, when once given,
Never, never, never, break!

Keep engagements to the letter;
Let this pride to you belong:
"Oh, his word is just as binding
As would be his legal bond."
Let this be your reputation,
Of you be this truly heard;
Thus your name will e'er be honored,
If you'll always keep your word.

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says: "I resolved when I was a child never to use a word which I could not use before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

VOLTS, OHMS, AMPERES.

We condense the following definitions of those oft-used, but little understood, electrical terms from a recent number of the *Locomotive:*

The volt is the unit used in estimating electrical pressures. An ordinary Daniell's cell is capable of giving an electrical pressure of almost exactly one volt. Edison Dynamos give about 110 volts, the Westinghouse about 1,000. The word volt is from the name of an early Italian experimenter, Volta.

Ohm.—This is the unit of electrical resistance. A wire of pure copper, .056 of an inch in diameter and 100 yards long, offers one ohm resistance to an electrical current. The word comes from the name of a German electrician, G. S. Ohm.

Ampere.—Some currents of electricity are stronger than others, and it is customary to compare them with a standard current called an ampere. This is a current of electricity of sufficient strength to decompose 5½ grains of water per hour. The word comes from Ampere, the name of a French electrician.—*The Satchel.*

JUST A HINT TO BOYS.

I stood in a store the other day when a boy came in and applied for a situation.

"Can you write a good hand?" was asked.

"Yaas."

"Good at figures?"

"Yaas."

"Know the city well?"

"Yaas."

"That will do—I don't want you," said the merchant.

"But," I said, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say, 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers after being here a month? He will be rude and drive them away and thus do me more harm than good."

What could I say to all that? He had fallen into a bad habit, young as he was, which turned him away from the first situation he ever applied for.

INDEX RERUM, a Ready Reference on Bible subjects, is the title of a pamphlet of 68 pages published by the author, R. C. Bingley. It takes up various important Bible subjects, and gives the most important texts on the topic, thus enabling one to call up desired testimonies, and refresh the memory as to the best texts to use to prove a point under discussion. About 60 different subjects are outlined, and we pronounce it the most "ready reference" book it has been our fortune to see. There is connected with it a chart showing the duration of the kingdom of men from the Babylonian dynasty till the end of the Gentile times. The author does not claim perfection in this little work, but any one at all interested in Scripture cannot fail to be benefitted by possessing a copy of "Index Rerum." Send twenty-five cents to R. C. Bingley, East Los Angeles, Cal. and get a copy.

DIED.

VICKERY.—At her home in Sumner Co., Kan., Aug. 12, 1890, Georgia A., wife of Ira M. Vickery, aged 43 years, 2 months, and 27 days.

She was born in Randolph Co., Ala., May 15, 1847; was met by Mr. Vickery during the late rebellion after which they were married at Centralia, Ill., Jan. 30, 1866. She was baptized with her husband in 1868, and has ever lived a devoted Christian life.

A funeral service was held at the home and remarks offered by Mr. J. H. Berkey, a recently converted infidel. His great and progressive mind converted him to God's love, and now his regret at having so long disobeyed his Master caused him to speak with great force and pathos on the ever absorbing questions of life and death.

Georgia was ever a most devoted wife, a fond mother and a benevolent friend to the one who needed aid. Gentle, quiet and unassuming, she ever appeared like a beautiful, white flower, seen and [illegible] by few, [illegible] dearly loved by all who knew her. Her life was one continual act of kindness, forgiveness and forbearance, ever ready to denounce wrong as she was to forgive, seeking every opportunity to give strength to the young Christian and advice to the wayward. Though we know she has passed away to a sweet rest to await the glorious resurrection of the blessed, we feel the bitter sting of parting so greatly that it seems impossible to realize that she has left us. Yours in the hope,

ALLEN CHAPLIN.

Hearing With the Eyes.

A girl who heard with her eyes, astonished a gentleman who recently paid a visit to the New York Asylum for Deaf Mutes. As he was approaching the building he met a bright young lady, of whom he asked: "Can you direct me to the asylum?" "Yes," she replied, "it is over yonder, and as I am going there I will show you the way. Have you any children there?" "No," he replied, "I am going to attend the annual exhibition." They had a pleasant walk through the grounds, and all the way the young lady and her companion had an interesting conversation. When nearing the main entrance he asked her how many children there were in the institution, and she replied that there were over three hundred deaf mutes, and a number of pupils who were deaf, but could talk as well as any body. "I am one of the latter," she added. "I can speak fairly well, as you perceive, but I never have heard a sound." "How on earth, then," asked her surprised companion, "have you been able to answer my questions if you did not hear them?" "Oh," said she, with a smile at the astonishment of the other, "we hear with our eyes." The man could scarcely believe it, but it proved to be true. It is so in spiritual matters. The poor and the ignorant, and those who have the least natural advantages, often astonish us by their quickness to hear and understand the things of God. Matt. xi. 25.—*Christian Herald.*

A million Jews are practically banished by the recent edict of the Czar of Russia. It is now believed by prominent Hebrews in New York that the bulk of this million of expatriated Hebrews will inevitably find its way to the United States as soon as possible. Thousands of them will doubtless arrive without means, and in this event the law for the exclusion of such immigrants will no doubt be strictly enforced. But a very large proportion of the Hebrews who come from Russia bring with them not only strong and willing bodies, but full purses as well, together with good business training. Many of them are skilled tradesmen. Should the Czar's ukase take effect in earnest, this country, far from suffering from the flood of new arrivals, is rather more likely to be benefited. An appeal is to be made to Secretary Blaine, asking him to intercede with the Russian Government against the threatened expatriation; but it is hardly likely that any serious interference would be tolerated in the matter. As a rule, the Hebrews who do come here, no matter how unfortunate, are never a charge upon the public. Pauperism is a reproach that does not lie at the door of the Jew. There is no race in the world that takes the same care of its poorer members, and in this respect the Jews may be said to be a shining example to many Christian communities.—*Christian Herald.*

A calm hour with God is worth a lifetime with man.

Fort Wayne will celebrate Labor Day, September 1st, in an extensive manner. Excursion rates via the Pennsylvania Lines.

TEMPERANCE.

"PAPA, BE TRUE TO ME."

State Senator Henry J. Coggeshall, when in the company of a very hilarious conference committee, which was riotously advancing the public business in the rooms of one of the most high-living lawmakers in the State of New York, was asked why he would not take anything but Apollinaris water. His poetic muse replied in the following verses:

What makes me refuse a social glass? Well I'll tell you the reason why—
Because a bonnie, blue-eyed lass is ever standing by;
And I hear her voice above the noise of the jest and merry glee,
As with baby grace she kisses my face, and says, "Papa, be true to me."

What then can I do to my lass to be true better than to let it pass by?
I know you'll not think my refusal to drink a breach of your courtesy.
For I hear her repeat in accents sweet, and her dear little form I see,
As with loving embrace she kisses my face, and says, "Papa, be true to me."

Let me offer a toast to the one I love most, whose dear little will I obey,
Whose influence sweet is guiding my feet over life's toilsome way;
May the sun ever shine on that lassie of mine, from sorrow may she be free.
For with baby grace she has kissed my face, and said, "Papa, be true to me."

"You cannot," exclaimed Rev. John McNeil, "whitewash the drink—you might as well pour eau de Cologne on a dung-hill."

O, why should the spirit of mortal be proud, when smokers and chewers are freely allowed to poison the air with the vilest of odors, and fire juice volleys like breech loaders? On the floors of our parlors, in cars and in halls that nasty black shower unceasingly falls.

Health and Home, on the adulteration of tobacco, startles us with the following: One factory sprinkles it with New England rum; another uses the Jamaica rum; another moistens it with the rankest corn whiskey he can find, and each brand has its own peculiar essential oil. Some use fennel, others use ginseng, while the sold sumach, abounding in tannin, cheap and plenty, gives that peculiar burning of the tongue, which characterizes much "fine cut." Astringent barks, wormwood, the refuse of the cinchona and others, give the bitter taste which some consumers like, and the twist or "nigger-head," which is largely exported to tropical climates, gets a special absorption.

Dr. C. F. Deems answers in the affirmative the question whether liquor making and selling should be made criminal: 'There exists, then, a business in this country which can be carried on only by men whose moral character at least is so low that they cannot be expected to obey the law; a business which injures the country more than the most stringent prohibition of imports, or the most unrestricted free trade could; a business which produces more distress, destroys more property, happiness, and life, than all other things known; a business which injures the country every year more than our civil war did in four years; a business that produces four-fifths of all the robberies, thefts, murders, and other crimes in the land; a business which does the nation and the world more harm than war, famine, and pestilence combined; a business which stands against all material, intellectual, and spiritual progress. I am asked whether the policy of making that business criminal is wise? Most assuredly, yes. If that be not true, where is the wisdom of prohibiting anything?'

THE INTOLERABLE BURDEN.

Among the chief burdens of society must be numbered the sins and vices and excesses of evil men; and a most fruitful source of such sins is the traffic in strong drink. This robs the right hand of its cunning, the arm of its strength, the mind of its clearness and intelligence, and leaves the victim of appetite a poor, helpless, defenceless, worthless wreck in this world, exposed to imposition, oppression, and disease, and to a vast array of ills which temperance might have avoided.

If a man will not work he should not eat. But here are men who deliberately unfit themselves for work, and who are then cast, in all their helplessness, with their wives and their children, as a burden upon society. And who bears these burdens? The sober, the temperate, the diligent, hard-working people bear them. They feed the hungry, they clothe the naked, they pay for the prisoners, and paupers, and beggars, that swarm throughout the land. The criminals are supported at their expense. The drunkard's children beg their bread at sober men's doors. They provide for the lunatics, whose minds have been wrecked by intemperance. They care for the orphans who have been made such by the use of strong drink. Crime, idiocy, lunacy, pauperism, taxation, all these are burdens which rest upon the sober, the honest, the temperate part of the community.

One man makes profit from the whole. The rumseller, spider like, hides himself in his den, weaves his web, and draws in his wretched victims, and drags them down to death. And still the patient, long-suffering public bear this awful load and groan beneath it. Rich men grow poor, and poor men grow poorer. Business is at a stand-still. Looms are idle, workshops are untenanted, because the money that should be paid for their fabrics goes into the till of the drunkard maker. He gains wealth while every one else is impoverished. He heaps up treasure, while others are robbed of pounds that he may plunder pence, and bereft of all the good of life, that he may fatten in luxury upon their wretchedness and tears.

It is written that 'every man shall bear his own burden.' Is it not time the drunkard-maker bear his burden, and that other people were set free from it?—*Safeguard.*

THE WHISKY DEVIL.

The ravages of the whisky devil in Africa are horrible beyond description. At the World's Missionary Conference in London, Rev. Horace Waller said that 'the degradation of the wretched tribes of West Africa has reached a depth that is appalling, and testified to having seen hundreds of native girls lying in a state of intoxication round the wagons of spirit sellers. Dr Clarke, speaking of South Africa, corroborated the statement, but used the word thousands instead of hundreds. Mr. Moir, of the Lakes Trading Company, wrote: 'I have seen boys and girls of fourteen and fifteen getting their wages in rum. In fact, there are parts of the country in which there is practically no other currency. It is enough to arouse the most placid spirit to read that the merchants of Mauritius send their refuse rum, worth less in any other market, to the recently converted Island of Madagascar, and despite the entreaties of rulers and people, force upon them a trade which has done much to nullify the work of the Christian missionaries.'

And rum for Africa is made in Massachusetts, and England, and in other countries which are professedly Christian, and in every case the governments license the production of the poison, and are partners in the guilt and infamy of the hellish work.

And Christian men talk about licensing and regulating this infernal manufacture and traffic. Such a business demands, not regulation, but annihilation, and if it is continued, the Almighty will find out who is to blame for it. 'When he maketh inquisition for blood he forgeteth not the cry of the humble.'—*Bible Standard.*

Selections.

A SAIL ON THE SEA OF GALILEE.

Our tent was pitched that night on the banks of the lake, about a mile beyond Tiberias. Our first care was to have a swim in the water, and then return to look at Tiberias. We learned that there are one or two excellent Christian missions here, amongst which is one of the Free Church of Scotland, but we had no time to visit any of them. A strong wall, with a fortress was built around the town in modern times, but the latter was shattered by an earthquake in 1837, and now lies in ruins. We observed many Jews here. They are distinguished by long locks of hair, hanging down each cheek, and a flap cap, surrounded by a fur band. It was on the whole, a sleepy place, and we were glad to leave it.

Tuesday, the 22nd April, was chiefly devoted to the Sea of Galilee and its vicinity. Our dragoman engaged a boat to sail to the northern shore of the sea, from which we were about eight miles distant. It was a lumbering concern, manned by six Arabs, and, as there was little wind to fill their lateen sail, they had to row the whole way. From the course which we steered we could observe both sides very distinctly. On the east the mountains, for the greater part, appeared to rise abruptly from the water. There were ravines, however, here and there, which might have been found on closer inspection, to be capable of cultivation. North of Tiberias, on the western side, the mountains recede from the shore, leaving a level space between their base and the water, and this, we were told, was the plain of Gennesareth. During our long sail we had ample time to reflect on the mighty works which were done on the bosom of the lake and in its near neighborhood. It was here that Jesus stilled the tempest when the boat in which he and his disciples were embarked, was ready to sink; it was on the waters of this lake he walked, and it was from a boat, thrust out a little from the land, that he taught the people. Some of our party beguiled the time by singing a spirited hymn, beginning with the words—

"O Galilee, sweet Galilee,"

and we tried to recite the well-known words of McCheyne which we could not banish from our minds—

How pleasant to me thy deep blue wave
O Sea of Galilee!
For the glorious One who came to save
Hath often stood by thee.

Graceful around thee the mountains meet
Thou calm reposing sea;
But oh! far more, the beautiful feet
Of Jesus walked o'er thee.

Fair are the lakes in the land I love
Where the pine and the heather grow,
But thou art lovelier by far
Than nature can bestow.

O Savior! gone to God's right hand,
But the same Savior still;
Graved on Thy heart is this lovely strand
And every fragrant hill.

We landed at Tell Hum, about the centre of the northern shore, which is regarded by many as the site of Capernaum—Christ's own city. There are extensive ruins here, among which excavations have been made on behalf of the Palestine Exploration Fund. We saw undoubted portions of a synagogue, while broken columns and fragments of carved stone were strown around. These ruins are visited by thousands of travellers every year, and, if they all follow our example, the evidences of a building in which, it is believed, Christ worshiped, will soon disappear. Our dragoman broke part of a marble slab into nine pieces and furnished each of us with one as a memorial of the structure from which it was taken. From Tell Hum we sailed westwards and landed next at a small hotel, which is believed to occupy the site of Bethsaida. We had, and still have, our doubts as to the genuineness of both of the sites, but there could be no sordid motive at least for fixing on them, and we were glad to hear all that could be said in their favor. This hotel is kept by an enterprising Prussian, who not only accommodates travellers, but is making the desert around his habitation blossom as the rose. Some of our party tried fishing after the Arab fashion, but without success. It reminded us of those who toiled all the night and caught nothing, but letting down the net again at the command of Jesus, "enclosed a great multitude of fishes." When expanded, the net is like a circle. There are weights at the circumference which drag it to the bottom, and, if there are any fishes within reach, they are literally enclosed.

We landed the third time at Ain-et Tineh, which was said to be the same as Chorazin, but which the best authorities regard as the true site of Capernaum. A fountain gushes out from the base of a precipitous mountain, and in a stream of considerable size flows into the sea. Under more favorable circumstances it might irrigate the whole plain and make it productive of the richest produce, but at present no one tries to turn it to advantage. The immediate cause of the desolation which reigned around was apparent, but we could not help tracing the chain of antecedents back to him whom it was said—"Then began he to upbraid the cities wherein most of his mighty works were done because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes.... And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: For if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day."

At Ain-et-Tineh we met a company of Bedouins, and from necessity were compelled to mingle with them. Ever since leaving Jezreel their tents had become more frequent; but around the northern shores of the Galilean Lake they seemed to be in full possession of the country. Their tents are low and black, and are mere shelters from the elements. The women are coarse and the children unkempt. The men are known by their turbans. They are surrounded by camel's hair twisted into two rolls, and connected with them is a handkerchief, which covers the greater part of the face. Another handkerchief protects the neck and falls down on the shoulders. From underneath this headgear the eyes gleam with ferocity, frightening the stranger who chances to cross their path. The hotel keeper at Bethsaida has many tales to tell of their depredations. He has been stripped naked by them and compelled to sit down on a stone till they made ready to lay open his skull. How he escaped their hands he hardly knows, but attributes his preservation to divine interposition.—*David Fotheringham, in Jewish Herald.*

Hope in Evil Times.

In the opening sermon before the triennial session of the General Convention of the Protestant Episcopal Church in New York, Bishop Whipple uttered these significant sentences:

"We are perplexed by the unbelief and sin of our time. The Christian faith is assailed not only with scoffs as old as Celsus and Julian, but also with the keenest intellectual criticism of divine revelation, the opposition of alleged scientific facts, and a Corinthian worldliness whose motto is, 'Eat and drink, for to-morrow we die.' In many places Christian homes are dying out. Crime and impurity are coming in as a flood, and anarchy raises its hated form in a land where all men are equal before the law. The lines between the church and the world are dim. Never did greater problems confront a council of the church. An apostolic church has graver work than discussion about its name or the amending of its canons and rubrics. I fear that some of this unbelief is a revolt from a caricature of God. These mechanical ideas about the universe are the outcome of a mechanical theology which has lost sight of the fatherhood of God. There is much honest unbelief. In these yearnings of humanity; in its clubs, brotherhoods, and orders; in their readiness to share all things with their brothers, I see unconscious prophecies of the brotherhood of all men as the children of one God and Father. Denunciation will not silence unbelief. The name of infidel has lost its terrors. There is only one remedy. It is in the spirit, the power, and the love of Jesus Christ. Philosophy cannot touch the want. It offers no hand to grasp, no Savior to trust, no God to save. When men see in us the hand, the heart, and the love of Christ, they will believe in the brotherhood of men and the fatherhood of God.

"We are living at the eventide of the world, when all things point toward the second coming of our King. God has placed the English-speaking people in the forefront of the nations. They numbered one-tenth of the human family, and I believe God calls them to do the work of the last time. The wealth of the world is largely in Christian hands. There never have been such opportunities for Christian work—never such a harvest as awaits the husbandman. You may tell me of difficulties and dangers. We have only one answer. Sin, sorrow and death are not the inventions of a Christian priest. 'There is none other name under heaven given among men whereby we must be saved.'"

What is it to be Religious?

It is not to pray all the time, although earnest, sincere prayer is one sign of piety. It is not to observe nine hundred and ninety-nine ceremonies, although the custom and ceremony have their religion. It is not to condense all thought of the Deity into one day and hour of the week, although the historic day of rest has profound significance for religion. It is not to attend service at a fashionable hour, dressed in our best, and listen to sermon and ritual, although public worship is evidence of fealty to the creed. We may pray, fast, kiss the scroll of the law, wear phylacteries as large as a cobel stone, and be regular at service, and yet the soul may be the reverse of religious. To be religious is to be, not to appear; to act, not to feel; to translate into life prayer and symbol that our susceptibilities and powers awaken to a fresher and a richer bloom. With humility in our hearts, with kindness in our thoughts, with consciousness of our dependence on a common father, we shall be approaching the religious ideal.

Fiction.

By the last annual report of the libraries of the public library of Cincinnati, says *The Student*, it appears that the number of books of fiction and juveniles taken out was very nearly 210,000, as against 178,248 of all other books. This is stated to be an improvement, as against fiction, over the return for the previous year. There is room, nevertheless, for a far greater reversal of the figures. There is clearly good reason why friends should keep bright their testimony against the untruthful and sensational in literature. Nevertheless, the demand for, and the supply of, works of fiction continue ever increasing. This is pointedly illustrated by the fact that during the year 1889 there were issued twenty-six serial "libraries," comprising 1,551 volumes, only sixty-nine of which were not novels.

What kind of growth can we expect in persons fed upon such trash as this? What will a person know whose early life is spent reading lies by the volume? How much nerve and strength and moral stamina can be looked for in persons who have been nourished on such food as this? No wonder that great writers like Ruskin, or reformers like Francis Willard are thankful that in early life they were not allowed to waste their time over this kind of sickly trash. Happy would it be for others if they could be brought back from a world of fancy to this world of facts, and prepared for the realities of life which await them.—*Safeguard.*

A Call.

Brethren in Harper, Sumner, Elk, and adjoining counties in the State of Kansas, what say you with regard to a conference this coming fall. Let us hear from you all through THE RESTITUTION when and where to be held. Yours in hope and love to all.

J. S. MILLER.
J. A. MOYER.

There will be a social meeting of the brethren of the Abrahamic faith during the Iowa State Fair, which will be held the last week in August and the first week in September, at Lovey Station, on the C., B. & Q. R. R. and the Winterset branch of the R. I. R. R., five miles southeast of DesMoines. Those coming on the C., B. & Q. get off at Lovey and enquire for P. Fisher. Those coming on the R. I. get off at Avon Junction. Come one and all and let us have a good meeting. You can get half rates to the State Fair and come to meeting Sunday if no more. Those having tents bring them. There will be provision made for all the brethren.

J. H. STEVENS.

In taking up the September *Wide Awake*, both the juveniles and the elders will turn at once to Mr. Ward's Andover serial; the chapters in this issue ought to be read in every college in the land. C. E. Garland has a capital story in this number, "The Last Baseball of the Season." Preston Lee Otis gives a strong story, *too*, of Southern life, entitled "Rijane." "My Friend, Ah Ging," a San Francisco story by G. Adams, will interest the boys. "The Quest of the Whipping-Boy" ends in this number. "Four Fire-Buckets," by Mary Bolles Branch, is a good lesson for officious little girls. An amusing "Tragedy in Three Scenes," entitled "She did not go to Cooking-School," by Miss Pollok, the teacher of cooking classes in Washington, will be sure to be in demand for entertainments. There are several unusually fine illustrated papers in the number: "Helen's Tower," describing Lord Dufferin's beautiful devotion to his mother; "Capturing a Sea-Cow," by Dr. Hard; and "An Obscure Hero," by Edith M. Degen, giving an account of Mr. Hadley's work for the Indians. Mrs. White's "Business" paper for young women, Mrs. Claflin's "Margaret-Patty Letter" on street-car behavior, Mrs. Humphrey's charming article about "The English Cowslip," Mrs. Leonowen's anecdote paper about "The Little Hohenzollerns," with its beautiful picture, Helen North's unique directions for "Summer Evening Diversions"—the "Cobweb Party" will be popular — Miss McLeod's dramatic Acadian tale, and the original anecdotes and short talks in "Men and Things" complete the prose miscellany. The poems are by Mrs. Thomas Sargent Perry, Mrs. Clara Doty Bates and Ellen V. Talbot; the number includes also a beautiful "Motion Song," words and music both by Mrs. Ormiston Chant, and an amusing Pak-Wodjie chapter, "The Cone Dance." *Wide Awake* is $2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

The Grand Autumnal Festivities at St. Louis, Mo., commence Sept. 3rd and close Oct. 18, 1890. Seven weeks of continuous attractions! In conformity to its custom, the Vandalia Line will make the usual low rates *for* round trip St. Louis tickets during the entire seven weeks. Apply to any Ticket Agent of the Vandalia Line, or to E. A. Ford, Gen'l Passenger Agent, St. Louis, *for* full particulars.

For the Democratic State Convention the L. E. & W. R. R. will sell tickets at one fare for the round trip, Aug. 27 and 28, good returning Aug. 29.

Labor Day Excursion.

For the Labor Day demonstration at Fort Wayne on Monday, September 1st, excursion tickets, good returning until September 2nd, will be sold from all stations on the Pittsburgh, Fort Wayne & Chicago Railway between and including Lima, O., and Plymouth, Ind.

Conference Notice.

The Annual Conference of the Church of God for the Northwest will convene at Scholls' Ferry, Oregon, on Friday, Oct. 17, 1890, and will hold over the following Sunday.

If those attending wishing conveyance will notify us they will be met with teams at Portland.

When the nobleman returns from the far country, his servants are judged and rewarded according to the use they make of the talents that had been given them accord to their several ability. May it not be brethren, that in these meetings and the good work growing out from them that each and all of us may find opportunity to invest our "talent" so that our Lord when he returns may receive his own with usury?

Our evangelist, Bro. Skeels has been the means in the Lord's hands of doing much good and bringing joy to many hearts by preaching the glad tidings of the kingdom of God the past years; and if an additional evangelist can be kept in the field the coming years and many more made glad by hearing the truth as it is Christ Jesus, will not the effort to do as we would be done by be pleasing in the sight of our Heavenly Father?

WALTER W. JAQUITH, Sec.

Conference Notice.

The Annual Conference of the Church of God in Indiana will be held this year at Argos, Marshall Co. Commencing at 10 o'clock a. m. Friday, Aug. 29, 1890, and holding over Sunday following.

All lovers of the truth in Indiana are invited, and friends from other states are assured that a welcome awaits them at this meeting. Let the attendance be full. Much important business should be attended to at this meeting. Argos is easily reached by rail, and the wagon roads all lead to Argos. A letter from Bro. Wm. Railsback says "we hope to have a good attendance at this meeting." Do not disappoint the friends there, but all make an effort and be at this gathering.

A. R. UNDERWOOD, Sec.

Nebraska State Conference.

The Fifth Annual Conference of the Church of God for the State of Nebraska will be held in Judge Allen's grove, ten miles northwest of Cambridge, commencing on Friday, Sept. 19, 1890, and continue in session ten days.

This grove is situated on the Medicine Creek and is one of the finest in this part of the State. Two springs of pure water are adjacent to the grounds and hay will be provided for those coming from a distance.

Those coming by rail should stop off at Cambridge; notify Bro. J. W. Gamble, Bartley, Neb., at least two weeks before the meeting, who will provide means of conveyance to the grounds.

We urge every church in the State who possibly can, to send delegates to this meeting.

There is a great work to be done in this State and if we put our shoulders to the wheel and work together in love and unity, great good will be the result. We are aware that crops are very short in this as well as in other States on account of drought, but no one should stay at home on this account. What little we can do for the cause of truth if done in the right spirit will be just as acceptable to God in times of famine as in times of plenty. Therefore we say again, come. Come with hearts full of love to God and for one another and let the object of the meeting be to do good.

ALMUS ADAMS, Pres.
J. J. CADY, Sec.

The National Encampment Sons of Veterans will commence Aug. 24th at St. Joseph, Mo., and continue three days. Low rates via the Pennsylvania lines, good returning until Sept. 1st.

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SOLD BY
All Leading Hardware Merchants.

Pittsburgh, Ft. Wayne & Chicago Railway.

Schedule in effect June 15, 1890.

Trains depart from and arrive at PLYMOUTH Ind., Station, Central time, as follows:

GOING WEST.

	Depart
Pacific Express	[illegible]
No. 53 (Passenger)	[illegible]
Fast Line	[illegible]
Western Express	[illegible]
Plymouth Accommodation (Arrives)	[illegible]
Local Freight (Arrives)	[illegible]

GOING EAST.

	Depart
Fast Line	[illegible]
No. 56 (Passenger)	[illegible]
Atlantic Express	[illegible]
Mail Express	[illegible]
Plymouth Accommodation	[illegible]
No. 50 (Passenger)	[illegible]
Local Freight	[illegible]

Passengers holding tickets only carried on Local Freight Trains.

Pullman Dining Cars are run on trains, Nos. 4, 8, and 9.

Pullman Palace Sleeping and Buffet Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburg Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running of trains, apply to J. N. HAINES, Ticket Agent Plymouth, Ind.

*Daily. †Daily except Sunday.

JOSEPH WOOD, Gen'l Manager.
E. A. FORD, Gen'l Pass. & Tkt. Ag't.
PITTSBURGH, PA.

NICKEL PLATE.
The New York, Chicago & St. Louis R.R.

Trains depart from and arrive at Union Depot Van Buren st. Chicago, and N. Y., L. E. & W. Depot at Buffalo. All trains daily except Sunday.

Following is corrected time to June 1, 1890.

[illegible]

Through tickets to all points are on sale at principal offices of the company at lowest rates for any class of tickets desired. Baggage checked to destination.

B. F. HORNER,
LEWIS WILLIAMS, Gen. Sup.
Gen. Pass. Ag't
Cleveland, O.
C. F. EBERSOLE, Agt., Argos, Ind.

VANDALIA TIME TABLE.

Takes effect August 4, 1890.

GOING SOUTH.

STATIONS	Exp. 51	Mail 53	Local 55	Freight 61
St. Joseph	4 00pm	10 10am		
Galien	[illegible]	[illegible]		
So. Bend Ar	[illegible]	11 40am		
So. Bend Lv	5 00am	12 05pm	10 00am	8 30pm
LaPaz June	5 31am	12 30pm	11 14am	3 00pm
Plymouth	5 47am	12 53pm	[illegible]	4 00pm
Hibbard	6 05am	1 15pm	1 35pm	4 40pm
Marmont	6 15am	1 25pm	2 04pm	5 00pm
Marshland	6 27am	1 36pm	2 40pm	5 20pm
Kewanna	6 44am	1 54pm	3 40pm	5 54pm
Logansport	[illegible]	2 35pm	5 00pm	7 00pm
Clymers	7 30am	2 45pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 20pm		
Terre Haute	12 00am	7 20pm		
St. Louis	7 30pm	7 00pm		

GOING NORTH.

STATIONS	Mail 52	Exp. 54	Local 60	Freight 68
St. Louis	9 30pm	8 00am		
Terre Haute	5 00am	4 00pm		
Crawfordsv'l	6 15am	6 15pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 50am	6 55pm		
Clymers	10 26am	[illegible]		
Logansport	10 43am	8 45pm	6 00am	4 35pm
Kewanna	11 26am	9 25pm	7 40am	10 00pm
Marshland	11 44am	9 40pm	7 54am	10 40pm
Marmont	11 58am	9 57pm	8 00am	11 04pm
Hibbard	12 05pm	10 06pm	8 40am	11 30pm
Plymouth	12 22pm	10 22pm	9 30am	11 50pm
LaPaz June	[illegible]	10 40pm	10 30am	[illegible]
So. Bend Ar	1 15pm	11 10pm	11 40am	1 30am
So. Bend Lv	1 40pm	4 00am		
Galien	2 15pm	7 10am		
St. Joseph	3 10pm	8 30am		

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville to all southern points.

For through tickets, maps, time tables and other information, apply to R. S. PHIPPS Station Agent at Plymouth.

All trains daily except Sunday.

E. A. FORD, Gen. Pass. & Ticket Agt.
JOS. HILL, Gen. Sup't. St. Louis, Mo
St. Louis, Mo.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 16, Passenger, Leaves	[illegible]
No. 18, " "	[illegible]
No. 12, " "	[illegible]
No. 108, Local, "	[illegible]

GOING SOUTH.

No. 11, Passenger, Leaves	[illegible]
No. 15, " "	[illegible]
No. 17, " "	[illegible]
No. 101, Local, "	[illegible]

†Daily except Sunday. *Daily except Saturday.

No. 11, via Tipton, arrives Bloomington at 4:30 p. m., making direct connection with C. & A. fast train arriving Kansas City 8:00 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 6, 16, 11 and 15 connect at Tipton with main line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on J. C. FILSON, Ticket Agent, L. E. & W. R'y, Plymouth, Ind., or address

E. O. PARKER, Trf. Manager.
CHAS. F. DALY, Gen. Pass. Agt.
Indianapolis, Ind.

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THE RESTITUTION
ON TRIAL THREE MONTHS
—FOR ONLY—
Twenty-five Cents!

Poetry.

FAITH.

Amid the storm the sea-bird sings,
  No less assured than in the calm;
So faith in trial spreads her wings,
  And lifts to heaven her trusting psalm.

Her eye, more keen than reason's ken,
  Can penetrate the stormy clouds;
Her vision, sharpest, strongest, when
  The deepest darkness weaves its shrouds.

She learns the mind of God, and sees
  Beyond the fleeting, trying hour;
She leans upon divine decrees,
  Exultant in their sovereign power.

She bids opposing seas divide,
  And onward leads o'er desert sands;
She guides our feet through death's cold tide
  Dry-shod, to reach the promised land.

She sees the city walls above,
  The Zion where all glories wait,
And rises, on her wings of love,
  To pass, with songs, the pearly gate.

Communications.

AIDS TO SPIRITUAL GROWTH.

We have all seen men and women who are crippled, some in their legs, some in their feet, and some in other parts. Physically they are deformed, and their walk or gait is unpleasant to look upon. We pity them, and ought to be thankful that our own limbs are all right. But are there no spiritual cripples? Are there none in the church who are deformed? Are there none who are unhealthy, and whose character is lacking symmetry and beauty? Are there none whose walk is inconsistent with truth and holiness? There are some who have a sour disposition, or a crooked temper; there are others who have an unbridled or a backbiting tongue; and there are others whose actions are not square and straight according to Scripture rule. Now of all cripples, spiritual cripples are the most to be pitied. Spiritual lameness is far worse than physical lameness. No matter how correct a man's belief may be, if he does not live up to his belief, his moral and spiritual condition is all the worse for his belief. Of what use is orthodoxy in a man's creed, if there is heresy in his life? Truth in the head, truth in the heart, and truth in the life are needed to make a man a thorough Christian.

But just as we do not believe that God has ordained one man to eternal life and another to eternal death, irrespective of their conduct, so among Christians, God has not ordained that one shall be hale and strong, and another sickly and weak, irrespective of their efforts in the divine life. God would like to have all his children, all his sons and daughters strong in truth and grace, and going on towards completeness or perfectness in the Christian life and character. But to attain this end, the means must be used. The use of means is not less necessary for growth in the Christian life, than for growth in the physical life. The mind and the spirit must be nourished as well as the body.

To secure this nourishment, a careful reading and study of the Scriptures is necessary. The word of truth is the soul's food, the soul's strength, the soul's guide, and the soul's consolation; but it requires to be diligently sought for. We do not obtain it by a formal or a careless reading. We get it only as a result of serious and unwearied study, which requires the improvement of our spare hours. How earnest and diligent students, especially persons who long to know the mind of the Holy Spirit in the word, prize their time, while to many, who have no special object in life, time is a burden and hangs heavily upon them. To us who love the Word, and desire to understand it, and use it in building up our character, it seems as if a long life would be insufficient to enable us to learn a tithe of what the Scriptures are able to teach us.

The hearing of the Word preached is a means not to be dispensed with, for in this way we frequently get new light and become more fully instructed in the things of God. The generality of hearers do not take pains enough to understand the gospel. When it is heard and not understood, the enemy comes and snatches away that which has been sown in the heart. Temporary emotion or excitement is not enough; there must be enlightenment. The darkness must be expelled from men's minds; the true light must be made to enter; a knowledge of Jesus, as our righteousness and sanctification, must be received.

Nor is prayer less needful. Indeed, the reading of the word, and the listening to expositions of it, can only aid spiritual growth as these exercises are accompanied with prayer. It is the neglect of this that makes so many weak and puny Christians. Strong Christians, specially gigantic Christians, have always been men and women of mighty prayer. Individual Christians are weak, preachers are weak, official men are weak, churches are weak because prayer is partially neglected. Closet exercises are hurried over, and this lack of fellowship with God is allowed to continue through months and years till many degenerate and backslide.

But the unrest, the sense of want, the aching void that follows this neglect of prayer, often leads to the adoption of various prescribed forms of worship, as if the multiplication of religious rites and observances would make up for the loss of spirituality. And how many there are in the churches today who are losing the little spirituality they have by so much attention to ritualism, grasping at the shadow and letting go the substance. The following of mere external observances, rudiments and human traditions, ecclesiasticism and orthodoxy, and losing sight of the new birth and true worship, will be found to be a great mistake.

But in attending to the duty of prayer, it will be found greatly to aid Christian growth, to take to Jesus all our daily trials, and sorrows, and disappointments. A Christian is often tested more by the little trials of every day life, than by great trials that occur occasionally; and where these cause fretting and petulance, there is evidence of some carnality, and spiritual growth is checked. But when some things go wrong with us; when our cherished and, as we think, well laid plans fail us; when some whom we regarded as our friends, forsake us; when our labors in the cause of truth seem unsuccessful, let us not brood over these things and get discouraged, but look at once to Jesus. He can hold us up, and by his word, bid us go forward, working and trusting in him, and doing all to glorify him. Oh, the sorrows and disappointments we should escape, if we took every trial to Jesus, and left it with him.

Faith is an essential condition of spiritual growth. This is so necessary that even prayer without faith will be ineffectual. The Word read and studied, or the preached word listened to, and approved, simply as a duty, or to gratify the intellect, will not save. Faith must be united both with reading and hearing the Gospel, but only when it is heard with a sincere desire to profit thereby. There must be the willing mind and the obedient heart.

The more frequent study of Scripture promises would tend to an increase of faith. We pray, we pray much, we multiply words, but how often are the things we ask withheld, because our faith is weak, and fails to claim them. Would not a careful study of the precious promises remedy this? Could we ponder them without receiving a fuller assurance that God would honor his word? Our prayers should measure up to the promises, and our faith should humbly claim what God has promised to give. All our misgivings should be set at rest in view of the word of him who cannot lie. Satan is ever watching his opportunity to insinuate doubts, but let us be as watchful always to repel them. The strength of our spiritual state, of our inner man, will depend upon our faith.

If we have great faith in ourselves, in our abilities or in our goodness, our faith in the Christ will be small in proportion. For the more our attention is centered upon ourselves, the less it is centered upon the Christ, and this will necessarily weaken our faith. Lowliness of heart, humility of spirit, is necessary to high thoughts of Jesus; and high thoughts of Jesus must precede great faith in him as our Savior.

We can only become great men—great men in the best sense of the word—by having great faith; such faith is the foundation of spiritual greatness. If our faith is little, we shall have little spirituality, and the things of the world will easily engross our attention, and lead away our minds from God.

SILAS HEMM.

Concluded in our next.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

I believe this means that we should not believe every teacher who goes out to teach and boasts of the spirit, but we should try them by the word of God. If their teaching does not agree with the word then we are not to believe in them. Now Jesus tells us in his sermon on the mount, "that many will come in that day and say to me, Have we not prophesied in thy name, and in thy name done many wonderful works? And then will I profess unto you, I never knew you, depart from me ye that work iniquity." He never knew them as one of his disciples, but as false prophets gone out into the world.

Notwithstanding the beauty and harmony of God's word, and the plainness and simplicity of its teaching, there exists such a combination of views among men, that are contrary one to the other, that many are led almost to hate to hear a person talk on any Bible subject. How men do differ, yet the Bible is so plain. Take for instance the subject of baptism. Some say there are three modes of using the water. Others will say water baptism is not essential if we only have the baptism of the Holy Ghost. Now is this Bible? Where in the Bible do we find three different ways to administer this ordinance? Where in the Bible does it say that water baptism is not required of those that believe? If we should believe in infant baptism we would have to believe that belief should come after baptism, as we know that an infant is not capable or does not have the ability to believe or disbelieve. The Bible says "he that believeth and is baptized shall be saved." Yet men ignore this and teach baptism before repentance. Peter says, Repent and be baptized every one of you. *Acts* ii. 38. Again he says, Repent ye therefore and be converted that your sins may be blotted out. This could not apply to children before they knew good from evil.

How are we to decide on such questions as are always coming up and not even the learned agree about them? "Search the Scriptures, for in them ye think ye have eternal life." We should not take the theology of men. One has said, "the Bible is God's book of theology." A true saying, and whatever does not correspond with the Bible is of man and not of God. If Jesus was our pattern why should we not do as he did. "And Jesus when he was baptized went up straightway out of the water." Man says that John baptized by the river Jordan; the Bible says John baptised in it. Matt. iii. 16. Philip and the eunuch both went down into the water. Acts viii. 38. Many such texts can be found. But where can you find texts for sprinkling, or one for baptizing infants?

This subject and others of great importance are difficult to talk on with some people, because of long standing religious opinion and practice. But when we talk with a person on questions that we differ on, we should not approach him or her with an air of importance and egotism. It is not Christian, it is not Christ-like. We would do more hurt than good; more likely to drive them off or make them hug their delusion closer. But we should talk with humility, manifesting the spirit of Christ, for if we have not his spirit we are none of his. May we as a people seek a closer walk with God that we may have more of the wisdom and meekness of the Master. O that more had the mind of Christ! Then there would not be so many mistakes made. We must not get discouraged if others are slow to receive the gospel. We should remember that we fought the ground over step by step ourselves because of our early religious training. May God forgive us because it was through ignorance that we did it. And so I say, "Try the spirits whether they be of God, because many false prophets are even now in the world." Yours in the blessed hope,

MRS. ALMIRA BROOKS.

The struggle for supremacy with the breeders of live stock, and manufacturers of agricultural machinery, and contests for prizes in all that pertains to agricultural pursuits, will be the event of the season. The Indiana State Fair has a national reputation, and is noted for its leading features, which will be amply sustained in the forthcoming exhibition, commencing September 22d, as set forth in the premium list, furnished on application to the Secretary at Indianapolis.

Several thousand dollars in increased premiums and improvements, including a new Floral Hall, and four new horse barns, improved water facilities and rapid transportation, gives indication of the efforts of the management to insure success.

Notice!

The fourth edition of my book "The Gospel of the Kingdom" is now ready. It has 288 pages with an index. By all means get this indexed edition. To give it a wide circulation and thus advance the cause of truth, I offer this book in cloth binding at the extremely low price of 25cts. a copy! In handsome leather binding, gilt edge, $1.00 a copy. Please send orders to Wiley Jones, Manchester, Va.

Tickets at reduced rates are now on sale to (Lake Maxinkukee) Marmont. The usual commutation tickets can be had on application at ticket offices of Vandalia Line.

TAKE NOTICE OF THIS.

REDUCED TO $1.50.

The price of THE RESTITUTION has been reduced to $1.50. This makes it necessary to do as nearly as possible a CASH business.

This reduction is made at the solicitation of many friends who have thought the price too high—not that they could not pay it—but in asking others to take the paper they were met with the objection of the high price. We confidently hope now the reduction is made that all our patrons will make an effort and try and increase our list to at least double what it is. Let each one now taking it get one more subscriber and this is accomplished. If you are interested in THE RESTITUTION, work for it a little now. If there is any family in your church that is not visited by it, urge them to try it for 1890.

The short margin, owing to the reduced price, will allow nothing to enable us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Chautauqua Lake.

Take the Nickel Plate to this popular and famous resort, a lake of crystal water, high up among the hills of south-western New York, whose sandy shores and wooded promontories present one continuous panoramic scene of unrivaled beauty and grandeur; where bathing is unexcelled and boating and fishing are an unbounded success.

The well known popularity of Chautauqua Lake, its acknowledged pre-eminence is sufficient to induce all who can arrange to do so, to spend some portion of this season along its shady retreats and enjoy the healthful atmosphere of this altitude of between 1,400 and 1,500 feet above sea level.

No other summer resort has enjoyed such distinction, and this season's programme promises to be the most successful ever arranged, and bids fair to eclipse all previous efforts.

The history of this famous resort is familiar to all and the influence of the Non-sectarian Religious and Educational Societies is being felt from ocean to ocean.

Elegant hotel accommodations at moderate rates as well as board in private families, can be procured at rates to suit every one. The special arrangements made by the Nickel Plate with its sure connections at Brocton Junction, going and returning, will enable Niagara Falls excursionists to also visit this world renowned place without additional expense. 24 t 7.

The L. E. & W. R. R. will run its annual patriotic excursion to the National Soldiers' Home, Dayton, Ohio, and to Cincinnati, on Wednesday, August 27th, 1890. Tickets good for six days. Fare for round the trip only $3.50. Remember that the Soldiers' Home at Dayton is the finest in the world and an excursion to this Home is especially gratifying to old soldiers and their friends, thousands of whom go each year to see its wonderful attractions. Parties wishing to visit friends and relatives at Rushville, Connersville, Liberty, College Corner, Oxford, Hamilton, Dayton, Xenia, Cincinnati and elsewhere, can do so cheaply by going on this excursion. Remember the date and tell everybody. Train leaves Plymouth 6:46 a. m.

GREAT REDUCTION IN PRICE.

THE CHRISTIAN HYMNAL

The above is the title of a New Hymn Book just issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 28 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia, Elder C. C. Ramsey Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome. Pastor's residence 1436 French St.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, *p. m.* All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

"Church of God," Brooklyn, N. Y., Clinton Hall, 537 Gates Ave., near Reid Ave. Cars from Fulton Ferry, also Broadway Ferry, E. D., pass by, and close to the Hall. John Donaldson, Pastor. Meets for devotional and public service, every First Day, at 10:30 a. m. On the first Sunday of every month our meeting is for conference; when with a given subject before us, we each participate in consideration thereof. We break the loaf and drink of the cup every First Day.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte Sts. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and prayer meeting Thursday evenings. S. A. Chaplin, and W. D. Thompson, Elders.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us. They may call on or address, John Barber, 102 Wilson St.

The brethren of the One Faith hold meetings every Saturday evening at Elder Adams' residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. N. H. Hornaday, Elder; J. J. Cady, Secretary.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 23 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

The Church of God meet on first day mornings for worship and the edification of one another in the Scriptures, and to partake of the emblems of our Lord's broken body and shed blood, at the house of Bro. J. F. Eshelman, at 923 Wash. st. Seattle, Wash. All seekers after truth are welcome. L. G. Cattell, Elder.

The Church of God in Christ Jesus meet regularly every Sunday morning at 11 o'clock, at Happy Woods, La. Wm. H. Wilson, Elder; Chas. Thayer Secretary.

IMPORTANT NOTICES.

All persons addressing us should give their name, Post Office, County and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

A SQUARE DEAL FOR EVERYBODY.

To enable home and land-seekers to visit the farming sections of Minnesota, North Dakota, South Dakota and Montana, the Great Northern Railway Line will sell excursion tickets, with stop over privileges, good for thirty days, at One Fare for the Round trip, on April 22d, May 20th, September 9th, September 20th, and October 14th, from St. Paul, Minneapolis, Duluth and West Superior.

This will enable purchasers to see the famous Park Region of Minnesota, the wonderful Red River Valley, Devils Lake, the Turtle Mountain, and the Mouse River Regions of North Dakota; the rich valleys of the Big Sioux and James in South Dakota, and the vast fertile districts watered by the Missouri, Milk, Teton and Marias Rivers, in the great Reservation of Montana; no land grant restrictions or extra costs there in securing homesteads.

The Great Northern Railway runs three lines through the Red River Valley, is the only line to the Turtle Mountains, has three lines in South Dakota, and runs the only solid through trains of Palace Dining and Sleeping Cars, Modern Day Coaches and Free Colonist Sleepers to Fergus Falls, Moorhead, Fargo, Grand Forks, Crookston, Devils Lake, Minot, Glasgow, Chinook, Benton, Great Falls, Helena and Butte, Montana. It is the only railway in the west owning and operating its entire superior equipment, and with solid roadway, 70-pound steel track, insures safety, comfort and speed.

Your home agent can sell you excursion tickets to over 600 points on the Great Northern Railway Line. Maps, guide books or information concerning travel or settlement along this line cheerfully furnished by any agent of the Company, or F. I. Whitney, Gen. Pass. & Ticket Agent, G. N. R'y, St. Paul, Minn.

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What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley.

The above is the title of a 16-page tract containing the two articles in THE RESTITUTION of Jan. 22, and Feb. 5. Price 5c. each, 12 for 50c. 30 for $1.00

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 10c.

A Letter to a Friend. By Mrs. C. O. Woodruff. This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need recommendation here. 24 pages, price 10c. 3 copies 25c., 15 copies $1.

Thanatopsis, or the first and second death Scripturally considered. By Wiley Jones. 36 pages, paper cover, for 5c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa, July 20, 1879, by Jos. Lecler. Can be had at this office or of the Author, Jos. Lecler, Mauch Chunk at 10c., each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Tradition of the Churches.

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SUCCESS IN LIFE.

And besides this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ," 2 Pet. i. 5-8.

If a person's success extends no further than making an ample provision for the flesh he makes a miserable failure. See Rev. iii. 17, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked."

The above is our Savior's estimate of those who attain great riches in this life, but are not rich in faith. Yes, they may attain riches to the extent that they "have need of nothing," and yet at the same time are "wretched and miserable, and poor, and blind, and naked."

A very rich man's life is not one of contentment, as his mind, both by day and night, is constantly harrassed with care, anxiety and fear. And again, if he is aware of the fact that he has sacrificed by his conduct the honor, riches and glory to be attained in the ages to come, is he not of a truth, in a most wretched and miserable condition of mind? and at the same time is "poor, and blind, and naked."

He is poor because he has not bought the pure gold Jesus has to dispose of. "I counsel thee to buy of me gold tried in the fire that thou mayest be rich." The "gold tried in the fire," which Jesus offers is the riches of faith; yes, the grand old "faith of the gospel," "the faith once delivered to the saints." In that divine message there is untold riches, with an eternity of existence in which to enjoy them. He who fails to secure these riches makes a wretched failure of life. Dear brethren, I pray "that the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. i. 7.

"I counsel thee to buy of me.... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." "He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the holy angels." "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Lord, where can we purchase this white raiment called "the righteousness of saints," that we may buy and be clothed? See Phil. iii. 8, 9: "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law but that which is through the faith of Christ, the righteousness which is of God by faith." See also Rom. x. 6, 7, 8; "But the righteousness which is of faith speaketh on this wise, say not in thine heart who shall ascend up into heaven? (that is to bring Christ down from above;) or, who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? the word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach." The white raiment or righteousness of saints, we find is attained through the faith of Christ, or "the word of faith which we preach," otherwise known as the oath-given promises made unto Abraham, Isaac, Jacob and David, or the gospel of the kingdom preached by Jesus and his disciples.

The Lord counseled to buy gold of him and be rich; to buy raiment, and be clothed; the next point was the remedy for blindness. "Anoint thine eyes with eyesalve, that thou mayst see." The only eyesalve that can open the eyes of the blind, is an implicit ever-abiding, childlike faith that can take God at his word, and follow wherever it directs.

The blind get lost, for the reason they cannot see. And there is no one so completely blind as the man who is so "increased with goods," that he does not know that he is miserable, and poor, and blind, and naked.

"But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." 2 Cor. iv. 3, 4. "The light of the glorious gospel of Christ," is as effectually hid from the ecclesiastically blind, as the worlling whose eyes are blinded by his riches. "For the time will come when they will not endure sound doctrine: (the gospel of the kingdom as preached by Christ and his followers) but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, (the word of the truth of the gospel,) and shall be turned unto fables." "But in vain do they worship me teaching for doctrines the commandments of men.. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Think of it, "alienated from the life of God" through "ignorance." Ignorance of what? Why simply the "Word of life." God's sons are instructed to "shine as lights in the world; holding forth the word of life." What is "the word of life?" See 1 Tim. i. 10. But is now made manifest by the appearing of our Savior Jesus Christ who hath abolished death, and brought life and immortality to light through the gospel." "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." See also Eph. ii. 11. 12, "Remembering, that ye being in the time past Gentiles in the flesh,....that at that time being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." The "word of life," then is the gospel. And Paul calls these "covenants of promise," the gospel. And truly, what a poor miserable destitute condition the "strangers from the covenants of promise" are in, "having no hope, and without God in the world."

What think you? Do these Scriptures sound like Advent Universalism? "having no hope, without God in the world," "alienated from the life of God through the ignorance that is in them." Be not deceived by ear-tickling preachers. Truly we are living in times that try men's fidelity to "the word." Let us "henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Success in life is predicated entirely upon securing an interest in the covenants of promise, for all others have neither God or hope. Remove God and hope from the life of a person; pray tell me what is left upon which success may be built. And the sacred Scriptures solemnly affirm that none are heirs according to the promise unless they belong to Christ. See Gal. iii. 29.

"And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." As to who have put on Christ, see Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ." Mortals can also attain the Divine life by means of these blessed promises. See 1 Pet. i. 4, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature."

See Isa. lv. 3, "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

Thine oath and promise mighty God,
Recorded in thy word,
Become our hope's foundation broad,
And surety us afford.

Like Abraham the friend of God,
Thy faithfulness we prove;
We tread in paths the fathers trod,
Blest with thy light and love.

"Darkness is past, and the true light now shineth."

WM. H. WILSON.

Did the Writer of the Letter to the Hebrews Believe in the Pre-existence of Christ?

Who wrote the letter to the Hebrews? We do not know. It is supposed that Paul wrote it. But whether he wrote it or not it is a masterly work and was written in the apostolic age. Whoever reads it carefully must be impressed with the idea that the author understood his subject. One object he had in view was to prove the superiority of the New Covenant to the Old, and so lessen the veneration of his brethren for the law and strengthen their faith in the gospel.

In order to prove the superiority of the gospel to the law he proves the superiority of Christ through whom the gospel was spoken, to the angels through whose ministry the law was given, and then says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was sure and steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which began to be spoken by the Lord, and was confirmed unto us by them that heard him." Chap. ii. 1-3. In the beginning of the letter he says, "God having anciently spoken to the fathers by the prophets in the last of these days spoke to us by a Son whom he appointed heir of all things, on account of whom also he constituted the ages." He calls the Messiah a Son of God. Now if he believed that this Son was "begotten before all worlds," he must have believed that God spoke through him in ancient times as well as in modern times; and that the law was given through him. But the words just quoted imply that in ancient times God did not speak through him. He spoke anciently through the prophets. If Christ existed anciently as a person distinct from the Father, his office is expressed by the title, "The Word;" and so he must have been the one through whom God communicated his will to his intelligent creatures. But if the law had been given through the Son of God as well as the gospel, the argument of this writer to prove the superiority of the Christ over the angels, and on that account the obligation of his brethren to give the gospel "the more earnest heed," because first preached by the Lord Jesus, would be a failure. The argument, then, supposes that the Christ had nothing to do with the giving of the law.

Keep in mind that this writer undertakes to prove the superiority of the Christ to the angels. Now suppose that it was generally understood and believed by the Christians of his time that the Son of God existed before all things and created all things; then of course it would be understood that he created the angels. And it would be superfluous to undertake to prove the superiority of the Son of God to beings whom he created. Or, had it been a fact not generally known that the Son of God was "begotten before all worlds" (Athanasian creed), and this writer had wished to make it known, he would have proceeded in a very different way from what he did. He would not have quoted from the second Psalm, "Thou art my Son, this day I have begotten thee," for that was said with reference to a begettal in time, not before time began. He would not have quoted from the covenant God made with David, "I will be to him a father, and he shall be to me a son," for that was a promise that the seed of David should be God's Son, and was no proof that the Son of God was begotten in eternity before all worlds, but rather proof against it. He would not have said, "When he bringeth again the first begotten into the inhabited earth, he saith, And let all the angels of God worship him," quoting from the 97th Psalm, for that is a prophecy yet unfulfilled, and comes far short of proving that the Messiah was begotten before the earth had an existence. He would not have quoted from the 45th Psalm, for according to that Psalm the "throne" is to be given to the "King" because [illegible] loved righteousness and hated lawlessness and the throne belongs to the future age. He would not have quoted from the 110th Psalm, "Sit thou on my right hand until I make thine enemies thy footstool," for that is a prophecy fulfilled after the resurrection from the dead. It may be said he could not be David's Lord unless he pre-existed. I answer, he is David's Lord because he is God's Son. He was raised from the dead that he might be Lord both of the dead and of the living. Rom. xiv. 9.

But why have I omitted the quotation from the 102nd Psalm? It may be considered as being of itself sufficient to prove the pre-existence and Deity of Christ. To which I answer yes, if it really applies to Christ. It may be said this writer applies it to Christ; and from the connection in which the quotation stands it would appear so. But for several reasons I think he could not have meant to apply it to Christ, but brought it in incidentally as showing the greatness of the Father of the Christ.

1. If we turn to the 102nd Psalm and read it, we find that the words quoted, "Thou, Lord, in the beginning hast laid the foundation of the earth," etc., were addressed by the Psalmist to God. We will read the 23d, 24th and 25th verses in connection. "He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands." Clearly in the 24th verse the Psalmist addresses God, in the words, "O my God take me not away in the midst of my days: thy years are throughout all generations." The words immediately following are a continuation of the subject of the eternity of God's existence introduced by the words, "Thy years are throughout all generations." The main thought is that though the earth should grow old, and the heavens pass away, yet he who created them will continue to exist, and will exist forever. Can there be any doubt that this language was addressed to God? Observe: the Psalmist was the speaker, God was the person spoken to; now can the words, "Of old hast thou laid the foundation of the earth, etc.," be understood as addressed to the Christ? It may be said that it is a Messianic Psalm. Granted. Then the Psalmist represents the Messiah, and the Messiah must be understood as addressing God; for the Messiah is talking about his sufferings, if it is a Messianic Psalm, as it appears to be. And so the ellipsis in Heb. i. 10, may be thus supplied: "And (the Son responds) thou, Lord," etc. There is undoubtedly an ellipsis between the words "and" and "thou" in Heb. i. 10.

2. The words quoted from that Psalm if applied to Christ prove too much for the writer's purpose in quoting them, which was, if they were not brought in incidentally to show the greatness of the Father of Christ, to prove the superiority of the exalted Jesus as the Son of God over the angels. If the words were addressed to the Christ they prove him to be verily and truly God, the writer to the Hebrews himself being witness. He says further along in the letter, iii. 4, "He that built all things is God." He who laid the foundation of the earth and created the heavens undoubtedly built all things, and is therefore God. Now, did the writer believe that the Christ was God, the builder of all things, and yet the Son of God in human flesh begotten; that he died, was buried, was raised from the dead, taken up to heaven and seated at God's right hand? Let the Trinitarians think so if they will. I have a better opinion of this writer than to think that he believed any such absurdities. This writer believed that Christ died, really and truly, his very blood being shed on the cross. There is no doubt about that. How could he believe this of a being who existed in eternity before creation, and actually created all things? How can you believe it, my brethren? How can I. "This orthodoxy" is too "tremendous" for me.

3. The work of laying the foundation of the earth was, according to the uniform testimony of the Hebrew Scriptures, the work of Jehovah. See Psa. lxxxix. 11; xxiv. 1, 2; civ. 1-5. The writer to the Hebrews quotes the 4th verse of the 104th Psalm. See Heb. i. 7; Psa. cxxxvi. 6 9; Job xxxviii. 4; Prov. viii. 29; Neh. ix. 6. Isaiah is very emphatic on this subject. Isa. xlv. 18, "Thus saith the Lord (Jehovah) that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he made it to be inhabited: I am Jehovah and there is none else." Now according to this, Jehovah himself says that there is no God beside him, no other Jehovah; and that he himself created the heavens and earth. Probably the writer of the letter to the Hebrews had read this declaration of Jehovah. Now if he thought that "the Son of God" created the heavens and earth he must have thought that he was Jehovah absolutely, or else that Jehovah consisted of two persons. Which was it? We will examine this question in our next.

J. W. NILES.

Sowing and Reaping.

They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psa. cxxvi. 5, 6. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Rom. viii. 5, 6. Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not. Galatians vi. 7-9.

Here is the statement of the apostle Paul, a man chosen by Christ to go and proclaim the gospel, he says be not deceived. We may deceive our selves, and we may deceive others, but God cannot be deceived.

Brother, Sister, how have you sown in the last year? Let us ask our own selves each day, and each week, how much have I sown to the Spirit? and count up and see if it has not been nearly all to the flesh. Let us count up and see how much good we have done for the cause of God in the last year? Have we spent any time or money for the good cause? Have not some spent more for tobacco in the last year than for the gospel of Christ? Have we not gone after the pleasures of the world more than we have gone to meeting? Let us weigh these things candidly, for God will weigh us in the great day of reckoning. Has not the flesh had the sway? Count it up for one day, one month, one year, and see how the account stands. We had better settle these things now, for they will be settled in the final judgment. How stands our account now? Let us awake from our sleep, as Paul says, Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.

If we have left our first love, let us repent and do our first works, or Christ will remove our candlestick, except we repent. Iniquity now abounds, and the love of many is waxing cold. These are perilous times. The prophet Isaiah says, Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? How much money there is spent for things that are not only no benefit, but an injury to our health, and how much good there could be done with the money spent by professed Christians for things that are hurtful to them, if it could all be turned to a good account. How many more could be blessed with the gospel.

Paul says, Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Good works, says Paul, and every good deed we do for our friends about us, having the glory of God in view, is laying up in store a good foundation against the time to come. We will be rewarded at the resurrection of the just.

Paul says, as ye have opportunity, do good unto all men, especially unto them who are of the household of faith. There are so many places we can find to do good; let us hunt them up. We can help to cheer the dear ones on in their struggle in the Christian life. Our dear Lord and Master went about hunting up the poor, the maimed, the halt, and the blind.

Dear Lord, may we all try and pattern after thee in all things. My dear brethren, let us all strive to do good in the world. Dan. xii. 3, And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. We want to strive to turn some at least to righteousness.

Dear brethren, let us be careful as to what kind of seed we sow in this life. I fear there are many of those who profess to be the children of God by faith in Christ Jesus, are not careful enough about the seed they are sowing. The harvest will come soon. I know of many among us who are in the habit of going to the polls and voting with one or other of the old political parties, and whose votes help to perpetuate the drink traffic. Take care, brother, hands off. keep thyself pure. Paul says, let no man put a stumbling block, or an occasion to fall in his brother's way.

Take care, brother, hands off. That is some of the sowing to the flesh—what is the harvest? Reap corruption. If you can't cast your vote for the good of humanity, stand clear. Let Cesar run his government, and let us work for God.

J. S. HATCH.

Jerusalem and Its People.

"If I forget thee, O Jerusalem, let my right hand forget her cunning." Psa. cxxxvii. 5.

ITS SORROW.

O, Jerusalem! Jerusalem!! the beautiful city, the pride of thy people, the joy of their heart, the place where thy God delighteth to dwell. O, "how has the gold become dim; how is the most fine gold changed: the stones of the sanctuary are poured out on the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hand of the potter?" "The crown has fallen from our head: Woe unto us, that we have sinned! for this our heart is faint; for these things our eyes are dim." "How hath the Lord covered the daughter of Zion with a cloud." "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste."

The sons of Zion are hushed, the melodious harp hangs mute upon the weeping willow's bough.

O, Jerusalem; hadst thou but known the day of thy visitation; "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children."

O city of God, thy sun didst set midst storm and cloud, the grandeur of thy magnificent temple and goodly buildings is departed, thine heritage is left unto thee desolate. "Her gates are sunk into the ground; he hath destroyed and broken her bars; her King and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord." Oh, holy city, thou hast become a derision to the scoffer, "All that pass by clap their hands at thee; they hiss and wag their hands at the daughter of Jerusalem, saying, is this the city that men call the perfection of beauty? the joy of the whole earth?" Thy sons also in exile have drunk the cup of sorrow to the very dregs. Their centuries of banishment in the land of the enemy has been so bitter, they find no ease, neither rest for the soles of their feet, and with trembling heart and sorrow of mind they wander to and fro as captives in a strange land.

SHALL SING FOR JOY.

Sing O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

"Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city."

"Break forth into joy, sing together, ye waste places of Jerusalem."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

O, Jerusalem, who hast drunk the cup of fury, no more shall hostile armies invaded thy fair domain; no more shall the alien carry captive thy beloved sons; no more shall the Gentile dog polute thy sacred temple. But thou shalt arise from the dust, clothe thyself in beauteous garments, the voice of weeping and sad lamentation shall no more be heard in thee. Beloved City, thy God loves thee, he has graven thee upon the palms of his hands, he will create thee a rejoicing, and thy people a joy. Peace shall from henceforth be within thy walls, and prosperity within thy palaces. Oh, pray for the peace of Jerusalem, for they shall prosper that love thee, the city of solemnities, the holy city of God. O, children of Zion, take down thine harp from the weeping willow's bough, and with the voice of melody break forth into joy, for the Lord hath spoken comfortably to his people.

"Blest land of Judea, thrice hallowed by song,
When holiest memories pilgrim-like throng.
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee."

"Make a joyful noise unto God, all ye lands; sing forth the honor of his name: make his praise glorious."

WM. H. WILSON.

Many years ago there died in the city of Hanover a young countess of pronounced infidel proclivities. She denied the doctrine of the resurrection *in toto*, and perhaps in a vain effort to defy any supernatural power that she thought might have a possible existence, she ordered that her body should be laid beneath a solid and, in her judgment, an impregnable structure. Her wishes were strictly carried out, and there seemed a reasonable expectation that the pile would remain intact for many generations at least, and the bones of the skeptical countess rest in the oblivion she desired. But it was strangely ordered otherwise. A tiny seed shared the woman's resting place, and in its resurrection might burst its shell, sent its roots into the ground, and slowly gathering strength and proportions with the years, wrenched open its prison doors, severed in twain the massive granite slabs, and, having reached the light, spread itself heavenward, until it has become a great tree.

There is somewhere on our coast a fountain within high water mark on the seashore. Twice a day the tide spreads over it and the pure, sweet water is defiled and spoiled by the salt, bitter wave. But the tide goes down and once more the fountain washes itself clear from defilement. As that troubled sea goes down once more the fountain gushes pure and sweet beneath pure, sweet heavens. This is the emblem of a life that is in daily conflict with the world and with adverse circumstances. Again and again it is overpowered by those perplexed circumstances and tumultuous voices, but then all subside, and the soul is left alone with God.—*Frederick Arnold.*

THE RESTITUTION

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

THE RESTITUTION.

J. H. Willey,
W. D. Thompson,
Robert Railsback, } *Editorial Staff.*
George [illegible],
A. R. Underwood.

Plymouth, Indiana, Oct. 1, 1890.

STOCKHOLDERS MEETING.

The Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Plymouth, Ind., on Saturday, Nov. 8, 1890, (as per Articles of Association) for the purpose of electing a Board of Directors, and for the transaction of such business as may come before the meeting.

J. H. Willey, Pres.
A. R. Underwood, Sec.

THERE is a report that King Alexander of Servia, and his father were fired at Sunday while out riding.

RECENTLY Dr. Henry Schliemann wrote to Prince Bismark from Troy, telling of his excavations there. His progress is slow on account of the amount of earth on the ruins. He has seventy men and three engines at work. The doctor says the art treasures which he will give to the new museum of Trojan antiquities at Berlin, are of great value and beauty.

MORE trouble is again reported in Armenia. The Russian Government has 72,000 troops on the Armenian frontier, and Turkey is supplying the Kurds with arms, and assisting in the work of resistance. Russia has also largely increased her guards on the boundaries of Austria, Prussia and Turkey. The suppression of smugglers is the reason assigned for this activity.

BROTHER J. S. Hatch, writing under date of Sept. 29, says that during the two years he has been in northern Illinois that he has preached in Illinois, Iowa and Wisconsin almost the entire time, and has immersed forty persons. He is soon to leave Lenark for Paris, Ill., to visit a short time with his daughters, after which he will go to Memphis, Tenn. His address will be Paris, Ill., till Nov. 15, and after that [illegible]t Memphis, Tenn.

IN Turkey we see many signs indi[illegible]ting that soon other nations must [illegible]terfere with the affairs of the Sick [illegible]an. The Armenian Patriarch has [illegible]signed on a pretext of ill health, [illegible]d the president of his councils have [illegible]so resigned. There has been a bat[illegible]e in the Armenian center of Van, [illegible]d several scores of Turks and Ar[illegible]nians were killed. The outlook for [illegible]rkey is very serious, and a further [illegible]rtailment of Turkish authority is not far off.

BROTHER J. B. Craton gives in this paper his view of the time of the coming of the Lord. He seems to almost definitely state time, and yet not exactly. He says it is "more than possible, it is probable." We think he is a little wrong in his idea of why our Lord gave the command to "watch." He says "Why watch if we cannot discern anything new?" Now if we read correctly the reason is given very differently, and is, "Watch," why? "for" because or for this reason "ye know not what hour your Lord doth come." And "be ye also ready," because or for this reason, "in such an hour as ye think not the Son of man cometh." This condition of waiting and watching can hardly be a searching for something new; but rather a careful noting of the signs that are described as marking the event near at hand, and a guarding of our own hearts, that we keep in a constant state of preparedness to receive with gladness the Master when he gives the summons at our door. Whether the banding together of men in different organizations as we see them now can be said to be a binding of the tares into bundles is a question we will not pass upon, each one may give that as much credence as they choose; but certain it is that the different classes of people throughout the world are banding together in companies, with the avowed purpose of self-protection, and they are ready at any cost to fight for their so-called rights. The consequence is the slightest "friction" may kindle the mass into flames, and the result is fearful to contemplate. "Except those days should be shortened, there should no flesh be saved," is the Divine conclusion. It is possible that the Lord may call to his own before seven months of time. It is also possible for the trumpet to sound before seven days shall pass. A careful student of prophecy can see no good reason for delay longer. Surely the world is about as bad as it can get, and even the Church—the Bride—is weary with watching. Brother, Sister, if you are not fully prepared, hasten, O hasten! May be like the lightning's flash he will come—tonight.

THE Czar of Russia must indeed lead a queer and unpleasant life if all reports are true. From this distance it looks as every attempted train wrecking in the empire was magnified into an effort to kill the ruler. This time the conspirators planned to wreck a train on which it was supposed the Czar intended traveling from St. Petersburg to Warsaw. "An obstruction was placed upon the track in the shape of five sleepers, which were tightly wedged in between the rails. The train which was supposed to be carrying the Czar crashed into the barricade and was thrown from the track. No details of the outrage have been obtained, and it is not known whether any arrests have been made in connection with the affair."

A RECENT daily paper contains the following concerning another "triple alliance":

"The Paris *Gaulois* declares upon what it calls undoubted authority that an alliance is about to be concluded by England, France and Russia, for the purpose of counteracting the alliance of the central Powers of Europe, and achieving a means of maintaining the balance of power, which seems to be threatened by the renewal of the compact of Germany, Austria, and Italy, which has been boldly and somewhat aggressively agreed to by the Prime Ministers of those countries. If this be true it will dash the hope which Kaiser Wilhelm has entertained of drawing England into the triple alliance, and the rumored idea of making it worth while for France to withdraw from her understanding with the St. Petersburg government."

We do not place much stress upon rumors of alliances between England and Russia, and if this understanding really exists it is only that each nation sees in it a chance to get a little better ready for the struggle that will come soon between those two great powers. And right in connection with this preparation comes the following report of England tightening her hold on that important strategic point—the Suez Canal:

"The English Government has purchased a large building at Port Said, and is converting it into a barrack fortress, which will soon be occupied by British troops. This will give England possession of both ends of the Suez Canal."

Selections.

WILL JESUS COME AGAIN?

Faith looks upward; hope looks onward. Whatever meaning we may put on the prophetic event introduced in the Scriptures as our Lord's second coming, we notice that it is frequently specified as a hope. And as hope implies expectation, the church should wear the onward look. The believer should be an expectant.

Hope is an antipode of despair. It has a definite object in view, and as that object is perceived at hand or remotely, the soul is swayed to deliverance or discouragement. The blessed hope and appearing in glory of our Lord Jesus Christ should not be relegated to the regions of mystery or mysticism. How can it be a hope of any value, if it be some uncertain, indefinite, mystic and far-away and nonessential theory which happened to drop into the Bible? In fifty-three places where hope is referred to in the divine word, it has special relation to future blessings which are to crown the Christian believer at the appearing of Jesus Christ. A few of these we might examine.

It is a blessed hope. Titus ii. 13. Looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ. A blessed hope means a happy one. The word refers to inward enjoyment apart from external environment. The expectations implied in such a hope make all present circumstances of trial or depression "not worthy to be compared with the glory which shall be revealed to us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. xviii. 18.

It is a purifying hope. "And every man that hath this hope in him purifieth himself, even as he is pure." As linen bleaches under the sun, the light of this hope cleanses the life from world-stains. It loosens the grasp from things of earth. The man who has a magnificent home in some beautiful locality, and is only tarrying in a city hotel for a few days till he can journey home, will not care to spend time and money and thought in elaborately decorating that itinerant lodgings in the strange city. He may buy beautiful articles of ornament, but his intention will be to take them home. So the Christian, who reckons himself a "pilgrim and stranger" here, will have little heart to spend his energies on things pertaining to the merely earthly. His city and his home lie beyond. His great concern will be to "lay up treasures in heaven." Col. iii 1, 4. It is a pacifying hope. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will "make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Cor. iv. 5.

"Be patient therefore, brethren, unto the coming of the Lord, Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; 'stablish your hearts: for the coming of the Lord draweth nigh." James v. 7, 8. In the power of this hope all questions of provocation can be patiently laid aside for the Lord to settle on his arrival. The child of God who is pervaded with this hope will be willing to waive all rights of self vindication; knowing that his "labor of love and patience of hope" will not go unrewarded. 1 Thess. i. 3. It is a comforting hope. "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." 1 Thess. iv. 13. The lustre of this hope shines most conspicuously in the consolation it brings to those who are called to part with their loved ones by death. The unbelieving bury their dead without any certain or definite expectation of reunion. For in no other so-called sacred book but the Bible is the truth of a resurrection even hinted at. But the Scriptures do definitely promise this. "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." 1 Thess. iv. 14. The apostle Paul, after explaining all this to the Thessalonian Christians, and showing them the immense advantage they had over the heathen who believed nothing about the return in majesty of Jesus Christ, adds finally, "Wherefore comfort one another with these words." It is a glorious hope. "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iv. 20, 21. "By faith Abraham, when he was tried, offered up Isaac: and he that received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure....Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Heb. xi. 17, 19, 35. This hope would be meaningless apart from the locality and the circumstances where it anchors itself. It leaps over time and space to the period when Jesus Christ shall himself be glorified as King of kings according to the eternal purpose of God. It embraces several promised facts.

We shall be with Christ. Not as at death when we are said to be "unclothed," and "waiting to be clothed upon with our house from heaven." 2 Cor. v. 1–3. In an actual sense we shall see him as he is," and be ourselves like him personally and morally. We shall be beyond sinning. Now we groan for deliverance. Pain and the curse encompasses us. The consummation of that hope will bring full redemption to the body. Rom. viii. 23, 28. We shall know as we are known. "Now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know as I am known." 1 Cor. xiii. 12. What joy to have the hope of one day being masters of all knowledge; to understand the mysteries of science; the marvels of astronomy; the secrets of nature, and the profound depths of the soul.

THE CHRISTIAN ATTITUDE.

1. We are to be looking for it. Titus ii. 13. That is, expecting it with desire.

2. We are to be hastening it. 2 Peter iii. 12. That is urging on its consummation by our attitude of personal faithfulness toward all that it involves.

3. Loving it. If we love the seed of Abraham, if we love the burdened brute creatures, if we love the heathen Gentile nations, who know nothing of a Savior, we shall joyfully anticipate this hope. For it is the hope that shall bring to the Jew his Messiah; to the creature his emancipation from man's exacting dominion; to dumb creation her freedom from thorns and thistles; to the heathen idolater a knowledge of the true and living God; and to the waiting Bride the personal presence of the heavenly Bridegroom. —*George O. Nelson, in Christian Herald.*

Speak for God.

I have yet to speak on God's behalf. Job xxxvi. 2.

We ought not to court publicity for our virtue, or notoriety for our zeal, but at the same time it is a sin to be always seeking to hide that which God has bestowed upon us for the good of others. A Christian is not to be a village in a valley, but a city set on a hill. He is not to be a candle under a bushel, but a candle in a candlestick, giving light to all.

Retirement may be lovely in its season, and to hide one's self is doubtless modest, but the hiding of Christ in us can never be justified, and the keeping back of truth which is precious to ourselves is a sin against others and an offence against God. If you are of a nervous temperament and of retiring disposition, take care that you do not too much indulge this trembling propensity, lest you should be useless to the church. Seek in the name of him who was not ashamed of you, to do some little violence to your feelings, and tell to others what Christ has told to you. If thou canst not speak with the trumpet tongue, use the still small voice. If the pulpit must not be thy tribune, if the press may not carry on its wings thy words, yet say with Peter and John, "Silver and gold have I none, but such as I have give I unto thee." By Sychar's well talk to the Samaritan woman, if thou canst not on the mountain preach a sermon; utter the praises of Jesus in the house, if not in the temple; in the field if not in the exchange; in the midst of thine own household, if thou canst not in the midst of the great family of men.

From the hidden springs within let sweetly flowing rivulets of testimony flow forth, giving drink to every passer-by. Hide not thy talent; trade with it, and thou shalt bring in good interest to thy Lord and Master. To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, and honoring to the Savior. Dumb children are an affliction to their parents. Lord, unloose all thy children's tongues. "Open thou my lips, and my mouth shall show forth thy praise."—*Spurgeon.*

THE WONDERFUL WORK IN ITALY.

I have recently had an opportunity of witnessing the present deeply interesting condition of Italy. There is a great drama being enacted in that land under the eyes of the present generation, to which the German or English reformation, three centuries ago, alone can afford a parallel. Oppressed for many ages by the tyranny of the Roman church, maddened by her cruel exactions, demoralized by her superstitions, the Italian people at length rose against their oppressor. The temporal power of the Pope was overthrown, United Italy emerged from the troubled waters, and the wonderful spectacle of a great nation struggling out into civil and religious liberty was presented to the gaze of the world.

Long centuries of papal rule had produced its inevitable results. With the finest climate in the world and a fertile soil, Italy had sunk to the deepest poverty, and her working classes to the most degraded condition. Can we wonder the nation burst asunder the fetters in which they were bound, and revolted from the power enthroned at the Vatican, to which they rightly attributed their wretched condition? Of the thirty-three millions of the population of the country, twenty-two millions have cast off forever their allegiance to the church of Rome, and since the overthrow of the Pope's temporal power, they have made wonderful advances, on the right hand and on the left, towards true freedom, civil and religious.

As it was in England three centuries ago, so the land of Italy was devoured by innumerable confraternities as by a plague of locusts, and one of the first steps in Italy, as in England, was to suppress the monasteries, which in both lands were hot-beds of vice and corruption. This was a heavy blow at the Papacy, but it was followed by one still more severe in the passing of the Penal Code, which enacts that "if any minister of religion by preaching, or by writing, or by conversation, or in confession, speaks against the king or the unity of Italy, or disturbs the minds or consciences of the people, he shall be liable to fine, imprisonment, and dismissal from office."

As may readily be understood, there was much need for this stringent law, and it has not been allowed to lie idle; many priests, including two bishops, have been arraigned and punished for offenses against its provisions.

But perhaps the greatest blow to the influence of the church has been the bill now before the Senate. In the course of ages large sums had been left for charitable uses, amounting now to upwards of a hundred millions sterling. This was administered by the bishops and clergy, and various confraternities, and a large portion of the revenue was absorbed by them for their own benefit. A bill was introduced by the Italian Government to take the administration of this vast fund from clerical hands, to change some of the appropriations of the revenue, and to place it in the hands of a commission for each district, from which the parish priest was to be excluded. This bill passed the Lower House by an overwhelming majority, and will doubtless soon become the law of the land.

It is impossible to avoid mentioning these steps in the great work of Italian emancipation, although they appear to be as much of a political as of a religious character; but as it was in our own and in the German Reformation, politics and religion are inextricably bound up together, and we must consider the whole aspect of the events in order to see their real drift.

But we may ask what has religion gained by these successive steps? I reply that now at length we may truly say of Italy, "The word of God is not bound." Protestant ministers are now as free to preach the gospel in Italy as in England or Scotland. When I was in Rome sixteen years ago, I was obliged to go outside the Porta del Popolo on Sunday to a place of worship in a hired room; up to that time no "heretical" church had been permitted within the "sacred city." Now there are twelve Protestant churches within the walls, besides a large number of mission halls where the gospel is preached.

The work among the soldiers by Signor Capellini is very remarkable. From small beginnings it has grown to be a great and important movement; the enlightened king Humbert has encouraged the work by his sanction and approval (the many converts, who are constantly, after their short term of service, returning to their native villages, are gradually filling Italy with earnest and decided evangelists. I had the pleasure of being present at one of Signor Capellini's Sunday evening meetings in Rome; the hall was crowded with soldiers; Major Whittle and Rev. Dr. Pierson, of Philadelphia, who were in Rome at the time, addressed them, through an interpreter, and were listened to with profound attention; and the singing of Sankey's hymns in their own mellifluous language, to tunes so familiar to us in this country, seemed to be a link which united us all in a common bond of Christian brotherhood. — *St. Louis Christian Advocate.*

Influence of the Pulpit.

All the conditions of life in this country have changed greatly in the last thirty years. But they have only intensified the necessity of certain influences in the work of the ministry in order that it should be effective. These influences are as simple as they are powerful. They are connected with the fulfilment of certain obvious duties. Let all our clergymen, in the country as well as in the town, fully realise that faithful, regular, unwearied, intelligent devotion to their house-to-house work will make a personal relation that not only adds force to every word of preaching, but also gives them the foundation on which they build well for time and eternity.

The experience of generations, and of hundreds of leaders in the work of saving men, teaches us beyond question, that for the mass of those called to be ministers of the gospel, there is no other way of being spiritually useful. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest," said the Master.

Not mere sermon-makers, essay-writers, cultured gentlemen, but actual laborers, ten times more effective because they are acquainted with the learning of the schools, and know the thoughts of the wise of all ages. But above all else, let them be laborers, and God will bless their labor in making this land radiant with prosperous, powerful churches, as the night is glorious with countless stars.—*Christian Herald.*

Discussion.

The Lord willing, there will be a four days discussion, at or near Marathon, Ia. Oct. 8 to 16, on each of the following questions:

1. "Will the kingdom of God, as spoken of in Dan. ii., be set up before the second personal coming of Jesus Christ." R. L. Kelley, Affirms.

2. "That Man is mortal; and unconscious and inactive in death." A. J. Eychaner, Affirms.

Brethren in northwestern Iowa are cordially invited to attend. Yours for truth.

A. J. Eychaner.

About Jonah and the Whale.

"Doctor," said a *Tribune* reporter yesterday to a city minister, "is there not a natural explanation of the whale's swallowing of Jonah?"

"Yes. In the first place there is nothing in the Hebrew to show that it was what we call a whale. The word translated into both the Septuagint and the New Testament by the Greek 'Katos' means simply a sea monster; and this word was the one used by our Lord in his reference to this account of Jonah. Matt. xii. 39-41. So far, therefore, as the Hebrew or Greek words are concerned the fish may have been a whale, a shark, a sea serpent, or any other large monster of the deep. Hence, there is nothing incredible in the statement that Jonah, upon being thrown into the sea, was quickly overtaken by a sea monster and swallowed without suffering any mutilation, providing the monster was large enough. It is well known that the waters through which a vessel in sailing from Joppa to any Spanish port must pass were frequented, in early times, by a species of shark called sea dog, having a throat large enough to swallow a man whole. The French naturalist, Lacepede, in his 'Histoire des Poissons,' states that sea-dogs have a lower jaw of nearly six feet in semicircular extent; which enables us to understand how they can swallow entire animals as large or larger than ourselves. Blumenbach, the German zoologist, in his 'Manual of Natural History,' is authority for the additional facts that sea-dogs have been taken weighing five tons, and that a horse has been found whole in the stomach of a sea dog. And Pliny, 50 A. D., gives an account of the skeleton of a sea monster forty feet long, whose ribs were higher than those of an Indian elephant. The skeleton, Pliny says, 'was brought from Joppa, a city of Judea, and exhibited in Rome by M. Scaurus.'"—*Salt Lake Tribune.*

The story of Jonah and the whale has become a frequent joke in the mouth of the infidel scoffer. Even a class of men who call themselves scientists say it is an impossible story of the Bible on account of it being a physical impossibility for a whale to swallow a man. The above explanation in Salt Lake *Tribune* I believe to be a very good answer to those men who profess to be so wise, and yet they are very ignorant in matters pertaining to the Scriptures.

Sometimes professed Christians when they hear something they discredit, call it a "big fish story," thoughtlessly perhaps joining the scoffer in throwing discredit upon this story of the Bible. No one can disbelieve this narrative without denying Jesus Christ because he endorsed it as being true. See Matt. xii. 39, 40, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly (sea monster, R. V.) so shall the Son of man be three days and three nights in the heart of the earth." Read Jonah i. 17, and everything will be made plain. "Now the Lord prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." The fact that it was a fish "prepared" by the Lord himself to swallow up Jonah settles every difficulty.

Wm. H. Wilson.

Dear Restitution:

The Church of God at Brush Creek, Miami Co., Ohio, has arranged for a protracted meeting to commence on the evening of Oct. 17, and continue till Nov. 2. Invitation is heartily extended to all truth loving people to attend and hear the word of life expounded in its purity, unadulterated and unvarnished, as it stands in the Book given by him who doeth all things well.

We will have able speakers present if the Lord spares them. Brethren George Elton, of Collinwood, O., and J. F. Wagoner, of Rochester, Ind., will attend, and we hope that J. L. Wines will arrange his contemplated visit in October to our midst, to attend this meeting. And as many others as desire to attend such a season of refreshing of good things that the Lord has prepared for them that love him, are cordially invited to attend, and help in the good cause.

All persons coming by rail will manage to get on the C. I. & W. road and stop off at Kessler Station, within two miles of the place of meeting. All those coming write to George Kniffe, Kessler, or H. L. Lehman, West Milton, Ohio, a few days before the meeting and you will be met and cared for during your stay among us.

By order of the Brotherhood.
H. L. Lehman.

The L. E. & W. will have through chair cars from Tipton to Kansas City on their Harvest Excursion Oct. 14, *free of charge.*

Jews Going to Palestine.

A convention of the delegates representing the largest Jewish colonies in thirty-six different cities of Russia met ten months ago, and after a long discussion they gave a unanimous vote for Palestine as their future home.

The change that such an emigration would produce on the Holy Land cannot be overestimated. One million new workers would turn the barren hills of Judea into terraced vineyards. The olive trees of the past would again spring forth, and the whole land would blossom like the red poppies that cover the plains of Sharon. It would mean the adding of 150 per cent. to the population of the land occupied by ancient Palestine, and it would make Jerusalem a city of more than 100,000 people.

The Holy City has been growing with almost American rapidity within the past few years, and an exodus of the Jews from all parts of the world to it is slowly but surely going on.—*Frank G. Carpenter, in National Tribune.*

People Who are not Soul-Winners.

The husband who blows up his wife before the children because she happens to get too much saleratus in the biscuit.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her little ones about the love of Christ.

The Sabbath-school teacher who doesn't know enough about the lesson to ask questions without reading them from the lesson paper.

The woman who talks about heaven in church, and about her neighbors on the street.

The young lady who hands wine to callers.

The sectarian who never has a good word for any other denomination.

The man who rings a bell every time he puts a dime in the contribution box.

The man who never goes near the church on lodge night.

The man who blows a tin horn and shouts himself hoarse during a campaign, but is down on anything like excitement in religion.

The woman who knows in her heart that she is wrong, but is too proud to own up to it.—*The Ram's Horn.*

In this lukewarm age, when there is cause for the gravest concern, too many Christians are at ease respecting their spiritual condition. Consecration to God—not mere profession—is what is needed. These are "perilous times." The dividing line between the church and the world is so imperceptibly drawn that it is hardly to be discerned, and in this lies the chief temptation to the Christian. He who keeps to the Bible standard of Christian piety will be "peculiar," indeed, not only to an unbelieving world, but to many who count themselves among Christ's followers. So imperceptible is the distinction between the world and a worldly church, that the two seem to have no difficulty in walking together; mingling in secular societies and worldly amusements, as well as participating in all the flippant conversations that consider only earthly things: the business of money getting and spending; fashion in dress and decoration; the lust of the eye and the pride of life. It is a great thing "to know Jesus Christ and him crucified;" it is the acme of Christian perfection "not to know anything save Jesus Christ and him crucified." Life, lips, hands, feet, voice, will, love—all consecrated to his service; living, speaking, moving, singing, willing and loving for the glory of the blessed Master; it is a great thing. Are we there? "Let us press toward the mark for the prize of the high calling of God in Christ Jesus."—*R. J. S., in Herald of Life.*

The praise of men gratifies. When legitimately gained it is worth having. It is recorded of the first church that it "had favor with all the people," and Paul tells of "the brother whose praise is in the gospel throughout all the churches." Paul, however, indicates that the approbation of God is the grand desideratum. So he writes that "circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." God looks at the heart, and where faith is seen working out in love and hope and humility there his approving smile will be manifest. If the world does not appreciate the graces of the Spirit, they have the praise of God.—*Christian Inquirer.*

WE most sincerely hope that those friends whom we have trusted, at their solicitation, and whose promise to pay has been in our hands for some time, will at once redeem these pledges by renewing their subscriptions. It is quite an expense to make out statements of these accounts, and the postage is a big item. The price of our paper is lowered this year, and every little leak is felt. Please give us no more anxiety on this score, but renew at once.

Youth's Column.

IS LIFE WORTH LIVING?

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tears to dry,
One kindred woe, one sorrowing face,
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives;
While there is one untrodden track
For intellect or Will,
And men are free to think and act,
Life is worth living still.
—English Magazine.

A little sin is worse for our peace than a great sorrow.

Many parents are very careful about the company their children keep, but know not what books they read. Bad literature is corrupting many a young heart, and sowing the seeds of crime. A bad book is as the pestilence that walketh in darkness.

DO NOT STAND AND DREAD IT.

A task will never grow smaller or lighter by sitting and lamenting that it must be done, and here is an old maxim that teaches that "a thing begun is half done." The following illustrates that "he doubles a task who dreads to do it."

A farmer friend of mine has a boy of fourteen years, named Billie, who is like a good many other boys of my acquaintance. His heart is heavy and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billie," said Mr. H——— one day, when I was out to the farm, "why don't you go to work on that little patch of potatoes?"

"Aw," whined Billie, "there's so many of them taters I'll never get them hoed."

"You won't if you don't begin very soon."

"I hate to begin."

"How are you ever going to do the work if you don't begin?"

"Well, I'll begin pretty soon."

His father walked away, and then I heard Billie exclaim, in a tone indicating great distress:

"Plague take them old taters! It makes me just sick to think about them."

"Why think about them, then?" I said, laughingly.

"I've got to" he replied, dolefully, with a sorrowful shake of the head. "I've been thinking of them ever since I got up."

"How long will it really take to hoe them?"

"At least an hour."

"And you have been distressed about it ever since you got up?"

"Well, I hate to hoe taters."

"And you've been up a little over five hours?"

"Well, I—I—I," Bill began to grin, took up his hoe, "I never thought of that."

Those potatoes were hoed in forty minutes.

PRISMATIC FOUNTAIN.

There is in Lincoln Park, Chicago, an electrically illuminated fountain. Perhaps some of our boys and girls would like to know how it is constructed, and we will copy what the *Stationary Engineer* says about it.

Numerous jets of water are projected skyward to varying heights, and are kept continually changing, rising and falling irregularly, breaking and splashing, falling in sheets and breaking into spray while being illuminated with various colors that are continually changing, the effect produced suggesting the idea of shattered rainbows caught by a whirlwind. At times some of the jets leap fully 100 feet into the air, blowing for a time, while the falling drops sparkle in the vari-colored lights with the brilliancy of gems of the purest water.

At one instant the streams will be blended in a manner that suggests an iceberg, sparkling with its frosty crystals under the beams of white light, then instantly changing to a beautiful emerald or deep crimson. At other times the colors change so rapidly that the mind becomes weary in the effort to recall the names. For an hour the display continues ever-varying, never the same for longer than a few seconds, barely sufficient to allow the mind to obtain the impression, not long enough to permit one to realize the real beauty of the scene.

How is this all produced? Simply enough. Below the reservoir which receives the water from the fountains is a room about thirty feet square, having a cement floor, while the ceiling is but seven feet above. A long, narrow tunnel leads to this, and on one side are arranged numerous valves and pipes for supplying and controlling the water that forms the jets. Around the sides of the room and through the center are numerous arc lamps, placed in a horizontal position, and fitted with silvered reflectors. Above the lamps cylindrical tubes 18 inches or more in diameter that lead above the surface of the water in the reservoir. Near the bottom of the reservoir the pipes that furnish the water are laid, leading into the large tubes so that the jets and streams spout up from their mouths. A thick plate of glass in the tubes prevents the water from entering the room below.

Beneath each of the tubes is a lamp, the concentrated rays being projected through the glass plate. Between the lamps and tubes are frame works carrying slides which contain large panes of different colored glass. Men stationed in different parts of the room keep changing the slides that produce the colors in the water. The valves, which are of the lever type, are changed continually by men stationed there for that particular purpose. There are fifteen arc lamps in the room, each under a separate tube. These lamps use five-eighths inch carbons and are connected up in series. They are adjustable by hand, but require very little attention to keep them in operation.

Communications.

JOHN'S APOCALYPSE.

Chapter v.

1. And I saw in the right hand of the one seated upon the throne a book (or scroll) written within and without, sealed with seven seals.

2. And I saw a strong angel heralding with a loud voice, Who is worthy to open the book and loose the seals thereof?

3. And no one could open the book in the heavens nor upon the earth nor beneath the earth; nor look at it.

4. And I lamented much because no one was found worthy to open the book nor to look at it.

5. And one of the elders saith unto me, Lament not, lo the lion of the tribe of Juda, the root of David, hath prevailed to open the book and loose the seven seals thereof.

6. And I saw in the midst of the throne and the four living creatures and in the midst of the elders a lamb standing, slain as it were, having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth.

7. And he came and took from the right hand of the one seated upon the throne,

8. And when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a cithera and golden libation cups full of incense offerings which are the votive prayers of the saints.

9. And they sing a new ode saying, Worthy art thou to take the book and open the seals thereof, because thou wast slain and hast procured us for God with thy blood (that is in exchange) from every tribe and tongue and royal people and nation.

10. And hast made them a royalty and priests for our God; and they will reign as kings upon the earth.

11. And I saw and heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was myriads of myriads and thousands of thousands;

12) Saying with a loud (or great) voice, Worthy is the Lamb that was slain to take the ability and riches and wisdom and strength and honor and glory and blessing.

13. And every colony (or colonized place) in the heavens and upon the earth and the ones in the sea and all things in them heard I saying: To the one who sitteth upon the throne and unto the Lamb be the blessing and the honor and the glory and the controlling power for the ages of the ages.

14. And the four living creatures said, Amen. And the elders fell down and did homage.

COMMENT.

The "book" or parchment scroll here pictured as in the right hand of God, as I understand it, is "the sealed book of prophecy" referred to in various places in the Old Covenant Scriptures in this specific way, that is as being "sealed." For instance in Dan. viii. 26, "The seven seals" simply denotes that it is fully or completely sealed to merely mortal apprehension. "Written within and without" signifies that all prophecy has an exoteric and esoteric meaning. The exoteric meaning appeals to the ordinary sanctified common sense of right, while the esoteric meaning is only to be reached with profounder research and greater spiritual insight. The one par excellence who is found "worthy to open the book" and "loose the seals" becomes "the Revelator" and this is just what the Christ was and is through "the Sanctified (or Holy) Spirit." So we have him now introduced by the appellation which indicates to us how he became "worthy" to become this Revelator, namely, as "The Lamb of God" and as "slain" that is as "the sacrificial lamb." The merit of the sacrifice is that which makes him "worthy." "The seven horns and seven eyes" indicates the completeness of his offensive and defensive power to act and the completeness of his spiritual vision so far as all that pertains to this earth is concerned, being "sent forth into all the earth."

His coming and taking the book, etc., indicates that although slain, he "has been made alive again." The homage of the cherubim and the twenty-four elders is the homage of the whole intelligent creation and its authoritative subordination to him.

"The cithera" is the appropriate accompaniment to the oracular ode (see David's Psalms).

The "golden libation cups full of incense offerings which are the votive prayers of the saints" makes this thought still clearer as this is the appropriate symbolic offering to the "Head of the church." Then the subject matter of the Ode is the appropriate "Praise-offering" from the Church of which he has become the "Head." The whole closing with the appropriate "amen" or affirmation of all that has thus been made subject. Observe that the one known as "the Lamb" is pronounced "worthy to take the ability and riches and wisdom and strength and honor and glory and blessing." Observe also whom he takes it from and keep in mind the true relationship of the two persons here spoken of.

Again observe in the ascription of praise the force of the word "colony" (translated "created thing" in the C. V. and R. V.) as well as "all things in them." The first term as I understand it refers to intelligent beings or "the animate creation," while the latter refers to "the inanimate things," matter and the constitution of things according to law now so constituted and directed and controlled as to work out God's praise and glory, sin and its consequences as a disturbing factor having been eliminated. In other words, "He whose right it is to rule" has taken his great power and asserted it preliminary to a "new heavens and a new earth" which is a later scene in this dramatic picture.

CHAS. GARDNER.

Dear Restitution:

I want to tell you what good times we are having here in Nebraska. To begin at the first: We sent for Brother Almus Adams and he came about Dec. 18, and held a meeting of nearly three weeks, which resulted in taking several members from the Christian Church. Then he came again last May and baptized six, and organized a church of eight members.

At this time the Christian church began to see their craft going down, therefore they sent for their biggest gun, Marion Boles, of Lincoln, to meet Bro. Adams at this place commencing July 22, to discuss two of the points of difference, namely, The nature of man, and the kingdom. First question three nights of three hours each; 2d on Friday, three sessions of three hours each.

The sessions were long but the audience did not seem to tire. So successfully did Bro. Adams wield the sword, that although three other of their preachers were helping Mr. Boles by tipping notes to him, yet he dodged every way for life and got himself into innumerable traps and pits. He is a very intelligent man, said to be highly educated, but he could not stand before the word of God. Bro. Adams laid his foundations so broad and deep that they could not be shaken by them. His arguments were so strong and so pointed that they could not be met.

The Christian church claim Boles as their best debater in this state, boasting of his learning, but when he quoted his Greek he misconstrued it so as to mislead the people, but when Adams showed them what he had done, and proved his points so plain, it let him and his whole craft down.

Mr. Stark, one of his helps, could not stand it to see his colleague so crushed by such an overwhelming array of positive testimony. It made him sick, and he went home after the first session of the second proposition. Then Boles became much alarmed, and tried to get the U. B. preacher to take his place, but he rushed on telling him that he had got himself into it, and he must now get out the best way he could.

Brother Adams challenged their entire fraternity, but I think he has had his last fight with them. Thus ended the controversy, leaving a lasting impression upon the minds of the people, which will no doubt result in much good.

F. O. MYERS.

SEATTLE, Wash.

Editor Restitution:

It has been in my mind for some weeks to write a letter, in order that the brethren and sisters might know what we are doing for the cause of the Master in this far away place.

In the first place, I may say that we organized a little over a year ago with but six resident members and two visiting brethren, namely, Bro. George W. Young, of Brooklyn, and Bro. Robert Young, of Tuckahoe, N. Y.

We have met every first day at the houses of one or the other, and now number eighteen members, besides a number of friends who meet with us quite regularly, some of whom are becoming interested in the truth, and whom we hope will become obedient to it ere long.

The city has grown wonderfully, and as might be expected, most of our growth in numbers has been by reason of brethren coming from a distance, but on Friday, Sept. 19, it was the duty and pleasure of Elder L. C. Cattell to immerse one, a young man, on profession of his faith in the all-saving name of Jesus the Christ.

Our little band are trying to arrange matters so that we can have a church building for our meetings, as we find it difficult to get an attendance of outside friends at a private house. To this end we have taken steps to be incorporated under the State laws, in order to hold property, and have received a donation of a lot to build upon.

The name we have selected is "The Church of the Blessed Hope of West Seattle, Wash." for we cherish that same "blessed hope" which Paul was looking for—the glorious appearing of our Lord and Savior Jesus Christ. These things we try to speak and exhort, and to live soberly and righteously in this present world.

We are having a good attendance and receive much benefit from our Wednesday evening Bible Class, at which we use the Bible Lesson Quarterly, which we consider a very useful help. With Christian love and greetings to all of like precious faith every where, we remain,

Yours in the Blessed Hope.

CHAS. A. GOSS, Sec.

Report of Fairfield Sunday School, Arapahoe, Neb.

When we organized our Sunday School in May, it was decided by the school to close our social meetings and give all our attention to the Sunday School until September, when we would again resume our social meetings.

On account of our Conference coming on the two last Sundays of September, we closed on the 14th inst. with a concert, which was well attended. The music and speaking were both excellent, as well as being appropriate.

We close our school feeling that we all have been greatly benefitted; all was brotherly love and harmony during the whole time. The Secretary's report shows that the school was organized May 11, with J. J. Cady Superintendent, and A. F. Harlan Assistant, A. H. Mulford Treasurer, and the writer Secretary. Number of scholars in attendance 55; average attendance 39. Collection $7.63; expenses $5.45, amount in treasury $2.18, which it was decided to expend in tracts to distribute among the brethren who are unable to obtain them.

As a school we desire to thank Bro. Eychaner for the Bible Lesson Quarterly, which we feel has been a great help to us in studying the blessed truths of the Bible.

DORA HARLAN, Sec.

Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered, patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the gospel, yet they rejoiced that they were counted worthy to suffer for his name's sake. Stephen's feelings were hurt when he was stoned, yet he prayed, "Lord, lay not this sin to their charge." And one greater than all was humiliated in mock trial and a crucifixion between two thieves, and he prayed, "Father, forgive them, for they know not what they do. Be Christ-like, and pray that the offenses against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstances allow your injured feelings to provoke you into saying hard things or bearing resentful feelings, or in neglecting a known duty to preacher, church or Sunday school.

TEMPERANCE.

JUST TAKE A DROP.

A drop? One drop of wine or beer?
It isn't much to take.
If it would only stay a drop,
It would no trouble make.

One drop! If that indeed were all
I'd ever wish to drink,
Surely it would not, could not cause
My heart in woe to sink.

But here's the trouble; one small drop
Quick to another leads;
Then to a third, and on and on
The appetite each feeds.

The first drop cries, "'Tis not enough;"
The second "Give me more;"
The third says "I must have a glass;
My thirst is sharp and sore."

Each one tastes better; each one makes
Me thirstier than I was,
And so a drunkard I become—
That first wee drop the cause.

There's only one thing I can do
Before the first to stop,
And say "I'll not a drunkard be,
So I'll not touch a drop."
—Temp. Banner.

Intoxicants are Satan's kindling-wood.

Lord Brougham called drink-selling an "infernal traffic." Gladstone declared it to be productive of greater evils than the combined scourges of war, famine and pestilence. Wesley called the money received in exchange for drink "blood-money."

An ordinary keg of beer costs two dollars, and usually about one hundred and ten glasses can be drawn from it. At five cents each this would produce five dollars and fifty cents, which would seem to be quite a reasonable profit for the saloon-keeper— *Temp. Banner.*

RAILROADS FOR TEMPERANCE.

The *People* of Scranton, says, "All the officials in the various departments along the Jersey Central Railroad have been notified by the company that hereafter employes must abstain from the use of intoxicating liquors while on or off duty, and if seen entering saloons, either during or after working hours, they will be discharged. The order created a decided sensation among the employes and saloons along the road that have heretofore received the most patronage among railroad men. The Central in issuing the order has only followed the lead of the Philadelphia and Reading and other railroads. Working men are learning that it pays to be total abstainers in more ways than one."

THE SALOON POWER.

Government by rumsellers is well discussed in a late number of *Forum*, by Dr. Howard Crosby. There is no doubt that most of our cities are now ruled by the saloon, and that this baneful power has a strong hold upon legislatures. The freedom of our institutions, as well as the morality of our people is threatened by the saloon in politics. Dr. Crosby well says, "It is no slander to say that the saloon is the resort of idlers, loafers and roughs. Any one who has eyes may see who go in and out of the saloon, and who stand at its portals."

He draws a sad picture of the evil influence of the saloon upon the families, and says, "Were all the right-minded electors to vote according to conscience, and not according to party, the rum power would be suppressed at once." This, he claims, is the most important question now before the people. His article ought to have a wide reading.

BEER DRINKERS.

The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammation of both the liver and kidneys, are constantly present.

In appearance the beer drinker may be the picture of health, but in reality he is the least capable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will provoke acute disease ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.

There can be no distinction made in favor of beer as against other forms of rum. In point of fact, the diseased conditions of body and mind which are the self-imposed fate of the beer drunkards are worse, if that is possible, than those which make the penalty of the whisky drinker.

Certainly the effect upon the mind and moral nature are worse, for the mental faculties are blunted, while the moral side is hopelessly perverted.—*Toledo Blade.*

Conference Notice.

The Annual State Conference of the Church of God will meet at Rensselaer, Ind., beginning on Friday before the first Sunday in September, 189[illegible] at 10 o'clock a. m. This meeting is one which should be of special interest to all concerned. It is the one in which the principle part of the business is transacted and therefore requires your attendance. Try and arrange your matters so that you can come brethren even though you do not take an active part your presence will encourage others and you will come away feeling that it was good to be there. Select your delegates and have them there early. The brethren at Rensselaer want a good meeting and will gladly receive and care for all who may come.

A. C. [illegible], Sec.

Bro. Geo. Meyer, of Waterloo, Iowa, will be with the church at Dixon, Ill., over the second Sunday in October. Friends in the vicinity make note of this.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Justice George Pettis, Kessler, or S. L. Lehman West Milton, Ohio.

Veterans' Reunion at Knoxville, Tenn., Oct. 7th [illegible]

The L. E. & W. will sell tickets at one fare for the round trip Oct. 4th and 5th, good returning ten days from date of sale.

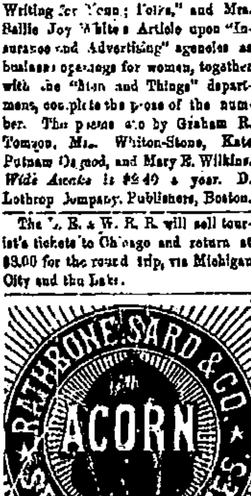
Notice!

The fourth edition of my book The Gospel of the Kingdom' is now ready. It has 2[illegible]3 pages with an index. By all means get this indexed edition. To give it a wide circulation and thus advance the cause of truth, I offer this book in cloth binding at the extremely low price of 25cts. a copy. In handsome leather binding, gilt edge, $1.00 a copy. Please send orders to Wiley Jones, Manchester, Va.

The L. E. & W. R. R. will run a special excursion to Michigan City, on Oct. 1, at $1.25 for the round trip. Train leaves Plymouth 10:30 a. m. An elegant side-wheel steamer will take all excursionists who desire to go to Chicago across the lake for 50 cents for the round trip. Tickets good for six days if desired. See small bills.

After the spirited ballad of "Piping Jean," by Caroline D. Swan, which opens the October *Wide Awake*, the reader comes upon a good story of Phillips-Exeter Academy, written by Mrs. Adeline A. Knight, and entitled "John MacGregor's Lesson;" followed by the chapters of Mr. Ward's serial, "The New Senior at Andover." Mrs. Harriet Prescott is at her splendid best in the war-story, "One Good Turn." "An Adirondack Camp," by Margaret Sidney, is a breezy chronicle of a particularly jolly time had by some particularly jolly young people. "Jack and Æsop's Jackdaw," by Amos R. Wells, is one of the brightest of the School and Playground series of stories. Alexander Black's "Camera Club," "A Quilt Expedition," by Henry Cleveland Wood, "A Story of 1812, Part I," by Olive Risley Seward, Mrs. Claflin's "Margaret-Patty Letter," Mr. Bridgman's Puk-Wudjie tale of "Father Maple's War-Paint," Miss Steinhauer's sketch of "Jack Weatherwax, Hero," Mrs. Rayne's "Pets of the Treasury," Helen North's "Letter-Writing for Young Folks," and Mrs. Sallie Joy White's Article upon "Insurance and Advertising" agencies as business openings for women, together with the "Men and Things" department, complete the prose of the number. The poems are by Graham R. Tomson, Mrs. Whiton-Stone, Kate Putnam Osgood, and Mary E. Wilkins. *Wide Awake* is $2.40 a year. D. Lothrop Company, Publishers, Boston.

The L. E. & W. R. R. will sell tourist's tickets to Chicago and return at $3.00 for the round trip, via Michigan City and the Lake.



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Schedule in effect June 15, 1890.

Trains depart from and arrive at Plymouth, Ind., Station, Central time, as follows:

GOING WEST.

	Depart
Pacific Express	[illegible]
[illegible] (Passenger)	[illegible]
Fast Line	[illegible]
Western Express	[illegible]
[illegible] Accommodation (Arrives)	[illegible]
Local Freight (Arrives)	[illegible]

GOING EAST.

	Depart
Fast Line	[illegible]
No. 34 (Passenger)	[illegible]
Atlantic Express	[illegible]
Mail Express	[illegible]
Plymouth accommodation	[illegible]
No. 8 (Passenger)	[illegible]
Local Freight	[illegible]

Passengers holding tickets only carried on Local Freight Trains.

[illegible] Dining Cars are run on trains, Nos. [illegible]

Pullman Palace Sleeping and Buffet Cars a[illegible] through trains run without change westbound to Chicago; eastbound to Pittsburg, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates, through tickets and baggage checks, and further information regarding the running of trains apply to J. E. HANES, Ticket Agent, Plymouth, Ind.

*Daily. †Daily except Sunday.

Joseph Wood, Gen'l Manager.
E. A. Ford, Gen'l Pass. & Tkt. Ag't.
Pittsburgh, Pa.

NICKEL PLATE.
The New York, Chicago & St. Louis R. R.

Trains depart from and arrive at Union Depot Van Buren st. Chicago, and N. Y., L. E. & W. Depot at Buffalo. All trains daily except Sunday.

Following is corrected time to June 1, 1890.

[illegible]

Through tickets to all points are on sale at principal offices of the company at lowest rates for any class of tickets desired. Baggage checked to destination.

B. F. HORNER,
Gen. Pass. Ag't
LEWIS WILLIAMS.
Gen. Sup
Cleveland, O.
C. F. ELDREDGE, Agt., Argos, Ind.

VANDALIA TIME TABLE.

Takes effect August 4, 1890.

GOING SOUTH.

STATIONS	Exp. 51	Mail 53	Local 52	Freight 61
St. Joseph	4 00pm	10 10am		
Galien	5 02pm	11 04am		
So. Bend Ar	5 40pm	11 50am		
So. Bend Lv	3 00am	12 00pm	10 05am	8 00am
LaPaz June	5 31am	12 29pm	11 14am	3 27am
Plymouth	5 48am	12 59pm	12 35pm	4 00pm
Hibbard	6 05am	1 15pm	1 25pm	4 00pm
Marmont	5 17am	1 23pm	2 01pm	3 00pm
Marchland	6 21am	1 36pm	2 46pm	3 25pm
Kewanna	6 44am	1 51pm	3 47pm	5 54pm
Logansport	7 34am	2 25pm	5 00pm	7 00pm
Clymers	7 53am	2 36pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 00am	6 15pm		
Crawfordsv'l	9 47am	5 10pm		
Terre Haute	12 00m	7 30pm		
St. Louis	7 30pm	7 00pm		

GOING NORTH.

STATIONS	Mail 50	Exp. 54	Local 60	Freight 62
St. Louis	9 30pm	9 00am		
Terre Haute	6 00am	4 00pm		
Crawfordsv'l	6 15am	5 15pm		
Indianapolis	7 10am	5 10pm		
Colfax	8 45am	6 55pm		
Clymers	10 25am	8 26pm		
Logansport	10 45am	8 45pm	6 00am	5 00pm
Kewanna	11 25am	9 27pm	6 40am	10 00pm
Marchland	11 41am	9 40pm	7 34am	10 40am
Marmont	11 58am	9 57pm	8 00am	11 04pm
Hibbard	12 05pm	10 04pm	8 40am	11 20am
Plymouth	12 20pm	10 29pm	9 30am	11 50pm
LaPaz June	12 53pm	10 40pm	10 0am	12 22am
So. Bend Ar	1 15pm	11 10pm	11 05am	1 30am
So. Bend Lv	1 20pm	5 00am		
Galien	2 15pm	7 10am		
St. Joseph	4 10pm	8 30am		

Trains 51 and 52 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville to all southern points.

For through tickets, maps, time tables and other information, apply to R. S. PHIPPS Station Agent at Plymouth.

All trains daily except Sunday.

E. A. FORD, Gen. Pass. & Ticket Agt.
St. Louis, Mo
JOS. HILL, Gen. Sup't.
St. Louis, Mo.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 10, Passenger,	Leaves	[illegible]
No. 1[illegible]	"	[illegible]
No. 1[illegible]	"	[illegible]
No. 106, Local,	"	[illegible]

GOING SOUTH.

No. 11, Passenger,	Leaves	[illegible]
No. 1[illegible]	"	[illegible]
No. 1[illegible]	"	[illegible]
No. 101, Local,	"	[illegible]

†Daily except Sunday. *Daily except Saturday

No. 11, via Tipton, arrives Bloomington at [illegible] p. m., making direct connection with C. & A. fast train arriving Kansas City 8:00 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 9, 10, 11 and 12 connect at Tipton with main line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on J. C. JILSON, Ticket Agent, L. E. & W. Ry., Plymouth, Ind., or address

H. C. PARKER, Tri. Manager.
CHAS. F. DALY, Gen. Pass. Agt.
Indianapolis, Ind

JUST TRY IT!

THE RESTITUTION
ON TRIAL THREE MONTHS
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Twenty-five Cents

Poetry.

(Selected by M. J. Mansfield.)

ON THE HILLS OF JUDEA.

Where is the morning brighter,
 Where is the air more bland,
Where do the stars glow whiter,
 Than over this lonely land?
Slopes that are brown and barren,
 Scarce show a spear-green sod,
But wait for another Aaron,
 And the blow of his quickening rod.

Never a wild voice quavers,
 Never a song-bird trills;
Only the warm light wavers
 Over the desolate hills.
Plodding, the pilgrim passes,
 Patient, the shepherds go,
Seeking the tender grasses
 Far in the vales below.

Shade there is nowhere growing
 Wide as the eye can sweep;
Founts there are nowhere flowing
 Down from the rocky steeps.
Only the vulture veering
 High like a wind-blown weft,
Only the poppy peering
 Out from the ragged cleft.

Once there were orchards teeming,
 Once there were pastures fair,
Once there were vineyards gleaming
 Green in the golden air.
Now there is desolation;
 Then there was bounty; then
Flourished a haughty nation
 Strong with its million men.

How is its prowess shattered!
 Dust are its priests and kings;
The sons of its sons are scattered
 Like seeds on the swift wind's wings.
Their doom is a whole world's scorning,
 Yet where is the soul but thrills
Beholding the light of morning
 On the broad Judean hills!
 —Clinton Scollard.

Communications.

Behold, the Bridegroom Cometh, Go ye out to Meet Him.

"Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. Isa. xxvi. 20, 21.

Where are the chambers? and when will the Lord's people enter into them?

To aid us in answering these questions, I will first call the readers' attention to Ex. xii. 1-23. Here we find that Israel was commanded to enter into and remain within their doors during the night that the destroying angel was to pass through the land of Egypt. And this passover then instituted was kept as a memorial by Israel on the fourteenth day of the first month of each year ever after this. Now if we turn and read Col. ii. 16, 17 we find that these holy days kept by Israel were a shadow of good things to come.

Israel entering in and remaining within their doors while the destroying angel passed through Egypt was a type of the time when the people of God shall enter into their chambers, while the Lord is punishing the inhabitants of the earth for their iniquity. It appears that the several parts of the passover were types. The lamb slain was a type of Christ, for we read that Christ our passover is sacrificed for us. 1 Cor. v. 7. And this to was on the same day that the Jews kept the passover. Matt. xxvi. 17. Therefore the type met its antitype on the fourteenth day of the first month, Jewish time. Again the month being called the first month of the new year, of the new dispensation to Israel, was a type of the new dispensation brought in by Christ's death, and also a type of the beginning of a new dispensation to the engrafted Israel at Christ's second coming.

Now as we have found that the one type (the lamb) met its antitype on the fourteenth day of the first month, then if Israel be a type of the engrafted Israel, or the Lord's people, then they also will enter into their chambers and shut their doors about them on the fourteenth day of the first month.

But in what year? We are told to "Watch," Matt. xxiv. 42. But why watch if we cannot discover anything now? Reader, if you are expecting a friend to visit you, and you hear his footsteps coming up the walk, and you listen—next you hear the familiar rap, rap, rap, at your door. You then know that your friend is ready to come in. Now Christ has said "when ye see all these things (the signs given) know that he is near, even at the doors." Matt. xxiv. 33.

I will not have space in this short newspaper article to give a tithe of the evidence which might be given to show that we are now at that critical period of time in this world's history when the governmental affairs of the world are about to pass through a radical revolution. But I will call the reader's attention to one Scripture which I trust, with the explanation given, can be easily understood.

In Matt. xiii. we find that Christ spake a number of parables to the people. In one he said, "The kingdom of heaven is liken unto a man which sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat. But when the blade was sprung up, then appeared the tares also; so the servants of the householder came and told him of it. And he said, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. When Jesus sent the multitude away and went into the house his disciples came unto him saying, Declare unto us the parable of the tares of the field? He answered and said unto them, He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels.

The Son of man shall send forth his angels, and they shall gather out of his kingdom (the field is the world) all things that offend, and them which do iniquity.

Reader, stop and think and look about you over the field, the world. Do you not see the children of the wicked one are already bound in organized bundles all over the world. And have not the reapers shown supernatural wisdom in adapting the bindings to the varied conditions of the tares?

Reader, can you not see that these bundles of tares are already in a heated condition? Agitating and striking, so that a very little more friction will produce a fire of destruction which will spread all over the field or world. Then the slain of the Lord will be many, and the earth will no more cover her slain. Jer. xxv. 33.

I am not alone in expecting a bloody revolution from the heated condition of these organized bundles. All over the world men of thought are viewing the present strained condition of society with fear and gloomy forebodings. Already the muttering sounds of the revolution are heard from every quarter. In America it is said "The ballot if we can—the bullet if we must." Can society stand the present strain another twelve months without a revolution coming? If not, then the wheat will be gathered into the barn. The Lord's people will enter into their chambers of safety.

When the Lord himself shall descend from heaven with a shout, and the dead in Christ will rise first. Then we which are alive and remain shall all be caught up together with them, in the clouds, to meet the Lord in the air and so shall we ever be with the Lord. 1 Thess. iv. 16, 17.

Reader is it possible that on the fourteenth day of the first month of the next Jewish year, within seven months from the time these lines are written, that God's people will be called to enter into their chambers to hide, as it were, for a little moment, while the Lord is punishing the inhabitants of the earth for their iniquity? Yes, reader, it is more than possible: it is probable. In this time while the Lord is punishing the inhabitants of the earth for their iniquity, the great battle of all nations will be fought at Jerusalem. See Ezek. xxxviii, xxxix. and Zech. xiv.

After this battle is fought at Jerusalem Christ with his saints will descend upon the Mount of Olives. See Zech. xiv. By reading Lev. xvi. xxiii and Heb. ix. 24, we can learn that Christ, our high priest, will come out of the holy place to bless the people on the tenth day of the seventh month, and then will commence the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21.

But says the objector, Are you not fixing the time definitely? and quotes "But of that day and hour knoweth no man." Neither did Daniel understand, but he said that at the time of the end the wise shall understand. Neither did the Jews understand at Christ's first coming, but the prophets had foretold it.

Paul the apostle says concerning this day of the Lord's coming as a thief at night, "But ye, brethren, are not in darkness that that day should overtake you as a thief." 2 Thess. v. 1-5. Again, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" Amos iii. 7. See Psa. xxv. 14; Prov. iii, 32.

"Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh."

J. B. Craton.

Conference Notice.

The Annual Conference of the Church of God for the Northwest will convene at Scholls' Ferry, Oregon, on Friday, Oct. 17, 1890, and will hold over the following Sunday.

If those attending wishing conveyance will notify us they will be met with teams at Portland.

When the nobleman returns from the far county, his servants are judged and rewarded according to the use they make of the talents that had been given them accord to their several ability. May it not be brethren, that in these meetings and the good work growing out from them that each and all of us may find opportunity to invest our "talent" so that our Lord when he returns may receive his own with usury?

Our evangelist, Bro. Skeels has been the means in the Lord's hands of doing much good and bringing joy to many hearts by preaching the glad tidings of the kingdom of God the past years; and if an additional evangelist can be kept in the field the coming years and many more made glad by hearing the truth as it is Christ Jesus, will not the effort to do as we would be done by be pleasing in the sight of our Heavenly Father?

Walter W. Jaquith, Sec.

Announcement.

Preparatory to the General Conference the twenty-first Annual Assembly of the Church of God, will, if the Lord will, convene at the House of the Brethren, Mountain View, Va., on Saturday, Oct. 25th, to continue over Sunday and as long as the interest in the truth may require. One or more delegates are most earnestly and prayerfully requested to be sent from each and every church both in East and West Virginia, and all of the preaching and isolated brethren in and out of the States as many as can come will be made at home, regardless of differences of opinions, so they have by the laws of adoption changed their relationship from the old or first Adam, to the second, the Lord from heaven, our Life-giver. Now brethren, you who wish to come to this may be last meeting of the kind until the coming of the Just One, please let us hear from you all at once. Address Elder N. J. Morgan, Winchester Va. All that come either by the C. V. or B. & O. R. R. will be certain to come on Friday, get off at Winchester and enquire for Bro. A. J. Miller. He will care for them and conduct them to the place of meeting on Saturday. By order of the church at Mountain View, Va.

Stella Rudacille, Sec.

WHERE? West, N. W., S. W. and South.
WHAT? Home Seekers' Excursion.
WHEN? October 14.
HOW? Via Nickel Plate.
WHO? Ask agents at Knox or Argos, Ind.

The L. E. & W. R. R. will sell excursion tickets to St. Louis for the Fair and Exposition, at one fare for the round trip, Oct. 3, 4, 5, 6, 7, 8, & 9, good returning up to and including Oct. 14.

Exposition Excursions.

Excursion tickets to Chicago, good returning until Monday following the day of sale, and including admission to the Exposition, will be sold via the Pennsylvania Lines on September 16th, 23d, and 30th, and October 7th and 14th. See handbills for rates and further particulars or apply to nearest ticket agent.

The L. E. & W. R. R. will sell tickets at one and one-third fare for the round trip to those wishing to attend the Fair at LaPorte Sept. 30 to Oct. 3; Fair at Peru Sept. 15 to 19; Fair at Macy Sept. 10 to 13.

Home Seekers' Excursion via Nickel Plate.

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Abundance of time.
Date, October 14.
Ask the Nickel Plate agents at Argos or Knox, Ind.
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The Grand Autumnal Festivities at St. Louis, Mo., commence Sept. 3rd and close Oct. 18, 1890. Seven weeks of continuous attractions! In conformity to its custom, the Vandalia Line will make the usual low rates for round trip St. Louis tickets during the entire seven weeks. Apply to any Ticket Agent of the Vandalia Line, or to E. A. Ford, Gen'l Passenger Agent, St. Louis, for full particulars.

TAKE NOTICE OF THIS.

REDUCED TO $1.50.

The price of The Restitution has been reduced to $1.50. This makes it necessary to do as nearly as possible a CASH business.

This reduction is made at the solicitation of many friends who have thought the price too high—not that they could not pay it—but in asking others to take the paper they were met with the objection of the high price. We confidently hope now the reduction is made that all our patrons will make an effort and try and increase our list to at least double what it is. Let each one now taking it get one more subscriber and this is accomplished. If you are interested in The Restitution, work for it a little now. If there is any family in your church that is not visited by it, urge them to try it for 1890.

The short margin, owing to the reduced price, will allow nothing to enable us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally know you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

A Call.

Brethren in Harper, Sumner, Elk, and adjoining counties in the State of Kansas, what say you with regard to a conference this coming fall. Let us hear from you all through The Restitution when and where to be held. Yours in hope and love to all.

I. S. Miller,
J. A. Moyer.

"A Discourse on Foundation Work," considered physically, morally and religiously, is the title of a 32 page tract, written by R. McLauchlan of Cleveland, Ohio. The Author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let these works remain long on our shelves, but send them out on their mission of love.

Index Rerum, a Ready Reference on Bible subjects, is the title of a pamphlet of 68 pages published by the author, R. C. Bingley. It takes up various important Bible subjects, and gives the most important texts on the topic, thus enabling one to call up desired testimonies, and refresh the memory as to the best texts to use to prove a point under discussion. About 80 different subjects are outlined, and we pronounce it the most "ready reference" book it has been our fortune to see. There is connected with it a chart showing the duration of the kingdom of men from the Babylonian dynasty till the end of the Gentile times. The author does not claim perfection in this little work, but any one at all interested in Scripture cannot fail to be benefitted by possessing a copy of "Index Rerum." Send twenty-five cents to R. C. Bingley, East Los Angeles, Cal. and get a copy.

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Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia. Elder C. C. Ramsay Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome. Pastor's residence 2033 French St.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

"Church of God," Brooklyn, N. Y., Clinton Hall, 337 States Ave., near Reid Ave. Cars from Fulton Ferry, also Broadway Ferry, E. D., pass by, and close to the Hall. John Donaldson, Pastor. Meets for devotional and public service, every First Day, at 10:30 a. m. On the first Sunday of every month our meeting is for conference; when with a given subject before us, we each participate in consideration thereof. We break the loaf and drink of the cup every First Day.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte Sts. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and prayer meeting Thursday evenings. S. A. Chaplin, and W. D. Thompson, Elders.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us. They may call on or address, John Barber, 181 Wilson St.

The brethren of the One Faith hold meetings every Saturday evening at Elder Adams' residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. N. H. Hornaday, Elder; J. J. Cady, Secretary.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 35 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

The Church of God meet on first day mornings for worship and the edification of one another in the Scriptures, and to partake of the emblems of our Lord's broken body and shed blood, at the house of Bro. J. F. Eshelman, at 922 Wash. st. Seattle, Wash. All seekers after truth are welcome. L. C. Cattell, Elder.

The Church of God in Christ Jesus meet regularly every Sunday morning at 11 o'clock, at Happy Woods, La. Wm. H. Wilson, Elder; Chas. Thayer Secretary.

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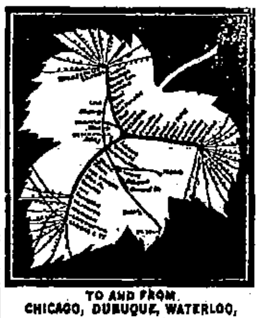

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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THE RESTITUTION

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

Communications.

"ALMOST."

How many ruined hopes and blasted expectations the future will disclose that have their origin in "almost." When the overwhelming arguments of Paul silenced every doubt in the mind of Agrippa, the response comes like a wail of sorrow "Almost thou persuadest me to be a Christian." And when in the presence of Felix Paul reasoned of righteousness, temperance and judgment to come" that ruler trembling on the almost even balance of conviction, signed his own death-warrant by saying "go thy way for this time, when I have a convenient season I will call for thee." And when "the scribes and chief priests heard it.... they feared him because the people were astonished at his doctrine," they were almost persuaded, but alas "almost is but to be lost." How mournful the thought that the doleful lamentation "the harvest is past, the summer is ended and we are not saved," will be uttered by thousands when it is too late! That a sad bitter disappointment awaits many of the human family, is a truth that however unpleasant cannot be denied. That thousands who are doomed to be lost while they vainly hope for salvation is a fact so plainly written that it cannot be doubted. Men often pursue a "way that seemeth right, but the end thereof is the way of death." But all doubts on this must vanish before the light that is thrown upon it by our blessed Master who has declared "that many shall say to me in that day.... we have done many wonderful works in thy name, then will I profess unto them I never knew ye, depart from me ye workers of iniquity." In view of this terrible disappointment that awaits not a few but "many" the sympathetic heart cries out "why cannot God save these sincere, honest people, they thought they were doing right, they lived in that belief, they died in it and are raised from the dead in this belief, why not save them? As an additional reason why these sincerely deluded and honestly mistaken ones should be saved it is said they have been completely at the mercy and control of their leaders! This false sympathy while seemingly plausible is misleading. In every dispensation God has required the people who were subjects of the divine law to become familiar with its requirements. In no age has this responsibility been removed from the people and entrusted to a few favored ones. On the contrary the people have been expressly warned against submitting to the leadership or guidance of even the most favored of men. "Put not your trust in princes, nor in the Son of man in whom there is no help, his breath goeth forth, he returneth to the earth, in that very day his thoughts perish." The divine guidance must be sought, and with that search a blessing is connected. "Happy is the man that hath the God of Jacob for his help, whose hope is in the Lord his God."

Neither living or dead men are safe guides to the people. Men are forbidden to appeal to those sources for information that God has furnished, yet in opposition to this men follow the actual guidance of the living and the supposed instructions from the dead. As no one can plead exemption from the requirements of a human law that is general in its application, why should any plead exemption from the consequences of breaking a divine law that is general in its application? Don't worry about the heathen who have never hear of the divine law and are in profound ignorance of even the existence of such a law. Reason, common sense and justice demand that neither condemnation nor approval could apply in this case! To be deceived and yet suffer the consequences of that deception is a sad misfortune, but a very common one to the race. The government issues a genuine currency for the people and takes it for granted that the people who are to be benefitted by this currency will acquaint themselves with it sufficiently to be able to detect a counterfeit representation of it.

Notwithstanding all the precaution that is taken counterfeit money will be offered and taken. Who would argue for a moment that the unfortunate individual who has been imposed upon by a dealer in spurious money should have his loss made good by the government? He could plead that he was led to believe honestly that the money was genuine, that the imitation was so nearly like the genuine that he was in this manner deceived, yet the difference between a genuine and a counterfeit article can be detected by even those who are not experts in the business. Skillful deceivers have executed some very clever imitations that are referred to as "dangerous counterfeits," but the attempts to counterfeit God's truth are all bungling affairs that can be exposed very readily. Acids test the genuineness of metals, the microscope tests the work executed upon paper, so too there is an infallible test by which to determine the truth or the falsity of statements pertaining to the divine rule of life.

The great touchstone by which to test human claims is this: "To the law and to the testimony, if they speak not according to this word there is no light in them." Note, it must be "according to this word" not resembling it in some respects, not even a clever intimation of it, but "according to it." "If any man speak let him speak as the oracles of God," not something that sounds like the oracles of God. Thunder sounds very much like a cannon, but the sounds are from two very different sources. If any one calls this a "Shibboleth" let him acknowledge that it is God's Shibboleth, and be not afraid to pronounce it. Then do you wish to test any claim to the divine favor? Just drop a very little acid of truth upon it and watch the result. In using this acid be as careful as the chemist would be in using some powerful acid, don't let it drop on your own person, nor on that of the advocate of the system that is being tested, use it carefully.

Do not glory in your ability to expose error, but thank God that he has so carefully guarded his truth that it cannot be successfully assailed. As error is not peculiar to any age but has persistently followed the truth in all ages, it becomes an imperative though sometimes an unpleasant duty to unsheathe the sword of truth and hew to pieces false doctrines that assail the harmony and simplicity of the truth. All the readers of THE RESTITUTION remember well that from time to time it becomes the duty of some brother of steady nerve and unfaltering courage to expose a false position, and doubtless some of you have watched with eager interest as the powerful "acid" of truth has burned unsightly holes in these erroneous views, until even the advocates no longer insisted upon their merits. Salvation will depend upon the unbelief or and hearty obedience to a "few things." Let us then earnestly insist upon these things Let us be sure that our credentials when presented will be accepted. "Be thou faithful unto death and I will give thee a crown of life." Yours in the blessed hope.

J. F. WAGONER.

A Good Foundation.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together, groweth up to an holy temple in the Lord:

In whom ye also are builded together, for an habitation of God, through the Spirit. Eph. ii. 19-22

For the erection of a building, it is necessary to have a good foundation on which to rear it. The Apostle Paul, in 1 Cor. iii. 10-17, says, According to the grace of God which is given unto me, [not boastingly, but through grace or favor] as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss; but he himself shall be saved so as by fire.

What is termed in common parlance Chr[illegible] which is divided and sub[illegible] into parties, sects and clans, to almost *Ad-infinitum*, it is certain, that they cannot all be right as a whole. Not one of them perhaps, is composed wholly of gold, silver, and precious stones, without some alloy even, to say nothing in regard to the wood, hay and stubble which enters more or less into the structure of most, if not all of them. But we are interdicted from "judging any thing before the time, until the Lord comes." "The day shall declare it;" and as paradoxical as it may appear, the fire that shall try every man's work of what sort it is, and which is always associated with the idea, as exclusively of destruction, is brought to view in the text cited, as an element of salvation. Water is also used in this two-fold sense, sometimes....Wherein few, that is, eight souls, (persons) were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. We often hear a great deal of cavilling, and sneering with regard to baptism, as not being a saving ordinance. But let us analize this verse. See 1 Pet. iii. 20-21. The like figure, of course one who puts on baptism is saved in figure, if not in fact. Again, we would ask the question, Can a person be saved without a good conscience to back him up? This conscience is toward God, by the resurrection of Jesus Christ. The resurrection of the dead, i. e., the doctrine of the resurrection, Paul says is the gospel, by which ye, (believers) are saved, if kept in memory. See 1 Cor. xv. 1-2.

The whole of this chapter is replete with assertions, that there can be no future life, no immortality or incorruptibility without a resurrection from the dead, or a change equivalent, at the sounding of the trumpet. This day (the resurrection day) is the day of salvation, and we cannot be saved before this auspicious day, only as we are saved by hope, by anticipation, for death and he who holds its power will not be relinquished until that time. Then, and not until then, will we be enabled to shout victory over death; at that auspicious day we will be enabled to say, "O! death where is now thy sting, O! grave where is now thy victory?....but thanks be to God, who giveth us the victory, through our Lord Jesus Christ." The multiplicity of religious sects, shows conclusively a departure from Apostolic injunction, viz., "to keep the unity of the Spirit in the bond of peace." Paul in his day, gave a scathing rebuke to those who called themselves by their different leaders, (himself included). "One says I am of Paul, another of Apollos, another of Cephas, and another of Christ." Then comes the pertinent question, is Christ divided? Are ye not carnal and walk as men? If Christ was divided in Paul's day, with so few sects comparatively, what must the division be now, when the division is increased to "a thousand and one," more or less? whether in matters pertain to religion or in politics, it always has the tendency to weakening, instead of strengthening. I know that many endeavor to justify the division into different sects or parties, and for illustration they say, an army of men are not weakened but strengthened by being divided into different companies as cavalry, artillery, etc., and each having their appropriate work assigned them. But the figure is not appropriate, from the fact, that the different religious sects do not act in unison or concert with each other; they act independently of each other, and many of them exalt their leaders and their man-made creeds, above Christ and the Bible. The Catholics call their church "The Church," by which they mean that no salvation exists out of its pale. The Pope exalts himself above all that is called God or is worshiped. The granting of indulgencies is proof of this, as God never assumed the prerogative of forgiving sins before they were committed. The Pope of Rome seems to fill the bill (so to speak) of the man of sin, of whom Paul speaks. See 2 Thess. ii., see also Dan. vii. 9-11.

New religious sects or clubs, are springing up almost daily, to supply what is supposed to be lacking "the word—the gospel." [illegible] the great inquiry was made, "what must I do to be saved? Now the great inquiry is, what amount of feeling must I have in order to be saved? Feeling in the abstract, or aside from what produced it, is hardly recognized by Bible writers; the reason for it is obvious, from the fact that feelings can, and are often produced by erroneous teaching as well as by true teaching. But it is the truth and only the truth, that will make one free indeed. The children of Israel at the base of Mount Sinai, had a great jollification meeting, when they worshiped the golden calf, and this was about as sensible as many of the things which are put forth at the present day. Faith, hope and belief, the exercise of which requires an intelligent study of, and searching of the Scriptures, Berean like, in order to see, even what the Apostle Paul had declared. The Bereans evinced their faith in the Scriptures, for which they were highly commended; they had genuine faith, not mere credulity, which is often mistaken for it. Faith, hope and belief, always require evidence, on which they can rely for a valid basis. The power to save men is vested in the gospel, if believed and obeyed. By invoking the anxious-seat, the drum and tamborine to reach those the gospel will not and cannot reach, (as is supposed) but a resort to all such extraneous means or devices, is virtually saying that the preaching of the gospel is inefficient for the purpose for which it was instituted, viz., to save men. The prominence which is given to any other agency or medium than the gospel, must detract to the same extent from the word, and the power which is vested in the gospel to save men.

M. I. LEWIS.

"Earth's Great Jubilee."

In the second volume of *Millennial Dawn*, a work issued by Brother C. T. Russell pp. 175-200 there is a time argument based upon Israel's Pentecost and Jubilee Cycles.

Time, when measured by days or years is an exact quantity, and when the method of computing time involves the coming of Jesus at a definite date (as in this case) its importance need only to be mentioned to be appreciated by us all, and an error of a single day involves many years, when we come to compute a period of year cycles. I wish in this paper simply to call attention to an error in the count of Bro. Russell which I think is fatal to his whole time argument. I do not do this in order that I may present another theory and set a different time, but show that the argument is faulty by which he sets the date for the coming of Jesus and the Restitution to begin.

To point out the error permit me to quote the paragraph where brother R makes the mistake. Page 180.

"We have already referred to the method of counting the Sabbaths, that the multiplying of the Sabbath or seventh day by seven (seven times seven equals forty-nine) pointed out Pentecost the Jubilee Day which followed; and the multiplying of the seventh year by seven (seven times seven equals forty-nine) made the cycle which pointed out and led to the fiftieth or Jubilee year. And the same system carried out would indicate that to reach the great antitype, which we seek, we should in like manner square it, i. e. multiply the fiftieth year by fifty. That is to say, the antitypical cycle, by the method of multipling here taught us, should be reckoned by multiplying the typical Jubilee or fiftieth year by fifty, just as in reaching it we multiplied the seventh year Sabbath by seven."

The error lies in the multiplication of fifty by fifty, instead of forty-nine by forty-nine, as the year cycle.

It is a fact that the Sabbath day was the seventh day and must always come on the seventh day. It therefore follows that the Sabbath of weeks or the cycle of days was measured by 49 and not by 50. If this cycle was measured by 50 instead of 49, it is easy to see that each cycle of 50 would move the Sabbath one day ahead, and thus destroy the seventh day system. Now it was not designed that the fiftieth day feast should regulate the seventh day Sabbath but just the opposite, viz., that the seventh day Sabbath should regulate the period which should bring Pentecost.

Just so too in regard to the year Sabbath of the land. Six years they were to till the soil and raise crops but the seventh was to be a year of rest. This seven years repeated seven times gives the year cycle as 49 years. The fiftieth year was to be a year of release and a jubilee yet it becomes the first year in the next count and was a year in which they might plow and sow the land. It will be seen at a glance that if the fiftieth year was also a rest year there would come two rest years together, viz., the forty-ninth and fiftieth, and the Sabbath of the land would be moved one year ahead after each jubilee, thus destroying the seventh system again as in the case of the weekly Sabbath. When we make the yearly cycle fifty years it regulates the seventh system of land rest and moves it along one year at each and every jubilee and in 350 years the land rest would be changed seven times, and make it a constantly changing rest instead of a stated rest every seventh year. In short, to make the jubilee cycle 50 years, is to destroy the seventh year rest system, but to make it 49 years preserves its individuality and perpetuity. The cycle was made by the Sabbath of sevens but the Sabbath of sevens was not made by the cycle of fifty. It would be a mathematical impossibility to make 50 a multiple of seven, or 2 500 years a cycle of the Sabbath System. The cycle, whatever its length, must be a multiple of that system whose measure is seven.

Counting 49 years as a cycle and applying the same reckoning as given in *Millennial Dawn* there is a difference of 19 years in the time and Christ should have come in A. D. 1856.

We call attention to this error in the above work, and desire if the cycle argument is worth anything that some one will give not only the correct measure of the cycle, but some proof as to how many shall be counted and above all where we shall begin to count. Submitted in all charity. Yours for truth.

A. J. EYCHANER.

The Priesthood of Jesus.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii. 15.

In the investigation of this subject we choose this text as a guide that we may be found a workman in the sight of God that needeth not to be ashamed because we shall make it our aim to rightly divide the word and to harmonize the word. Under the Jewish law the children of Israel were commanded to have their priests, and their work among other things was to take their sacrifices and make offering first for the priest then *for the people*, sometimes *for* a whole week. Once a year for the whole nation he appeared in the holiest of holies, and the people could not be blessed until he came out. These sacrifices and offerings were done through the shedding of blood and called the Aaronic priesthood, which was a type of the Christ, and thus God selected the place and spot which he made holy which was at Jerusalem when he accepted all sacrifices and offerings that were made in obedience to the law.

Now we come down to the time of Jesus our Savior which was the anointed Messiah the Christ and in him were fulfilled all the sacrifices and offerings which were done through the shedding of blood because he was the body that the Lord had prepared. That his offering was complete in that his blood was shed, that he died and rose again, that he has now gone into heaven itself, there to appear in the presence of God for us and in that he has done this he has fulfilled the Aaronic priesthood until he returns again, at which time it will be in force again for a thousand years and a little season, or till restitution is completed at which time it will be done away and that too forever so that the Melchisedek may come in force.

THE MELCHISEDEK PRIESTHOOD.

We do find away back in the 14th chapter of Genesis that the Melchisedek priesthood is spoken of, and that too, if you will take particular notice, was all performed without the least shedding of blood, and that Abram was blessed first when he was returning from pursuing the different nations to obtain his brother whom they had taken away by force. After receiving the blessing he gave a tithe or tenth of all. Then says Melchisedek, give me the persons but take the goods to thyself, showing most conclusively that nothing was killed, no life was lost nor shedding of blood, and that this order was so far as is revealed a blessing. Now then let us carry this forward to the time when restitution will be completed. When Christ and the saints will reign in perfect order then will Christ be a priest forever after the order of Melchisedek, and that it will fit right up to the time when the Aaronic priesthood will close with all its sacrifices and shedding of blood and will be one continuous blessing throughout the endless years of eternity as onward they roll.

J. A. MOYER.

Trust in the living God! What promises, what assurances, what rewards, what blessings are pronounced for those who confide in the only living and true God! Who have right in these Gentile times to ask and receive? They who believe the gospel of the kingdom and obey the command to be baptized, and walk worthily of their high profession. Let not the lukewarm, the worldly-minded, the covetous, the prayerless, think to receive good things from God. They who please Yahweh are the ones to be enriched by him. Some of the most devout, an observer may say, are in harder circumstances than others. And what if they are? Is this proof of their being less favored of God? Far from it. Rather is it proof of their genuineness. Refining is necessary for preparation for the kingdom. "That ye may be found of him in peace, without spot, and blameless." Peter charges us, for his words were for all down to the Lord's coming. The heart must be on God, pure like Jesus'. The beloved ones are rebuked and chastened. Jewels with rust or alloy are not the ones for God's casket; they are refined and bright.

Again the observer may say, we scarcely find persons like this. Suppose you don't; there are a few such nevertheless. All the inconsistency, hypocrisy, heresies, faithlessness, discords, disagreements, differences, splits, etc., will not quench the fact of a few living persons being Christ's at his coming. Verily it is a hard conflict to wage against an ungodly world, a spurious Christianity, and so much that is wrong among those who profess to be of the one faith. Enduring disciple, be thou diligent to be found of Christ in peace when he calls. More and more does it seem to the writer, duty to impress believers with the fact that in such an hour as we think not he cometh. Let there be no more of day or hour setting of times; uninterrupted preparation is the safe state; then though he call in the field or the mill, the store or the market, the ship or the boat, the cars or the wagon, on horse or on foot, in the workshop or wood, at home, in meeting, or in closet, at midnight, cockcrowing, or morning, we shall not be taken unawares. Frequent the closet, be faithful with self, see that the heart is clean, and filled with the love of God. Paul would have the Ephesians (and what is for believers in one age and place is for all) know the love of Christ which passeth (surpasseth, Diag.) knowledge. Do we know this love of God in Christ Jesus our Lord? If not, let us earnestly strive to know it.

H. H.

J. S. Hatch may now be addressed at Memphis, Tenn.

"CRY OUT!"

"And some of the Pharisees from among the multitude said unto him, Master rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke xix. 39, 40.

The Pharisees were not the only religious sect who would, if they possessed the power, stamp out the rejoicing heart of disciples, who "with a loud voice" "cry out," "Blessed be the King that cometh in the name of the Lord!" I know of no people who have a better cause to be enthusiastic, and happy even to shouting "with a loud voice" to express the joy of heart engendered by the "Blessed Hope." The stiff, frozen up professor would say: "Master, rebuke thy disciples." Oh, no, says he, "if these should hold their peace, the stones would immediately cry out."

Whatever may be the abundant treasure of a person's heart will govern the speech and actions of life. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Beloved brethren, let us be so careful that nothing but "good treasure" enters our heart, and then by all means "Cry Out;" for the world is in sore need of the sound of your welcome voice. "A man after God's heart," was one day engaged in quiet solemn meditation, musing on the sacred things of God, and as a result he says: "My heart was hot within me, while I was musing the fire burned; then spake I with my tongue." The tongue cant help but "Cry out," if the "fire burns," and the "heart is hot within."

If any man aspires to the work of the ministry, his service will be of little avail unless he has in the first place an intelligent conception of the things "concerning the kingdom of God, and the name of Jesus Christ," and in the second place the heart must be "hot within," the love of God must radiate from it like heat from a glowing furnace. If the gospel is thus proclaimed, the people will not only listen, but accept the glad tidings with great joy of heart. This truly is the key to a successful preaching of the gospel.

Dear brethren let us wake up and "Cry out!" the time for cold indifference is past, the day of glory is near at hand. Warm up the heart! "Cry out!" Your Brother,

WM. H. WILSON.

Our Cross.

"No man hath a velvet cross," was Flavel's assertion, years ago, and it is just as true now as then. Only he who gives it to us, and he who beareth the cross, knows its weight. God only knows the strength needful for every burden. When we have felt that we were sinking under the weight of a great sorrow, his hand hath been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones weigh heavily upon us. Separation in this world, from those who are dear to us, saddens our hearts beyond endurance, had we no strength but our own. To be misrepresented by the many, and to be maligned, if only by the few, are all crosses which we are loth to bear; but when we remember that each cross borne adds lustre to the crown, we should welcome them, or, at least, be able to say, "Thy will be done."

Our friends are doing fairly well in the way of renewing and sending in new names, still, while we thank them for this kindness, there is room for much more such work. THE RESTITUTION, sent to a friend or neighbor for a year may do more good than you imagine. It is often hard to approach an unbeliever and talk to him, and many shink from such a course—a paper sent is read oftentimes, and a way opened that otherwise would remain closed. Why not try it? Many here and though they may not now see the result of the effort time will disclose the fact that nothing done in the cause of our blessed Redeemer will be in vain.

J. M. Fike's address is now Vancouver, Wash.

THE RESTITUTION.

Robert Patterson,
W. D. Thompson,
J. H. Willey,
George Allsman,
A. R. Underwood,
Editorial Staff.

Plymouth, Indiana, Feb. 4, 1891.

WE have just received from Bro. M. Joblin, of Cleveland, O., an abstract of a discourse by him at the Church of the Blessed Hope. It will find a place in our next issue. Thanks, Bro. Joblin. Should like to hear from you oftener in this way.

FOR the information of some who seem to not be acquainted we will say that Mrs. Elizabeth A. Reed, author of the book on Hindu Literature, is the wife of H. V. Reed, and is sometimes addressed as Mrs. H. V. Reed. This will settle the doubt in some minds on this matter.

WILLIAM Windom, the Secretary of the Treasury for the United States, died at New York City, Jan. 29, 1891, of heart disease. He had just concluded a speech at a banquet of the New York Board of Trade when the grim monster death came, and he died in a few minutes.

BRO. Chas. Gardner gives the last chapter of John's Apocalypse this week. His translations and comments have been read with a great deal of interest, and we hope he will take up some other portion of the word in like manner, and give our readers the benefit of his ripe scholarship. Thank you for the past favors.

A SHORT note from Bro. J. F. Wagoner says he is very anxious to take the field again, and only waits until his health will permit. He is improving as fast as can be expected, and hopes with God's blessing to be able in the near future to respond to the many calls that are made. He goes to Tiosa, Ind., the second Sunday in February.

FOR some weeks past we have, in response to requests, given some part of our space to short letters from brethren and sisters all over the land. While some may think these dull reading, we find a majority prefer them to miscellaneous selections that are necessarily crowded out. Send on your short letters friends, and we will endeavor to give a better variety as circumstances will admit. We are very grateful for the kind words and substantial encouragement given from all quarters.

To Secure Palestine for the Jews.

THE following from the Chicago *Tribune* of Jan. 31, illustrates the interest that is awakening among all classes relative to the Hebrew race. Surely the Jews will be brought back to their own land, and the persecution in Russia and other countries, together with exertions similar to those of Mr. Blackstone, will be but instruments in the hands of Israel's God to further the work He has declared shall be accomplished.

"The Rev. W. E. Blackstone, who was Chairman of the conference between Christians and Jews recently held in Chicago, is at the head of a movement to hold an international conference to consider the condition of the Jews. Petitions will be circulated asking President Harrison and Secretary Blaine to use their influence in the conference, the object of which will be to obtain Palestine for the Jews. The petition has already been signed by hundreds of citizens, embracing Protestants, Catholics, and Jews. Mr. Blackstone will soon go East and agitate the question in New York and other cities.

MR. J. M. Buckley, editor of the Christian *Advocate*, evidently is not a believer in the restoration of Israel, for he says: "While in Jerusalem, as well as wherever any facilities for such inquiries were found, I tried to ascertain how much importance is to be attached to the supposed rapid return of Jews to Palestine. Those whose views of Scripture prophecy lead them to believe that the Holy Land will finally be occupied exclusively by Jews, which event they think is important because preceding others of great interest to the world, think they find much encouragement in this tendency. But my inquiries, made without regard to any theory, simply to ascertain the facts, led me to think, considering the character of the Jews migrating thither, that nothing of any significance is yet indicated."

On the other hand, Mr. A. Hastings Kelk, M. A., who is connected with Christ Church at Jerusalem, gives in his testimony before the London Society for the Promotion of Christianity among the Jews in the following words, spoken at the Anniversary of the Society. "You have been reminded of the large increase in the number of Jews in Palestine. When I went there, eleven years since, there were at the outside 8,000 Jews in Jerusalem. They have increased now up to 33,000, and these come, many of them, in great poverty; some of them, indeed, bring some means with them, but a very large number of these find their way to us, or come in contact with one or other of our Missionaries in one way or another. You have been told about the numbers returning to Palestine, you may call it what you will, a restoration or a return, or seeking a home, or anything you like, I care not what it is called, the fact remains, the Jews are coming together to their own land. And besides this, we have signs all around us that they will come back in still larger numbers."

WE accept the testimony of this last witness as far outbalancing the other, from the fact that the one was an incidental visitor to the Holy Land, while the other is located on the ground, and engaged in a work where he can have the best of opportunities to know the exact truth.

WHILE on this subject we wish to meet the statement made recently that the Jews who are to [illegible] exiled from Russia if the mandate of the Czar is not rescinded, are to be taken some to Australia, others to South America, and some brought to the United States, and homes provided for them. This is indeed true regarding a few hundreds, or even thousands. One of the large ships that sail the ocean will bring all who have any intention of coming to this country. But this is a mere handful compared with the four or five millions who are affected by the Czar's order. Where will the large mass go? No European nation wants them. They are not able to go to distant lands only as they are assisted to do so by the different charitable organizations who are interested, and these have not means sufficient to accomplish such a work even if they so wished. Thus compelled to seek a location near by, with almost one accord they look to the land covenanted to their fathers, and cry To Jerusalem, to Jerusalem. There they will be gathered, whether the so-called Christian people want it or not.

TO MY FRIENDS.

Dear brothers and sisters, I am thankful to our Heavenly Father that although I have had a narrow escape from death, that I am alive and as well as I am. I have realized that while we are in the midst of life we may be in death. I have experienced that we may pass from life into death without any knowledge of pain. I was unconscious for about four hours, and if it had not been for the assistance my physician and friends gave me, I would never have known that I was hurt. I now realize more than ever how important it is to have our lives clean and ready to meet the great change at a moment's warning. I have been trying to live the Christian life for over forty-one years and the thought comes to me now, if I had have been called away would I have gone empty handed, or have I by my life or teaching been instrumental in bringing some one or more to embrace the gospel in order that they might have everlasting life in the world to come, in the sweet by and by, where there will be no more pain nor death, neither sorrow nor crying, and where we will meet all our loved ones that are now sleeping in the enemy's land. Dear brothers and sisters I like to hear from you through THE RESTITUTION. I write this thinking that many of you whom I have been acquainted with might like to hear from me. I am getting along as well as might be expected. Yours in the hope of a future life.

W. D. THOMPSON.

Letter Drawer.

Dear Brethren and Friends:

I write a short note to let you know about my present condition. It is now nearly two years since a malignant growth first made its appearance on my right foot, which finally turned out to be a cancer. I had it cut out once in the fall of 1889, and on May 6, 1890, I was put under the influence of ether and chloroform, and had it cut out again, and the whole surface of the wound was then burned over with red-hot irons. When I came out from under the influence of the anæsthetics, I found that I had a severely wounded and painful foot. For awhile it bade fair to heal, but in August the cancerous growth began to develop itself again, and on Oct. 1st I employed a physician who uses chemical remedies; on Jan. 6, 1891, he extracted the cancerous growth in a dried and hardened mass, leaving a cavity in my foot of a roundish form measuring about three and a half inches across one way, and about three inches the other, involving three of the white tendons leading to the toes, which had to be severed on each side of the mass with the knife. I am now confined to my room, for as the wound was deep, reaching nearly to the bones of the foot, it heals but slowly. I now have reason to hope that the malignant cancerous growth is destroyed; but it will require two months or more for the wound to heal. I have suffered greatly both from the cancer, and the severe means employed to cure it; but I have tried to be patient and to prayerfully trust in God. The pains are gradually leaving now. May God bless you all for your sympathy and prayers in my behalf.

S. A. CHAPLIN.

Editor Restitution:

As I like to hear from the brethren and sisters through the good articles and letters in the good old RESTITUTION, I thought perhaps some of them might like to hear from me. It is now eighteen years since we first commenced to take this paper, and I have been much instructed and comforted and strengthened in the faith once delivered to the saints. I believe Bro. Thomas Wilson and Henry Pierce were at the head of the paper when we commenced to take it. It first taught me the doctrine of the kingdom which is to be set up on this earth, with the Capital at Jerusalem. And I was immersed for the obedience of this faith, in Aug. 1876, by Bro. R. V. Lyon, who immersed my husband the same time. Since then Bro. Lyon has been over here several times, and immersed three of our daughters into the all-saving name. And I hope we may walk worthy of this high calling to the end and at last receive the prize. Bro. J. S. Hatch had a good article in THE RESTITUTION of Jan. 7. Also Sister Wines, and brethren B. and W. H. Wilson, and many others. It does me good to see the brethren stand firm and not be afraid to preach the whole truth. We have no other preaching only what we get through THE RESTITUTION and other Bible papers and works, which teach the same great truth. Your sister in the blessed hope of the near coming of our King to reign on his long promised throne in Mount Zion, Jerusalem.

L. B. CHAMBERLIN.

Dear Restitution:

One of the fundamental rules of all civilized governments is, that every person accused of crime shall have the right to be heard personally and by counsel in his own defence, and the right to meet his accusers face to face. He shall be presumed to be innocent until he be proven guilty beyond a reasonable doubt, by legal evidence. These rules, which the experience of centuries has approved, are good, and ought to be observed in all the relations of life.

Should we hear a rumor affecting the Christian character, honesty, or integrity of a brother, we should decline to believe it until he shall have an opportunity of meeting his accusers face to face and defending himself. We should still continue to believe him innocent, unless upon such hearing, the evidence (not rumors), shows him guilty beyond a reasonable doubt. The rule of reasonable doubt is founded in charity. Experience has approved it most fully.

It requires a life-time to build up and establish a good name, which may be overthrown in a few short days by false reports which are circulated at first without much thought and without any proof of their truth, but which, being repeated and gossiped about, finally become current and pass as truth. Ninety-nine cases out of a hundred, persons who circulate such rumors do not realize that they are doing any wrong. They would not intentionally wrong a brother or a neighbor, but without realizing it, they blast the reputation and ruin the prospects of one who is probably making a hard fight, under adverse circumstances, to maintain a good standing in the church in which he worships, and in the community in which he lives. He perhaps has a wife and children dependent upon him, whose lives are so interwoven with his, that whatever affects him affects them. They are innocent but they must suffer.

O, my dear brethren how careful ought we to be!

R. S. DWIGGINS.

Editor Restitution:

Enclosed I send you one dollar and fifty cents which place to my credit for THE RESTITUTION. I have not been as prompt in my renewal as I should have been for reasons unnecessary to mention and you will please excuse the delay. I do not feel now that I should like to be without it, as it has been nearly a regular weekly visitor to me now for at least fifteen years. And though I have not accepted everything that has been presented through it as truth and in harmony with the word of God, yet I must say that I have been greatly benefited by the reading of it, as it called my attention to many things of great importance which I carefully investigated, the result being very beneficial to me. At the time when I first ordered THE RESTITUTION I was in bondage to sectarianism and its teaching, but thank God, today I stand a free man in Christ Jesus. And I am determined by the grace and help of God to stand fast in the liberty wherewith Christ hath made me free, and not be entangled again with the yoke of bondage, but endeavor as best I can to build upon that foundation, Jesus Christ, with gold and silver and precious stone, as that is the only true, legal and acceptable currency of high heaven, and upon which only is offered a premium as a reward for the accepting and using of it by us in our building upon that foundation. Therefore we cannot be too careful in the selection of the material to be used, in order that we sustain no loss; for every man's work shall be tried of what sort it is [illegible]. If any man's work abide which [illegible] thereupon he shall receive a reward. The great reward that is offered under the special call of the gospel, is a crown of immortality. May we then, one and all that desire this great reward make a full and complete consecration to God, and make our calling and election sure before the good Master shall rise up and shut to this door of favor. May we be wise, watching and waiting for the manifestation of Christ's glorious presence and enter in with him to the marriage supper of the Lamb.

JOSIAH SEAL.

To the Household of Faith, Greeting:

It is not often I write so my brethren can bear with me if I acquaint them with my present situation and prospects.

I am living with my dear ones in a new home which the dear Lord has kindly provided for me. It originated by an offer made by one of the Lord's stewards at the time of our Annual Conference in June, 1889.

When I came to this part of the vineyard I occupied a rented home, worked hard to sustain my family, and as the way opened have proclaimed the gospel. Since March 26, have had all I could do and part of the time could not fill the calls personal and by mail, and cannot now. Have three appointments with an excellent and continued interest at two. One is about three miles northwest of Marshalltown, where I am at present writing. I greatly desire to have a series of meetings soon, here and the other points. The good home I am enjoying I have occupied since Jan. first. Have been engaged in building it since Nov. first, since which I have had the assistance of thirty or more of my neighbors and brethren. It is located in a desirable place with land to cultivate, and an abundance of fuel. The Lord will reward my generous friends, and I hope to ever prove worthy of their confidence and assistance. Pray for me that my faith fail not.

E. A. MARSH.

Dear Restitution:

I am very much pleased to see so many letters from the dear brothers and sisters scattered abroad.

Brothers and sisters should we not be thankful that we have opportunity to thus exhort and cheer one another?

This is not a chance world. The Lord is over all his works and all things will work together for good to those that love him.

And while the sea and the waves are roaring (nations and peoples) those that have taken refuge in the Rock have strong consolation. For beyond the mighty tempest that is soon to sweep over the earth, there is a bright future for the faithful in Christ Jesus, who are willing to endure persecution and meet the frowns and scoffs of this sinful and deluded generation. Then brothers and sisters let us take fresh courage, and diligently strive to gain eternal life that we may meet each other in the everlasting kingdom.

I also wish to say that Bro. J. W. Niles has left his home and come among us to preach the good news of the coming kingdom without the promise of one cent outside his travelling expenses. The most of us are poor, and some are very poor in this world's goods. And I thought perhaps if our brethren knew how our and Bro. Niles's circumstances were they might help our Brother with their means.

Brother Niles is not very able to do hard labor, and is poor, and it seems very hard that he should have to go to his family without any means to support them except hard labor. Remember that he is worthy.

Now if you will allow me to suggest a plan I would say when you meet let the one who presides or leads in the meeting make this known, then let each give as he or she may see proper. In this way each could give a little and would help our worthy Bro. This plan can be continued till the middle of March next when it may be sent to THE RESTITUTION Office, as suggested by Bro. Niles himself. List of names and amount sent will be published if desired. Yours in the faith.

W. H. STEWART.

Dear Restitution:

Would like to say through THE RESTITUTION that nothing could have been more interesting than Bro. B. Wilson's writing on the reign of David and Solomon. It was rich and glorious as all Bible truth is when rightly divided. I must say that I am longing at times for the judgment to come. The writings of others are especially interesting. I am seeking for more faith and love for these momentous times in which it has fallen to our lot to live. Yet love is the greater. "Ye have not chosen me, but I have chosen you." It is very evident to my mind that people are blinded, or they would not venture to teach such [illegible] gospel, as they force on [illegible]. Of course many have rejected the light, and preaching now to please the people, praying not "for the peace of Jerusalem." The Lord have mercy. Yours in love of the truth.

MRS. M. J. MANSFIELD.

Dear Restitution:

Enclosed please find two dollars, for which you will continue to send me your valuable paper. The extra 50 cts. please let it go to help some of our poor worthy brothers or sisters that are anxious to hear the truth as it is presented from time to time in your paper. Although I am here, as it were, alone in the faith as it is presented in THE RESTITUTION, how glad I would be to hear the truth advocated here. I do wish, and am anxious, that the people here should know what the Bible teaches. I try to instruct them as well as I can one by one. Some will hear and some will not. But as our Savior says, none are so blind as those that will not see, nor none so deaf as those that will not hear. Oh the blessed hope of that which St. Paul speaks of in I Cor. xv. For as in Adam all die, even so in Christ shall all be made alive. But as he says every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. Praise the Lord, brethren. Pray for me that I may continue in the faith, steadfast to the end. Brethren do the best you can to promote the great and glorious cause of Christ and his kingdom. Yours in hope of eternal life when the Life Giver shall come the second time without sin unto salvation.

LEWIS BENJAMIN.

Dear Restitution:

I would like to give a few words of cheer through your columns, I see so many good letters from the dear ones scattered abroad through the land. Some names are familiar to me, others are not, some I have met in my travels with my dear father J. S. Hatch, who has so long labored in the cause of Christ, almost constantly ever since I was but two or three years old, and as soon as I was old enough to aid him in singing I was permitted to travel with him, and O! the good meetings I have attended, the good, kind, zealous people I have met, it seems so much easier to live a devoted Christian life with such encouragement. Now we scarcely ever hear any preaching, our little band that were so zealous in years gone by is almost broken up, the interest that once was displayed has almost died out, but we still strive to keep our lamps burning, we ask the prayers of the dear ones of like precious faith, there is a reward if only we prove faithful, a crown of righteousness, which the Lord the righteous judge, shall [illegible] me at that day: and not to me only, but unto all them that love his appearing. 2 Tim. iv. 8.

The little flock as God's people are called, are so widely scattered but we will be one unbroken family in the kingdom if only we prove faithful. I am striving to be one of that family. Your sister in Christ.

AZORAH M. SNOGGS.

Dear Restitution:

Please find enclosed P. O. Money Order for three dollars, to renew my subscription on THE RESTITUTION for the present year, and to pay for it for those two aged brethren you mentioned a few weeks ago. Or some one else whom you regard worthy—that is the Lord's poor. This is our duty to divide the bounties and blessings of our heavenly Father with his children. We are living in a selfish age, in which the masses are rushing on in their blind zeal, to meet the final conflict. There never has been a time since Noah's flood of such universal unrest, socially and politically. All this deep scheming, murmuring and complaining, the plotting, and uniting of the great masses of mankind in bands or bundles, are but the harbingers of the great day of God. Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Jesus. This binding first the tares, is not confined to outsiders, to the nonreligious ones, but like leaven it has got into the churches, and today the mighty masses of men and women both high and low are being moved by it. Some agent or middle man comes along with his bait, by telling the advantages of "united efforts." He sets forth a plausible and pleasing story as at the beginning and to make a success, we must keep our plots and plans from some others. Hence the necessity of secret orders. This to my mind is enough to brand the hydra-headed monster with suspicion and condemnation. This mode of operation is very unlike Jesus of Nazareth. Please listen and learn of him.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." Could his adversaries say as much and tell the truth? If this Spirit that is so pleasing and successful in moulding the great masses of humanity, is of God, why not like Jesus of Nazareth openly send the good message to the world? Jesus says, He that is not for me, is against me, He that gathers not with me scattereth abroad. My brother, my sister, have you heard those pleasing stories? Have you drank of that spirit? Have you gone in the dark and secretly bound yourself to this motly colored monster? Do you strive harder and make greater efforts to be there, and pay up your quarterage and have a good time than you do to meet God's children openly in religious worship.

If so MENE MENE TEKEL, UPHARSIN, certainly is written on your wall.

My brother, my sister, can you do all that you do, and say all that you say, there with the doors locked, and the windows blinded, to the honor and glory of God? Do you really believe that the good angels would come and knock on the door for admittance when sent out to gather God's Jewels? If you are doubtful about it, it would be prudent to act wisely by being found on guard, at your post, watching and praying, lest that day come on you unawares, and find you unprepared, eating, and drinking, and chewing, and smoking with the world. I regard the expelling of the millions of God's ancient people, and their return and seeking a home in their fatherland, the budding of the fig-tree, while all other trees, or nations are also budding and bearing unmistakable signs that summer is near.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

T. E. ADAMS.

The Reunion.

In the Sunday School lessons for 1891, the revolt of the ten tribes and the setting up a new kingdom under Jeroboam, leaving Rehoboam with but two tribes to reign over, very little is said by Christian teachers about the future reunion of the two kingdoms, Judah and Israel. Ezekiel's vision of the dry bones, so clear and impressive, teaches the restoration of the union once existing between the twelve tribes, never again to be broken. The two sticks in the hand of the prophet became one. Then the wonderful results that are to follow are given in the most clear and distinct manner possible. The signs indicating the beginning and progress of this work, the instant transmission of intelligence among the nations, first-class consulships at Jerusalem, both taking place in 1848. And now the arrival of the three engines at Jaffa for the Jerusalem railroad, indicate the time, yea the set time to favor Zion has come. Arise, put on thy beautiful garments, O Jerusalem the Holy City. Amen.

C. BOARDMAN.

Russia Has More Trouble with Bulgaria.

ST. PETERSBURG, Feb. 2.—The Russian Government intends to take further diplomatic action against the Bulgarian Government. Since the diplomatic agents of Germany and Austria protested against Nihilists being protected and employed in Bulgaria the Bulgarian Government instead of expelling persons designated by Russia took advantage of the opportunity to expel 200 other persons, chiefly ex-officers of the Bulgarian army and Russophiles hostile to M. Stambuloff.

H. B. Rice may be addressed at Delano, Cal.

Present Day Judaism.

Recent movements among the Jews point to a revolutionizing and disintegrating process going on in modern Judaism. Rationalism seems to be undermining the whole fabric. In many instances this has gone to such an extent, that Judaism has become little more than what one writer has termed a "rational monotheism." A belief in a personal Messiah, in the Old Testament miracles, in a literal resurrection, and in future retribution, has been by multitudes discarded. The old landmarks are being swept away, and mere negations are being substituted for the once virile and positive faith of Israel.

This decadence of the old historic Judaism, the crumbling of the ancient fortress, so far as a large section of the Jews is concerned, no doubt gives to the church an unparalleled opportunity to "go up and possess the land." In the Providence of God the way seems opening for missionary effort among the children of Israel. Thus, the picture has its brighter side, and many instances are reported of Jews gladly [illegible] Christian instruction, reading the New Testament, and receiving the truth as it is in Jesus. Judaism has presented a front as impregnable apparently as that of Jericho to the armies of Joshua. But the indications are that if the church of Christ will only follow its Leader, "the Captain of the Lord's host," and each man endeavor to "ascend up straight before him," the walls will fall, and the city will be taken. What is needed is an outpouring of the Spirit upon the disciples of Christ, that will impart an enthusiasm akin to that of the old Crusaders in their mistaken enterprise for the recovery of the Cross and Sepulchre.

One very remarkable and significant result of the Anti-Semitic feeling in southern and eastern Europe, will doubtless be to lead many Jews to turn their eyes in weariness and sorrow to the land of their fathers. Already meetings are being held, and money subscribed to a large amount, to promote the colonizing of Palestine by persecuted Jews. What relation this movement may have to the fulfilment of prophecy, is an interesting subject of inquiry. Whatever may be the final outcome, it is certain that the present reawakened enmity to Israel will serve to work out the divine purposes and to give fresh interest to the word of Isaiah, standing in the midst of evidently unfulfilled prophecy (ch. xi. 9–12), that "the Lord shall set his hand again the second time to recover the remnant of his people....and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."—*D. F. L., in Hebrew-Christian.*

England's Great Guns.

The British warship Thunderer has received the first four specimens of a gun from which great things are expected. The original armament of the Thunderer consisted of two 38-ton and two 35-ton muzzle-loading guns, and it may be remembered that one of these burst, in the course of practice, inside the turret, with fatal results. It was pretty generally believed that the cause of the accident was that the gun had been twice loaded before firing. The new guns, two of which are mounted on each turret, are of 10 inch caliber and 29 tons weight. The total length is 26 feet 10 inches, the projectile weighs 500 pounds, and the full charge of powder is, as is now usual, just half that weight. At a range of 1,000 yards it is calculated to pierce 21 inches of wrought-iron plate.

"They that sow in tears shall reap in joy." The sowing-time may be a time of sorrow, but the reaping-time will be one of rejoicing. Be patient; the end is drawing near. After a little while your tears will be wiped away, and everlasting joy shall be upon your head.

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Written and for sale by Wiley Jones, Manchester, Va.

Elder R. V. Lyon's address in future will be 65 Ash St., Niagara Falls, N. Y., instead of Suspension Bridge N. Y.

Communications.

JOHN'S APOCALYPSE. Chapter xxii.

1. And he showed me a river of water of life clear as crystal going its way out from the throne of God and the Lamb.

2. In the midst of the public-square thereof and on this side and that of the river a tree of life bearing twelve fruit-products yielding its fruit month after month, each month; and the leaves of the tree for the healing of the nations.

3. And there will be no curse (lit., putting down) any more; and the throne of God and the Lamb will be in it, and his bond-servants will serve him for hire;

4. And they will see his face, and his name upon their foreheads.

5. And night will be no more, and they have no use for the lamp-light and sun-light, because the Lord God will shine over them and will reign as King for the ages of the ages.

6. And he said unto me, These words are reliable and truthful, and the Lord God of the spirits of the prophets hath sent his angel to show unto his bond-servants the things that must swiftly come to pass.

7. And lo I am coming swiftly. Blessed-happy the one who watcheth to keep [esoteric watch, i. e., to keep within one] the words of the prophecy of this book.

8. And I John was the seer [lit., looker] at and hearer of these things; and when I heard and saw [lit., looked to see] I fell down to do homage before the feet of the angel who was showing me these things.

9. And he saith unto me, See, no; thy fellow-bond-servant am I and the fellow-bond-servant of thy brethren the prophets and of those who watch to keep [esoteric watch] the words of this book. Do homage to God.

10. And he saith unto me, Seal not the words of the prophecy of this book. For the appointed time is nigh.

11. Let the one who doeth unjustly, do unjustly still, and the filthy one be filthy still; and the just one do justice still and the saint be saintly still.

12. Lo I am coming swiftly and my wages with me to pay to each one as the work is his.

13. I am the Alpha and the Omega, the first and the last, the beginning and the completion.

14. Blessed happy are those who are washing their kingly [or priestly] robes, that their official-power may be over the tree of the life and that they may have entered in through the gates into the city.

15. Outside are the dogs and the sorcerers and the harlots and the murderers and the idolators and every one who is the author of and who are friendly to a lie.

16. I Jesous have sent my angel to testify unto you [plural] these things for the churches. I am the root and stock of David, the bright, the morning star.

17. And the Spirit and the Bride say, come; and may the one who heareth have said, come; and let the one who thirsteth come; the one who will may he have taken of the water of life without price.

18. I myself am testifying to every one who heareth the words of the prophecy of this book. If any one shall have added to them, God will add to him the plagues that have been written in this book:

19. And if any shall have taken from the words of the book of this prophecy God will take away from the tree of the life and from out the sacred city his portion of the things that have been written in this book.

20. The one who testifieth these things saith, Yes, I am coming swiftly. Amen, come Lord Jesous.

21. The grace of the Lord Jesous be with all.

COMMENT.

For further information as to this river of life, whether it is a literal river or not, see Jezekiel and the other prophets. Likewise the city. The Catholic and Protestant commentators as a rule take this description here to be all figurative and merely illustrative of some sort of a spiritual organization of the church here or hereafter. I think the Scriptures teach that there will be a literal river and a literal city and a literal kingdom here on this earth.

"Twelve fruit-products" not "twelve manner of fruits," as in the C. V and R. V. In other words there is to be a crop every month. The word for "curse" here is *katathema*, meaning literally "a putting down." The other word for a curse is *anathema*, "a putting up." This I have explained and commented on elsewhere. See for example the nailing up of the bodies of Saul and his sons to the walls of the heathen temple in "Bethshan" as a token, that they were accursed.

"His bond-servants serve him for hire." Appropriately too. For they had been manumitted as "slaves" and they choose to serve their old master for love and wages, but for life moreover.

The absence of "night" here indicates a special illumination of which the old "pillar of fire by night" was a type. This too I think will be literal. Not that the sun and moon and stars will be obliterated, but as here stated, there will be "no use for" nor need of the moon, because of the greater glory of God and his Christ in "immediate presence" with shekinal light. "The Lord God of the spirits of the prophets" here is very suggestive to the thoughtful reader.

"Swiftly come to pass" is by no means the same thought as "quickly come to pass." One has reference to motion and the other to time. For instance to illustrate, light moves with almost inconceivable rapidity and has been on its way from remote fixed stars since the creation and has not yet reached this earth. Again one starts quickly or promptly to take a train and when aboard goes swiftly on his journey. In another part of this chapter God says, "I am coming swiftly" not "quickly." This he has been saying since the first revelation through Mouses to the old prophetic formula, "The one who is and was and is coming." The light as given above is a good illustration of God as "the coming one." We have added to it here the idea of how, not when. How is God coming? Swiftly is the answer. When? "No one knoweth, not even the Son." The when is one of the unrevealed counsels of God. Therefore the necessity of being watchful and wakeful. The same is true in revelation of the first and second coming of the Christ. "The day and the hour" is not revealed.

The esoteric watch is one spoken of all through this chapter and constantly emphasized—the watch to keep "the words of the prophecy of this book" in the mind and heart of the reader and hearer. This is just what the church has neglected to do in its apostasy as I am trying to show, of which this word or expression meaning "swiftly" is a sample.

"John the looker." In this expression again we have the old word used invariably of the prophet or "seer" in the Old Covenant Scriptures. The reproof of the angel here illustrates how the "looker" did not always see aright as in this case. "See, no." The word for "see" in this case is not the same as the one translated "look." The word to look is *blepo*. The one to see is *orao*. John although looking did not see the impropriety of "doing homage" to an angel.

"Thy fellow-bond-servant and the fellow-bond-servant of thy brethren the prophets" makes the fellowship have to do with the service and emphasizes this. They were all working for "wages." In the C. V. this passage reads in such a way as to imply that this angel was one of the old prophets who had somehow come to life and was serving here as an angel, a perfectly heathenish idea and corrected in the R. V. We should also gather from the context that these angel bond-servants of God watch to keep the words of this prophecy as well as human bond-servants.

A great deal of discussion has occurred in the past among educated thinking Christian people as to whether it is possible to understand this book of Revelation, and the average theologian or minister now-a-days skips it as something impracticable and intangible, or in one word passes it as "a mystery." The question then is whether it is a mystery or in other Scriptural phraseology meaning the same thing, "a sealed book." We have the answer to this question right here, "Seal not the words of the prophecy of this book." Some of Daniel's visions were sealed. But this we are specifically told is not sealed. Then it must be possible for Christians to understand it if they go at it in the right way.

"The appointed time [*kairos*] is nigh." is not a point of time, but a period of time. This is the Greek word for our English word season, an autumn season or a winter season for instance. The period referred to is the period of time at the ushering in of which the long-predicted separation of the just from the unjust will take place and a new order of things will be inaugurated as here stated in the language, "Lo, I make all things new." The "today" of grace is ended and the "ingathering" takes place. But there are people here on the earth besides the saints. They are said to be "outside" however, and after enumerating five classes of them the rest are designated under the comprehensive phraseology of "every one who is the author of friendly to a lie." If this change and separation should suddenly take place now methinks the "little flock" would be small indeed.

"The washing of the kingly or priestly robes" here spoken of is not a baptismal washing but "the washing of regeneration through the word" as I understand. At any rate it is here spoken of as an act performed by the wearer of the robe himself and implies an act or course of action for which the wearer of the robe is himself responsible and which he can do or neglect to do and take the consequences, namely, remain "outside" where the other allotment is.

"These things for the churches" was "in the churches," C. V., but corrected in the R. V., a very misleading blunder.

"Root and stock of David" instead of "root and offspring" as in the O. V. The word translated stock is *genos* which we have anglicised into genus through the Latin. "The bright, the morning star" goes back to the prophecy of Balaam in the book of Numbers. There is just as much reason to personify the Bride literally in the passage "The Spirit and the Bride say come," as to personify the Spirit.

"I am coming swiftly" instead of "I am coming quickly" agrees with Paul's warning against any immediate expectation of the Christ's return and the establishment of the kingdom "before the apostasy should first have come."

The importance of the literal record of this book emphasized in the penalty pronounced upon adding to or taking from the words of it.

CHAS. GARDNER.

EVIL WORKERS.

Truly the wise man hath said, Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men are fully set in them to do evil. Eccl. viii. 11.

We find this to be the case wherever we go. We find if he is not suddenly checked after his first evil deed, that man will rush on to crimes of greater magnitude, and thus endeavor to bury remorse of conscience. He will even try to drown his conscience in the fumes of strong drink. For sin and intemperance go hand in hand.

Hence the importance of training up a child in the way he should go. But alas, in these days of degeneracy we find parents, treating their pigs, with more care and attention than they do their own offspring. No wonder inspiration records of the last days thus: This know also that in the last days perilous times shall come, such treatment will surely hasten this same period spoken of by inspiration if it is not already upon us. Good and evil is or confronts every human being that comes into the world. Each life is shaped by its surroundings, and is destined for weal or woe. The responsibility resting upon parents is great indeed.

In the state of society in the last days, the inspired penman proceeds to tell us like this, For men shall be lovers of their own selves. A selfish condition, boaster. Webster says a boaster is one who boasts, glories. We might say he is one puffed up with vanity, self-conceit, self-praise. It is written, Let another praise thee, or something to that effect.

Again, the Preacher says as if to make the matter more clear, Though a sinner do evil a hundred times and his days (years) be prolonged, yet surely I know it shall be well with them that fear God, (or hate evil). But it shall not be well with the wicked, neither shall he prolong his days. The Preacher sums up the whole matter in about this language, he says, Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for says he this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil. How the novice in evil work tries to hide his faults from others, and them he cannot hide he tries to lie out of, and if he cannot lie out of these he will try to justify himself in them.

It is written to those who have ears to hear, Fret not thyself because of evil doers. The reason is like this, because evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth.

Malachi says, Behold the day of the Lord comes that shall burn as an oven, and all the proud and all that do wickedly shall be stubble, (or like dry stubble). The day cometh that shall burn them up. As the fat of lambs they shall consume, into smoke shall they consume away. And thus the wicked shall be no more, certainly the evil doer despises his own soul. Thus we see him the wicked despising his own life.

Dear friends, as true as God is true, the time will come when Jesus our Great High Priest will leave the mediatorial throne and come again to earth and bless his waiting people. O say, will he find you and me still watching and waiting when the Lord shall come. Have we been true to the trust he has given? Do we seek to do our best? Brethren I dont think when the summoning angel comes to call those who have made a covenant with God by sacrifice, that he will visit any worldly organization, any rotten political parties, any of Satan's grog shops, ball room, or any other Satanic institution. Because all his people will be found outside of such places; keep yourselves unspotted from the world.

We should see to it that we give heed to the admonition, keep yourselves unspotted from the world, far more than when we first believed. In such a day as ye think not the Son of Man comes. Hence, the importance of watching as well as waiting.

Watch and pray that ye enter not into temptation. O the tempter is lurking round, he comes in all kinds of garb to influence the unwary, the unwatchful. He says you are peculiar. He says, this thing I want you to engage with me in is harmless. Beware of him. It is written for those who have ears to hear. Come out of her, meaning, Babylon confusion. This confused state of society both religious and political. Jesus says to his disciples or to the Father, I have chosen them out of the world, and adds, Thine they are. If we are the Lord's then what fellowship can we have with unbelievers, infidels? What concord has God with Baal. Is there any difference brethren between the worship of the true and idols. Beware brethren. Remember that idolators shall have their part in the lake of fire.

If we would associate in the age to come with the pure and the good, here we must keep ourselves unspotted from the world. Our chart says that I Jesus will send in the time of Harvest and of the world the reapers, and they shall gather the tares and bind them in bundles to burn. But the wheat he will gather into his garner. We should have a care lest we be bound also among the tares. Watch and pray always. Yours in hope.

HENDERSON MURPHY.

Selections.

AN EXTRACT.

For the encouragement of those who wish to "search the Scriptures," perhaps it would be well to give to your readers the following from the "Approaching End of the Age." Fifth edition.

"We have seen that God has been pleased to reveal the future to men only by degrees; that both in the number of subjects on which the light of prophecy has been permitted to fall, and in the clearness and fulness of the light granted on each, there has been constant and steady increase, from the pale and solitary ray of Eden, to the clear widespread beams of Daniel, and to the rich glow of the Apocalypse."

"We now proceed to show that human comprehension of Divine prophecy has also been by degrees; and that in certain cases it was evidently intended by God to be so.

Light to understand the prophetic word, is as much a Divine gift as that word itself. The sovereignty of God was exercised in the selection of the matters to be revealed by prophecy, the time of revelation, and the individuals to whom, and through whom it should be revealed. And it is equally exercised in the determination of the degree to which, and the time at which the true meaning of certain prophecies shall be unveiled as well as the selection of the individuals to whom the interpretation shall be given.

"The Lord hath not only spoken by dreams and visions of old, but he speaketh also every day, even as often as he enlighteneth the minds of his servants, and that they may be able to search out the hidden truth of his word, and bring it forth unto the world."

Prophecy, being essentially a revelation of the future, is of course designed to be understood; but it does not follow that it is designed to be understood immediately on its being given, nor by all who become acquainted with its announcements. The Most High has various ends to answer in predicting the future; and though we may not always be able to discern his reasons for making revelations before he intends them to be comprehended, yet in some cases they are sufficiently clear.

In foretelling, for instance, the first advent of his Son, God might have been pleased to predict its results, in as clear and unmistakable a manner as he predicted the event itself. But plainly to have foretold the rejection and crucifixion of the Lord Jesus by Israel, would have been to interfere with the free agency of man; it must either have had the effect of preventing the crucifixion of Christ, or else have given the Jews a valid excuse for killing the Prince of life.

Not to have foretold the actual results at all, on the other hand, would have been to deprive Christianity of one of its main pillars of evidence, the fact that the events of the life and death of Jesus of Nazareth were predicted centuries before they took place; it would have been to give some ground for present Jewish unbelief.

The alternative was to reveal the suffering and death of Christ, but to reveal them in such a manner that "both Herod and Pontius Pilate, with the Gentiles and the people of Israel," when banded together to carry out their own wicked wills, were quite unconscious that they were therein doing what his hand and his counsel had "determined before to be done."

This secured the good, and avoided the evil; the predictions were full and definite, and yet capable of being misunderstood: as a fact, they were not understood even by the disciples at first, nor are they understood to this day by the Jewish nation. They ought to have known him but because they knew him not, nor yet the voices of the prophets which are read every Sabbath day they fulfilled them in condemning him. Thus it is possible to possess prophecies of certain events, to read them diligently all our lives, and yet not to understand their fulfilment, even when it takes place before our own eyes. This is sinful unbelief; but there is a temporary inability to understand Divine predictions, which is entirely free from sin, which is inevitable and indeed ordained of God."

"Open thou mine eyes, that I may behold wondrous things out of thy law." Psa. cxix. 18.

Selected by

WM. DRESSER.

The End of the Age.

The New York *Sunday World* contained a number of letters from clergymen, on the theme, "The second coming of Christ." The Rev. A. B. Simpson, of New York, is firmly of the belief that the second appearance of Christ is near at hand, and names the year 1934 as the probable time. The Rev. A. C. Dixon, of Brooklyn, expresses in effect the same views as his co-believers in the millennial doctrine, but he does not interpret "imminent," as indicating a certain period near at hand, but as "always impending" "It may be in 3,000 years, or 300 years, or three years, or three minutes," says Dr. Dixon, "but the day and the hour of the coming no man knoweth."

Several other opinions are given, including the following by the Rev. Dr. George M. Stone, of this city, who does not altogether agree with the ideas of the Rev. Mr. Simpson:

"Two facts have conspired to prevent modern believers from giving hospitality to the New Testament teaching concerning the second appearing of our Lord Jesus Christ," says Dr. Stone "First, the vagaries and excesses of Second Adventists, who have fixed definitely upon the time of the advent; and, second, the failure to discriminate between the end of the age, or dispensation in which we live, and the consummation of all things, properly designated the end of the world. Much confusion of thought has been introduced into the general subject, by the translation of the Greek word 'aion,' meaning indefinite time, or dispensation, as 'world.' Hence the end of the age and the dissolution of the 'cosmos' have been confounded. The end of the age will precede by at least 1,000 years the end of the world. Those who intelligently apprehend this subject have no sympathy with extravagant notions of the nearness of the end of the world. The end of the world is certainly remote; the end of the age, I think, may be very near.

"A glance at Biblical history is enough to convince any reader that God has dealt with the race by time-periods, or dispensations, having sharply defined beginnings and endings. Such dispensations, characterized by special modes of Divine admonition, are the periods from the creation to the fall; from the fall to the flood; from the flood to the calling of Abraham; from the calling of Abraham to the institution of the law under Moses. We who are alive today have our allotment in another of these dispensational periods, to close with the 'parousia,' or personal and glorious appearing of our Lord Jesus Christ.

"My reasons for believing this latter event to be imminent, i. e., always impending, are: First: It is the uniform teaching of the New Testament. Much of the admonitory element in the personal teaching of our Lord himself refers directly to his appearing again. He is constantly urging to vigilance with respect to it, and warning against forgetfulness of it.

"The truth has a very unique and conspicuous place in apostolic teaching. It is sufficient proof of the prominence which it holds in the structure of the New Testament revelation, to recall the fact that in the entire book it is mentioned either directly or by implication several hundred times. The Apostle Paul connects it with nearly every phase of Christian life, practice and hope. It gives rounded fulness and symmetry to Christian character. The Apostle uses these words in his Corinthian epistle: 'So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.' Writing to Thessalonian Christians, the same Apostle says: "Ye turned to God from idols to serve the living and true God: and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.' With a stringent and masterful logic he binds together, in his epistle to the Colossians, the duty of practical purity of life with the hope of the coming of Christ. 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth.' It furnished its leverage for comfort in trial, encouragement in service and hope in the shadows of a laborious career.

"My second reason for regarding the Second Advent of Christ as constantly impending, though indefinite, is that it was so regarded by Christians of the New Testament period. Their posture was one of waiting for the appearing as something certain to occur at some time, and possibly within their own lifetime. No New Testament writer asserts that it would positively take place during his day. Their posture was like that of a family whose head had gone upon a journey, the time of whose return might depend upon several contingencies. Suppose his message upon leaving them had been, 'I may be absent a year. I may return to-morrow.' The family would be looking for his return as possible any day until he did actual come.

"Hence the early Christians were not mistaken, since they did not assert more concerning the time relations of this event than that it was possible in their day. Manifestly the design of the Lord was that all generations of Christians between his ascension and Second Revelation should live under the prevalent sway of this hope. It was designed to give soberness and poise to the believer's life, and as a matter of fact did sustain it in fidelity and buoyancy under the onset of persecution. The attitude of the early church thus outlined forecloses the idea that the Second Advent must be postponed until after the millennium, or thousand years' reign of righteousness and peace on earth. The New Testament certainly does not interpose an interval of one thousand years between the early Christians and the Second Advent, since they were allowed to cherish the hope of it as imminent in their day.

"In the third place, I give hospitality to the teaching of the possibility of the appearing of the Lord in our time, for the reason that it is a powerful and perpetual stimulus to Christian activity. The best waiting is a waiting in service. 'Blessed is that servant whom his Lord when he cometh shall find so doing.' It is an event of illustrious and ineffable prestige and hope. The groaning and heartache of humanity look on the golden day it shall usher in. Men bear the travail-pains of sorrow the better for the reason that they may anticipate it."—*Hartford Times.*

A CONSIDERABLE number of the subscriptions to our paper have expired during September, October and November. We do not wish to cut these names off our list, believing that all will renew. Please examine your accounts and if you find you are some months back, hasten at once to send your renewal. We shall spare no pains to make THE RESTITUTION as acceptable as possible, and hope for a satisfactory return in the shape of your renewals. Cannot you also get a friend or neighbor to take it? or have you not a friend who would be benefited by reading it for a year? It would be a means of good to him if you would just subscribe for a copy for him. Perhaps you are fearful of speaking to him about our belief, and sending him the paper may open up the very avenue you wish. Use the paper as your missionary then, and pray the Father that good may result. Brethren and sisters, give us a good generous list of renewals and new names, right away. We will give you the best possible return for it that lays in our power.

DIED.

SWEET.—At Chetopa, Kan., Jan. 18, 1891, J. M. Sweet, aged 57 years and nine months.

Our brother was born in Erie Co., N. Y., April 12, 1833. There in that State he married his first wife, since dead. Unto them were born two children, both girls. From there he moved to Peoria Co., Ill., where he again was married to Margaret Hutchinson, April 8, 1860. He afterwards enlisted in the Union army to put down our rebellion. Three years he served his country in the cavalry, in which time he was thrown off a horse and received an injury which followed him during life, till he fell by the enemy death. After the war the moved to Neosho Co., Kan., where they resided till death laid him low. Unto them were born two children. In 1878 Bro. and Sr. Sweet were both baptized by the writer into the all-saving name of Jesus, in which faith he lived up to his death. Our brother selected his own text and wanted the writer to preach his funeral. He did not want a man to preach that believed that one man was two men, and the one was only the house that the other man lived in, and the one that did not die went to heaven if good and the bad one to hell. Well, brethren, I don't blame him at all, for I say the same, and I hope all the brethren will see the folly of such things. On these things I endorse Bros. J. F. Wagoner and J. S. Hatch. Talk about a funeral sermon; better say a farewell address, and that is not given until the real man has left his house and is safely dwelling in his new house, about one or two days after he is gone. Well to return to the text, Job xiv. 14. Funeral service was conducted by the writer, burial by the G. A. R. to which he belonged. Had a good attendance and good interest. Hope the result may be good and many may see their folly and yet learn that Christ, the life giver, not heathenism, brought life and immortality to light. Our brother left a dear wife, four children, many brothers and sisters, and a host of friends to mourn his death. But we need not mourn as those that have no hope. His suffering was almost too severe to endure, but he bore up under its pains till death relieved him from his suffering. Dear brethren and sisters, one more vacant seat in our ranks and church at Big Creek, and the family circle is broken and the church has one less. But we hope to meet him again in the sweet by and by. O, dear ones, one by one we go. Who will be the next one to follow? I do not know that that makes any difference, just so we are ready to get up in the resurrection morning. All are under the sentence of death. All must go sooner or later unless the Master will come. Brethren let us all take warning from these dying witnesses and live more for the Master's cause and do more in the future than we have done in the past, and less for self and the gratification of our appetites. Finally farewell brethren and sisters, one and all.

JOHN FOORE.

LENT.—At his home in Salamanca, N. Y., Dec. 30, 1890, Albert W. Lent, aged 30 years and 11 months.

His death resulted from a fall while working on the Erie round house in this place. The iron rafters fell and took the men with them, one of them falling on Mr. Lent, crushing his right leg above the knee, and otherwise injuring him. He lingered between hope and doubt, life and death, for eight days, then calmly fell asleep. He lived but six hours after his leg was amputated, and had his senses all the time. Like Hezekiah of old, he set his house in order. Prayers could not save him from the tyrant death. He was a son of Bro. John B. Lent, who lives about three miles from this place. He leaves a wife, and a son five years old. He was an affectionate husband and kind father. His parents, two brothers and sister survive him, who all feel the loss deeply. He was honored and respected by all. His father, Bro. Lent, had always endeavored to interest his children in all things concerning the kingdom of God and the coming of our Lord Jesus Christ. He lived an exemplary life, and died, we trust, believing in God.

W. A. DARROW.

To the Brethren in Nebraska and Iowa.

I expect if the Lord will, to make a tour this winter into Nebraska and Iowa and if any of the readers of THE RESTITUTION in Northern Kan., Neb., or Iowa would like to have me call their way and talk about the signs of the soon coming of the Lord and his kingdom, if they will write to me soon I will try and arrange to visit them. Address me at Council Grove, Kan., and if I am on the way it will be forwarded to me.

J. B. CRATON.

Poetry.

SUBMISSION.

Since thy Father's arm sustain's thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness,
Feel the measure of thy weakness!
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Leave whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand—
Child-like, proudly pushing back
The proffered hand—
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide,
He will guide.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrows gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Saying still,—

To his own the Savior giveth
Daily strength;
To each troubled soul that boweth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care—
Ask him not then, "When?" or "How?"
Only bow.

Communications.

The Immortality of Man Brought to Light by Human Reason.

Death has been at work in this place of late rather more than usual, and the clergy on one side in their funeral discourses have preached the immortality of the soul for consolation; on the other side the Adventist preacher has stoutly denied the doctrine, and preached that immortality is God's gift through Jesus Christ to be bestowed upon the righteous in the resurrection at the coming of Jesus. Before the minds of the people become settled a great lecturer comes into the place and delivers a philosophical discourse upon the great question. The writer had a curiosity to hear the wonderful man upon the interesting subject. The following are the main points in the argument.

Man is a dual being, consisting of body and spirit. Matter has the properties of weight, extension, attraction and repulsion.

Spirit, which is the "ego" or person, has the power to think, to feel, and to will. "I think, and I know that I think; I feel, and I know that I feel; I will, and I know that I will. I am conscious of my existence." "I know that I am one. The matter of the body changes but the "ego" remains the same. It is a spiritual atom, indivisible, and therefore indestructible.

The mind can put itself so strongly in the line of thought as to be unconscious of feeling; it can put itself so strongly in the line of willing as to be unconscious of feeling. A blow on the head may cause a person to be unconscious, but does not prove that the operations of the mind are suspended, or that there is no mind. In old age the mind is so much taken up with the aches and pains of the decaying body that it does not think vigorously, yet it has the same power as ever to think.

Man's desire for immortality proves that immortality was designed for him, just as the instinct of the bee for honey proves that there is honey for him in the flowers.

Man has not time in this life to develop into a perfect man; so there must be another life in which to complete the work of development. The invisibility of the soul is no proof against its existence. Thought is invisible; "all force is invisible."

When the spirit is separated from the body it can see the spiritual world, which is far more grand than the material world. The resurrection is necessary to bring the soul into connection with the material world again. The body will be spiritualized, and then we can see both worlds at the same time.

I have given the main arguments of this wonderful thinker, but not his exact words, nor the order in which his thoughts were expressed. The order was:

1. A statement of the subject, and the properties of matter and spirit.

2. A statement of the three objections to the immortality of the soul; (a) A blow on the head may cause unconsciousness; (b) The mind loses its power with the decay of the body in old age; (c) The invisibility of the soul.

3. An attempt to answer the objections.

4. Three proofs of immortality; (a) The indivisibility of the soul; (b) Man's desire for immortality; (c) Full development not reached in this short life.

These thoughts and arguments were expanded and illustrated in the lecturer's own peculiar style. In the concluding part of his speech he gave his belief concerning the state of the soul when separated from the body, and the reason why the soul is after awhile to have a body again.

We are now prepared to examine this doctrine and the reasons presented to prove it. And first I wish to say, if we had no revelation from our Creator, we might listen to such discourses with some satisfaction, and perhaps exclaim, as one did concerning Plato: "It must be so." Prather, (the lecturer is J. H. Prather) "thou reasonest well, else why this shrinking back from death, this dread of falling into nought; this longing after immortality." But having the Scriptures of truth such speculations appear foolish and vain—"the wisdom of the world which is foolishness with God." Life and incorruptibility are brought to light in the gospel, not in human philosophy. How long before the "Rev'ds." will learn this?

The arguments if they prove anything prove too much. They prove the immortality of the "beasts that perish."

The properties of matter are weight, extension, attraction and repulsion. The properties of spirit are thought, feeling and volition. The lower animals feel and have will power; therefore have each of them a spirit. Spirit is indivisible and indestructible. They have an instinctive desire to live: therefore they will live. Millions of them lose their bodies before they are fully developed; therefore there must be a future life for them. Many of them can think to a certain extent, and thought being a property of spirit all of them ought to be able to think, as according to the argument they all have spirits. If spirit is indivisible, each soul, a "spiritual atom," spirit cannot generate spirit. And as matter cannot generate spirit, souls are not brought into existence by generation, whether human souls or beast souls. Then either they have existed from eternity, or God created them all by a direct exertion of power. If the latter, he either created them all at once and has them *ready for bodies*, or else he creates them for bodies whenever bodies are to be produced.

But how are bodies produced? Let it be distinctly understood that, according to this philosophy there can be no life without spirit, no life in matter without the presence of spirit, and spirit is indivisible. "Like produces like." The body therefore should produce the body. But the body cannot act without the spirit. The spirit cannot produce another spirit. A new body cannot be produced without a new spirit to be its life. Therefore God must bring forward a new spirit by creation, or a spirit that was created in the beginning, in order to produce a new body. From these premises it follows that there can be no generation without the direct interference of the Almighty. Now we are persuaded that the Creator when he created man and the lower animals, gave them the power of procreation or reproduction, and therefore it is not necessary for him to create a soul or spirit-atom *in order* that a new body may be produced and have a soul to dwell in it and operate through it, or to bring forward a soul already created. So then, if spirit has the properties of thinking, feeling, and willing, it must be divisible, so that spirit can beget spirit.

All the evidence that this philosopher produced to *prove* the indivisibility of spirit, was the evidence from consciousness. Each person is conscious that he is one person, not two. This is not very strong. I am conscious that I am one, but I am not conscious that my substance is indivisible. I am not conscious of being an atom nor of being an assemblage of atoms. I am conscious of the operations of my mind, my thoughts, my sensations, my volitions, and voluntary actions. As the mind has several distinct powers and faculties, it would certainly be as logical to conclude that it is a compound substance as to conclude that it is simple and indivisible.

Man's desire for immortality is no proof that he is immortal now, but rather proof to the contrary. What we have we do not desire to obtain. We may desire to continue in possession of it, if there is any danger of losing it; but we do not desire to come into possession of it. I have my eyesight, I do not desire it, I desire to have it continued. I do not desire to live in this present moment. I desire to continue to live. I do not desire to continue to live without a body, but to live as a whole being, mind and body. This desire does not prove that I am an immortal soul, but when God, my Creator, offers me immortality through his Son, Jesus the Christ, this desire for eternal life induces me to accept Jesus as my Savior from death and corruptibility. This is the reason why the desire for eternal life is implanted in the human mind. The gospel makes the matter plain.

The fact that man does not attain to perfection in this life may be taken as an evidence that another life is intended for him, but is no proof that the soul is immortal by virtue of its original creation. The proofs being disposed of the imaginations built upon them are also set aside. There is no evidence of a "spiritual universe" as distinct from the material universe. Reasoning from the speaker's premises, every spirit is a "spiritual atom" that thinks, and feels, and wills. Then there can be no spiritual sun and moon and stars, unless living, conscious, spiritual atoms are such. And here we will take our leave of this modern Platonic philosopher.

J. W. NILES.

WE most sincerely hope that those friends whom we have trusted, at their solicitation, and whose promise to pay has been in our hands for some time, will at once redeem these pledges by renewing their subscriptions. It is quite an expense to make out statements of these accounts, and the postage is a big item. The price of our paper is lowered this year, and every little leak is felt. Please give us no more anxiety on this score, but *renew* at once.

A popular work on the sacred literature of India, entitled "Hindu Literature, or the Ancient Books of India," by Mrs. Elisabeth A. Reed, has been issued by S. C. Griggs & Co., Chicago. This volume treats of Hindu literature, from the earliest songs of the Aryan race to the writings of mediæval days. With admirable simplicity and directness the author reviews the labors of Sanskrit scholars in this vast field of literature, and then gives a clear, concise survey of the great Indian epics, whose character and scope are illustrated by copious extracts.

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This reduction is made at the solicitation of many *friends* who have thought the price too high—not that they could not pay it—but in asking others to take the paper they were met with the objection of the high price. We confidently hope now the reduction is made that all our patrons will make an effort and try and increase our list to at least double what it is. Let each one now taking it get one more subscriber and this is accomplished. If you are interested in THE RESTITUTION, work for it a little now. If there is any family in your church that is not visited by it, urge them to try it [illegible].

The short margin, owing to the reduced price, will allow nothing to enable us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 *from some friend* at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of put on one, and will be much easier borne.

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A Seven Column Four Page Weekly Paper
Published at

PLYMOUTH, IND.

The Official Organ of
"The General Conference of Churches of God in Christ Jesus, for United States and Canada."

Pittsburgh, Ft. Wayne & Chicago Railway.

Schedule in effect Nov. 23, 1890.

Trains depart from and arrive at Plymouth Ind., Station, Central time, as follows:

GOING WEST.

	Depart
Pacific Express	*2:59am
No. 59 (Passenger)	†9:38am
Fast Line	*11:54pm
Western Express	*3:43pm
Local Freight ....(Arrives)	†12:40pm

GOING EAST.

	Depart
Fast Line	*3:47pm
No. 56 (Passenger)	†8:03am
Atlantic Express	*2:28am
Mail Express	†11:15am
No. 60 (Passenger)	†11:57pm
Local Freight	†7:35am

Passengers holding tickets only carried on Local Freight Trains.

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*Daily. †Daily except Sunday.

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Trains depart from, and arrive at Union Depot Van Buren st, Chicago, and N. Y., L. E. & W. Depot at Buffalo. All trains daily except Sunday.

Following is corrected time to Jan. 1, 1891.

GOING WEST.	Stations	GOING EAST.
[illegible]	Lv Buffalo	[illegible]
[illegible]	Cleveland	[illegible]
[illegible]	Bellevue	[illegible]
[illegible]	Fostoria	[illegible]
[illegible]	New Haven	[illegible]
[illegible]	Ft. Wayne	[illegible]
[illegible]	So. Whitley	[illegible]
[illegible]	Claypool	[illegible]
[illegible]	Mentone	[illegible]
[illegible]	Argos	[illegible]
[illegible]	Knox	[illegible]
[illegible]	So. Wanatah	[illegible]
[illegible]	Valparaiso	[illegible]
[illegible]	Hobart	[illegible]
[illegible]	Hammond	[illegible]
[illegible]	Ar—Chicago—Lv	[illegible]

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VANDALIA TIME TABLE.

Takes effect August 4, 1890.

GOING SOUTH.

STATIONS	Exp. 51	Mail 53	Local 49	Freight 41
St. Joseph	4 00pm	10 10am		
Galien	5 22pm	11 04am		
So. Bend Ar	6 20pm	11 50am		
So. Bend Lv	5 00am	12 05pm	10 00am	2 25pm
LaPaz Junc	6 31am	12 35pm	11 14am	3 25pm
Plymouth	5 43am	12 58pm	12 30pm	4 00pm
Hibbard	6 00am	1 15pm	1 35pm	4 45pm
Marmont	6 15am	1 28pm	2 01pm	5 10pm
Marshland	6 27am	1 35pm	2 46pm	5 35pm
Kewanna	6 44am	1 51pm	3 44pm	5 54pm
Logansport	7 24am	2 35pm	5 00pm	7 00pm
Clymers	7 39am	3 05pm		
Colfax	9 10am	4 40pm		
Indianapolis	11 50am	6 15pm		
Crawfordsv'l	9 45am	5 20pm		
Terre Haute	12 00m	7 50pm		
St. Louis	7 30pm	1 00am		

GOING NORTH.

STATIONS	Mail 50	Exp. 54	Local 60	Freight 64
St. Louis	9 30pm	9 00am		
Terre Haute	6 00am	4 00pm		
Crawfordsv'l	8 18am	6 15pm		
Indianapolis	7 15am	5 10pm		
Colfax	8 50am	6 50pm		
Clymers	10 25am	8 26pm		
Logansport	10 45am	8 45pm	5 45am	3 55pm
Kewanna	11 20am	9 23pm	6 50am	10 05am
Marshland	11 42am	9 40pm	7 34am	10 40am
Marmont	11 58am	9 57pm	8 00am	11 01am
Hibbard	12 06pm	10 04pm	8 40am	11 20am
Plymouth	12 25pm	10 22pm	9 15am	11 50am
LaPaz Junc	12 55pm	10 40pm	10 10am	12 35pm
So. Bend Ar	1 15pm	11 10pm	11 40am	1 50pm
So. Bend Lv	1 30pm	6 00am		
Galien	2 16pm	7 15am		
St. Joseph	3 10pm	8 30am		

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GOING NORTH FROM [illegible]

No. 10, Passenger, Leaves		[illegible]
No. 12,	"	[illegible]
No. 14,	"	[illegible]
No. 101, Local,	"	[illegible]

GOING SOUTH.

No. 11, Passenger, Leaves		[illegible]
No. 13,	"	[illegible]
No. 15,	"	[illegible]
No. 101, Local,	"	[illegible]

†Daily except Sunday. *Daily except Saturday.

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Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia, Elder C. O. Ramsey Pastor. Services each Sunday morning, afternoon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome. Pastor's residence 1606 French St.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

"Church of God," Brooklyn, N. Y., Clinton Hall, 227 Gates Ave., near Reid Ave. Cars from Fulton Ferry, also Broadway Ferry, E. D., pass by, and close to the Hall. John Donaldson, Pastor. Meets for devotional and public service, every First Day, at 10:30 a. m. On the first Sunday of every month our meeting is for conference; when with a given subject before us, we each participate in consideration thereof. We break the loaf and drink of the cup every First Day.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte Sts. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and prayer meeting Thursday evenings. S. A. Chaplin, and W. D. Thompson, Elders.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us. They may call on or address, John Barber, 112 Wilson St.

The brethren of the One Faith hold meetings every Saturday evening at Elder Adams' residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. N. H. Hornaday, Elder; J. J. Cady, Secretary.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alanzo Adams, comes as often as he can. Wm Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The Church of God in Christ Jesus meet regularly every Sunday morning at 11 o'clock, at Happy Woods, La. Wm. H. Wilson, Elder; Cenr. Thayer Secretary.

The brethren of the Church of God at Broch Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kelfe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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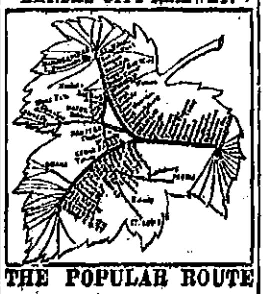

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Norwich, Pa. July 29, 1878, by Jos. Lesler. Can be had at this office or of the Author, Jos. Lesler, Mauch Chunk [illegible] at 10c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Tradition of the Churches.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XLI. PLYMOUTH, INDIANA, APRIL 13, 1892. NO. 14.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher.
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION

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PINE WOODS BIBLE CLASS, NO. 20.

Leader. Under the blessing of God we are all on hand for duty once more.

We will open our exercises by singing hymn No. 369.

"Once more we come, God's Word to hear,
The Word so pure and holy;
Now grant us Lord, a list'ning ear,
A spirit meek and lowly;
For if we hear and heed it not,
We hear for condemnation;
For doers of the Word we're taught,
Are heirs of Christ's Salvation."

Leader. Of late many anxious inquiries have been made as to "what constitutes the mark of the beast" mentioned in Rev. xiii. 16?

I will ask Elias to tell us why these inquirers are so anxious to learn what the "mark of the beast" will be?

Elias. It is because it is an exceedingly important topic.

Leader. Tell us why it is important?

Elias. Because the issue of life and death attach to it.

Leader. That of a truth is an important reason. Please cite Bible proof.

Elias. Rev. xx. 4, shows that by refusing to worship the "beast" or "his image," or to receive either his "mark" or his "number" they will lay themselves liable to be beheaded. I will read it to the class: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." I will read also Rev. xiii. 15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Leader. The death spoken of in these texts is temporal death received on account of refusing to obey the orders of "the beast." I will ask Arlos to tell us what God's judgment will be in the case of those who do receive "his mark?"

Arlos. I will read to the Class Rev. xiv. 9–12: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The above testimony shows that those who do receive "the mark of the beast," are to be "tormented," "drink of the wine of the wrath of God," and finally be cast into "the lake of fire"—"which is the second death."

In either case terrible indeed will be the trial when "the beast" issues through the "false prophet," his dreadful proclamation. It will be one of the events of "the great tribulation."

The Class by this time will readily comprehend the importance of knowing what "the mark of the beast" will be.

Leader. It is very simple and easy to understand. Confusion has been wrought in the minds of the people by neglecting to discern between symbols which differ.

I will ask Albert to tell us what power commands the "mark" to be received?

Albert. "The beast."

Leader. Whose mark is it?

Albert. "The mark of the beast."

Leader. Have we any Scripture warrant for calling the sign of the cross used by the "woman"—Popery the "mark of the beast?"

Albert. I used to think the sign of the cross the mark of the beast, but am somewhat doubtful now.

Leader. As we have found from the Scriptures that "the mark" belongs to "the beast," and it is "the beast" itself which commands the people to receive it. What right has anyone to transfer all this to "the woman" which rides "the beast?"

Albert. Certainly no one has a right to misapply Scripture in that manner, but I must say this gives me new light. I really thought the sign of the cross used by "the woman," was the "mark of the beast." I did not really notice that the language is only applicable to the "beast," and not to "the woman" which rides "the beast." There is truly a great difference between the beast and its rider.

Lucy. I certainly thought as Albert did.

Lud. And so did I.

Carrie. This teaches me to read Scripture with more care.

Agnes. And me too. Looking for prophecy to be fulfilled by characters to which it does not apply must result in error and confusion.

Leader. Rev. xvii. 7, 8, shows a difference between "the woman" and "the beast that carrieth her." It also reveals three changes with regard to "the beast" before it finishes its career. I will read it: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

The last phase of the beast is signified by the words: "yet is." He will also blaspheme God, and terribly persecute the saints and command worship to be given him. See Rev. xiii. 3–8. Speaking of the rise of the ten horned beast it says: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months, (three years and a half.) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world."

The sixteenth verse of this same chapter shows that the "false prophet" symbolized by "the two-horned beast," will issue the command "to worship the first beast whose deadly wound was healed (ver. 11, 12) and command the reception of the "mark" of the ten horned beast. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark (the word "or" is not in the original Greek) or the name of the beast, or the number of his name."

The time relates to a period when the seventh head of the ten horned beast shall revive, and not now.

His power will be over "all kindreds, and tongues, and nations," (Ver. 7) "and he causeth all, both small and great, rich and poor, free and bond, to receive a mark." History furnishes no literal fulfilment of this prophecy.

To brand with a mark has been the custom of those who worshipped heathen gods. Daniel, Thessalonians, and Revelation, show that he will claim to be more than a god. He will even blaspheme the God of heaven and claim to be his superior. He will demand worship. His brand will simply be a mark acknowledging him as god.

It was a custom of the ancient Romans to stamp the name, or the hieroglyphic mark of their deity or emperor upon their hands or foreheads. Romulus. Julius Cæsar, and Augustus Cæsar were worshipped as gods.

Sometimes a brand was used as a sign of citizenship, as in the case of "Ptolemy Philopater who ordered all Jews applying to be enrolled as citizens of Alexandria, to have the form of an ivy leaf, the badge of Bacchus, to be impressed upon them with a hot iron, under pain of death."

Greek scholars inform us that the word "mark" in Rev. xiii. 16, means literally: "a Sculpture—a mark cut in or impressed."

The mark the "beast" will require the people to receive is his own "name." See Rev. xiii. 16, 17: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

In the original Greek the word "or" between the words "mark" and "the name," does not appear in verse 17. Hence it would read: "That no man might buy or sell, save he that had the mark,—the name of the beast." Thus "the mark" is "the name of the beast." Rev. xiv. 11, calls it "The mark of his name."

As to the "number of the name" I quote you an extract: "The number of a man's name denoted among the Hebrews, Greek and Romans, the sum total of the numerical values of the letters composing his name. In the languages of those ancient nations the letters of the alphabet were used as numerals just as if in the English language denoted respectively

a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	etc

So that on this principle the English name John would represent j 10, o 60, h 8, n 50, and the sum total of these figures added together, amounting to 128, would be the number of the name John. Thus the name of the coming Antichrist, the seventh-eighth head of the revived beast when counted up will amount to 666. Before we can "count his name," we must wait until he appears, and learn what his name is.

Numbers of people can be found whose names, when counted up amount to 666, so every one can have an Antichrist to suit himself. Antichrist will be known not only by this, but by his claim to be God. A remarkable passage appears in an ancient book called the "*Ascension of Isaiah*," as follows: "Then shall the whole world believe in him (Antichrist;) they shall serve him saying, he is God, and besides him there is no other God, and the power of his prodigies shall be displayed in every city and country. In every city also shall his image be erected."

Leader. I have occupied a large portion of your time to-day, but I trust the matter presented will be profitable.

Let us sing hymn No. 290.

"I am trusting Thee to guide me,
Thou alone shalt lead;
Every day and hour supplying
All my need."

WM. H. WILSON.

"Shall We Know Each Other There?"

BY REQUEST OF BROTHER P. H. BOUK.

Dear Brother, you ask if I believe that the people of God will *recognize* each other in Resurrection Life? It is not safe to believe without evidence; but it is easy to be persuaded of that which we *wish* to believe. I *know* very little on the subject; but my answer is:—"I THINK they will," because

1st. The grand central truth about which all God's truth revolves, is The Second coming of our Lord and Life-giver. He is the sample sheaf of the great harvest of Redeemed ones. As the eyes of Cleopas and his companion were holden that they should not recognize him, they *would* have recognized *him* had they *not* been holden.

2nd. The people of God will see him and be made like Him. 1 John iii. 2. He will be the center of attraction to them; they will sing to him who has washed them in his blood and made them kings and priests to God. Rev. v. 9, 10. And when we reflect that he is the Head of the Body, the members of which they are, it would be strange if the very closest intimacy did not exist between them; and *doubly* strange when we reflect that each preserves his own identity and carries it with him—that is, does not become some one else.

3rd. Jesus informs us that the sight of Abraham, Isaac and Jacob and all the prophets in the kingdom of God will cause [illegible] ones to gnash their [illegible] cation. And that [illegible] from all points of the compass [illegible] come and sit down with these ancients. Is not this said as an inducement for us to secure seats with that august company? And if those who are *rejected* recognize them, will not the accepted guests?

4thly. Imagine if you can the twelve apostles, seated upon twelve thrones, ruling the twelve adjacent tribes (Matt. xix. 28) and not recognizing each other. Imagine them all seated at the table of the Great King (Luke xxii: 30) and not recognizing each other.

5thly. Job will know his Redeemer and his Redeemer will know him. And it will be a source of sadness I think, if I cannot recognize him and the great cloud of witnesses whose memories I now cherish, and whose faith and love, and fortitude I faintly strive to emulate. And when I catch a glimpse of that company through David's telescope (Ps. cxlv. 10-13) as they praise the great Jehovah, and speak of the glory of his kingdom, and talk of his power, and make known to the sons of men his mighty acts, and the glorious majesty of his kingdom, I have little doubt about recognizing them, if I ever get there. It seems to me that the thrill of immortality will enable me to pick up the threads of love just where the enemy snapped them asunder.

6thly. Paul and Silvanus and Timotheus told the beloved Thessalonians that they will be their joy and crown of rejoicing in the presence of the Lord Jesus Christ at his coming. There could be no doubt of recognition in that case, see 1 Thess. ii. 19. And in Philippians ii. 15, 16, the apostle enjoins them to be blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life, *That I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.*" Consult also 1 Cor. xiii: 12.

7thly. Attention is invited to 1 Thess. iv. 13 to 18 inclusive. The church at Thessalonica are told not to sorrow as those who have no hope, because, even as *Jesus* died and *rose* again, so God will bring with Jesus all who sleep in him. There is no danger of their being forgotten; their case receives the first attention. The Lord himself superintends the harvest. The trump of God and the archangel's voice, wakes them from their slumbers, and the dead in Christ rise first, —then the living are changed, and together they are caught away to be forever with the Lord. Oh, no; you must not sorrow as do others; you will meet again, meet never to sever; shout all your suffering over, all your trials ended, and all tears wiped away; "Wherefore, comfort one another with these words;" they are true; they depict the future for you as it *will* be. Take them home to your troubled bosoms. They contain just the medicine you need; it is prescribed by the Great Physician, who has thoroughly diagnosed your case. Yes; "comfort one another with these words." I do not know after all, dear brother, but what I can now say, "YES; I BELIEVE" "the people of God will recognize each other in Resurrection Life."

Lastly, Let us not forget, that pleasing as this thought is, the Spirit has not seen fit to say much about it. It is *very significant* that not enough has been said to distract our *minds* or *obscure* the vision of the coming Lord of Life and glory. We do not have to search long for proof that *He* is coming, or *infer* that we shall know Him, if among the faithful. No; his name shall be in our forehead; we shall see his face,—we shall hear his voice,—Yes; the Lamb which is in the midst of the throne shall feed us, and lead us to living fountains of water, and God shall wipe away all our tears." That the grand and general assembly may soon take place is my fervent prayer.

M. JOBLIN.

PROBATION.

Probation, according to Webster, signifies "the act of proving." It is often said that men are "on probation," and that probation ends at death, or when Christ comes. In "human probation" the thing to be proved is the worthiness of human beings to have eternal life, or their fitness for an eternal existence. But is it necessary for human beings to be put on probation to prove to God their fitness for an eternal existence? So far as fitness is concerned, God knows that without trial; but worthiness cannot exist without a development of character, and character cannot be developed without trial under law.

Adam was placed under law, and soon proved himself unworthy of the priceless gift of life, and of the dominion over the earth which God had given him. Accordingly God sentenced him to die. He being the head and representative of the race, in his trial the race was tried, and in his sentence the race was condemned. "By one man sin entered into the world and death by sin, and so death passed upon all men, in whom all sinned." (Marg.) Rom. v. 12. "As in Adam all die." 1 Cor. xv. 22. There could be no further trial only as connected with a remedial system. God's plan was to institute a system of redemption and regeneration. With this system human probation is connected.

By his spirit he produced out of the seed of the woman a son of man, who being put on trial under law developed a character every way lovely and worthy of honor, glory and immortality. He was obedient unto death, even the death of the cross. God the Father marked him out to be his Son according to the spirit of sanctification by raising him from among the dead. He, Jesus, is the first begotten of a family of sons of God to be developed out of Adam's family. On what principle is this divine family developed? I answer, On the principle of faith proved [probated] by trial. Is this correct, or is it not? If it is not, faith is unnecessary to salvation. The Scriptures teach that faith is necessary. "The just one shall live by faith." Rom. i. 17. This was true of Jesus the first begotten, who is preeminently "the just one." It is true also of his brethren, justified on account of his faith by faith in him. Rom. i. 22. What then is to be "proved" in probation under the Gospel? It is the genuineness of faith. How is the genuineness of faith proved? Answer, by works or deeds. "As the body without breath is dead so faith without works is dead." James ii. 26. Works are not the life of faith but the result and evidence of faith. A genuine faith is a living faith, a "faith that works by love," and "purifies the heart." Gal. v. 6; Acts xv. 9. "Show me thy faith without works and I will show thee my faith by my works." James ii. 18. Faith then is the basis of the character of the sons of God. Where faith cannot exist the character can not exist. Faith comes by hearing the word of God. Rom. x. 17.

Those who never heard God's word and never had the written word are destitute of faith. What is there then in them to be proved? God placed Israel on trial under law and their conduct proved them incapable of developing a spotless character so as to be justified by the law. No other nation would have done any better if placed under law. Where is the evidence then that the nations were on trial during the ages of the law, seeing the law was not given to them? They were left to walk in the vanity of their minds, having their understanding darkened, being alienated from the life of God by the ignorance that was in them. Eph. iv. 17, 18. This was the condition of the Gentile world when the Gospel was first preached to them in order to the "obedience of faith;" Rom. i. 1-5; xvi. 26, that is, that having faith they might develop a character to be approved. Those who hearing the Gospel rejected it proved themselves unworthy of eternal life. Men were not put on trial for eternal life until they heard the gospel. Millions have died in this age without hearing it. Add these millions to all the millions of of Gentiles who lived and died before the gospel was preached to men, and you have a mighty host of human beings who died in helpless, hopeless, ignorance. Strange that thoughtful men who study the Bible can believe that those millions were on probation. If they were on probation God put them in that state. How could he put them on trial and not communicate his will to them? Could they in their ignorance work out a character that he would approve as constituting them worthy and fit to live eternally in his kingdom? What standard would they be judged by? Certainly not by any standard that has been revealed. When the gospel was preached to them they were all under condemnation: All had sinned and fallen short of the glory of God: Rom. iii. 23. and the gospel revealed to them the only way of salvation which was by faith in Jesus Christ. They were condemned in Adam. The gospel justified all who put faith in Christ. Their faith was to be proved by obedience. This was their probation. Those who did not believe the gospel could scarcely be reckoned as being on probation. Condemned already before the gospel saluted their ears, and not accepting God's gracious offer of pardon in Jesus, they remained under condemnation with their guilt made known by the word of God. Where the gospel was preached the great principles of the law were exhibited, showing men their obligation to serve God and love their fellowmen. Whatever they thought about Jesus these principles appealed to their reason and to their consciences and laid the foundation for a future judgment. The times of ignorance God winked at, but now commanded all men everywhere to repent, because he had appointed a day in which he will judge the world by that man whom he ordained in whom he offered assurance to all men in that he raised him from the dead. [Acts xvii. 31] Though they who heard the gospel and believed it not were put on probation for eternal life, yet their relation to God's judgment was changed by the proclamation of the gospel and the establishment of Christianity in their midst. This is the judgment [the ground of it] that light has come into the world, and men love darkness rather than light because their deeds are evil. John iii. 19. Apply these principles to the present generation and consider the question of the extent of human probation.

There are millions yet in ignorance of the gospel, who consequently have not been commanded to "repent." According to what has been shown they are not on probation. Does probation end with them when they die? If Christ were to come to-day would probation end with them? How could it end with them before beginning? Are they to be punished with everlasting destruction without trial and without the offer of mercy? And yet Christ died for them? Still they cannot be benefitted by the sacrifice! Why can they not? Because the good news of salvation never reached their ears. God in his boundless love never sent it to them. Why not? Could he not find messengers enough to send? Who will say that? Why did he not send the gospel to the millions who have died in ignorance of God's grace? Let those who deny future probation answer.

A "second chance" is objected to. But the millions already spoken of who lived and died in ignorance never had any chance except what the race had in Adam in whose failure all were condemned. A second chance was provided for in Christ; but it comes through faith in him, and faith in him is impossible without hearing the gospel. The gospel must come from God, authorized by him and sealed by the blood of Jesus, to give it force and efficacy. The fact that God did not send it to them is proof that they had no opportunity to avail themselves of the redemption that is in Christ Jesus.

Either God intended that they should have an opportunity to avail themselves of the salvation provided in Christ, or he did not. If he did, that opportunity so far as they are concerned is in the future. If he did not, Christ did not die for them; and having returned to dust under the Eden sentence, in the dust they will remain. If Christ did not pay the price of their redemption there is no future life for them, and they cannot be released from the grave. Death holds them forever by virtue of the Eden law. There is no other law applicable in their case. Understanding not they are like the beasts that perish. [Ps. xlix. 10.] Nothing given to them, nothing of them required. They sinned without law. [Rom. ii, 12] I do not say that God intended that they should not have an opportunity. I leave this mighty question for greater minds to decide if they can. But as I read the Scriptures there is another age in which Israel and the nations will have grand opportunities of blessing under the reign of the Mechisedek high-priest, who will sit on David's throne in Jerusalem and rule the nations righteously.

"And in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment and hasting righteousness." Is. xvi. 5. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written. After this I will return and build again the tabernacle of David that is fallen, and set it up, that the residue of men may seek after God and all the Gentiles upon whom my name is called. Acts xv. 14-16. All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee, for the kingdom is Yahveh's.'

J. W. NILES.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortality of the righteous, and the final destruction of wicked: eternal life only through Christ and many other kindred truths. Also a hearty belief of the Gospel, repentance, and Immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins and a holy life as essential for final salvation.

A Guided Word.

One evening as Newman Hall was preaching in London to a crowded congregation, somewhat aside from his usual manner he was treating his theme in a calm and even philosophic or scientific way. Suddenly the thought flashed through his mind, this is not what some one here may need. In an instant, and with a sort of undefined inspiration, he broke abruptly from the train of thought which he had been following, and exclaimed in some such words as these: "Perhaps there may be some poor wanderer all hopeless under the sway of intoxicating liquor who has strayed in here tonight. Perhaps he has reached the point where he is just ready, and on the way to take his own life as a refuge from the horrible bondage. To such a one I call, O poor and lost one, Christ is waiting to help and save. He can, he will save and help if you but will now call upon him in your trouble and sinfulness." Having made this sudden appeal he resumed his discourse.

Some weeks afterward his assistant came to him and said: "I have just met a very interesting and even strange case in my visitings. I have found a poor woman, evidently near her end. She has been dissipated, and her disease is probably the result of her excesses, but she seems to be having a good hope in Jesus Christ, clearly resting on his salvation. She tells me this story. On a week-night some months since she was on her way, in her despair and agony, to one of the bridges with a fixed determination to cast herself into the river. As she went toward the bridge she passed the door of our chapel. Seeing it lighted and hearing your voice she stopped, and stood at the door. Just then you looked up and spoke to her as if you knew what was in her mind; told her of the *Lord Jesus*, and urged her to come to him. She knew that you spoke to her, and she took the message to her heart. She *seems* by it to have been led to embrace him as her Saviour, and to be peacefully waiting till he shall take her to himself."—*Christian Commonwealth.*

To give a man a full knowledge of true morality, I should need to send him no other book than the New Testament.—*John Locke.*

Oregon Bible College
Oregon Illinois

Oregon Bible College
Oregon Illinois

The Restitution.

Robert [illegible],
W. D. Thompson,
J. H. Willey,
George Allenay,
A. R. Underwood.
} *Editorial staff.*

Plymouth, Indiana, April 13, 1892.

A Card from Bro. N. H. Geiselman dated April 6, says: "I am now loose from business, and can make regular appointments with churches or do evangelistic work. I hope the way will open that I may be regularly engaged." Bro. Geiselman is a good worker, and we hope the brethren can arrange to keep him in the field. His address is Bremen, Ind.

Letter Drawer.

Dear Restitution:

I have been trying amid many difficulties to live a Christian life. The accuser has laid many snares to ensnare me as I journey on in the narrow way, but I thank the Giver of all good, that I still have a disposition to press on. Pray for me that I be enabled to press on to the mark of the high calling. The prize that is above all rubies. I am looking for that blessed hope. The glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. I want to be saved from this evil world. Deliverance from the evil. I want a crown of life when the chief-shepherd shall appear. I want to reign with Jesus when He comes. I want to be found looking for Him when He comes, for it is written, unto them that look for Him, He shall appear the second time without sin unto salvation. I want to be one among those that wait for God's Son from heaven, who shall change the body of our humiliation, and fashion it like his own glorious body, I want to be like Jesus when He comes.

The fashion of this world, age, passes away, but that Divine fashion will never fade. Will never wear out. I need your prayers. Pray for me, that as in time past I may receive power to overcome. That I may be enabled to continue to seek for glory, honor, incorruptibility. To all who do patiently seek these things God will render eternal life.

I want a share in the everlasting kingdom. Eternal life will be given the inheritors of that kingdom, crowns of glory will be given us, and garments that will make us shine like the sun. There will be no pain or death. The owner of that place will wipe away all tears, no more sorrow nor sighing. There we shall see men, that by the world were cut in pieces, burned in flames, eaten by beasts, drowned in the seas, for the love they bore to Jehovah and each other, all well, alive, and clothed with immortality, as with a garment. Let us so walk in this life that we may all meet there. What a meeting it will be. I am seeking an inheritance incorruptible undefiled and that fadeth not away. It is laid up in heaven. It is safe there. In this world nothing is safe, or sure. These treasures are kept there for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. The last time is rapidly approaching. Soon the judgments of Jehovah will encircle the earth. Soon the nations will be called to the judgment. Will be weighed in the balance, and as the head of gold they will be found wanting. Soon it will be said by him who has the right to say gather my saints together those who have made covenant with me by sacrifice. It is my determination to so live by the help of my Heavenly Father and by your prayers so as to be gathered with the saints in the great gathering. I want to be among those who are raised changed at the sound of the trump. When the dead in Christ are raised I want to be clothed upon with incorruptibility. If we never meet here let us all strive to meet in the kingdom of God. Yours in hope,

Henderson Murphy.

Dear Restitution:

The department of The Restitution devoted to our social meeting is one of the most interesting features of our highly valued paper. I think we ought to do our part to keep it well filled. Many have written and given us words of advice and encouragement and our hearts have been warmed and our strength renewed, but there are many others from whom we have not heard. Let us not forget that in olden times they that feared the Lord spake often one to another and a book of remembrance was kept, and then we have that blessed assurance the Lord says they shall be mine. It is over thirty years since I obeyed from the heart that form of doctrine delivered unto us, and I still feel determined by God's grace to make my calling and election sure, but when I look over my past life I am led to say can the Lord say of me, well done thou good and faithful servant. Solemn thought, he will never say so unless it is true. Let us see to it that we walk worthy of our high calling redeeming the time seeing that the days are evil. If the Lord does not soon come many of us will be called upon to sleep the sleep of death, and let us so order our lives while they are spared that we may hear that blessed summons, come ye blessed of my Father inherit the kingdom prepared for you.

Elias Smith.

Editor Restitution:

You will please find P. O. Order enclosed. Please to credit $1.50 as renewal to '92.

I cannot afford to do without the good Restitution.

I do enjoy the contents of the letter drawers. Quite a number of the signatures are familiar to me, knowing them in childhood. I wonder if Brother Hatch's daughter "Zora" (we called her then) remembers, while traveling with her father, of stopping at Rochester, Ind. with a good Brother and Sister where there were four romping little girls. I am one of the four. Away off all alone, I have not heard a word of the True faith from the pulpit for more than twelve years. I know that I would appreciate it more now than I did then, but the seed of truth was sown then, and these are they which are sown in good ground; such as hear the Word and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred. I ask that the brothers and sisters will remember me in their prayers, that I may have strength to over come all deceitful cares, and other things that enter the heart to choke the word.

I would like to write more but fear I have occupied the allotted space. I want to have my lamp trimmed and burning when the Lord comes, that I may be one in his kingdom. There may I meet you all.

Mrs. C. Phillips.

Editor Restitution:

The last paper brings the long expected news of Bro. Chaplin's death. My tears of sorrow, and of joy are mingled with those that weep for departed loved ones. It is sad to know that death still reigns the king of terrors! But it is a joy to know, that the dead are free from all pain, and will soon rise to live again, to die no more forever! Bro. Chaplin was born the same year and the same month that I was, June 1809. Bro. Lyon was born the same year, and now they both sleep in Jesus in the silent grave, while I still live, and hope to live till Jesus comes and never die! May we all hold fast the profession of our faith a little longer, and then meet to part no more forever. Amen.

S. Adams.

Dear Restitution:

Time is carrying us onward o'er lifes uneven plane. We are noting the landmarks and rejoice as they appear in sight each one giving new promise of Him who is to come and fill the earth with righteous rule. The world is distressed and perplexities arise on every side which baffle the wisdom of political government to untangle. Joy and sorrow still mingle their smiles and tears, down from pride and ambition's lofty height mighty ones are falling. The death angel calls, and royal robes are changed for the pall and bier.

Let us who are waiting for the coming of the Lord in power and great glory be up and doing making our house ready, and though our loved ones fall asleep and nature mourns, for we cannot make "death other than death" let us be thankful for the promise of awaking in His likeness. May our hope reach beyond this vale of pain and anguish, yet may we so live in this world that we may be worthy to behold the immortal grandeur of the world to come and share with the honored saints its blessings. We feel the good influence which the Restitution unfolds in its columns of unadulterated Gospel Truth and thankful for its weekly visits,

Mrs. G. W. Merwin.

Dear Restitution:

I wish to express my heartfelt thanks to the dear brethren and sisters for there many words of cheer and comfort that great my eyes and encourage my poor fainting heart from week to week. It causes my heart to leap for joy to know we are almost home and Jesus is soon coming. O what joyful news. Come dear Lord, come quickly is my earnest prayer. How glad we all shall be who have been waiting for Him will be to see his sign appear and him coming in the clouds of heaven. How I wish that I may be the means of causing some poor soul to turn from the evil ways unto the true and living God. How great God's love is toward us and how much he has done that we may have eternal life. He manifested himself to the world in Christ Jesus our Lord. Just and holy are all his ways, and he has commanded us to be holy even as he is holy and he has provided a remedy, if it is only rightly used. Let us see that our hearts are all washed and cleansed in the blood. It fills my heart this eve as I pen these few lines to feel the blood applied. Bless his name for taking me out of the pit and helping me to get into the strait and narrow way. Dear brethren there are many good things you write about that I love to read. There are many things which I would like to say, but will close and come again.

Joseph Allard.

Dear Restitution:

I am writing this for my father. I am a boy ten years old, and I like to read the letters in The Restitution. Father is almost blind and cannot see to write or read any more. The United Brethren are holding a protracted meeting for over a month and they are teaching sanctification and they claim they are sanctified holy to the Lord. Will some brother write an article on sanctification and show how a man is sanctified. Will Bro. M. Joblin write and tell us how we get sanctified. As I did not tell you the cause of father's blindness I will tell you now, he has cataract on both eyes. He has not seen out of his left eye for over a year.

Wesley Ray Foster for
Isaac T. Foster

Editor Restitution:

I take much pleasure and profit in reading your exposition of the Sacred Scriptures, and would be very glad to contribute matter for publication occasionally had I time to do so. I some times give away my papers after reading them, that others who want the light they shed may enjoy it as well. I usually read Bro. Wilson's "Pine Woods Bible Class" first, Signs of the Times second, then begin with the first page and read by course. It is all very good; I have been particularly interested in "What is a Christian?" I hope that the sick ones may soon recover, that the progress of the true gospel may not be retarded.

Your Brother in Christ, hoping for his glorious appearing,

D. D. Lathrop.

Editor Restitution:

I herewith send you my years subscription for Restitution, continue to forward it as heretofore.

A few of us here, are endeavoring to hold the faith of the gospel; about which there should be no difference of understanding; nor will there be, when we adopt the only rule of determining given us from headquarters; and I am truly glad, when I realise that we are so far removed from Rome, as well as Canterbury, as we are! If the apostle Paul could say "he knew no man after the flesh," we certainly should say as he said. Thank God for an open Bible! Thanks also be to Him, for a sound mind; such as can rightly accept, a rightly divided, word of God.

"Human hearts and lips deceive me,
God is faithful, God is true."

Our expectations since coming here have not all been realized; as very "dull times" set in soon after; this was not peculiar to these parts, but was very general; at the same time many have suffered blighted hopes; possibly their hopes were of too sanguine a character, based upon the marked prosperity, which had come to these parts by the great sales of real estate, and the fond hopes entertained, that all things would move on as heretofore; this really should not have been looked for; inasmuch as real loss had occurred in the disastrous fire of 1890. We now have in Seattle, some very great improvements in widened streets, elegant buildings for Bank and mercantile uses. The people have largely settled down to the making of homes, and very beautiful ones at that. Here, where the grass is green the year round, and roses live outdoors without any care, with a climate far superior to anything experienced by me, though for over forty years a resident of Brooklyn N. Y. Puget Sound country is bound to come to the *front*, and when it does, I expect a very rapid and substantial growth of cities, towns and entire country. We read the weather reports of the East, and congratulate ourselves we are so far removed therefrom!

I wish to say—I am not "booming," I never have, and I never will; I tell my individual likes, and what I see and hope: others will do the same, but none can controvert what I have said.

In matters religious, I would say, we are hopeful, that seeds of truth, as they drop out in [illegible] Bible class; in Sunday school, and in the preached word will effect in leading some to a better understanding of God's Word—we are working to that end, and in the way appointed—searching the Scriptures.

Geo. W. Young.

Original.

The Resurrection of the Dead.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" 1. Cor. 15. 12.

The Resurrection is a prominent doctrine of the Bible. We find it in the Old Testament as well as the New. Jesus, the Christ, taught it in his discourses, and illustrated it by facts, viz., the raising of Jairus' daughter (Mark v. [illegible]), the widow's son, (Luke [illegible]) [illegible] greatest proof of the [illegible]e, however, is the resurrection of [illegible]s himself. He foretold his own death and resurrection to the Jews, when he said—"Destroy this temple, and in three days I will raise it up" John ii. 19-22. Also to his disciples in Matt. xvi. 21; xvii. 22-23; xx. 17-19. All the four evangelists testify that Jesus rose from the dead on the third day. His enemies did all they could to make him falsify his word by keeping him in the tomb. They sealed the stone which covered the entrance, and set a watch or guard of soldiers. Thus all was apparently secure. But early on the morning of the third day since his burial—the first of the week—a messenger comes from heaven, shakes the solid ground, breaks the seal and rolls away the stone. The keepers are helpless in his presence, and become as dead men, and are unable to prevent the crucified Jesus from coming out of the tomb. To the wondering women, who had come early in the morning to anoint the body of their dead Master, the angel said, "Fear ye not; for I know that ye seek Jesus, who was crucified. He is not here; for, he is risen, as he said." Matt. xxviii. 5 6.

The doctrine of the resurrection of Jesus the Christ from the dead is the corner-stone of Christianity. If the testimony given us by the apostles concerning this great fact is untrue, then the Christian religion is a fable, and our hope [illegible] future life visionary. The apostle Paul, the last witness of the resurrection of Christ, argues the case very clearly and strongly. In 1 Cor. xv. 14 15—he says, "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead raise not." It is asserted in the apostolic writings more than twenty times that God raised up Jesus from the dead; and surely this is sufficient evidence to prove him to be the Son of God with power. Rom. i. 3 4. "And if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring (from the dead) with him." 1 Thess. iv. 14.

When we read about the resurrection of the dead, we ought to understand that it is really of dead not of living persons; nor is it proper to say the bodies of the dead. The Catholic and Protestant world in generally profess to believe in the resurrection; it is in their creed—"I believe in the resurrection of the body." They do not believe in the resurrection of dead persons, but of dead bodies. Their idea is, that "there is no death"—that the soul, the spirit, the person cannot die—that the wages of sin is only inflicted on the body. This is not a Bible doctrine. But both Jesus and his apostles taught the resurrection of the dead—toon nekroon—dead persons, always in the plural number; therefore, in order to complete the sense, the word persons should be understood as immediately following the word dead. To be raised from or out of the dead, implies plurality. Hence Jesus was raised (ek nekroon) out of dead ones. So Paul desired, if possible, to attain the resurrection (exanastasin toon nekroon) from among the dead ones. Phil. iii. 11. If the popular and almost universal doctrine of the immortality of the soul was correct then there might be some reason for the resurrection of the dead body merely, so that the immortal soul may be united to it again. But we know it is not true—the sentence of death is inflicted upon the person, and not upon the body only. "Dying thou shalt die," (marg.) Gen. ii. 17; and "the soul that sinneth, it shall die," Ezek. xviii. 4. If it is only the body which dies, the house or tabernacle in which the immortal soul dwells, then there is no resurrection of dead persons, only of dead bodies, and the Church creed is correct which says,—"resurrection of the body." This doctrine, however, is unscriptural, and robs the Christian of his only hope of life. The Christ died, and rose again. If only his body died, then he was not sacrificed for us, and he did not rise from the dead. But we know it is a solemn truth, repeatedly affirmed, the Son of man gave his life for us—gave himself a ransom—that Christ died for us, etc.; and he positively declared to the Apostle John, "I am he that liveth and was dead; but behold, I am alive for evermore," Rev. i. 18.

If the immortal soul after "shuffling off its mortal coil," finds itself more free to act, why should it be united to a body again? There is no necessity for raising the dead body. Hence many, like some in the Corinthian church, deny the resurrection of the dead, thinking that only the body is raised; and even then they skeptically ask—"How are the dead raised up? and with what body do they come?" Mark Paul's reply to these Sadducees: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then our preaching is vain, and your faith is also vain; * * * * ye are yet in your sins. Then they also who are fallen asleep in Christ are perished." 1 Cor. xv. 12-18. Paul teaches here that all perish, or are annihilated as personal beings, who are not raised from the dead. No life for any one who dies without a resurrection. "If the dead rise not, let us eat and drink; for to-morrow we die," or perish without the hope of future life.

Some objector says, "I cannot believe in the resurrection, for those persons who died long ago have been dissolved into their original elements, and have entered into and become component parts of other bodies, both animal and vegetable; therefore I ask, how can the dead be raised up? and with what body do they come? My answer to this objection is,—that it is not necessary to personal identity that the resurrection-body should be composed of the same particles of matter as the body which was laid in the grave. Even in life we are constantly changing—waste or dead matter continually passing off, and new matter taken in. Physiologists tell us that the entire body is changed every seven years. Yet we are the same persons all through life,—our identity, and consciousness are preserved. So it is not necessary for the resurrection-body to possess the very same particles that were in the old body, in order to be the same person. Paul tells us that the sown-body is not the same as the raised body. That which is sown is animal—the raised one will be spiritual, etc. See 1 Cor. xv. 42-49. The believer who sleeps in Jesus will awake to consciousness, and know that he is the same identical person who laid down to rest, though it may have been for hundreds of years. As in perfect, dreamless sleep, we take no note of time, and we rise to consciousness upon awaking, so will it be with the sleeping saint when he hears the Master call. He will then "see as he is seen, and know as he is known."

Jesus told Nicodemus that it was necessary for a man to be born again, or born from above, in order to see the kingdom of God, John iii. 1-8. This implied a change in a man's nature—moral, intellectual, and physical. When Nicodemus could not understand what it was to be born again, Jesus further said, "Verily, verily, I say unto thee, except a man be born of water and of spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The Apostle Paul corroborates this in his argument on the resurrection in 1 Cor. xv. He says, "Flesh and blood cannot inherit the kingdom of God;" that is, human nature in its natural, sinful, mortal condition. A change of state and condition is absolutely essential. The future kingdom of God will be the kingdom of Israel restored, but upon a spiritual and immortal basis. The risen and immortal Christ, the son of David and the Son of God, will be King in Zion. His bride, the church, has also the promise of ruling with him. But in order to obtain this exalted position, it is necessary for the church to be born again, born of the spirit, as Jesus was, when he was raised from the dead. "For this corruptible must put on incorruption, and this mortal must put on immortality." Christ became the first fruits of the sleepers—"the first that should rise from the dead," Acts. xxvi. 23—"the firstborn from the dead;" and those who are Christ's, must also be of the same order—firstborns—the chiefs of the kingdom of God. Those who have been born of water or immersed into Christ, and keep their vows of consecration inviolate to the end, will obtain a change of nature, be born of the spirit, and thus become like their living Head,—spiritual, immortal, and glorious. "When he shall appear, we shall be like him, for we shall see him as he is," 1 John iii. 2. "Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our humiliated body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. iii. 20, 21.

Do the Scriptures teach the resurrection of all of Adam's race, or an eclectic resurrection? Some are of the opinion that all—every one—of those who have died will be raised up. They think 1 Cor. xv. 21 proves it—"As in Adam all die, so in Christ shall all be made alive." Paul was writing to the Christians composing the church at Corinth, and proving the resurrection of the dead to some Sadducees who had crept in amongst them. His object was not to prove the resurrection of all men, but of all believers. This being kept in mind, then the text is plain, and limited to believers—viz., "As by Adam (we) all die, so by Christ (we) shall all be made alive." This agrees with the teaching of Jesus in John vi. 40—namely, his promise to raise the believer at the last day. Others think that because "Christ died for all," and "gave his life a ransom for many," and that "he is a propitiation for the sins of the whole world;" that therefore all will be raised from the dead, in order to obtain the benefit of his sacrifice. I understand that ample provision has been made for all, but none except those accepting the invitation to partake of it will be benefitted. "Hear, and your soul shall live," Isa. lv. 3; "come unto me, and I will give you rest," Matt. xi. 28; "I give unto them (his sheep) eternal life," John x. 28; Christ has become "the author of eternal salvation unto all them that obey him," Heb. v. 9. The benefits arising from Christ's death are conditional; and resurrection is promised to those only who accept the terms.

I believe in an eclectic resurrection. There is a first or chief resurrection—of those who are Christ's. Some of these will be raised to meet him at his (secret) coming, or presence. Some afterwards, when they have passed through the "great tribulation," and sealed the testimony with their blood, Rev. xx. 4. These also are in the first resurrection, and belong to Christ, as his bride, and are also of the royal priesthood. Then there is another class of saints, of a lower order, belonging to the patriarchal and Mosaic dispensations, who will be raised up to eternal life, probably at the coming or appearing of our Lord with all his saints; when Michael will stand up for the deliverance of Daniel and his people from the grave, and also for the living who are written in the book. Dan. xii. 1, 2.

I could write more on this subject, but this article now is long enough to be of interest to the reader. May you and I, dear reader, strive to attain to that resurrection out from among the dead ones.

B. Wilson.

Announcements.

The Iowa State Conference will be held at Webster City, Hamilton county, at the intersection of the Ill. Central and the Toledo branch of the C. & N. W. Ry., beginning Thursday, June 9, and closing June 20. Business will be called at 9 o'clock on Friday June 10th.

Let all who read this notice try to be present at the beginning of the meeting. Matters of importance to us all, relating to our evangelist work, tent work, educational work and other things, demand our united counsel and effort; and we should not fail to be at the meeting. If we are God's children we are the keepers of his precious truth, and we should let the light shine through good works. Come then brothers, sisters, come to the annual meeting. Three times in a year all Israel were commanded to assemble in the place chosen of God; then can not we assemble once a year? Arrange now, plan now, work now toward that end. Consult one another, save up the money for the fare, arrange the work at home so that you may be ready to come.

If ten or more persons purchase tickets at the same station at the same time, they may be had at reduced rates. Set your time for starting, secure ten or more persons to go, and come to the meeting. If the older people cannot come send the young people, they will hear the truth, become interested, and obey the gospel. Our young people are taking hold of this work. Encourage them by letting them come with you to the meeting. If you cannot all come, let as many come as can. The money spent in coming to the meeting is put out at good interest.

There will be plenty of tents for the use of all who come. Bring what bedding and dishes you may need for your own use. Provisions can be purchased at restaurants.

The meetings will be held in the large tent. There will be preaching each day and evening, also prayer and social meetings and Bible investigations. Come. By order of committee.

Mrs. J. W. Appleyard, Sec.

Arrangements are being made for a general Northwestern meeting to be held at Omaha, beginning Saturday, May 14, covering four Sundays. Our Iowa tent will be pitched somewhere in the north part of the city, possibly on 24th street, with small tents to accommodate all who may be in attendance. A number of speakers are expected to be present—A. Adams, A. J. Eychener, A. F. Dugger, W. J. Orem, Lott Clover, John Foore, H. V. Reed, Arthur Regal, and others. A general invitation is extended to all brethren to attend this meeting, at least a part of the time.

If you can secure ten persons to collect at any one point at any time to start for the meeting you can at any time get reduced rates. This will be your best way; consult, get your number, set your time and apply for rates and you can get round trip tickets for one and one-third fare, if within 100 miles. This is railroad rule on all roads. If your point is over 100 miles away write to us in ample time and we will secure you special rates.

A. J. Eychaner,
A. Adams.

An Important New Publication.

The issue of "King's United States of To-Day; a handbook of all the States and Territories," marks the completion of a great enterprise. It is a marvelous summary of every fact covering the beginning, the growth and especially the present development and resources of each state and territory. Prof. Greenwood, a prominent educator, says it is "the most complete, compact, solidified, instructive and useful mass of information of all the states and territories that has ever been published." It is commended in similar terms by such men as Pres. Dwight of Yale, Pres. Adams of Cornell, Pres. Patton of Princeton. Wm. M. Evarts, Oliver Wendell Holmes, Cardinal Gibbons, and many others.

It contains complete maps of every state and territory, and about 3,000 fine engravings, showing the chief objects of interest, including grand scenery, chief cities, public buildings, educational institutions, manufactories, etc., etc. These with the array of statistics and vivid, concise narrative, present a glowing picture with pen and pencil of the greatness and glory of our Republic, while the mass of information given is just what is needed for quick reference in every office, store, factory, shop and home in the land. It is sold by subscription, and as the price is only $2.60 it must meet with an immense sale. Agency may be secured by addressing O. B. Beach & Co., Publishers, Lakeside Building, Chicago.

Passenger Fares Reduced.

Frequent reductions in the fares for the round trip seems to be the order of the day at present. In the North-west and West, the news of the wonderful yield of cereals or some recent developement of the vast mineral wealth sends a thrill to the feelings of the average citizen; in the South-West or South, some marvel of progress in the new industeries so rapidly developing, calls strongly upon the speculative instincts.

Circulars and other information of all reductions are constantly in possession of the principal Agents of the Nickel Plate. If inquiry is made of any Agent of the Nickel Plate not fully informed on the subject, the information will be procured at once and by telegraph if necessary. Tickets of any class on sale and baggage checked to any destination in the United States, Canada or Mexico, at lowest rates.

Mar. 16 to April 27.

Reduced Rates to Portland, Oregon, via Pennsylvania Lines.

For the General Assembly of the Presbyterian Church, to be held at Portland, Oregon, in May, excursion tickets at reduced round trip rates will be sold via Pennsylvania Lines. Persons who expect to attend the Assembly, or who contemplate a trip to the Northwest, will receive detailed information concerning rates, limit of tickets, and the excellent facilities for a pleasant journey via Pennsylvania Lines and connections, if they will send their names and addresses to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.—April 13 15.

Poetry.

"The Hoary Head is a Crown of Glory, If it Be Found in the Paths of Righteousness."

There he lies, with Crown of glory,
Set in locks so soft and hoary
On his aged and honored head,
Restful, pillowed with the dead:
And from more than four score years,
God, this monument uprears,—
"I have made his hair, a crown!
He in righteous paths was found."

Tempests past and battles won,
Tasks accomplished, duties done:—
We with Paul can make our boast
Not for him the race is lost.
He the faith has firmly kept
Fought the fight while others slept,
Moved not from the hope away,
His the prize in coming day.

Those dear feet were held secure
On God's promise strong and sure,
While above him sweet and calm
Swept the shade of Elim's palm;
O'er his weary, wandering lot
Watched a love that changeth not,
Clasped for aye his trembling hand,
Fixed his eye on Canaan's land.

And those blessed, lengthened years,
Golden hopes and holy fears,
But as stepping stones have been
To a peace few mortals ken.
Fires have burned and purified,
Dross from silver set aside;
Touched his lips with angel's food,
Meekness brought and patience good.

Till at last he learned to bear
All his griefs to God in prayer,
When in fiery furnace faint,
Make to God his mournful plaint,
Felt the dear sustaining grace,
Saw the smiles of "love-beamed face!"—
Singing songs in "deepest night"
When e'en "stars refused their light."

O those more than four score years!
Shed we o'er them joyful tears,
Thank our God that earthly fame
Weighed but naught 'gainst heavenly name.
That the humble voice and pen,
He but used for fellowmen,—
Took the message mercy gave,
Made it power to reach and save!

S. Roxana Wince.

Original.

The Gospel According to John, Chap XI.

1. Now there was a certain one enfeebled, Lazaros from Bethania of the village of Maria and Martha her sister.

2. And Maria was the one who anointed the Lord with Myhr, and dried his feet with his hair, whose brother Lazaros was enfeebled.

3. Then the sisters sent unto him saying, Lord, him whom thou regardest as a friend is enfeebled.

4. And when Jesous heard he said, This weakness is not unto death; but for the glory of God, that the Son of God may have been glorified thereby.

5. Now Jesous loved Martha and her sister and Lazaros.

6. When then he had heard that he was enfeebled, he remained in the place where he was two days.

7. Then after that he saith unto his disciples. Let us lead on into Joudaia again.

8. The disciples say unto him, Teacher, the Joudaians now were seeking to stone thee, and art thou going to go back there?

9. Jesous answered, Are there not twelve hours of the day? If any one walk in the day he doth not stumble, because he is looking at the light of this Cosmos.

10. But if any one walks in the night he stumbleth, because there is not light in him.

11. These things he said and after that he saith unto them, Lazaros our friend hath lain down to sleep, but I go my way to awake him out of sleep.

12. Then said the disciples unto him, Teacher if he hath lain down to sleep, he will have been saved.

13. But Jesous spake of his death, and they supposed that he was talking about the lying down to sleep.

14. Then said Jesous unto them plainly, Lazaros hath died.

15. And I rejoice for your sakes, that ye may experience faith, that I was not there. But let us lead on unto him.

16. Then said Thomas, the one called Didumos (a twin) unto his fellow disciples. Let us lead on too, that we may die with him.

17. Then when Jesous had come, he found that he had been in the memorial tomb four days already.

18. Now Bethania was nigh to Heirosoluma (Jerousalem) about fifteen stadia away (seven miles.)

19. And many of the Joudaians had come unto Martha and Maria to console them for their bother.

20. Then Martha when she heard that Jesous was coming went to meet him. But Maria remained seated in the house.

21. Then said Martha unto Jesous, Teacher, if thou hadst been here my brother would not have died.

22. And now I know that anything thou mayest ask of God, God will grant it unto thee.

23. Saith Jesous unto her, Thy brother will arise,

24. Saith Martha unto him, I know that he will arise in the resurrection on the last day.

25. Said Jesous unto her, I am the way of resurrection and the life. The one who putteth faith in me, though he may have died, will live.

26. And any one who liveth and putteth faith in me shall not have died forever. Dost thou trust this?

27. She saith unto him, Yes, Lord, I have trusted that thou art the Christ, the Son of God, the One who cometh into the Cosmos.

28. And having said this she went away and called Maria her sister privately, saying. The teacher is near by and calleth thee.

29. And when she had heard it she arose quickly and went unto him.

30. Jesous though had not yet entered the village, but was still in the place where Martha had met him.

31. Then the Joudaians who were with her in the household and comforting her, when they saw Maria get up quickly and go out, followed her, thinking that she was going to the memorial tomb to lament there.

32. Maria though when she had come where Jesous was and saw him, fell down at his feet, saying unto him, Lord, if thou hads't been here my brother would not have died.

33. Jesous then when he saw her lamenting and the Joudaians who had come along with her lamenting, was exceedingly disturbed in spirit and bestirred himself,

34. And said, where have ye placed him? They say unto him, Lord, come and see.

35. Jesous wept.

36. Then said the Joudaians, See how he loved him as a friend.

37. But some of them said, Could not this person who opened the eyes of the blind man have caused this one not to have died?

38. Jesous then vehemently moved within himself, cometh unto the memorial tomb. Now it was a cave and a stone had been laid upon it.

39. Jesous saith, Lift up the stone. Saith Martha, the sister of the one who had come to his end, unto him, Lord he already emitteth an odor, For it is fourth-day.

40. Saith Jesous unto her, Did I not say unto thee, If thou shalt show faith, thou shalt see the glory of God.

41. Then they lifted up the stone, And Jesus lifted up his eyes and said, Father, I thank thee because thou hast heard me.

42. Though I know that thou dost always hear me, yet for the sake of, this crowd standing around I said it that they may have put faith in the fact that thou hast sent me.

43. And having said this, he shouted with a great voice, Lazaros, come forth.

44. The dead man came forth with his hands and feet bound with bandages, and his face bound around with a coarse linen cloth. Saith Jesous unto them, Loose him and let him go.

45. Many then of the Joudaians who had come unto Maria and beheld what he had done (authorised) put faith in him.

46. But some of them went to the Pharisees and told them what Jesus had done (authorized.)

47. Then the chief-priests and Pharisees gathered together a council (Synedrion lit. a joint sitting of two or more bodies) and said. What are ye going to do? Because this man is (causing or authorizing) doing many signs.

48. If we thus allow him, all will put faith in him, and the Romans will come and take away both our place and our nation.

49. But one of them Caiphas, he being chief-priest for that year, said unto them, Ye know nothing;

50. Nor do ye take into account that it is expedient, that one man shall have died for the royal people and not that all the nation shall have been lost.

51. And this he said not of himself, but being chief-priest for that year, he had prophesied that Jesous was destined to die for the nation;

52. And not for the nation only, but that the offspring of God who had been scattered might be gathered into one.

53. From that day then they counseled together to kill him.

54. Jesus accordingly no longer walked (perapatetic walk) openly among the Joudaians; but went from there into the place nigh to the wilderness into a city called Ephraim, and there abode with his disciples.

55. And the Pascha of the Joudaians was nigh; And many went up to Hierosoluma (Jerusalem) from the country before the Pascha to purify themselves.

56. Then they were seeking Jesous and were saying to one another as they stood in the temple, What think ye, He will not have come up to the feast, will he?

57. Now the chief-priests and Pharisees had given commandments, that if any one knew where he was, he should make it known, that they might do him violence.

COMMENT.

Maria a later form of Mariam, a dialectic variation. That is all. The name of the sister of Mouses and Aaron was the same perverted into Meriam in the Com. Ver.

The term "enfeebled" here significant I think of the fact that Lazarus died of general debility.

"Is looking at the light" strictly in accord with scientific fact. The person looks at the light. He does not see the light. For light is invisible. But the light as an instrumentality affects the optic nerve, and objects in the light are revealed of which fact the mind becomes conscious. We do not see the light strictly speaking. We see things in the light. We see nothing in absolute darkness. But we can look at the darkness and we do in the common experience of life constantly.

"Lying down to sleep" an old parable phrase of the prophets, which Christ is trying by a picture-lesson to make clear to his then disciples as well as all who should become disciples through their teaching and testimony. The picture-lesson is the awakening and raising of Lazarus. It is very evident from the context what the orthodox belief of the church of that day was as to when the resurrection or awakening of the dead was to occur, and Martha states it distinctly and unequivocally, and there is nothing in Christ's answer to indicate that he intends to correct or change this belief. The object here was to illustrate how, not when, God through Jesus Christ could overcome death and incorruption. We learn here also what and whom Martha believed Jesous to be, and what he himself accepted as a true statement of fact. Read it and see how it agrees with modern orthodoxy.

If you will observe the language here carefully, you will perceive that the tomb was a cave, entered from the surface down, not latterly as one would naturally infer from the O. V. and R. V. rendering. This kind of tombs were then very common and are to-day in Palestine. Some of them were natural caves and some of them excavated in the rock.

Chas. Gardner

SEEKING A COUNTRY.

Foreigners in emigrating to this country desire to better their condition. They are ruled and governed by an iron hand, and in many instances reduced to poverty by taxes and high rents. Consequently they seek a country where the chances are more favorable of improving their condition in life and gaining a livelihood are more inviting. They take passage and start out on their voyage with sanguine hopes of reaching the other shore, or the new country, and their new home. They are highly elated with the central idea of being more independent and free. And on their journey they encounter many obstacles in the way of storms and tempests, such as are attending sometimes such journeys. At times their lives are in jeopardy and at the peril of the upheaving of the waves, so that they are almost thrown overboard or shipwrecked, which is sometimes the case. But they survive the tempests and outride the storms and make a complete and successful journey, excepting perchance some of the number may have sickened and died on the way. Consequently were cut off and deprived from enjoying and participating in the hospitalities of the new country. When they want or desire the right of franchise and want to become subjects and citizens of this republic or government, they make application to the proper authorities and take out naturalisation papers, which entitles them to the benefits and protection of this government. They are now within the limits and under the dominion of the United States. And under our protection and care, and can claim protection at the hands of this government, as long as they obey and live within the laws of the government, given by franchise, which places them on the same equality vouchsafed to American born citizens. They have renounced their allegiance to their former government, and have taken the oath of allegiance to defend and support this government. They are therefore no more *foreigners aliens or strangers*, but *fellow* citizens of the commonwealth of the United States. The analogy and similarity in many respects bears a striking resemblance to our Christian life and character. We qualify, enter and take passage on the ocean and voyage of life as a delegate under the jurisdiction of the government of God and Jesus Christ whom He hath sent. We are burdened and heavy laden with [illegible] sickness and disease and the [illegible] influences of the world. We want a new country a heavenly country, we desire to better our condition and spiritual welfare. And when a Christian starts out on the voyage of a Christian life, there are elements on land as well as the sea or ocean. And we are liable to come in contact with them and be thrown overboard, or become shipwrecked, in our faith. We want to fortify ourselves against the encroachments of the subtile and cunning devices of Satan and his enemies in the world. (Mark you.) We have engaged passage on the life boat, and our voyage is to continue during our natural life before we enter the port or harbor. When we dedicate ourselves and become acceptable members by obeying and complying with the conditions contained in God's law then we become subjects, heirs of God and joint heirs of Jesus Christ according to the promise. We are no more [illegible] foreigners or strangers but fellow heirs. We have renounced our allegiance to the world Satan and his government and have frankly declared our allegiance and obedience to God and His government and devote our whole life to His service. We have been absolved from all past sins. We have become new creatures in Christ Jesus, under the dominion and government of God. The Christian voyage is a continual warfare during the journey of life. Many obstructions are thrown in the way and passage, to induce or allure you away *from* the path of duty, and at times almost feel like giving up the struggle, and at times you may become cold and indifferent and shaky in your faith, or meet with adverse circumstances, or other things of like character that I will not mention or call. But stop, look ahead, (for breakers) you are on the life boat bound for the eternal city. Jesus says cast your burden upon me. I am with you and for you, trust in me I will see that you are not *not* lost or shipwrecked. I am your support and captain. I will pilot you safely through to the other shore. The displays and attractive things of the world at best are only transcient and soon pass away. But if we remain and stand firm and cling to the life boat, and increase our faith and build our hope on a firm foundation, the rock Christ Jesus, we will never become shipwrecked or cast overboard. Jesus is at the helm. In conclusion let us remain firm, immovable, always abounding in the work of the Lord, during our entire voyage of life. We will enter safely into the harbor, on the other shore in the new country, where the climate is congenial. The atmosphere is not tainted with the affects of sin sickness and disease. The air and climate will be adapted according to our immortal nature wants and desires in the new country, in the new earth state, when *Jesus* comes.

J. S. Quackenbush.

Questions For Brethren and Friends.

Can you tell why it is that some Christian people are so very indifferent about their profession, and their spiritual welfare? Have but little or no time to read the Bible, or to talk about God's glorious truths, and thus to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Yet they seem to have ample time for almost anything else. When Bible subjects are broached, they become silent, or withdraw their presence, but let the nature of the subject change, and see how quick their tongue is turned loose. Can you tell why it is that Christian people who profess to believe that our Lord and Savior Jesus Christ will come back to this earth, and will then and there reward his servants, do not think talk and preach more about it? Oh says one it makes no difference, just so we are ready. True, but can you be ready and treat his coming with indifference? Can you? Why is it that many good Christian people who profess to follow Christ, are led off by worldly minded people into various organizations, and there mix up with good, bad and indifferent, whose sole object, aim and conversation pertain to this life? Can it be said of you my brother "They are not of the world, even as I am not of the world? Can it? Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the Lord is crucified unto me, and unto the world." I should think a Christian would feel condemned in such society. Can you tell why it is that Christian people will cling tenaciously to their unnecessary foolish and hurtful habits contracted in their ignorance? Such as the use of profane or vulgar language in common conversation, or the cultivation and pampering of their baser passions, to the exclusion and weakening of their better moral natures, which must be daily cultivated and strengthened in order to overcome and restrain the opposing animal natures. And especially the use of that very unnecessary and poisonous weed, called tobacco. You know it is a filthy habit—a nuisance. And you know it is wrong to use it, as it is using this world's goods—your hard earned money—as abusing them, by spending from five to twenty dollars annually worse than burnt up or thrown away, while your self your family or your neighbors are needing bread or clothing. And do you not know that you could pay your honest debts much easier and quicker if you would stop those leak holes which often takes the last penny and cruelly drives vast multitudes to begging. And do you not know that the world is slowly committing suicide by their foolish habits, and that thousands are reeling and yelling with heart disease, amid all the warning entreaties of kind friends. Are you an overcomer? Are you? To what are you sowing? And what will you reap? Can you tell why it is that those who talk and write on Bible themes persist in using big words, Greek and Hebrew phrases, which only confuses the common reader? Why not use the more common and easily understood words and thus teach others? All of which is kindly suggested in behalf of the good cause, and the common people.

T. E. Adams.

Report of Labors.

"Praise God from whom all blessings flow." We truly feel like uttering praise to him, who has guarded our lives, that while trouble, disease and death lurks in every pathway still we have been preserved, and strength has been given us to tell of his wondrous love, and his power to save, and that even in these terrible days of stubborn unconcern among men regarding the future, still some have been led to accept the blessed faith of the Bible, and has gladly obeyed the gospel. On January 23 my husband and I began meetings at the McKinney school house, one and a half miles from Byron Center. The house is a new brick structure, a pleasant, cozy place to speak in and from first to last we had good congregations, the best of order and interest. We spoke there 27 times and baptized three earnest souls into the saving name. We were then invited to the Barney school-house two miles further south. We went and the congregations and interest increased every evening. We spoke here 18 times and baptized seven. We left these two points with much reluctance so warm had our friendships grown. So genial, so kind, were all we felt that we must have been acquainted for years. Next Saturday (D. V.) we return to them to remain over Sunday and set the church in order. From Bryon we went to Prairie Grove, five miles from Vicksburg, and 48 miles from home, speaking four times there and once eight miles from there in Br. Harper's neighborhood. At both these points they wished us to remain and hold meetings, but we had other engagements, and left with the promise to return at some future time, the Lord willing. On Saturday the Elder went to Dutton, and I to Coats Grove, 35 miles east of Kalamazoo, staying until Monday. Our next points promised are Conkling and Hesperia, but we must rest a little first for we are both very much worn out, and suffering with colds, but God has mercifully spared our lives and given strength for the winter's work and he is able to continue his loving care and so we trust him for each day. Only one day at a time is all we ought to live taking no thought for the morrow, for He will care for that.

Yours waiting for the King,
B. W. and M. A. Woodward.

P. S. Since writing the above report we have been to Southwest Byron, and organized an earnest, flourishing, little church. O, for more workers in the Lord's vineyard to feed the little flocks, the hungry lambs, with suitable food. There are now six places anxious for us to come to them and give the words of life. O beautiful words. How can we leave them, and yet we cannot reach them all. Thank God for The Restitution and other good sound reading which will minister in the absence of preaching.

M. A. W.

Are You Going West?

If you are do not fail to improve the offer made by the Nickle Plate whose agents will sell excursion tickets to Omaha, Neb., at special rates, account the Conference of the M. E. Church to be held at that point during May. apr 6-27

J. S. Hatch can now be addressed at Paris, Illinois

Obituary.

Died,—At the home of her sister, Mrs. Emma Webb, in Carthage, Missouri, on Wednesday March 9, 1892 of consumption, Sister Lula M. Garton, wife of H. G. Garton, aged 23 years, 5 months and 23 days.

Sister Garton was the youngest daughter of Dr. and Sister Hayden, (Brother Hayden died April 14, 1891.) She leaves a husband, one daughter, a mother, one sister, one brother and a host of friends to mourn her loss. She accepted the terms of the Gospel and with her sister, Sister Webb was baptized by Brother John Foore in August 1884. Since which time she has lived a consistent Christian life and endeared herself to all who knew her by her kind and loving disposition. She died as she had lived in the full hope of a resurrection when Jesus comes.

The writer tried to comfort the bereaved friends by the glad assurance that there would be for her a glorious resurrection when Jesus comes. After which we laid her away in Park Cemetery followed by an unusual large concourse of friends:

Sleep on, sleep on, our sister dear,
Thy work was faithfully done while here;
Thy rest is sweet, thy hope is sure,
To meet the faithful on the better shore.
O faithful one, in God we trust,
To raise thee again from out the dust,
To enjoy that day of eternal rest
Promised to all the faithful and blest.

P. Finn.

Since writing for subscription to The Restitution, I have received the sadest news that ever reached my heart,—the death of my aged father (age 71 years.) Eld. D. F. Salley, Malvern, Ark., March 22nd 1892. But what comfort when I think of the great reward that awaits him in the morning of the resurrection.

What high honors awaits him on high to be given when he will be redeemed from the power of the grave by his Elder Brother Jesus Christ, who will say to him "come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." When he will be crowned with immortality, to reign as king or priest in the righteous kingdom of God. His illness was of short duration. Passed into sleep quietly and in perfect submission, knowing that he was going to rest "in hope." My father has been a Christian minister since early manhood, and has ever lived up to the full standard of a Christian and minister, and kind and loving father, ever growing in the knowledge, faith and hope of the gospel of God and his Son. Was one who

Firmly stood for God in the world's mad
strife
Tho' the bleak winds moan and the waves
beat high
As the Rock alone giveth strength and life
When the host of sin is nigh.

Yes, he stood on the Rock!
Firmly stood on the Rock!
On the rock of Christ alone;
For the strife he endured
He shall stand secured, [Throne.
Mid' the throng who'll surround the

Firmly stood for right with a motive pure
With a true heart bold and a faith e'en
strong;
As the rock alone giveth triumph sure,
O'er the world's array of wrong.

It is extremely sad to me when I realize the fact that I will never again on this sin cursed earth, behold and commune with my dear Christian father, but I shall be consoled with the high hope that I may share the same blessings in the world to come that he most assuredly will, and thus be permitted there to be clasped in his embrace.

"Dear is the spot where Christians sleep,
And sweet the strain which angels pour;
O, why should one in anguish weep?
They are not lost but gone before."

David S. Salley.

Two Pillars Have Fallen.

George Peacock fell asleep in January last. He was nearly four-score years of age, and a native of Yorkshire, England. He came to America in the thirties, and lived forty years in the town of Maine, Cook County, Illinois and eleven years in Rockford including prolonged visits to Northfield to enjoy the fellowship of Christian friends.

Brother Peacock was a Bible reader before his conversion, but the Bible was to him a sealed book, until he read Elpis Israel by the late Dr. Thomas, he then put on Christ by baptism and joined what was then styled the Church of South Northfield and, for thirty-four years tried to maintain a Christian character, always in his place on the first day of the week as he had opportunity. He was honest and upright in his dealings with his fellowmen, and has left a good record in the community at Northfield.

Renell Phillips fell a victim to the last enemy on the 22nd of March and was laid to rest on the 25th. *He was* of old Baptist stock from New York state and came west in the forties, and settled in Northfield, Cook Co., Illinois, where he resided until his death, aged eighty-four years. He was rather above the common in intelligence, and took considerable interest in national and local affairs. He was an ardent Baptist though unwashed, but when he learned the way of the Lord more perfectly through the writings of the late Dr. Thomas he conferred no more with flesh and blood, and was baptized in the name of Jesus for the remission of sins, and for the last forty years has been a valiant soldier of the Lord Jesus Christ, always ready to contend for the Faith once delivered to the saints.

Brother P. was a good man, kind and tender-hearted, proving his faith by his works. The memory of the just is blessed. These two aged brethren were among the first-fruits of the Gospel in these parts, there are not many now left of that generation.

Richard Appleyard.

Counsel With Your Boy.

Let your boy feel that you are always ready for him, always interested in his plans, however wild they may be. You can no longer command him. If that has been your only hold, then may God have mercy on you and on him. His judgment is beginning to grow, perhaps. Encourage it. Take him into your counsels. It will not hurt you to ask his advice about family matters. See how kindly he will take to being looked up to. Do you not like to have your friends put confidence in you? He is only another you. If self-respect be small, you are cherishing its growth. How do you treat the tender plants in your garden? Do you keep sunshine away from them, and step on each tender little shoot as lift its itself up to the unknown light of a great and strange world? And, as the plants gain strength and courage to stand alone, do you nip off their leaves savagely and water them as with a flood that they have hard work to stand Do you leave them to droop for a lth of encouragement, to grow awry for want of a little support to guide them till strong enough to stand alone? Or do you furnish props on every side, and leave the full-grown stem a derision to beholders?

Never let your boy feel that the household is complete without him. He may prefer anything and everything to his home, but when his "reasons grow," he cannot help coming back to it, if you are faithful to your trust. Never indulge in despair, however hopeless the case may seem, but keep a beautiful trust in him that will shine in your welcome. He may not be worthy, but he will grow to it.

A large attendance at Sabbath-school is inspiriting. There is enthusiasm in numbers. A small attendance at Sabbath-school is, however, a demand for closer personal work with the individual, bringing its opportunity of results from such endeavor beyond all that can be hoped for in the larger gathering. The summer months sometimes show an attendance that fails to provoke enthusiasm, but that ought not to fail of improved opportunities in impressing individual scholars for their permanent spiritual good. What a mistake is made by a teacher who dismisses his Sabbath-school class on the ground that only one or two scholars can be present for the benefit of his loving instruction and influence!

Boys and girls are often spoiled by parental gloom. The father never unbends. The mother's rheumatism hurts so she does not see how little Maggie can ever laugh. Childish curiosity is denounced as impertinence. The parlor is a parliament, and everything is in everlasting order. Balls and tops are a nuisance, and for cheerful reading the father would recommend "Hervey's Meditations among the Tombs." At first chance the boy will break loose. With one grand leap he will clear the catechism. He will burst away into all riotous living. He will be so glad to get out of Egypt that he will jump into the Red Sea. Restraints are necessary, but there must be some outlet. Too high a dam will overflow all the meadows. —*Talmage.*

Free Will Offerings for Evangelizing Purposes.

We whose names are here-unto subscribed prompted by a love of the truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer, L. B. Boggs, Argos, Ind. The amounts to be paid within one year dating from Nov. 14, 1891.

John L. Wines,	$20.00
I. G. Roberts,	$20.00
J. F. Wagoner,	$5.00
L. E. Conner,	$10.00
Calvin Bangle,	$10.00
T. J. Boggs,	$5.00
J. L. Barnes,	$10.00

Selected.

A Visit to Jerusalem.

I must write to you a little about my visit to Palestine. Our landing was most difficult and dangerous, as the ship in which we sailed from Alexandria for Jaffa was wrecked upon the rocks near our destination. I cannot tell you our experience through four hours—from five until nine o'clock—with the ship beating against the rocks and sea often breaking over us, while during most of this time we did not know how we might be rescued! But God was kind and brought us help in the form of some Arab boatmen, who saved our lives at the risk of their own. God put a great peace into my heart during these hours, and I could say, 'It is well with my soul.' And when we were taken ashore through the violent sea, and over the rocks, I seemed to be borne in arms invisible. Much of my baggage was ruined, but I thank God for the opportunity to live and work for Him still.

Great changes have passed over Jerusalem since Christ walked her streets and taught her people—according to His prophecy—but it was pleasant to look upon the hills, Zion, Moriah, Olivet, Bethany, the valley of the Kidron, and to know that they were the same places that He walked and looked upon.

I never before realized what it meant to 'Go up to Jerusalem.' It is literally going up from whichever direction it is approached. Going from Jaffa we passed through the plain of Sharon, and then came to a very mountainous, winding way, going up and down the mountains, the general tendency being upward. I came to see more fully, also, the beauty of that expression, 'As the mountains are around about Jerusalem, so the Lord is round about His people, from henceforth even for ever.'

In some places the olive is extensively cultivated, and many of the valleys produce grain, but the country as a whole looked God-cursed, and shows the abomination of desolation. Prophecy has been fulfilled, which said, 'Lo I will bring a nation from afar . . . and they shall eat up thine harvest, and thy bread, which thy sons and daughters should eat.

The Turkish Government has a system of extortion which keeps the people down and kills all ambition for improvment. Like Egypt, Palestine has become a land of 'backsheesh,' where everybody expects to live on somebody else, begging is a common business, and one never knows when he has paid his bills, for after he has paid the price asked for a chance to live there a few days, he is likely to be hailed in any public place by dragomen, muleteers, stewards, and waiters, for 'blacksheesh'. Some of these fellows seem to wait around to be looked at, and then cry out 'backsheesh.'

But there are evidences that a great change is soon to come over that once blessed but now cursed land. The Turks are expecting to lose their supremacy here; the Jews are returning, formerly only the poor and aged came just to die in the sacred city, now the younger and well-to-do come, until there are more Jews than Gentiles in Jerusalem. I would have the country delivered from Turkish rule and Mohammedanism, but I would not have it filled up with the idolatry of the Catholic Church.

The Protestant religion has only a small constituency in Palestine. The Greek Church has a strong foothold here, as has also the Latin or Roman Catholic, the deadly enemy to the Greeks. The Marionites united with the Latins in 1180, and now number two hundred thousand in Lebanon. The Copts have a small representation here. The Jews are a mixed multitude, as they have mostly returned from Spain, Portugal, Germany, Poland, Russia, and other countries. It is a remarkable fact that, in order to communicate with each other, the Hebrew language is being revived, promising to be the written and spoken language of this people again. Mohammedanism is, of course, the prevailing religion. The Moslems accept the doctrines of the immortality of the soul and future rewards and punishments. They believe in but one God, and that He sent six great prophets into the world—Adam, Abraham, Moses, Jesus, and Mohammed, and that the last was the greatest.—*T. H. Stacey in Bible Standard.*

I will be at Vineland, Jefferson Co. Missouri the 22nd of April in Brother J. H. Morse's part of the country, to hold some meetings, and will likely continue for some days, and if any others want meetings while in Missouri they can address me at Vineland, Mo., in care of J. H. Morse.

J. S. Hatch.

Life--What Is It?

A new four-page tract of large size, written by Bro. Benj. Wilson, author of the Emphatic Diaglott, and acknowledged as one of the ablest of our able men. The very thing to put in the hands of learners and those who are interested in the subject of "Life." Send for a hundred of them. Only 35c. per 100; 10 for 10c.

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It will be of interest to those contemplating settling in the Northwest, to know that the choicest farming and timber lands in Wisconsin are tributary to the Wisconsin Central Lines. Settlers on these lands have all the advantages of healthful climate, good market facilities, abundance of fuel and building material, pure and sparkling drinking-water, and other important benefits which cannot be enjoyed on the prairies of the West. No droughts, no cyclones, no grasshopper plague and no fever and ague. Now is the time to select choice lands at low prices. Wisconsin is considered one of the most prosperous states in the union. Located directly on the Wisconsin Central Lines in this state are the thriving cities of Burlington, Waukesha, Fond du Lac, Oshkosh, Neenah, Menasha, Waupaca, Stevens Point, Marshfield, Chippewa Falls, Eau Claire New Richmond and Ashland.

For tickets, time tables, maps and full information apply to D. W. Janowitz, D. P. A. Wis. Cen. Lines, Indianapolis, Ind., or to Jas. C. Pond General Passenger and Ticket Agent Chicago, Ill. 9tf

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Western Travel on the Nickel Plate.

Numerous letters of inquiry for information relative to rates and routes to the West, at the General Ticket Office at the New York, Chicago & St. Louis Railroad in Cleveland, O.; indicates an increasing desire to seek homes with fully matured state governments. Those of our people who contemplate a future home in the Great West, feel a greater confidence in investing than was felt under their uncertain futures as territorial governments.

North of Utah and south of the British Possessions the entire distance from the Atlantic to the Pacific Oceans may be traversed within the boundaries of Free and Independent States of the American Union. In any of these west of the Great Lakes, fertile farming lands may be secured at a nominal cost, and with the almost innumerable towns and cities which from year to year spring into opulent existence as if by magic, it is a matter of no surprise that many of our most energetic and ambitious citizens become restless and dissatisfied in our over-crowded communities, and aspire to enjoy the advantages offered, not only to the Agriculturist or Stockman, but in almost any of the branches of industry which spring to successful existence wherever the Plow Point is entered or the Miner's Pick lays bare the treasures of the earth.

Special care has been taken to supply all ticket offices of the Nickel Plate with Maps and printed information of interest to those contemplating a home in any part of the West, and also their facilities for ticketing passengers and checking baggage to any point in the United States, Canada or Mexico, are ample. If the information desired is not in possession of the Agent when called for, the same will be procured at once, and by telegraph if necessary. Special advantages in rates may be secured at any time by consulting Agents of the Nickel Plate. Mar. 16 to April 27.

Half Rates to Omaha.

Nickel Plate Agents will sell excursion tickets, account the Conference of the M. E. Church to be held at Omaha, Neb., May 1st to 30th, at greatly reduced rates. Full information given upon application. apr 6 27

The Vandalia Line will sell round trip excursion tickets at half fare during April and May, 1892, for the following occasions:

Seventeenth Annual Reunion, A. O. U. W., St. Louis, May 12th.—Tickets sold from Indianapolis and Crawfordsville, and all stations west, on May 11th and 12th, good returning until May 18th, 1892.

For the Quadrennial Conference of the M. E. church at Omaha, Neb., excursion tickets at reduced round trip rates will be sold via Pennsylvania Lines April 27th, 28th and 29th, and will be good returning until May 30th. Any ticket agent of the Pennsylvania Lines will furnish particulars upon application.

On and after Sept. 1st my address will be Macy, Ind., instead of Rensselaer, Ind. Correspondents please take notice. L. E. Ocnker

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Written and for sale by Wiley Jones, Manchester, Va.

"Reformation and Restoration," an address before the Union Religious Mutual Improvement Association of Edinburgh, Scotland, delivered Sept. 7, 1890, by Robert McLauchlin, of Cleveland, O. This discourse is printed in a 36-page tract, and will be sent postpaid to any one for three cents each. The author has supplied this office with a quantity of these pamphlets, the usual price of which would be ten cents. His desire being to do good, he sells this work at the cost of postage and handling, and at this low rate thousands of them should be circulated in a few weeks. The author's name is sufficient guarantee for the worth of the pamphlet, and no better opportunity can be given to those who wish to distribute good literature to the masses.

"A Discourse on Foundation Work," considered physically, morally and religiously, is the title of a 32 page tract, written by R. McLauchlan of Cleveland, Ohio. The Author has supplied us with a large quantity of those pamphlets, which we will be pleased to mail to all who desire them, at 6 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let those works remain long on our shelves, but send them out on their mission of love.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and All its Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 368 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

FUTURE PROBATION.

By Wm. G. Moncrieff.

We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. He is the author of "Man's Only Hope of Immortality," "Sodom, or Another Opportunity," and other works. This last book is paper covers, and sells for 25c. each, and can be had at this office.

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This reduction is made at the solicitance of many friends who have thought the price too high—not that they could not pay it—but in asking others to take the paper they were met with the objection of the high price. We confidently hope now the reduction is made that all our patrons will make an effort and try and increase our list to at least double what it is. Let each one now taking it get one more subscriber and this is accomplished. If you are interested in The Restitution, work for it a little now. If there is any family in your church that is not visited by it, urge them to try it for 1892.

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Takes effect Oct. 4, 1891.

GOING SOUTH.

STATIONS	Exp. 51	Mail 53	Local 59	Freight 61
St. Joseph		10 25am		
Gallen		11 16am		
So. Bend Ar		12 10am		
So. Bend Lv	5 15am	12 10pm	9 30am	3 20pm
LaPaz Junc	5 35am	12 46pm	10 35am	4 25pm
Plymouth	[illegible]	1 05pm	1 06pm	5 03pm
Hibbard	6 15am	1 22pm	1 22pm	5 50pm
Marmont	6 24am	1 30pm	2 40pm	6 15pm
DeLong	6 31am	1 42pm	3 40pm	6 30pm
Kewanna	6 45am	2 08pm	4 35pm	7 05pm
Logansport	[illegible]	2 51pm	6 00pm	8 40pm
Clymers	[illegible]	3 05pm		
Colfax	9 10am	4 40pm		
Indianapolis	10 45am	6 15pm		
Crawfordsv'l	9 44am	5 20pm		
Terre Haute	11 45am	7 30pm		
St. Louis	7 00pm	1 00pm		

GOING NORTH.

STATIONS	Mail 52	Exp. 54	Local 60	Freight 58
St. Louis	[illegible]	8 10am		
Terre Haute	6 20am	1 00pm		
Crawfordsv'l	8 12am	[illegible]		
Indianapolis	7 10am	[illegible]		
Colfax	8 50am	[illegible]		
Clymers	10 14am	[illegible]		
Logansport	10 45am	[illegible]	6 00am	8 56pm
Kewanna	[illegible]	[illegible]	7 01am	10 30pm
DeLong	[illegible]	[illegible]	7 55am	10 40pm
Marmont	[illegible]	[illegible]	[illegible]	11 05pm
Hibbard	[illegible]	[illegible]	9 50am	11 30pm
Plymouth	[illegible]	10 10pm	10 07am	11 40pm
LaPaz Junc	[illegible]	[illegible]	10 30am	[illegible]
So. Bend Ar	[illegible]	10 56pm	12 05am	1 30am
So. Bend Lv	[illegible]			
Gallen	[illegible]			
St. Joseph	[illegible]			

Trains 51 and 54 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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Pittsb'gh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	25 AM	9 AM	5 PM	1 PM	47 AM	37 AM
Pittsb'gh lv.	[illegible]	[illegible]	[illegible]	[illegible]		
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]		
Canton lv	[illegible]	[illegible]	[illegible]	[illegible]		
Massillon	[illegible]	[illegible]	[illegible]	[illegible]		
Wooster	[illegible]	[illegible]	[illegible]	[illegible]		
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]		
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]		
Bucyrus lv	[illegible]	[illegible]	[illegible]	[illegible]		
Lima	[illegible]	[illegible]	[illegible]	[illegible]		
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]		
FtWayne ar lv	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Coesse	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	5 37	2 24	[illegible]	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	6 10	3 07	[illegible]	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon	[illegible]	[illegible]	3 37	[illegible]	[illegible]	[illegible]
Inwood	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Grovertown	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	4 37	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	8 00	5 15	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hobart	[illegible]	[illegible]	5 39	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chicago ar	3 15 PM	9 30 AM	7 00 PM	[illegible]	[illegible]	[illegible]

Eastward.	20 AM	22 AM	8 PM	4 PM	38 PM	40 PM	50 PM
Chicago lv	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Hobart	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Hanna	[illegible]	[illegible]	[illegible]	1 36	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grovertown	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Inwood	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Etna Green	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	[illegible]	6 29	3 30	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	[illegible]	7 09	4 18	[illegible]	[illegible]	[illegible]
Coesse	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
FtWayne ar lv	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pittsb'gh ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	AM	AM	AM	PM			

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No. 12, " " .... †6 33pm
No. 16, " " *3 34am
No. 102, Local, " .... †[illegible]

GOING SOUTH.

No. 11, Passenger, Leaves .... †9 49am
No. 15, " " .... †6 55pm
No. 17, " " .... *[illegible]
No. 101, Local, " .... †[illegible]

†Daily except Sunday. *Daily except Saturday

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Church of God, Plymouth, Ind., [illegible] in Hall northeast corner Michigan and LaPorte Sts. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and prayer meeting Thursday evenings. E. A. Chaplin, and W. D. Thompson, Elders.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us. They may call on or address, John Barber, 192 Wilson St.

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"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knille, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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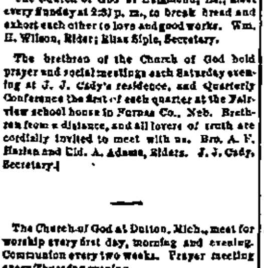

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CLEVELAND, O.

[illegible] in France [illegible] the Bourbons to think [illegible] almost come around.

[illegible] of Spain are be[illegible] bold and defiant. It [illegible] as if the authorities are puz[illegible] to know how to handle them.

[illegible] Hyman D. Rosenburg of [illegible]burgh, New York, has [illegible] put out of the Synagogue for [illegible] a piece of ham, at a free [illegible]

[illegible] look at the Divine remedy [illegible] sickness ought to satisfy [illegible] of his corruptible nature. [illegible] Son, that the believer [illegible] might not perish.

One of the Jewish Rabbis of [illegible] is holding services on Sunday as well as Saturday; an innovation which a part of his congregation do not approve.

A recent dispatch shows that the Czar of Russia resembles Nero, who slaughtered the Jews when Rome was burned. On discovering a conspiracy against him the Czar was so enraged that he ordered their persecutions to be redoubled. How long, Oh Lord?

One of our consuls in the East has been converted to Moslemism, and is coming home to labor as a missionary among his benighted countrymen. What a pity that he did not first see what sort of a foundation to build upon was furnished by the prophets, apostles, and Jesus Christ.

A [illegible] British official who has spent years on the Indian frontier, is reported as saying that a war between Russia and England for the possession of India cannot long be delayed. This confirms us in the [illegible]inion that our brethren have the [illegible]y of the Eastern Question.

Brethren and sisters scattered [illegible], it is the Truth *believed* that [illegible]tifies and saves. It is the truth [illegible]plified in our lives and conver[illegible]ion that commends it to others, [illegible] brings joy and peace to our[illegible]; but it must be believed with [illegible]

If we keep in mind God's *purpose*, [illegible] remember that we have been [illegible]lled *according* to that purpose, [illegible] narrowness of the way will not [illegible]ghten us; it will then be clearly [illegible] only a narrow way would [illegible]rther that purpose. Those who [illegible] to avoid what is distasteful [illegible] them either in the conditions or [illegible]scipline exacted by God, would [illegible] most unfit to rule the world in [illegible]ghteousness in the ages to come.

We remember once reading of [illegible]lebrated English general, Sir [illegible] Napier, that at the Battle [illegible] in India in 1845, an [illegible] came up to him and said, [illegible] Charles, we have taken a standard." The General looked at him [illegible] made no reply; and turning round began to speak to some one [illegible]—upon which the officer re[illegible], "Sir Charles, we have taken a standard," when the General turned [illegible] round upon him, and said, "Then take another." This suggests the lesson that boasting of [illegible] is no way to achieve success in the future. He who rests [illegible] a victory will soon be [illegible] God, you [illegible] your zeal. You [illegible] forward in the [illegible] realize that [illegible] to turn back [illegible] sisters scattered [illegible] to say to you the [illegible] has not come [illegible] for dividing the [illegible] yet. And to [illegible] to boast of having [illegible] we feel like [illegible] Forget[illegible] are behind, [illegible] that [illegible] will not be done

[illegible] Who of us [illegible] but [illegible] now living know they shall die, and myriads will die before the close of this year. As our accounts close at death, it is not out of place to think of that event, and keep our books posted. But if we live with reference to *future* life all the time, the sythe of the enemy will not overtake us with unfinished business of importance on hand.

We sincerely hope that the year 1893 may prove to be a happy year to the Household of Faith. Trials they will have, and many of them, doubtless; but they are at peace with God,—the war in that direction has ended. On their side wilful sin has ceased, and they live lives of faith. On the part of God there is forgiveness of the past and acceptance in the Beloved. They, as the Bride, are watching for the Bridegroom, and as news from the East brings word that the morning cometh,—that morning without clouds—their faith is strengthened, and their hope confirmed. And seeing they have a standing invitation to cast *all* their burdens upon the Lord, what is to hinder their having a happy year? Nothing, providing they accept the divine aids within reach. "In the world ye shall have tribulation, but in me," says Jesus, "Ye shall have peace." Blessed assurance.

What the Truth Must Do For Us!

In resuming this important subject, the words of Jesus in Matthew xv. 9 instinctively came into mind. After reproving the Scribes and Pharisees for making the commandments of God of none effect by their traditions, he added: "But in vain they do worship me, teaching for doctrines the commandments of men." Are we not warranted in concluding that the truth must constitute acceptable worshippers? Can any other meaning be lawfully taken out of these words? If not, then the position of those who have the truth is a most exalted one; they *can* worship God acceptably, because they know what they need,—know what to ask for; know what it is the Father's pleasure to bestow; know what it is *not proper* to ask for; know what to thank him for; know for whom they can make supplication and intercession.

Yes; we can get near to the faithful in Christ Jesus on this line: as they glance over these simple reminders their hearts will swell with emotion, and their love will go out to God and Christ, and all who have been brought nigh by his precious blood, till every soul seems enrapport with both the Body and Head—the Christ. This gives a faint foretaste of the glory to follow, and impels them onward and upward in the divine life.

But there is another phase of the subject. The converse of all this is true of those who are not in the truth. They have not put on the name of Jesus the Anointed. God does not grant them audience through the Mediator. They do not know what they need; and, in fact do not want what he offers to give. How *can* such be acceptable worshippers? They come to God with imaginary ailments, and ask for impossible blessings, and the words of Jesus quoted from Matt. xv. 9 plainly define their status. "But in vain do they worship me, teaching for doctrine the commandments of men."

If we accept these words as a finality, the Truth of God *must* constitute men and women acceptable worshippers. If, after what Jesus has said we consider it an open question, then the privileges of the believer vanish into thin air.

It now becomes necessary to enquire what commandments of men make the commandments of God of none effect. We trust that our readers will take in the whole situation:—That which makes the commandments of God of none effect prevents men from worshipping acceptably. The commandments of men are legion—so that we can only enumerate what are considered the greatest of them. The Doctrine of the Trinity was established by the commandments of men. The [illegible] Version says, "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost [illegible] three are equal in power and glory." [illegible] speaking for the Spirit in [illegible] says, there is "One God and Father of all." This of necessity includes both the Holy Ghost and the Son, as his children, on the supposition that they both are *persons*. And if one God be *father of all*, the two other persons must have derived their substance and existence and power and glory from him; and are therefore not equal to him; and the words of the Son (John x. 29) that his Father is greater than himself, are true also of the Spirit. The doctrine of the trinity makes the commandments of God of none effect; as do also Natural Immortality, Eternal Torment, Eternity of Sin and Satan, Church Millennium, Immaterial or Sky Kingdom, and Vicarious Suffering. Gentile systems of religion are built upon these foundation stones. Who dare say they contain one God-idea? And when we add to this a *man*-made law of pardon in lieu of God's which requires faith in the things concerning the Kingdom of God, and the name of Jesus Anointed, repentance toward God and baptism for the remission of sins, is it any wonder that Jesus in Matt. xv: characterizes the worship of such as lip service, while their hearts are estranged? Is it hard, after what we have seen, to realize that acceptable worship without truth is impossible?

We ought to be able now to see *how* and *why* believers of the Gospel are not of the world? And *how* and *why* those who believe something else than the Gospel ARE *of the world*, and why Jesus prays that we may be separated from them by the truth? As those who must give an account for the manner and substance of our teaching, we say that he who believes the great truths we advocate, without separating from those who do *not* believe them, *do not yet believe the Gospel!* They merely give intellectual assent without believing with the heart, or else they believe them as abstract truths, just as they believe that Herod was eaten of worms, which is as true as any passage in the book, but the belief of it, and baptism in obedience to it, will not save, because it is not Gospel. The Gospel is God's converting and saving power.

Those who believe with Peter that we must be made partakers of divine nature by means of exceeding great and precious promises, realize that those promises comprise the Gospel, the truth that separates from sinners; and *they separate* themselves if they believe with the heart.

If they do not separate it is proof they consider that those they affiliate with can be saved as well without truth as with it. This is practically saying that God SAYS "The Gospel of Christ is the power of God unto salvation; but he does not mean it. He PRESCRIBES faith in the things promised, repentance toward God and baptism for the remission of past sins; but he allows us to believe what we like and make just what conditions we please.

Remember, Jesus was separate from sinners.

Remember, His disciples were separated from sinners as he was.

Remember, They had been made clean through the Word he had spoken to them.

Remember, that those who did not receive his words were not cleansed by them—they were the sinners the disciples had separated from.

Remember, Acceptable worship cannot be offered by any who lack the truth.

Remember, the spirit says, (2 Cor. vi. 15.) that the believer has no part with an unbeliever.

Remember, that God commands believers to come out from among unbelievers and be separate from them. 2 Cor. vi. 17.

Remember, that the promise to receive believers and be a Father to them and make them his sons and daughters is on condition that they separate from sinners. 2 Cor. vi. 17, 18.

Remember, the apostolic word informs us that it is by God's favor, we must be saved, *through* faith, and those who deem the Gospel non-essential, set aside both the *favor* on God's part, the *faith* on their own part. By voluntary humility and will-worship they propose to *earn* salvation.

Finally let us all remember, that like Paul we have been called by [illegible] of the world. In return for this favor let us turn our strength to [illegible] that they must come out of the thronged broad way into the narrow, if they would become sons and daughters of the Lord Almighty. Let us look about us and make sure that none be in danger from careless work on our part.

Expository.

The 14th verse of the second of Romans has puzzled not a few, but we think that collating a number of renderings the difficulty of Gentiles doing by virtue of nature the things of the law, is effectually disposed of. For when [the] Gentiles who have not [the] law do by nature the things of the law," etc. The bracketted words are omitted from the Revised Version as also from most other translators. Griesbach puts a comma after *phusis*—nature—so that the literal rendering would read: "For whensoever Gentiles—those no law having by nature—the things of the law may be doing, these—law not having—to themselves are a law," etc. See also the Diaglott rendering.

Original.

An Epistle to Hebrews.

Chapter 9.

1. Then the first (covenant) also had statutes of wage-service and the cosmic sanctuary.

2. For a tabernacle was fitted up, the first in which was the lampstand and the table and the setting forth of the loaves of bread, which is called a sanctified one (that is a sanctified tabernacle).

3. And within the second vail (or curtain) the tabernacle called a sanctified of sanctified ones (that is of tabernacles).

4. Having a golden altar and the ark of the covenant covered on every side with gold, in which was a golden pot containing the manna, and Aaron's sceptre that budded, and the tablets of the covenant.

5. And over and above it Cherubim of glory, over-shadowing the place of favor; concerning which it is not necessary now to speak particularly.

6. And these (tabernacles) having been filled up in this wise, into the first tabernacle the priests were allowed (to enter) constantly while perfecting their wage-service;

7. But into the second once a year the chief-priest alone, not without blood, which he was accustomed to offer for his own and the royal-people's sins of ignorance.

8. The sanctified spirit thus indicating that the way for the saints had not been made manifest, while yet the first tabernacle had a standing.

9. Which was a parable (teaching) until the appointed time impending, according to which they were accustomed to offer both votive-gifts and sacrifices, not that they were able to perfect the servitor in the way of conscious-knowledge.

10. Being imposed only in respect to kinds of food and drink, and different kinds of baptism and carnal statutes until an appointed time for a full restoration to uprightness.

11. And Christ having arrived, a chief-priest of the good things destined to be, hath entered into the sanctified of sanctified (places) once for all, through the greater and more perfect tabernacle not made with hands, that is not of this creation.

12. And not with blood of he-goats and yearling bullocks but with his own blood, having found an eternal way of redeeming.

13. For if the blood of he-goats and of bulls and a heifer's ashes sprinkling those who had become common (unsanctified) sanctifieth unto the cleansing of the flesh,

14. How much will the blood of the Christ who through sanctified spirit offered himself without blemish unto God, cleanse our conscious knowledge from dead works unto the serving of a living God for hire.

15. And therefore is he a Mediator of a new covenant in order that, death having occurred in the way of redeeming from the evasions pertaining to the first covenant, those who have been called might receive [illegible]

16. For where there is a covenant it is necessary that the death of the one covenanted (that is the victim) be brought about:

17. For a covenant over dead (victims) is sure, while it has not full power when the one covenanted (the victim) is living.

18. Hence not even was the first covenants renewed without blood;

19. For when every commandment had been spoken according to the law by Mouses unto all the royal-people, one took the blood of the bullocks and the he-goats with water and scarlet wool, and a hyssop, and sprinkled with it the book and all the royal-people.

20. Saying, This is the blood of the covenant which God hath enjoined in relation to you.

21. And the tabernacle moreover and all the vessels of the public-service (the liturgy) he sprinkled likewise with the blood.

22. And almost everything is accustomed to be cleansed with blood according to the law, and without a shedding of blood there occurred no remission.

23. It was necessary then that the patterns of the things in heaven be cleansed with these, but the heavenly things themselves with more efficient sacrifices than these.

24. For Christ hath not entered into sacred places made with hands, antitypes of the true; but into the heavens themselves now to appear before the face of God for our sakes.

25. Nor that he might offer himself many times. Even as the chief-priest is accustomed to enter into the sacred-place year after year with another's blood.

26. Since it would have been necessary for him to have suffered many times from the founding of the cosmos on down; but just now once for all, at the unification of the ages, for the putting away of the sin through the sacrifice of himself hath he been made manifest.

27. And inasmuch as there is reserved for men once for all to die under sentence, and after that a judicial trial.

28. In this wise also the Christ who hath been once for all offered that he might carry up (this is on an appeal to a higher court) the sins of many, will have appeared a second time without sin unto those who are expecting him in the way of salvation.

COMMENT.

"The cosmic sanctuary" instead of "a worldly sanctuary" C. V., or "a sanctuary of this world," R. V., the idea being that this sanctuary was a harmonic construction in all its details as a pattern of the real sanctuary in a heavenly order of things.

"Statutes of wage-service" instead of "statutes of divine service," R. V. "Called the sanctified" instead of "the Holy place" R. V., the word sanctified agreeing with tabernacle understood.

"Aaron's sceptre" instead of "rod" C. V. and R. V. it being the priest's and prophet's sceptre of authority. "The place of favor" instead of "Mercy-seat" C. V. and R. V.

"Indicating that the way for the saints" instead of "the way into the holy place," C. V. and R. V. This agrees with the general teaching of the gospel as well as being a grammatical rendering.

"Conscious-knowledge" instead of "conscience" as philosophy and theology have interpreted the word to mean—an infallible monitor namely, which all experience shows to be a false interpretation or definition and never so used by the sacred inspired writers in the old or new.

"Until an appointed time for a full, restoration to uprightness" instead of "Until a time of reformation" R. V. and C. V.

"The greater and more perfect tabernacle not made with hands" is generally interpreted to mean "Christ's heavenly body." Possibly it may, but there are objections to this interpretation and none to "the heavenly tabernacle" of which this writer is here speaking. It certainly could not be that the writer intended to compare the inner tabernacle with Christ's body, though he might intend to compare the first or outer tabernacle with it.

"Having found an eternal way of redeeming" instead of "having obtained eternal redemption" a very different thought from that [illegible]

[illegible] In order that, death having occurred, in the way of redeeming from the evasions of the first covenant," the death here referred to being Christ's death as the sacrificial lamb, and "Evasions" being used instead of "transgressions," C. V. and R. V., in accord with this writer's previous argument that the old covenant was efficient to accomplish all that God had in mind for his people.

The word translated "covenant" all along so far in the C. V. and R. V., does not and never did mean "testament" as we now use the word in legal and common parlance. For there must necessarily be two parties to any covenant: whereas a testament is the probated will of one person, and not valid until the death of the testator and the judicial probate of the "will" or "testament."

The C. V. and R. V. assumes however a covenant and a testament to be the same thing and upon this assumption build another assumption which is purely fictitious namely, that this writer is here making an argument which would be applicable only to a dead person's last will or testament. And to do this the text is twisted out of all proper grammatical construction and true rendering. The reader will please compare and judge for himself as to whether this criticism is not well made. If this "covenant" be "a testament," then it is God's testament and to be valid it must be proved to be his last will or testament and that he is *dead*. What greater absurdity could theological speculation lead to than this that the ever-living God to whom alone belongeth immortality," had died and that too to make his own will valid. This is something worse than ignorance. my brethren, and has the ear-marks of the one whom we know as Satan.

"Hence not even the first covenant rendered," etc., instead of "dedicated," C. V. and R. V.

The reference here is to the regular annual "renewing of the covenant-service" in the temple. Another absurdity. How could one dedicate a covenant? "For when every commandment had been spoken according to the law by Mouses" instead of "when every commandment had been spoken by Mouses according to the law," C. V. and R. V. The text shows this to be the true rendering. The appropriate official after the demise of Mouses continued to perform this service regularly year after year. In short it is the law given by Mouses according to which this custom obtained. not the commandment spoken by Mouses. See John x. 22, for an account of the observance, here translated "dedication" also.

"At the unification of the ages" instead of "the end of the world," C. V., or "at the end of the ages," R. V.—the idea being that all the ages before and after Christ's coming center here, as do all the lines in a picture in "the vanishing point."

"Inasmuch as there is reserved for all men," etc. Instead of "appointed," R. V. and C. V., gives a different trend to the argument here. "That he might carry up," etc., instead of "bear the sins of many," C. V. and R. V.—the idea being not "to bear" in the sense of endure, merely but to "carry up" an appeal to a higher court—a very important difference I think. This he does as our advocate and it is here at the court of heaven that he meets our Adversary.

Not only is the debt paid, but the justice of this whole matter is going to be asserted in a judicial way at the great assize.

CHAS. GARDNER.

Change of Schedule on the Pennsylvania Lines.

A change in the Schedule of Passenger trains on the Pennsylvania Lines went into effect Sunday Dec. 18, 1892. Under the new schedule the time of trains at Plymouth is as follows:

Depart for the west at 6:28 a. m. 7:[illegible] a. m, 8:59 a. m. 1:10 p. m. and [illegible] p. m.

Depart for the east at 2:28 a. m. 6:[illegible] a. m. 10:19 a. m. 2:[illegible] p. m. 5:[illegible] p. m. 8:08 p. m. & 11:37 p. m.

The correct card will be given in the first issue of this paper.

J. E. [illegible], Agt.

[illegible] your hearts with me for a few moments in prayer. We can do nothing without God. He is a buckler to all those that trust in him. He it is that girdeth with strength for the battle. The Lord liveth and blessed be our rock; let the God of our salvation be exalted. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God."

It is good to give thanks unto God for his marvellous lovingkindness, unto us poor worms of the dust that we are. We are better able to consecrate ourselves and all that we have anew to him. Let us do this. Let us thank him for having put into our hands the means wherewith to do good. God give us grace to spend every dollar of his money, aright!

O we need to hasten the work. While we wait, dear ones are dying—unbaptized! We have just received a letter from a [illegible] mother telling us of a [illegible] daughter's death, who had put off obedience, because there was no preacher to come and tell her the sweet, sweet story of Jesus' love. No one to come and baptize her into his dear name! It is heart-rending to know these things, and to feel, that upon our heads, rests the guilt. There might be more evangelists out, if we would do our duty.

What if it do cost "the loss of all things" in the present life? The everlasting riches will be ours. There are other dear ones waiting to learn what they must do in order to be saved; they will then obey. Young men, while you dally, not knowing what course to take, whether to go out with the Cross of Christ on your shoulders, or to tarry, where your wages will seem to be sure, men and women are perishing—let this thought nerve you for the battle. God will go with you and God will give you all that you need in the present time. Let no one slacken the giving hand. When the clouds of trouble break, as they surely will in the coming year, our gold will be worth no more than a dropping leaf. Let us use it to save the poor ones who have not heard of the crown, and the glory of the life to come.

Brethren, awaken! There is much for you to do. Bro. Hatch, is sitting idly at home, because you do not give him employ. Bro. Geiselman wants to beat work, and Bro. Schuman calls for help. Send them all into the field for the day of the Lord hasteth greatly.

S. ROXANA WINCK.

Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, care THE RESTITUTION, Plymouth, Ind.

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Adam and Eve fully understood what they had lost by their disobedience; that the royalty—the headship of the race—the eternal kingship, had slipped from their hands; that it could only belong to one, who would keep the law, and therefore, prove himself worthy of attaining to an absolutely incorruptible and deathless estate. They knew that there must be no sin, no blemish in his character, who was to be the chosen of God to rule over men, that he, "whose throne was to endure as the days of heaven," must be "girded with righteousness, as with a girdle," that "justice and judgment might be the habitation of his throne." They were comforted, when the promise was made to the woman that "her seed should crush the serpent's head,"—"when a son, should be born, the lost dominion, with all its honors and blessings, would again come to the race." Hence Eve's exultant cry, at the birth of Cain,—"I have got a man from the Lord!"—and when Seth was given,—"For God hath appointed me another seed, instead of Abel, whom Cain slew." [illegible]—tried for a time upon Cain,—passed over to Abel, and from Abel to Seth. But the priest-king, so dimly foreshadowed, who was to undo the fearful work of Satan, had not yet come. Offerings must be made to God, looking forward to him. Atonement for sin, can only be had through faith in the foreshadowed One; the purifying blood, must make evident the faith. Death has come in through Satan, life will come in through Christ. But death was made the penalty for broken law, before Satan interfered. God, himself affixed. He it was, who hung it over the heads of transgressors. It was executed upon Adam, the representative man, [illegible] the race. He died, in an absolutely literal sense, and was resolved to dust. He became as though he had not been.

The condemnation still hangs over the heads of sinners. "The wages of sin, is death,"—not to the sin, but to the sinner. He must

[illegible]

be a counterfeit Son of God, and a counterfeit religion and hope. The son of the woman, to the deceived people would be the priest-king of promise, they would believe him immortal. But the plot, if such plot there was, went down in the flood, to be tried again, on this side of the waters.

God instituted an anti-typical, priest-kingship, with Melchisdec, as its head. Satan counterfeited it.

The name Nimrod, signifies "the extremely impious rebel." He "builded Nineveh and Rehoboth City and Calah and Resen," and, was probably instrumental in the building of Babel. At any rate the apostate religion, can be traced back to a period, long before the Terahites left the land of Canaan.

Records have recently been discovered at Babylon and Nineveh, that establish beyond question, the existence of a secret society of unbelievers, in the land of Chaldea, shortly after the death of Nimrod. Micah v. 6, connects Nimrod, with the land of Assyria. Genesis x. 10, says the beginning of his kingdom, was Babylon; tradition affirms that he was its founder and first king. We put all these things together; and reason, that if God called the great grandson of Noah—Nimrod or the Rebel,—he must have been the one, who first, on this side of the flood, apostatized from the worship of Jehovah. The records having brought the idolatrous faith so near to his time, we can hardly escape from the conclusion, that he was, in a most conspicuous manner connected with it, as its priest-king, or head, as a descendant of the gods. The doctrine of Satan had gone through the flood, and at his instigation its altars were set up. "Thou shalt not surely die," was the only hypothesis on which the false religion could be built,—therefore, was it studiously taught, and most industriously too, by the members of the secret organization, whose headquarters were at Babylon,—that somehow, even when man seemed to die, he yet survived.

This false theory made possible the worship of demi-gods, or dead men. It spread rapidly, and Abraham was called out of the land

[illegible]

are the five planets, the sun, a bareheaded female, and the figure of a man, standing under the sun, and advancing towards the kingly form with a wreath of balls in his hand (are they beads?)—the female precedes him,—both have the attitude of suppliants. They are priest and priestess of Baal. The worship of the whole host of heaven, is plainly symbolized. We come to Nebuchadnezzar; he has taken and carried part of the vessels of the house of God, from the land of Israel, to the treasure house of his god. He has men in his service, who may not marry,—they are eunuchs. The associate rulers of the future kingdom of God, are neither to marry nor to be given in marriage,—hence the celibate priesthood of paganism. The high-priest of the religion of Jehovah, stood as a mediator between God and men, that he might "present on the behalf of men," "both gifts and sacrifices for sin,"—the priests of paganism were middle-men, between man and the deity. The office of priest and prophet under God, were in many cases also united.

Therefore, paganism had its priestly soothsayers, or prophets. Nebuchadnezzar chose four young men of Judah, "of the king's seed and of the princes" in whom was no blemish "skillful in wisdom, and cunning in knowledge and understanding science," to be schooled for places in the Chaldean college of cardinals,—they were Daniel, Hananiah, Michael and Azariah,—God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams."

They stood before the King, and were found ten times better when enquired of, than all the magicians of his realm.

The two religions,—the false gods and the true God, were to be brought into comparison before the king, by a test that would incontestively prove, in which of whose ministers "dwelt the spirit of the Holy One."

Nebuchadnezzar had a dream; it went from him, some one must reveal to him the forgotten dream and the
he would
all

[illegible] our adoption into the family of God is in the mind of the evangelist, a privilege bestowed by grace upon all who receive the Divine Son, called in the first verse of this chapter, the *Word*. But this adoption is not of privilege only, but of *right*—God-given *right*—inasmuch as there is given to believers a new nature, a divine nature; for this being begotten of God is a birth from heaven, and is the commencement of the new life. Its origin is not in man, but in God. Its source is not human, but divine and heavenly. The Jews, or at least the Jewish leaders, seem to have regarded themselves as God's children, and as having the Divine favor, because they had descended from Abraham; but this passage shows that to be begotten of God is not after the order of natural generation. The change is wrought only by divine power, and adoption and regeneration are concomitant arts. Natural life follows the natural birth, or begins with the natural birth: so spiritual life follows the spiritual birth, or begins with the spiritual birth.

2 Cor. v. 17; "Wherefore if any man is in Christ, he is a new creature (margin, or there is a new creation); the old things are passed away; behold, they are become new." The word used here by the apostle denotes a new nature. The old, carnal, selfish nature is put down, is deprived of its former power, and in Christ, he has passed through a spiritual birth, and passed into a heavenly life. And this new creation, this spiritual birth is a present experience, is realized as soon as the soul, by faith is united to Christ. This new birth, as an experience to be enjoyed now, is a truth the apostles often insisted upon. "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." "That ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of trut[illegible] 10; iv. 24. "Seeing [illegible] put off the old man

[illegible] that is absolutely true. In regeneration there is introduced into the soul a new principle of life,—the Christ-life, spiritual and divine. Christ liveth in the regenerate man, communicates to him His own life. Hence the new birth in its nature is much greater than the first. The first or natural birth constitutes us children of Adam; by it we become a part of the Adamic family: the second or spiritual birth constitutes us children of God; by it we become *members of the royal family*, of whom the Lord Almighty is the Father, or a part of the great household of faith. Now as the Holy Spirit uses the Word as the instrument of our regeneration and adoption, let us love and honor the Word. It is everlasting truth; it will never fail but will abide for ever; and if we receive it into our hearts, and keep it there, and live under its influence and guidance, we shall live and abide unto the ages of the ages.

1 John iii. 2: "Beloved, now are we children of God, and it is not yet made manifest what we shall be." This passage has the clearest possible reference to sonship, to our being born again, born from above, or begotten by the will of God. We become God's children by a spiritual birth brought about by the operation of the Holy Spirit. John, and the believers to whom he wrote, were then already the subjects of this new birth, and their sonship would be made manifest at the appearing of the Christ, when greater honor and glory would be conferred upon them.

1 John v. 1: "Whosoever believeth that Jesus is the Christ is begotten of God." Here again we have the new birth, in language unmistakably plain, as a work which is wrought during the natural life. Begotten of God is the second birth, and it takes place when a man receives Jesus as the Christ, the Anointed of God. Christ is the Greek word which corresponds with the Hebrew word Messiah, and *refers to* Jesus as King, anointed for the of[illegible] by the Holy

resurrection when Jesus shall come. When he shall call them from their dusty graves to a life that is incorruptible and that fadeth not away. But the saddest of all is to know that those whom we have loved and walked with turn away from the good old Book and say "there is no life but the present." "Christ is dead and dead forever." The Bible has caused divisions in our homes! Dear brothers and sisters, if we exercise the Christ-like spirit, which I understand is love, joy, longsuffering, tenderness, gentleness, meekness, patience, it is impossible so it seems to me. Such a disposition would melt a stony heart, instead of being antagonistic. But is it not often the case that the husband exercises his lordship, more than the husband. How much there is in that word "husband" and the word "father." A husband, how he nourishes and cares for those under his charge and so with the word "father." Does not the Bible make me more tender and patient with those who seem to be contrary to me. Is not the fault in me rather than in the Blessed Book? "Let us ponder the path" the wise man says, "before we step out from the Path of Life." Paul says, "If we only in this life have hope, we are of all men, most miserable."

Why?

He had fought with beasts at Ephesus. He had counted all things as dung that he might win Christ, and the resurrection from among the dead. If this hope is all false, then he could truly say we were of all men most miserable. Dear brothers and sisters let us strive the coming year to manifest the fruits of the spirit then it will be indeed a Happy New Year to us all.

Dear brethren suffer the words of exhortation.

Personally I know I am weak, as we all are, but he has said, "As thy days are so shall thy strength be." I never shall forget the words of my dear sister before she died, as she explained after an article I read about the Kingdom of God upon Earth "It lifts me up." As faith grasps the promise of God it brings the future promises so real and vivid before the mind.

Her life at home had been one of suffering since our parents died when she was young, and to come here for a few years to suffer the balance of her days seems to [illegible] sad picture. But often she said to me and my dear wife, she was glad she came over to [illegible] her [illegible]

at Oklahoma. But did not arrive in time; got there on the 18, one day after their mother was laid away into the carnal house of death waiting the summons from on high till he will come, who held the keys of hell and of death. Her age was 70 years 2 months and 22 days.

Subject. I would not have you to be ignorant concerning them that sleep, 1 Thess. iv. 13 to end.

We had a full house to preach to and all seemed to be interested very much.

The year of 1892 is nearly gone and many of our dear brothers and sisters are gone with the year. As the years go by, so one by one we also go. She leaves Brother Davi[illegible] her husband, and six children, and two brothers, and a host of friends to mourn, but we need not mourn as those that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Those that knew our sister [illegible] loved her best.

Brothers who will be the next [illegible] it? All ask yourselves this question and let us all so live that whether we are awake or asleep we may be ready to meet our loved ones that have fallen asleep is my prayer. Funeral services by the writer.

[illegible]

Our Little Men and Women for January sparkles with the brightest of bright things, written by such favorites as Mary E. [illegible] Warren H. Frych, H. W. F., [illegible] Harper, Lavina S. Goodwin, [illegible] Bryan, Beth Gray, Hal Ayle[illegible] Elizabeth Cumings and [illegible] Poulsson. [illegible] "Three Little [illegible] House we live in" [illegible] way of teaching [illegible] little Columbia [illegible] "only" little [illegible] Berg's forget [illegible] Christmas [illegible] "All About [illegible] which tell of th[illegible]

[illegible] becoming acquainted with men [illegible] things, learning the current [illegible] of the day, mingling with [illegible] brethren of the different tribes, [illegible] making acquaintances far and [illegible] whose friendships would [illegible] life, and bind his heart more closely to the nation of which [illegible] a member. These festal [illegible] broke up the monotony, [illegible] the selfishness that [illegible] might have prevailed, [illegible] a spirit of nationality [illegible] such as otherwise [illegible] have existed.

In addition to all this, the seventh [illegible] year of rest, and [illegible] toiled till they had [illegible] the wear and tear of [illegible] took a vacation, and [illegible] liberty to go here and there [illegible] filling up the year with [illegible] occupations rather than [illegible] drudgery and toil. [illegible] year or year of jubilee [illegible] additional year of rest; and [illegible] to these prescribed periods of rest, there were special occasions [illegible] and festivities [illegible] from [illegible]

[illegible] of the Israelite was [illegible] of gladness; the [illegible] not to be times of [illegible] into the [illegible] with thanksgiving [illegible]

formed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if [illegible] look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak of them; if we make some endeavor to conceive how precious those hours ought to be to him,—a small advantage on the side of God, after his flock has been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat he had scattored there, snatched from the wayside by this [illegible] and the other; and at last, when breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weakness, shame them for their sins, warn them of all their dangers, to try by this way and that [illegible] the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened [illegible] thirty minutes to raise the dead [illegible] Let us but once understand and feel this, and we shall look with changed eyes upon that [illegible] of any furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones, that they may live, or if [illegible] [illegible]

[illegible] the good of others. "They rest from their labors and their works do follow them." A few lines from a notice in a local paper, will show the estimation in which he was held here.

"Joel A Simonds, who died at the residence of his daughter Mrs. N. A. Fletcher, in this city yesterday afternoon, was well known to all the older residents of Grand Rapids. He was born in Vermont in 1812, and in boyhood moved with his father's family to Genessee county, N. Y. After his marriage in 1854 he moved to Michigan, settling upon a portion of the Barney Burlan farm, north of this city. In 1871 he moved into the city, and for several years was engaged in business here. For twelve years past he had resided in Chicago with his youngest son. During the anti-slavery agitation he was an ardent abolitionist, and in the early years of his residence in this state was a strong advocate of advanced methods in education. He was one of the founders of the Mayhew Teachers' Association, which was for a long time a leading factor in progressive rural education in Kent County. He was one of the early presidents of the Kent County Agricultural Society, and assisted in the locating, clearing and settling of the old grounds and the erection of the first building. In religion he was a Second Adventist and held very pronounced views, of which he was an earnest and fearless advocate. He was a man of strong individuality and progressive thought, ever ready to search out new methods and adopt new ideas if they met his approval. He was the soul of honor and no one, however strongly he might differ with [illegible] in opinion, ever [illegible] [illegible]

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VOL. XLII. PLYMOUTH, IND[illegible]A, JANUARY 11, 1898. NO. 2.

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Jesus, be thou our guide;
Let not our feet to slide,
Nor we our sins to hide,
Under a cover.
When in thy righteous will,
Thou dost thy word fulfill,
Give us thy "Peace, be still,"
When life is over.

HANNAH MARY REGAL.

Original.

Letter to a Friend.

Dear Friend:

Having had the pleasure of hearing you preach last Sabbath on the kingdom of heaven, yet I must say that the essential things contained in the Word of God, bearing upon this subject were left out, which I should liked very much to have heard you brought in. But whether done intentionally or not you know best, but I wish to call your attention to the same. A part of your sermon I liked very much, the exceptional part was you did not go far enough—as to the nature, location and time of establishment of the kingdom. I was glad indeed, to hear you repudiate the false theory of going to heaven at death, and also to hear you say that the kingdom is on earth. But why did you not explain to the people that it is now only in its primary condition, and that we are now only in the kingdom by anticipation. God is now and has been during this Gentile dispensation taking out from among them a people for his kingdom, and the way this is being done is by his Word (the Gospel of the kingdom) being preached to mankind; your quotation—"The kingdom of heaven is within [illegible] expounded by you, and hundreds of other teachers of the Word, causes much confusion. My friend, this passage of Scripture you will find by inspection was not addressed to the disciples of Christ, but to the wicked Pharisees, which you will find upon investigation. Now my friend do you suppose that the kingdom of God was in those wicked Pharisees' hearts? I do not so understand it. Well now, what is the meaning? The margin reads "among" you; but by still further investigation we find it very nicely and correctly rendered thus—"The Royal Majesty of the heavens is among you," or "in your midst." If your exposition of this passage of Scripture be true, my friend, please explain the following Scriptures; "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 31, 32, 33. "For unto us a child is born, unto us a son is given; and the [illegible] shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice [illegible] Lord of hosts [illegible]" Isaiah ix. 6, 7. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Selah. * * * My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David, his seed shall endure forever, and his throne as the sun before me, it shall be established forever as the moon, and as a faithful witness in heaven?" Psalms lxxx. 3, 4; 34; 35.

When Zedekiah the last that reigned upon David's throne, became so wicked, the Lord said; "Remove the diadem, take off the crown; this shall not be the same; I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it him." Ezekiel xxi. 25-27.

Now the reference here takes us to Luke first 31, 32, 33 as given in my first citation. Nearly 20 years after Christ had ascended into heaven James said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the prophets as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts xv. 13, 14, 15, 16. "And I saw in the night visions, and behold one like the Son of Man came with the cloud of heaven, and came to the ancient of days, and they brought him near before Him, and there was given Him dominion and glory and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion that shall not pass away, and His kingdom that which shall not be destroyed." Dan. vii. 13, 14.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby He shall be called, The Lord our Righteousness." Jer. xxiii. 5, 6. "And His dominion shall be from sea to sea, and from the river unto the ends of the earth." Zech. ix. 10. "The Lord shall reign over them in Mount Zion from henceforth even forever." Mic. iv. 6, 7. "As truly as I live all the earth shall be filled with the glory of the Lord." Num. xiv. 21. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

"For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell; for I have desired it." Psa. cxxxii. 13, 14. "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." Isa. xlviii. 2.

"When the Lord shall build up Zion He shall appear in his glory." [illegible] 16. Now my friend these are only a few of the great number of passages of Scripture found in all parts of the Bible—both Old and New Testaments—that beautifully describe the beauties and blessings of the kingdom of heaven. Christ was seen by his disciples for forty days after his passion, and spoke to them of the things concerning the kingdom of God; and the last thing the bereaved and sorrowing disciples asked him was, "Lord, wilt thou at this time restore again the kingdom unto Israel?" Acts i. 6, 7. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

"For the Lord will comfort Zion: He will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. li. 3.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel, so shall ye know that I am the Lord your God dwelling in Zion, my mountain: Then shall Jerusalem be holy and there shall no strangers pass through her any more." Joel iii. 16, 17.

"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Now what is our Savior's coming for? Ans.—to reign. See Matt. xxv. 31. "When the Son of man shall come in his glory and all the holy angels (saints) with him, then shall he sit upon the throne of his glory." which is the throne of his father David and the one which we have been talking of, the one which has been promised to him.

When shall he come? For an answer please read the 24th of Matt. in connection with Luke 21st and study Daniel, Isaiah, Ezekiel, Zechariah, and Revelations. For Christ said, "all things must be fulfilled which are written in the law and in the prophets and in the Psalms concerning me," and let us remember what the apostle Peter said,—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts: Holy men of God spake as they were moved by the Holy Ghost."

And Peter after telling his brethren what to do, how to live, etc., says, "For if ye do these things ye shall never fail: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 2.

My friend do you not see that although these brethren were followers of Christ, yet they were not in the kingdom only by anticipation; because Peter says an entrance "shall be ministered unto you," etc.

—And again it is said,—"Flesh and blood cannot inherit the kingdom of God," which shows that the resurrection must first take place. More hereafter.

A. F. REGAL.

IDENTIFIED.

And he shall speak great words against the most High. Dan. vii. 25. And he shall exalt himself, and magnify himself above every God. Dan. xi. 36. So that he as God sitteth in the temple of God, showing himself that he is God. 2 Thess. ii. 4. And he opened his mouth in blasphemy against God. Rev. xiii. 6. I beheld, and the same horn made war with the saints, and prevailed against them. Dan. vii. 21. And it was given unto him to make war with the saints, and to overcome them. Rev. xiii. 7. He was to arise out of the fourth kingdom. Dan. vii. 24. He was to arise out of the four winds of heaven. Dan. viii. 8, 9. He was to arise in the latter time of the kingdom of the Greeks. Dan. viii. 22-23.

Bear in mind that Daniel speaks of the horns as kings, while John speaks of the beast as kingdom. But the two sections of the vision together and we have a king and a kingdom of people, and a country ruled by a king. The spirit teaches that the Man of Sin is the result of the apostasy. The little horn was to make war with the saints and overcome them, and all the blood of saints shed upon the earth is found in the woman. In the make up of [illegible] we have the [illegible] the little horn or king [illegible] church. The little horn makes war with the saints until judgment is given to them. The beast makes war with the saints to the end and judgment overtakes the woman when she is drunken with the blood of the saints.

Daniel speaks of the judgment of the little horn, and John's attention is called to the judgment of the woman. Judgment will overtake the woman when she is seated on the beast. In order to do this the beast must come out of the deep, and the woman be seated on him. In other words she must be elevated to power [illegible]. The [illegible] He went down into the pit, but he will ascend when the time comes referred to in the vision (the judgment of the whore.) The vision of Rev. xvii. refers to her judgment, not her former career. The little horn was to arise amid ten. He was to pluck up three of this first ten. All of the ten of John's section of the vision engage in the woman's destruction, and all of the ten make war with the Lamb and are conquered by him. The ten of Daniel vii. arose at one period and the ten of Rev. xvii. arose at another time.

How few there are that are looking for the fallen church to come into power again. And all that dwell on the earth whose names are not written in the book of life will wonder—be astonished—when they see the beast, because he was, and is not, but shall be present.

Will those who are expecting antichrist to arise outside and apart from the fallen church, point out some things that this antichrist does? She made all nations drunken with the sins of her fornication. Because of the sins of her fornication all the nations will fall. In her is found the blood of all the saints killed upon the earth. What is left for another to do? If infidelity is what is wanted in the make up of the Man of Sin, there is enough of it [illegible]. There is not room in this world for another antichrist, neither is there any work for another to do. Admit that the fallen church will come into power again, and the vision as it relates to antichrist and his work is plain.

The judgment as it relates to the apostasies is not a long [illegible] of work. But her plagues shall come in one day, death, famine, and mourning, and she shall be utterly burnt in fire. The career of the beast for forty-two months, and the woman's career for a time, times and a half, is yet future. She will be nourished or fattened by the powers in her place, for three years and a half. Rev. xii. 14. Her place is a seat of power over the beast. Rev. xvii. 3. This place is in the wilderness. The antitype of the wilderness in which the church of the Old Covenant wandered until all of the sinners perished. For this place, this seat of power, she lusted, and in this wilderness of sin judgment will overtake her. Let us not err by trying to make too much of the vision of Daniel's prophecy. We have [illegible] history of [illegible] all [illegible] and all [illegible] exists at certain [illegible] time. As it arose [illegible] Dan. vii. 24 [illegible] 7, 41 [illegible] Rev. xvii. 12 [illegible]

Submitted in love,

J. O. [illegible]

A DREAM.

With open Bible on my knee, swayed by conflicting [illegible] and tortured by soul doubts and [illegible], I raise my [illegible] dimmed [illegible] heaven. Oh thou eternal [illegible] Thou, whose love had no beginning and shall have no end, [illegible] who created the universe [illegible] to my petition [illegible] [illegible] down in [illegible] thy servant. Oh that I [illegible] to the days of the [illegible] prophets [illegible] of them. And as I [illegible] thought I [illegible] voice [illegible] the gentle zephyr whisper sweetly, "You [illegible] Peace be still."

And Lo, what wonders pass before me. My humble lodgings pass away, and instead a temple, whose lofty dome is like the heavens, its walls of burnished gold, bedecked with precious stones; and as I gaze in speechless awe and wonderment, Lo the air seems filled with music [illegible] did hear. Methought I closed mine eyes in silent prayer, and once again I heard the gentle voice say; "Peace, be still." And opening wide mine eyes with fear and trembling sore, I beheld a Kingly company around a central figure grouped that did surpass them all in majesty of bearing. In stature, tall and straight, of perfect mould; his hair in glowing ringlets on his ample shoulders rests, and on his forehead, bright and dazzling as the noonday sun, a crown bearing the words, The Lord of lords, and King of kings. Around him are grouped the prophets, one and all, From Moses unto John; not one was missing. And their faces did also shine; and truth, and peace, and love, and joy sat enthroned on each brow.

When I saw these things, my powers failed me, and falling prone upon the ground, I cried out: Lord, what wouldst Thou have me to do?

With voice of touching sweetness, like far off music, he replied: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. Thy prayer and thine anguish hath come up in remembrance before me and behold I and all the prophets am come to answer thee, touching those things of which thou desirest to know. Cast aside then thy fear. Arise and question us. And with his words my strength returned to me, insomuch that I marveled at my confidence. And I stood erect and spoke as follows: I little merit, oh King, this condescension on thy part, but inasmuch as Thou hast so graciously inclined Thine ear unto me, I will joyfully inquire of Thee and Thy prophets, touching those things which concern the salvation of mankind, and upon which the creeds of mortal men are so hopelessly mixed. Therefore, Moses, Thou most venerable of all the prophets, tell me how was man formed. Moses—That which I have written, oh Son of Man, is true. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 9.

But, Father Moses, it is said by mortal man that the breath in his nostrils is the soul. Is this true?

Moses—Man (not the breath) became a living soul.

What then was the penalty of disobedience?

Moses—"Dust thou art and unto dust shalt thou return." Gen. iii. 19.

Obadiah canst thou tell us what then shall be his condition?

Obadiah—"He shall be as though he had not been." Obe. xvi.

Now, Father Moses, wilt thou tell us how the death sentence was [illegible]?

Moses—As physical decay was arrested and youth was renewed by virtue of the fruit of the tree of life. Therefore the Lord said, "Lest he put forth his hand and take also of the tree of life and live forever." So He drove out the man, and he placed at the east of the garden Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life." Gen. iii. 22, 24.

And what then [illegible] of Adam?

Moses—"All the days that Adam [illegible]

[illegible] of Man, the words which the Spirit hath given me to speak, hath no uncertain sound. Give me then [illegible] my answer, "That which befalleth the sons of men befalleth beasts; even the one thing befalleth them. As the one dieth, so dieth the other. Yea, they have all one breath; so that a man hath no preeminence above a beast, [illegible] All are of the dust and all turn to dust again." Eccl. iii. 19-20.

Oh, venerable Sir, light is breaking in upon me, and much I fear me that the teachings of men hath strayed from truth upon this question, for they teach that death is but a change, the gate to heaven. That man is but a captive here held in durance vile, and that death is a friend that sets the prisoner free. That between death and the resurrection there is a conscious existence for man in holiness or misery. What dost thou know about this matter?

Ecclesiastes—There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest, for the living know that they shall die, but the dead know not anything. Eccl. ix. 5-10. Son of Man I have spoken. Go and spread this truth among thy people for assuredly upon this question much error doth rest.

Father Moses, as touching the state of the dead between death and the resurrection, what did the Lord say to thee concerning thine own death?

Moses—He said, "Thou shalt sleep with thy fathers." Deut. xxxi. 16.

And Job, Thou pattern of truth and patience, what dost thou know concerning this great question?

Job—"So man lieth down, and riseth not; till the heavens be no more. They shall not awake, nor be raised out of their sleep." Job xiv. 12.

But Job, the sons of men tell us that our loved fathers who are dead have only gone before, and they are now up in heaven watching over us and conscious of our deeds of good or evil. Canst thou tell us if these things be true?

Job—The sons of men lacketh wisdom and have given their ears unto fables. Had they inquired of us they would have understood that when a son of Adam dieth, "His sons come to honor and he knoweth it not, they are brought low but he perceiveth it not of them." Job xiv. 21.

David, Thou sweet singer of Israel, dost thou too, agree with thy brethren upon this question?

David—Truth is mighty and must prevail; it has been written that "In death there is no remembrance of Thee (God). In the grave who can give thee thanks." Psa. vi. 5.

Then King David, do I understand you to say that the dead saints are not in heaven playing on golden harps and singing praises to God, as the children of men do teach?

David—Son of man, get thee back to thy people and say unto them concerning this matter that "The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17.

Thou most honored Sir, you will pardon my persistence, but I would make me plain. Am I right in my understanding [illegible]

David—[illegible]

[illegible] down the [illegible] the keys of death and of the [illegible] He alone hath power [illegible] gates of death, and [illegible] to set the captive free. [illegible] he not risen and become the first fruits of them that [illegible] sleep would have [illegible] sleep, and the dead [illegible] have perished." 1 Cor. xv. [illegible]

Then Paul [illegible] do not appear to believe [illegible] scious existence separate [illegible] body what then is your hope?

Paul—As for me, I [illegible] the [illegible] and [illegible] life (immortality) which [illegible] cannot [illegible] began." Titus i. 2.

Therefore I go to my [illegible] in peace and [illegible] with Job, [illegible] will appoint a set time and remember me." Job xiv. 13. And all faith in the glad [illegible] "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." [illegible] iv. 8. Like Father David, [illegible] be satisfied when I [illegible] (Christ's) likeness. [illegible] Mortal man then [illegible] presence of "The only [illegible] The King of kings, and lords, who only hath [illegible]" 1 Tim. vi. 15, 16. [illegible]

Then while [illegible] inquiring [illegible] lent [illegible] and [illegible] now, [illegible] of man, the father of [illegible] disobedience [illegible] of life, "Thou [illegible] dust and unto dust [illegible] turn." So [illegible] the Judge from whose [illegible] is no appeal. [illegible] rich and poor alike [illegible] their bed in the [illegible] as though they had not [illegible] 10. [illegible]

Then is there no hope? Will the chains which [illegible] be never broken? [illegible] hope beyond the grave [illegible] not so, my King [illegible]

The King—Peace be [illegible] For God so loved the [illegible] he gave his only begotten [illegible] whosoever believeth in [illegible]

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 11, 1893

WE have this past week mailed statements to those of our subscribers who are in arrears beyond the first of the present year. We hope all will respond to these calls promptly. We do this for a mutual understanding. If any one cannot renew at this time, let him write us so, and we will try and await the convenience of such ones. As we have reset our mail list entire lately, it is not improbable that mistakes occur. These are of course avoided as far as possible, and corrected at once when pointed out. We do not claim infallibility. Let us hear from all as fast as possible. We thank the kind friends who have sent in their renewals so promptly. We feel encouraged.

ONE of the surest ways to secure a continuance of God's favors is to be grateful for those of the past and the present.

WE were not mistaken in appealing to those who are on tip toe with expectation. They are responding already; our field of usefulness is widening and we are thankful. Let the good work go on.

A RECENT writer says that melancholy people are self-centered; and the specific for this trouble is to become God-centered, and then they will live for others. Love to God soon manifests itself by love to others.

PROF. Briggs has been acquitted, but the prosecutors have appealed the case. It is given out that Prof. Smith of Lane Seminary is to remain in that institution, although convicted of heresy on several particulars. It looks as if both the Bible and *the creeds have to go.*

A DISPATCH from London says:—Six edicts have recently been issued by the Russian government against the Jews, and the persecutions of that scattered and peeled people are worse than ever. *Every effort* is now being made to induce them to renounce their religion for that of the Greek Apostacy.

HIRAM MUNGER of Springfield, Massachusetts, 80 years of age, asks the ministers of that town some very pertinent questions, through the local newspapers. He calls for categorical answers. We are afraid the old patriarch will not live to get the answers. Here are the questions:

1. Is life immaterial or material?
2. Was there ever a time when there was no life?
3. Can there be consciousness and intelligence without life?
4. Does anything leave man but life at death?
5. Which was first, living matter or nonliving matter?
6. Can there be eternal life without an eternal body?
7. Is there more than one kind of life?
8. Can life do anything outside of a living being?
9. Has life any life?
10. Does life either live or die?
11. Has life any attributes?
12. What became of the lives of the animals and men at the flood?
13. Can life continue longer than the body in which it is confined?
14. Can the brain think without life?
15. Can the life think without the brain?
16. Is life a creation?
17. Can anything inorganic have life?
18. Can anything die that is not organic?
19. Can anything immaterial have life?

The Woman's Seed. No. 2.

Having seen how necessary in the purpose of God, it was for the to Be Anointed Jesus to be made under the law, let us now give attention to what is said in the 16th 17th and 18th verses of the second chapter of Hebrews: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham: wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." This language would imply that some one for whom the pronoun "Him" is used, took on him a nature that he did not previously possess, and that the newly assumed nature was not that of Angels, but of men. Angelic nature is divine, and the only *other* nature we are acquainted with is human nature. Now, supposing the "Him" to represent a person who existed before he took on him the seed of Abraham, would not that person possess divine nature? If so, how could it be said of him that he "took not on him the nature of angels?" How could he take what he already possessed? We have long since concluded that the common rendering was very misleading, for reasons that will presently appear. In the first place the margin of the Common Version reads: "He taketh not hold of angels," this is much better, but still the casual reader is apt to read it in connection with the word "*Nature*" in the text in this way; He taketh not hold of angels' *Nature.* But be it observed, the word *nature* has been supplied by the translators, to make clear what *they* understood the sense to be, but which we regard as very misleading.

Henderson's translation reads: "He taketh not hold of angels."

The Revised Version reads "Not of angels doth he take hold."

Dean Alford's translation is as follows: "For, as we know, it is not angels that he helpeth, but it is the seed of Abraham that he helpeth."

Rotherham's reads thus: "For NOT SURELY of messengers is he laying hold, but of Abraham's seed he is laying hold."

Conybeare and Hawson have rendered it in these words: "For he giveth his aid not unto angels, but unto the seed of Abraham."

Jamieson, Fausset and Brown, render it in this way: "For as we all know.... It is not angels that he is helping (the present implies duration) but it is the seed of Abraham that he is helping. The verb is literally, to help by *taking one* by the hand, as in Heb viii. 9, "When I took them by the hand to lead them out of the land of Egypt." Thus it answers to the word *succor* in the 18th verse, and *deliver* in verse 15. Not angels who have no flesh and blood, but the children who have flesh and blood, he takes hold of to help."

Prof. Gardner translates, "For surely he doth not get his claim from angels; but he gets his claim from Abraham's seed;" explaining this to mean his claim to be our advocate.

The American Bible Union renders it as follows: "For surely he does not succor angels, but he succors the seed of Abraham."

Whiting's translation is, "For truly he helpeth the seed of Abraham."

The Diaglott renders it in this way: "Besides he does not in any way take hold of angels, but he takes hold of the seed of Abraham; hence he was obliged to be assimilated to his brethren in all things."

By the aid of the above collation of different renderings we think the truth is not difficult to find. When we understand that he takes hold of the seed of Abraham to *help* them, we are prepared to read the next verse intelligently: "wherefore in all things it *behooved* him to be made like unto his brethren;" and then follows the reason *why* it was necessary for him to be made in all things like unto his brethren, viz.; "that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; *for* in that he himself suffered, being tempted, he is able to succor them that are tempted." It seems to us that every honest devout soul should feel like shouting aloud with joy and gratitude because Christ was made in all things like unto his brethren, so that he could suffer like them, be tempted like them, and feel like them, and sympathize with them, and in that case he qualified to succor them;—in a word, "be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

God never makes any mistakes; he never does what is not necessary, so it *was* necessary for Christ to be made exactly like his brethren, that by suffering like them he would be able to succor them. Be it remembered too that he was made perfect *through* suffering, he was *not* made perfect before he suffered. It must also be borne in mind that his brethren, like to whom he was made, were not partly human and partly divine.

But it may further illustrate the wisdom and goodness of God to refer to the 9th verse; "But we see Jesus who was made a little lower than the angels, for the suffering of death." It is safe to say that *man* would have devised a Savior possessed of angelic nature. But what a tremendous blunder that would have been! Had he not been made lower than the angels he could not have died: would have been unfit for the very thing that it was necessary for him to do—*viz.* Even now in the face of this testimony, men invest Christ with a nature that could not die. But when we think of it that he was made *lower* than the angels so that he *could* die, it thrills our whole soul, body and spirit, and we feel like shouting with Paul, "Oh, the depths of the riches both of the wisdom and knowledge of God,—how *unsearchable* are his judgments, and his ways past finding out, for who hath known the mind of the Lord, or who hath been his counsellor? Or, who hath first given to him, and it shall be recompensed to him again." He is beholden to no one; "for of him, and through him, and to him, are *all* things, to whom be glory forever." This of course, includes the Christ, and directs our attention to the 7th verse of the second Psalm where the decree is made, "Thou art my Son, this day have I begotten thee." Does not God here inform the Son of his origin? If so remember the prediction was not made till about 3000 years after Adam, and it was a thousand years later still when the begetting became a fact. If it be asked on what principle Jehovah could say, "This day I have begotten thee," when it did not take place for a thousand years? I answer, by the word of the Spirit in Paul, Rom. iv. 17, that "God who quickeneth the dead," and calleth those *things which be not, (yet) as* though they were," because he has so fully determined that they *shall be*, that he regards them as already accomplished.

Jesus was not created as the first man, but begotten—the only begotten Son. If it be asked *how* begotten? The answer is, "The word was made flesh and dwelt among us." If it be asked *how* the word was made flesh? We answer, In the same way that the worlds were framed. *How* were the worlds framed? The answer *is* found in the 3rd verse of the 11th of Hebrews—framed by the word of God. *How* framed by the word of God? The answer may be found in the 23rd Psalm and in verses six to nine. "By the word of the Lord were the heavens made, all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him, for *he spake and it was done;* he commanded and it stood fast." Oh! what power in that word!

If we step outside of a starry night and look up, and then quote the verses, "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth,—he spake and it was done:" we may well stand in awe of him, but it would help us to understand how the word was made flesh. The fiat went forth, Isa. vii. 14; "Behold, a virgin shall conceive and bear a son, and thou, oh virgin, shall call his name Immanuel." This was a sign worthy of him by whom all the hosts of the heavens were made. He said, "Behold a virgin shall conceive," and she did. He spake THIS too, and it was done; for after the angel had explained to Joseph what was about to happen, it is added in the 22nd verse of the first chapter of Matthew, "Now all this was done that it might be fulfilled which was SPOKEN of the Lord by the prophet, saying, "Behold a virgin shall be with child—an unheard of wonder—and they shall call his name Immanuel." "He spake and it was done."

But we have not yet done with Heb. ii. 9, where it says Christ was made lower than the angels, *for* the suffering of death. It was absolutely necessary for him to die. He could not have died had he been made on the same plane of existence as angels. Angels cannot die. But *why* was it necessary for Christ to die? One answer is found in Heb. ix. 22, for there we learn that in the economy of God, there is no remission of sins without the shedding of blood. Jesus could have shed no blood had he possessed divine nature; and could not have became the Savior.

But a serious *looking* question may be asked here, *viz.:* Does it not say that he was begotten of God? and that being the case, would not the Son have the nature of his Father? Ordinarily, that principle holds. This was a miraculous interposition. By spirit power he was made of a woman, and hence possessed the nature of the woman. Inasmuch as no man was his father, he did not inherit the warped and twisted disposition of such father. Here God's wisdom and love shines forth *again.* Four thousand years had passed since man sinned, and every son and daughter of Adam had tainted his and her blood with sin, so that among the teeming millions who had lived and died, no one of them had blood that was acceptable to God as an offering for the sin of others. They were all sinners, and had no precious blood to offer. God foresaw that this would be so, and provided against it, by promising that the "Seed of the woman" should bruise the serpent's head. He who doeth all things well would select the most suitable woman in the world out of whom to make the Savior. And would it not be like him to have selected *her* parents and grand parents and great grand parents away back to the Father of the Faithful? Infinite pains were taken in order that the Second Adam should not fail as did the first, for his Father's Spirit was given him without measure, and with the grand result that he was tempted and tried in all points like as we are, yet without sin. His blood was precious; it was the blood that made effective the new covenant—the *life-giving instrument.* That we all may participate in the life and glory made possible through the efficiency of that blood, is our prayer.

(*To be Continued.*)

Watchfulness and Prayer.

Prayer is a request for something we desire. We may make requests of any one, but we are thinking only of requests of God now. An astonishing prominence is given to this subject in the Word of God; but it shows at once how helpless we are, and what rich provision the Father has made for his children, and with what a bountiful hand he dispenses his favors. He does not merely make known his willingness to assist all who ask him in Jesus' name,—he invites and enjoins them to ask—tells that withholding does not enrich him, nor giving impoverish him; tells them to come boldly, and he will distribute liberally, and will not upbraid them if they come ever so often. Indeed our Lord in Luke xviii. 1: says men ought always to pray and not to faint,—i. e., not to weary of it. This shows that we *always need something* that God ~~waits to~~ give; and, inasmuch as it elsewhere says that we must worship in spirit and in truth—that involves a *knowledge* of the truth before we can worship in truth. We need to know the truth in order to know what to ask for, and what it is God's will to bestow.

This relates to all requests; but we learn from the prayer our Lord taught his disciples, that adoration and praise to God are included in prayer. In 1 Tim. ii. 1-3 we see that it is good and acceptable in the sight of God our Savior to make supplications, prayers, intercessions and thanksgivings for all men, including those in authority over us, that we may lead quiet and peaceable lives in all godliness and honesty. If *for all* men, then certainly for those of the household of faith; and Paul sets us the example of praying for *them* always. If it was right for Paul it is right for us. And whenever one is found who declines the prayer of others, we may know that he has little part or lot with the Body of Christ; for we are assured by God that he hears prayer, and that "the prayer of the upright is his delight."

We have apostolic example of *meetings* for prayer. In the 12th chapter of Acts we read of a prayer meeting at the house of Mary the mother of John. We think it very probable they were praying for Peter's release from prison. Herod having killed James the brother of John. If that was the case their prayers were answered for while they were still praying Peter knocked at the door. We have the account of another prayer meeting on the riverside in the 16th chapter of Acts. And we learn the benefits of prayer in 2 Cor. i. 11, where Paul tells of his deliverance from a great trouble in Asia, partly through the prayers of the church at Corinth.

Prayer is the special privilege of God's children. There is a family throne where favors are granted through the One Mediator. And we are told that angels are ministering spirits to the heirs of salvation; and that the Angel of the Lord encampeth round about them that fear him, and delivereth them. What a gracious God we have! What a glorious captain we have to bring the many children to glory.

Apart from all *special* favors bestowed in answer to prayer, just intercourse with the Father through the Son, brings one's mind into sympathy and touch with the spirit. Those who hold frequent intercourse with heaven show the fruit of it in their temper and conduct. Love and joy and peace and long suffering, and gentleness characterize them; hatreds, emulations, envies, malice and bitterness will not thrive in that atmosphere. The peace of God rules in their hearts, and hence they do not grumble and worry, and think everybody else out of the way.

But watchfulness must be coupled with prayer. We cannot expect God to help us when we do not try to help ourselves. It is useless to ask God not to abandon us to temptation, if we willfully or carelessly walk into it. If we fail to do what we *can*, God will not help us to do what we *cannot* do; but no good thing will he withhold from them that walk uprightly. The Spirit says, what shall I say unto you? What I say unto *you* I say unto *all*,—watch. To be *certainly* ready, we must be *always* ready, for in such an hour as we think not the Son of Man cometh. May we all be ready is our fervent desire.

Original.

An Epistle to Hebrews. Chapter 10.

1. The law moreover having a shadow of the good things destined to be, not the image itself, could never perfect those, who come year after year with the same sacrifices, which they are accustomed to offer in continuity.

2. Since would they not have ceased *being* offered, because of the servitors, who had been once for all cleansed, having no future consciousness (or conscious-knowledge, the word usually translated *conscience*) of sins.

3. On the other hand in them is there a reminder of sins year after year.

4. For the blood of bulls and hegoats cannot take away sins.

5. Therefore the one who is coming into the cosmos saith, sacrifice and offering thou didst not intend; but a body hast thou restored to order for me;

6. With whole-burnt offerings for sin even thou hast not been satisfied;

7. Then said I, lo I come; In a chapter of a book it hath been written concerning me—to do thy will, oh God.

8. In saying beforehand that thou didst not intend nor wast satisfied with sacrifices and offerings and whole-burnt offerings for sin even, which are being offered according to law;

9. And then in having said, Lo I come to do thy will; he taketh away the first that he may establish the second.

10. In which will we have been sanctified through the offering of the body of Jesous Christ once for all.

11. And every priest forsooth stood serving publicly day after day, many times offering the same sacrifices, which never could take away sins;

12. But he when he had offered for sins one sacrifice in continuity (or for the whole term.) sat down at the right hand of God.

13. For the rest (of the term) awaiting expectantly until his enemies shall have been put under his feet.

14. For with one offering hath he perfected in continuity (or for the whole term) those who are being sanctified.

15. Moreover the sanctified spirit also testifieth unto us; For afterwards was the statement,

16. This is the covenant which I shall have made with them after those days, saith the Lord: giving my laws to be in their hearts, I shall write them on their thoughts:

17. And their sins and transgressions I shall no longer have remembered.

18. And where there is a remission of these, there is no further offering for sin.

19. Having therefore, boldness, brethren in respect to the entering in of the saints in the blood of Jesous,

20. By a recent and living way which he hath renewed for us, through the vail, that is his flesh,

21. And having a great priest over the house of God,

22. Let us approach with true heart in a full supply of faith, having had our hearts sprinkled from a wicked consciousness (or a consciousness of wickedness);

23. And having had our body washed with clean water, let us hold fast the confession of our hope without wavering; For he is faithful who hath promised.

24. And let us learn to know one another in a paroxism of love and good works,

25. Not forsaking the assembling of ourselves together even as is the custom of some; but exhorting one another, and by as much more as ye behold the day drawing nigh.

26. For if we continue sinning wilfully after we have received the full comprehension of the truth, there remaineth no further sacrifice for sins;

27. But a fearful expectation of judicial trial, a zeal of fire that is destined to devour the adversaries.

28. Any one who hath set aside Mouses' law is condemned to die without pity on the testimony of two or three witnesses;

29. How much more think ye, will he have been thought worthy of a worse punishment, who hath trodden on the Son of God and accounted the blood of the covenant, in which he hath been sanctified, a common thing, and insulted the Spirit of the grace?

30. For we know him who hath said, Requital is mine; I will repay. And again, The Lord will judge his own royal-people.

31. It is a fearful thing to fall into the hands of a living God.

32. But call to mind the former days in which after ye had been enlightened, ye endured a great struggle of suffering;

33. On this side a spectacle in the way of reproaches and tribulations, and on that having become partners of those who were having like experiences.

34. Yea indeed ye suffered bonds along with them and accepted the plundering of your property with joy, knowing that ye had a more efficacious and abiding property.

35. Cast not away your boldness (free-speech lit.) therefore which hath a great recompense of wages.

36. Though ye have great need of patient-endurance, that, when ye have done the will of God, ye may realize the promise.

37. For yet a little while, a little while and the one who cometh will come and he will not tarry (*lit.* prolong the time).

38. Moreover the Just One will live on account of faith in me, and if he draw back, my soul hath no satisfaction in him.

39. And ours is not a drawing back unto loss, but a faith unto the soul's salvation.

COMMENT.

Observe the word "Consciousness"—or consciousness-knowledge or C. V. and R. V. "Conscience" as here used. The true meaning is perfectly apparent as the reader will perceive and it would be in every other case were it not for false-teaching and prejudice.

"In them is there a reminder of sins" states the rationale of these religious duties as imposed. We need something to constantly remind us of our *inefficiency* at best to work out our own salvation.

"The One who is coming" or "the One who cometh," an old prophetic formula made familiar by constant use and iteration to the student of Old Covenant Messianic prophecy.

"A body hast thou restored to order for me" is a much more significant statement than "thou hast prepared for me." C. V. and R. V. Meaning restored to the original Adamic harmonic order before sin wrecked it—the same instrumentality given the "first Adam" who failed to use it aright.

"He taketh away the first that he may establish the second" ought to warn us against trying to enforce any part of it now, the keeping of Sabbatic days and periods as well as other things belonging to it as a whole.

"Stood" and "sat" here significant of the work going on and the work completed.

"The sanctified spirit testifieth." How? Just as it does now, by appealing to one's enlightened common sense, as the reader will perceive by reading the context here carefully.

"Our confession" not profession remember requires "boldness" and great boldness sometimes, and well is the exhortation enforced here.

"Paroxism" is merely the Greek word anglizised and I do not see how "provoke" or "provocation" translates it R. V. and C. V. at all.

"Requital" not "vengeance" C. V. and R. V. "Boldness" or free-speech under trying circumstances.

"The Just One" a Messianic appelation of frequent occurrence in old covenant prophecy and teaching.

"Soul" here means mind in one instance and in the other the whole organic being whether natural or spiritual, not an entity divorced from organism.

CHAS GARDNER.

LONDON, January 5.—The Rev. Henry S. Lunn, M. D., a Wesleyan minister of London, with the assistance of the son of the bishop of Worcester, is making arrangements for a Christian reunion at Jerusalem to take place in the autumn. Archdeacon Farrar and a number of bishops will take part in the pilgrimage. Archdeacon Farrar will deliver six lectures in Jerusalem.

BERLIN, January 5.—St. Petersburg dispatches confirm the report that the Czar has ordered the Minister of the Interior to transfer to the holy synod the administration of all church affairs. This order is certain to result in putting further vexatious restrictions on non-orthodox religions, and will probably lead to religious persecution. It is feared that the chief sufferers will be the Lutherans, who are mostly German or of German descent.

Life is too short to be wasted in petty worries, frettings, hatreds and vexations. Let us banish all these, and think on whatsoever things are pure and lovely and gentle and of good report.

The Bible is being translated into the Corean language.

Eternity is before us and not behind us.

NOTICE.

A young man well qualified, wants a position as teacher of shorthand, type writing, and bookkeeping; or will accept position as stenographer and type writer and bookkeeper. References given if required. Send word to this office.

Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, care THE RESTITUTION, Plymouth, Ind.

Previously published,	$131.78
Mrs. C. W Russell	2.00
Mrs. Mary Lyons	3.50
Mrs. Ephraim Miller	5.00
Emily Barnum	5.00
A lover of the truth	1.00

Poetry.

SOME TIME.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned—
The things o'er which we grieve with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry
Because his wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So, God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O, do not blame the loving Father so,
But bear your sorrow with obedient grace

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that some times the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart;
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of pure gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best."

Original.

Nebuchadnezzar's Religion and the Image of his Dream.

The prophets of Baal and the Chaldean cardinals are brought before the King, but the only answer is—"Tell us the dream and we will make known the interpretation thereof." "There is not a man upon earth that can show the King's matter." "None can show it before the King except the gods, whose dwelling is not with flesh."

"Not a man upon earth,' in the theology of Babylon, we must remember, men did not really die, they were only transferred, at what seemed to be death, to the abodes of the gods. The king-priests, being accredited as having descended from the gods, were worshiped as such, during their lifetime, and after death, their names were placed in the category of gods. There seems to be an allusion here to men, 'whose dwelling was not now with flesh.' The Jews never talked about 'the shades of dead men' untill they had had some intercourse with the Babylonians."

"Tell me the dream, and I shall know that ye can show me the interpretation thereof."

Baal is silent. Satan, cannot fathom what Jehovah has bidden. He is not the true God.

As in the time of Elijah, the prophets of Baal, and the prophet of God, are set in juxtaposition.

A plain demonstration has been made of the falsity of Nebuchadnezzar's religion. The satanic creed is in jeopardy and the king is furious. The fault must be in the priests, and not in the oracles, he will have them all "cut in pieces and their houses made a dunghill."

Daniel is brought in. He shows the king that "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

No astrologer, nor magician could do this.

The dream had been of an image built in sections, each of the sections of different metals, but all joined together, in so close a manner as to form one continuous picture. The king had seen it standing until a stone was cut out without hands, that smote it on the feet and broke them to pieces. He had seen that with the breaking of the feet, the whole image fell, broken to pieces together, and that all became like the chaff, and was carried away by the wind, and no place found for them, while the stone that smote the image, became a great mountain and filled the whole earth.

The interpretation of the dream, was of the duration of the religion of Nebuchadnezzar. It would continue unbroken through all the four great sections of Satan's kingdom, and until the time of the kings of "the toes of the feet," then would the God of heaven set up a kingdom, that should never be destroyed, and idolatry in all its forms and transformations, would be at an end, the whole image would tumble together, God's kingdom would consume and break in pieces, all these great empires, held to the end by idolatry, would take their place and stand forever. "The great God had made known to the king what would come to pass hereafter," the dream was certain and the interpretation thereof sure.

Nebuchadnezzar was not converted. He is the head of gold of the Babylonian religion, its king-priest, and a descendant of the gods; he will be a god by and by, and he will not renounce his faith, nor his divinely acquired right to the dominion of the world. Instead of praising the great Creator, he prostrates himself to Daniel, and commands, that an oblation and sweet odors be offered to him! "His God is a God of gods and a Lord of kings, and a revealer of secrets," and having shown himself, through Daniel, his minister, Daniel, must receive adoration, and great gifts, and be made governor of the whole province of Babylon, and chief of the wise men.

But Nebuchadnezzar's faith, embraces other gods, he will perpetuate the religion of his fathers, he makes a great image, sets it up in the plain of Dura, and commands that all men worship it, or take the alternative of being cast into a burning fiery furnace. Shadrach, Meshach and Abednego refuse. Another demonstration is given, that the God of Israel, is the only living and true God, and that even in the most perilous circumstances he can deliver out of the king's hands them that trust in him, notwithstanding Nebuchadnezzar has denied his power. The flame, slays the servants of Baal, and God's servants are preserved by an angelic being, who walks with them in the midst of the fire.

Nebuchadnezzar is astounded. He concedes something, when he calls the men to come out of the fire, it is that "they are the servants of the Most High God." He blesses the God of Shadrach, Meshach and Abednego, and commands that whoever speaks a word against him shall be "cut in pieces." "because no other god can deliver after this sort."

In his mind, there are still other gods, but this one is the supreme.

Another dream is given him, whereby he is made "to know that the Most High, ruleth in the kingdom of men, and giveth it to whomsoever he will." The dream was of a tree, that became strong and high, with fair leaves and much fruit, and under which the beasts of the field had shadow, and in the branches the birds a dwelling. Of its fruit, all flesh was fed. A holy one comes down from heaven, it is hewn down, its branches cut off its leaves shaken off and its fruit scattered, the beasts are commanded to get away from under it, and the birds from its branches. Only the stump is to be left in the ground with a band of iron and brass, in the tender grass of the field; it is to be wet with the dew of heaven, and his portion is to be with the beasts in the grass of the earth.

The matter was by the decree of the watchers, and the demand by the word of the holy ones, that the living might know, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will and setteth up over it the basest of men. Daniel was called to interpret the dream, and was troubled.

The tree was Nebuchadnezzar, he was to become insane, and be driven from men. His dwelling was to be with the beasts, and he was to eat grass like the oxen, until seven times, or seven years had passed over him. What a debasement!

The signs and wonders have not convinced him that there is but one God, and that to him alone is adoration due, the dream to him must become a reality.

He walks at the end of a year in the palace of the kingdom of Babylon, and says to himself "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?"

There comes a voice from heaven that says, "The kingdom is departed from thee." The predicted insanity overtakes him, and for seven long years he dwells with the beasts of the field and eats grass as the oxen.

At the end of the days, he lifts up his eyes to heaven and his understanding returns; he blesses the Most High, and praises and honors him, who lives forever and whose dominion is an everlasting dominion, and his kingdom one that shall not be destroyed." His kingdom is restored.

The image and the tree are one; their duration is the same. The religion of Nebuchadnezzar is to stand, like an image on its feet, and like a strong and mighty tree overshadowing and controlling all human governments, until a holy one comes down from heaven, and demolishes it.

The beasts in the shadow of the tree, are the four great empires, symbolized by the sections of the image. The branches are the different forms of idolatry, that have sprung from the mighty trunk of the Euphratean tree. The baleful leaves and fruit, are the doctrines of which all the nations of the earth have partaken.

Men have wondered why frauds, and oppression, ignorance and cruelty, should bear sway in the world, why there should be so much of insanity and of the wild-beast character in ruler and in people; the history of Nebuchadnezzar explains it all, he is a symbolic, as well as a historic character. He was debased to a level with the beasts, because he would not acknowledge and worship the one supreme and only true God, but clung pertinaciously to the debasing superstitions, and worship of Baal.

Idol-worship, is always corrupting. It leads men captive by its licentious rites and pleasures. They may take their own course and Satan will admit them into Paradise. This is his doctrine.

Having lost their reason, when brought into his kingdom, they believe it, and are driven forth from men (men, who by being true to God, are men of understanding and of wisdom) to eat, live, and die, like the beasts. Their kingdom, is the kingdom of beasts; their wisdom, the wisdom of beasts.

But the beast-rulers, would not be able to destroy the Shadrachs, Meshachs and Abednegos, of the religion of Jehovah. It was these who were going to be the immortals. Out of the flames will they come forth with no smell of fire on their garments. Beyond the perished kingdoms of the religion of Nebuchadnezzar, will they with the Son of God, who by his own blood delivers them from the power of the flame, and the grave, be given the restored dominion; and the empires of earth, restored to reason, will confess that "the heavens rule," and will extol, honor and praise the King of heaven."

The fiery furnace of Nebuchadnezzar, destroys the subjects of Baal, but it cannot touch the future life of the children of God.

The men who throw God's children into the flames to destroy them will themselves be destroyed.

Seven times pass over Nebuchadnezzar in his insane state; God has given us a day for a year, Ezekiel iv. 6. Seven times are seven years. Seven years have seven times 360 days, or 2520 years. When these come to an end, the Holy One will come down from heaven, and the tree will be hewn to pieces.

Nebuchadnezzar's kingdom falls but his religion spreads. It had long ago invaded Egypt. A rock-tablet 3000 years old found by Dr. Flinders Petrie at Tel-el Amarna, represents King Khuenaten, his wife and two daughters worshiping the sun. "The immaculate Isis" took the place of Mylitta; the scarabeus, was a symbol of the sun, and the bull of Baal.

All the inhabitants of Mesopotamia, and its adjacent countries, were worshipers of Baal.

The Israelites were seduced; they offered their children to him in sacrifice and "made cakes and poured out drink offerings to the queen of heaven." The worship over-spread India, and became the Bhuddism of the Brahmans; it went into Britain with the Druids; a sun-stone and moon-stone have been found in the islands of the Hebrides, the Aztecs were worshipers of the sun.

The Persians worshiped the host of heaven, the Medes the imaged symbols of the gods.

Grecia had her sun-god in Apollo, and her moon-goddess in Diana. Rome had her Jupiter and her Juno, or Venus.

But as Nebuchadnezzar is the head of the image in his priestly captivity, we must follow the king-priests, his successors, from one seat to another. Their first seat was Babylon. When the Medo-Persians captured the city they removed to Pergamos, and it became as Babylon had been before it, "the seat of Satan" "where Satan dwelleth," Rev. ii. 18. It had them who "held the doctrine of Balaam" and of the Nicalaitanes, who thought it no *sin* to "eat things sacrificed to idols and to commit fornication." And more significant still, it had a temple for serpent-worship, and serpent-worship, like the worship of Baal is universal, and connects itself in legend and in astronomy with Satan. The ancients, had a serpent about to devour the ark. The Asiatics think a serpent, called "Satan," is about to eat up the moon in an eclipse.

Pergamos, was "Satan's seat," and Pergamos belonged to Medo-Persia, Nebuchadnezzar still heads the image.

Under Alexander, Pergamos becomes the property of Grecia, and Nebuchadnezzar heads the image in its Grecian form.

The family of Attalus, held for centuries the idolatrous king-priesthood at Pergamos, but on the decease of Attalus the Third, it with its wealth and dominion was bequeathed to Rome. Numa Pompilius the second King of Rome, was an Etrurian; the Etrurians were from Babylon, or from an adjacent country holding the Babylonian creed.

S. Roxana Wince.

(To be continued.)

The Name above Every Name.

God hath highly exalted him, and given him, (Christ) a name which is above every name. That at the name of Jesus every knee shall bow.

Dear reader do you know what that name is? *If not*, let me say to you, it is important that you should, for there are people in the world that are practising things that they think are God's ordinances, which are not. For instance, the practice of trine immersion. If those practising trine immersion thoroughly understood the name they would not practice it.

Go teach (disciple) all nations baptizing them in the name, (singular) of the Father, and of the Son, and of the Holy Ghost. Name, not names plural, for Paul says, "there is only one name given under heaven whereby we must be saved." Matt. iii.

Peter said, "repent and be baptized, every one of you in the name of Jesus Christ." What does Peter mean here by the name of Jesus Christ? Let us see if we can find out.

Paul says, "God hath highly exalted him, and given him a name which is above every name." Then it is the highest name in the universe of God. Then it must be the name God. Jesus said to the disciples, "if I go away, I will send you the other comforter in my name." Then the Holy Spirt bears the same name. We must conclude that it is a family name, and by baptism we are adopted into the family of God.

The apostle says, "what love the Father hath bestowed upon us, that we should be called the sons of God." Baptism is compared to a birth, and also to a planting.

Reader, what would you think of a man who would plant potatoes today, dig them up tomorrow, and plant them again, and then dig them up the next day, and plant them over again.

By baptism we symbolize Christ's burial and resurrection. He was not buried three time, neither did he raise three times. A birth is a single coming forth, *therefore* trine immersion can not be a symbol of his burial, or a birth, or a planting. Therefore I must conclude that it is not a scriptural baptism.

Submitted in love.

H. F. Cordill.

Some souls there are like the cactus blossom, surrounded by a prickling mass of ugliness, themselves a marvel of sweetness.

CONFESS.

The Apostle James in his letter to the brethren enjoins them to confess their faults one to another, and pray one for another, that ye may be healed: then he adds—"The effectual fervent prayer of a righteous man availeth much." v. 16.

Although this divine requirement requires humiliation and contrition of heart and soul, yet we feel sure that if we would *preach* it, and talk it, and practice it more, there would be more harmony and less trouble in the church. This is a part of the divine plan, and of the Father's will, our duty as brethren and sisters, and heaven's remedy for our troubles. Then why not adopt it and obey it, instead of quenching the spirit that dictates and points out our duty, and freezing the life out of us, waiting for time to heal our few real and many imaginary wounds. Then the church would have more influence, and would look more like a city set on a hill. Then we could feel and realize how good, how pleasant it is for brethren to dwell together in unity. But says one, "I cannot get down to that, that is too humiliating, and if I could, then some might judge me wrong, and think that I was real bad. Oh what a flimsy excuse. Do you not feel ashamed of yourself? Our Father in heaven who understands our very secret thoughts, knows our dispositions, and our stubborn hearts much better than we do, for our good has provided the necessary remedy for all our troubles, and the sooner we realize how weak and frail we are and humble ourselves before him in obedience to his requirements, the better it will be for us. This little trouble, and that big trouble in the family, and in the church, that has pained our hearts for months and years, separating near relatives, and dear friends, and brethren, shutting out the sunlight, and creating darkness, and crippling our influence, both in and out of the church, might all be avoided if we would only be like little children in malice, and observe the golden rule. If we would walk humbly before God, and feel our weakness, and our unworthiness before him, and our dependence upon him. Then we would be hid away from many of Satan's fiery darts, that are flying thick and fast in the closing days of Gentile times. Confess your faults brethren, it will do you good, and pray for one another that you may be healed. And pray for me, that I may stand firm in the faith. The promise is to the obedient. Amen.

T. E. Adams.

Letter Drawer.

Dear Restitution:

We could hardly get along without you. If we get a little downcast or think the work is not moving along as smoothly as it should, if we pick up the good paper we most always run across a word of advice or encouragement. It does me good to read the letters from brothers and sisters scattered abroad. Some telling of their grief, others how they are isolated and trying hard to battle against the world. My heart-felt sympathy goes out to them, they all seem so near to us. Oh, when will we be gathered together in one great family as Bro. Prime said in his discourse. It almost makes us impatient when we think about it, but that which should tax our minds more seriously is, are we ready. Can we say Lord Jesus come quickly. I have fought the good fight I have kept the faith, or have we still that doubt in our minds We think yes, I am going to cultivate more patience or I am going to quit finding fault with my brother and try to look at his good qualities. I am going to quit surmising so much. We can't all look at everything alike, Yes we are going to throw aside all these foolish habits. How many times have we made resolves like these and broken them. Oh, dear brothers and sisters let us make one last resolve and keep it, lest that day come upon us unawares. How uncertain our lives are, we know not but that we have finished our work when we lie down to sleep. We know not the day or the hour when our Lord shall come. Let us set to work with a new zeal, strive hard for mastery, and lay aside every weight and sin that doth beset us, and run with patience the race that is set before us and at last win the crown.

Mrs. A. F. Harlan.

Dear Restitution:

The eventful year 1892 is at its close, so is the time of the Gentiles, if we can understand our whereabouts; and while the multitudes are sound asleep, and the majority of the teachers of our day are crying "Peace and safety," we see and feel terrific forces at work for evil. A constant menace to Christianity and pure society. The rum power is poluting every thing it touches, the rapid growth of socialism, mixed with anarchy and the deadly dynamite at hand as a tool to complete the work. The enormous wealth in the hands of a few, while poverty and tramps are fearfully on the increase, the vast labor organizations organized for self-protection, which brings capital and labor face to face, hence the great strikes at Homestead and Buffalo and many other places this year. Lastly come Romanism the enemy to our liberties and religion. Hence we see no peace and safety, but unrest and dissatisfaction every where. A similar condition to that which existed just before the French Revolution. Truly we are well down in the perils of the last days, when men's hearts are failing them for fear and for the things that are coming on the earth. Oh may our lives be such that we may escape all these things which are coming, and be able to stand before the Son of Man. Only our dear heavenly Father knows what 1893 has in store for this poor wicked world. Let us watch and be sober and try and be the means in the hands of our blessed God of snatching some poor soul from the burning. Let us be in dead earnest, dear brethren, do not fear that any one of us will do too much this coming year. God is a good pay master, his Bank never breaks, and in the sweet by and by we will get our principal with interest. Remember, a hundred fold now and in the world to come life everlasting. O, glorious hope. Yours waiting for its consummation.

B. W. Woodward.

Dear Restitution:

A Happy New Year to all the dear ones of like precious faith. We have missed the weekly visits of the dear Restitution for some time, so as I have opportunity to send this to-day of new years for it, again thanking the Editor for continuing to send us so long gratis. May the Lord help him, it cheers us up in our isolation to read letters from the brothers and sisters. I can say we are still striving to live so as to gain an inheritance in the Kingdom I hope soon to be established on the earth. I have lent The Restitution to all who I thought would read it, but they would return them in too short a time to read them, and did not ask *for more*. They are all gone over to fables and follies, nothing good can reach them it seems. Well I think my letter is long enough so I will close, hoping to meet all the faithful in Christ Jesus in the kingdom of God, is my prayer. Your Sister in Christ waiting and watching for the Life Giver to return.

Mrs. W. J. Beebe.

Dear Restitution:

Please to find $1.50 enclosed, for which continue The Restitution We like the paper much, it seems to grow better by age—trust it may continue to do so until the King comes.

We are still strong in the faith. We have no meetings, but think the time near when we shall have a grand meeting of all the faithful, but then the thought comes, "shall I be there?" There are so many dangers by the way, we must needs be watchful, or the reward will slip from us. Trusting the good Lord may smile upon you and your work. I am yours waiting for the redemption.

May F. Appleyard.

Dear Restitution:

Enclosed find two dollars which you will please apply to my subscription, with many thanks for the continuance of it so long. We would be lost without it, being situated here alone as we are, having no chance to hear the truth promulgated only through the paper. We feel that we are living in perilous times [illegible] we can [illegible]

I have just heard of a Sister's death in Union County, where we used to live, Martha Lamberth an old veteran of forty-three. Thus they are dropping off one by one. Our turn will soon come if the Master does not come to destroy death, and him that hath the power of death. My prayer is, Come Lord Jesus, and come quickly. O, brothers and sisters, those of you who are more favored with places of meeting, and helpers to help along life's journey we ask your prayers. We love to read your letters of encouragement in our beloved paper, The Restitution. I wish I could say something to encourage some lonely pilgrims on their way home. I will say, cheer up, day is breaking. Lord help us all to watch.

Yours, in hope.

Simeon Skeels.

Editor Restitution:

As my subscription expires to-day, I will enclose M. O. for $1.50 for which you will please send me the paper another year.

The Letter Drawer is a good feature in the paper. Let us stand firm for the plain truth as we did twenty years ago. The old veterans are passing away. Who can fill their place? But the love of saving truth will prompt others to go and do likewise. Money can never fill their places. We are doing what little we can for the Master without money and without price.

Wishing you all a Happy New Year, I am yours, in hope.

J. F. Pierson.

Obituary.

Died, in southeast Mo. Brother Walter L. Kile, on the 17th of Dec. 1892, aged 37 years and 8 months. The circumstances connected with our dear brother's death were very sad and affecting. He left home the fourth of Sept. last with high hopes of making enough to buy a team so he could farm successfully on his place and not be obliged to leave his family again he so tenderly loved. There were three sawing down a large cypress tree, his brother, himself and a man from Ind. There was a large dry limb, they watched and went a good many feet back of the stump, but by the rapid force of so large a tree this limb was hurled backward and overtook our dear brother, crushing the back of his head causing instant death. It was about four o'clock Saturday afternoon. His week's work, and day's work was most finished and he anticipated a day of rest. It came. His life's work is now done, and he sleeps that blessed sleep.

Bro. Kile was born near Mt. Liberty, Knox Co. O. May 27, 1855, and give his heart to God at the age of 22 years, and I have no doubt but that he has lived a faithful Christian, adorning the religion of Jesus Christ by a Godly walk and holy conversation. He was a very modest and unassuming man, but firm and bold in the truths taught in The Restitution.

He has worshiped with the dear church at Plymouth, he and his wife, and they have often talked to us of the good times there when dear old Father Chaplin was in health and strength, and other dear ones who now sleep. Bro. Kile leaves an affectionate and heart-broken wife and five small children, who will so much miss a loving father's care. He also leaves [illegible] brothers and sisters who are in several states.

Bro. Kile was killed 35 miles from the railroad in the cypress swamps and his faithful and afflicted brother had to convey him by wagon that distance to the railroad. A sad errand for him. We hope dear Sister Kile will be remembered in the prayers of the household of faith that she may be sustained under this heartrending trial and be enabled to bring her little ones up in the fear of the Lord.

A funeral sermon was delivered in the Baptist Church at Hutton Valley by H. M. Campbell, after which was sung the beautiful hymn, "We may sleep but not forever," and at the grave was sung "Asleep in Jesus, blessed sleep," when he was laid in his last resting place amid the sobs and tears of friends, till Jesus comes.

Mary R. Campbell.

We please God most, when we trust him most.

Poetry.

Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Selected.

Jews Cruelly Used.

LONDON, Dec. 29.—The latest advices from St. Petersburg and other parts of Russia show that the persecution of the Jews and the inhumanity of the Czar's officials toward that unhappy race are greater than ever before. Six edicts have been issued, aiming to disperse the Jewish subjects of Russia, weaken their position and trading centers, and crush out their religion. These edicts are enforced with the utmost rigor in many parts of the empire and with severity everywhere.

The Moscow papers boast that since the beginning of 1891 20,000 Jews have been converted to orthodoxy. The unhappy converts, who have been driven to a pretended denial of their religious faith in order to escape intolerable persecution have been deported to the District of Tcherkesovo, about five miles from Moscow. There they are rigorously governed by priests of the Russian Orthodox Church, who require them to attend the service of that church and to comply with its various rules, watching narrowly for any sight of evasion or repentance. These priests have entire supervision of the wretched colony, and the alleged converts from Judaism are only allowed leave to return to Moscow upon a certificate from the priests that the convert holding such certificate is assured in the faith of the Orthodox Church.

When thus released from the ordeal at Tcherkesovo their troubles are not over. The police and spies keep a careful watch over them, and if they fail in attention to their religious obligations as members of the Orthodox Church they are reported as recanting to the Jewish faith. Should the charge of recantation be established the usual punishment is deportation to Siberia.

The police have been making a careful scrutiny of the birth papers of the Jews, with a view to driving more of them out of the towns, none being allowed to reside in towns except those who are natives.

In Moscow, where the anti-Jewish crusade received a great impulse through the zeal of the Grand Duke Sergius, brother of the Czar, and the Governor of Moscow, against the Jewish race and religion, persecution continues with unabated severity. Jews who are not natives of Moscow have been given twenty-four hours to return to their native towns. A Jew who has conducted an important mercantile establishment for thirty years near the central postoffice has been compelled to close up his business and leave on twenty-four hours' notice.

No mercy is shown to any Jews, no matter how meritorious, who can be brought within the scope of the cruel edicts. Thousands of Jewish working people have been driven from their employment to become beggars and wanderers. Old soldiers who wear medals for faithful and gallant service in Russia's army are treated with as little mercy as other Jews. No recognition whatever is given to their claims upon the country.

Merchants of the best standing are driven out like the poorest laborer and not only deprived of their business but robbed of the money that is owing to them, for their debtors, encouraged to injustice by the unjust course of the authorities, refuse to pay the debts, well aware their Jewish creditors are virtually without remedy.

Summarily deported to their "birth districts," merchants who were recently in affluence find themselves helpless and impoverished in localities with which they may have long been unfamiliar. They may not even have a single tie there, and may have been absent a longer period than an average human lifetime, but that makes no difference to the Russian officials. The old man of 70 or 80 who left his native place when a child must go back there, and be torn from the arms of his children and his children's children, unless they choose to accompany him. The scenes witnessed in consequence are most pitiable.

Moscow has lost, in consequence of the persecution there, a multitude of its most valuable residents. Many of the Jewish tradesmen and artisans who have been driven from Moscow have gone to Lodz, a place a few hours by rail from Warsaw, and which has rapidly risen to a population of 125,000, most of them Jews.

The regulations especially and universally enforced throughout Russia are those limiting the residence of Jews within certain fixed locations, the prohibition of Jewish artisans from working in places beyond the control of official boards of trade, and the restriction as to unauthorized synagogues, it being forbidden to Jews to worship in any but an authorized synagogue. The condition of the Jews except in Lodz and a few other places is becoming steadily worse, particularly in the case of those who have no means to bribe Russian officials.

Extraordinary measures are shortly to be inaugurated to compel all Jewish traders in Moscow to abandon their religion and join the orthodox Greek. The Chamber of Commerce has adopted a resolution, which, however, is not to come into operation immediately, to exclude all Jews from the list of Moscow merchants. Not knowing at what moment this decision may be enforced the Israelitish traders are hastening to purchase their trade licenses for the ensuing year, which they hope will at least protect them for the next twelve months. On the resolution of the Chamber of Commerce coming into force all those Jewish merchants who, by abandoning their faith, purchase their licences to carry on commercial operations in Moscow, will be transferred for three years' probation to the Village of Tcherkijova. The insincerity of the conversion of the great mass of Hebrews not belonging to the commercial guilds who have obtained permission to reside in Moscow by joining the orthodox church is shown by this fact. One of the wealthiest merchants in the city, who is already the godfather of over 400 baptized Jews, promised some time ago to leave a legacy to each of his nominal godsons on condition of their sending him annually a certificate testifying that they had at least once received the sacrament, and up to the present only two have complied with the stated condition. A few Moscow Jews had succeeded in obtaining recognition as members of the English Church, but the great majority of those who have thus endeavored to gain protection have been unsuccessful in their endeavors.

The governor of Moscow, the Grand Duke Sergius, dislikes the race, and his object seems to be to turn every Jew out of the city. Since he came to town he has expelled 60,000. There used to be 80,000 Jews in Moscow. Hence there remain now only 30,000, but one may be quite sure that the numbers will continue to dwindle. There are this winter in Moscow at least 80,000 lodgings empty, so that many landlords are in a fair way to being ruined through the carrying out of this cruel policy.

By a new law, which has been recently put in force only ten out of 100 Jewish lawyers in Moscow and St. Petersburg are allowed to practice, while in Warsaw and Russian Poland this liberty is wholly denied. The Moscow University shuts its doors against Jews, and it will not be long before the Conservatoire does the same.

The Smolenski station, whence trains start for foreign parts by way of Poland, has been the scene of some of the most painful spectacles. The Moscow correspondent of the London *Daily News* decribes the scene. In the throng at the station there were old men and women upward of 80 years of age and half-clad little children. All were crying, cursing, or praying.

Sarah Bernhardt gave her first representation in Moscow about a month ago. The play was "La Dame aux Camellias." It is scarcely to be believed, but she really received a cold reception. On her second appearance she fared no better. The reason of it all was that she is a Jewess. Many of the rich Moscow residents disposed of their tickets for the series of twelve performances at any price. "We will not," they say, "go to see her."

New Candidate for the Throne.

COPENHAGEN, Jan. 2.—The state of affairs in France on account of the great Panama scandal has given rise to a serious report which has created considerable comment here. It is said that the Duke of Chartre's short visit to Copenhagen was connected with the possibility that Prince Waldemar of Denmark, who married the Duke's daughter, Princess Marie Orleans, might be designated as the Orleans candidate for the French throne should serious political complications arise in France. The fact that Prince Waldemar is a brother-in-law and a great personal friend of the Czar of Russia is believed to enhance his chances of ascending the French throne should opportunity occur.

Presents for the Holidays.

I hereby offer from now until Feb. 1st, 1893, one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; and one copy of "Twelve Words,"—all three for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES.
Manchester, Va.

Change of Schedule on the Pennsylvania Lines.

A change in the Schedule of Passenger trains on the Pennsylvania Lines went into effect Sunday, Dec. 18, 1892. Under the new Schedule the time of trains at Plymouth is as follows:

Depart for the west at 3:28 a. m. 7:23 a. m. 8:58 a. m. 2:10 p. m. and 6:40 p. m.

Depart for the east at 2:38 a. m. 6:30 a. m. 10:10 a. m. 2:50 p. m. 5:50 p. m. 8:03 p. m. & 11:37 p. m.

The correct card will be given in the next issue of this paper.

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Special Notice.

Bro. N. H. Gaiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings will please address him at Argos, Indiana, and arrange for the same.

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State Evangelist Fund.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxuna Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00

The Pansy for January contains its full store of good things. "Pansy's" story, "Only Ten Cents," is developing strong character and adding new interest with every installment; Margaret Sidney's "Golden Discoveries" reveals fresh truths told with a new charm; the American Literature Papers, the Baby's Corner, its stories, articles and verse, possess the ring of earnestness for which this magazine has been noted from the beginning. As a popular feature as any, also is its Pansy Society of Christian Endeavor, which is winning new friends with every added number. Price $1.00 a year; 10 cents a number. D. Lothrop Co., Publishers, Boston.

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The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. H. Hale, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 10 cents for a copy postpaid, or eight copies for $1 00.

The Heir of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or from the author Mrs. C. E. Williams, San Diego, Cal., for 25 cts, or free to those not able to buy.

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A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary now, a word about this work to the older readers, but to the new ones we say the subject treated of is the "one Hope of Promise, the One Faith and the One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly, "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 5 cts. each. Send and get a supply to distribute.

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Future Probation. By Wm. G. Moncrief. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "No Future Probation Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15 cts. each, and can be had at this office.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 136 Woodland Ave. Cleveland Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

Blessed Hope Chapel, Twelfth and Dickinson Streets, Philadelphia, Elder C. C. Ramsey, Pastor. Services each Sunday morning, after noon and evening, and on Tuesday and Friday evenings. Visiting brethren always welcome. Pastor's residence 926 Marshall st.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1215 Logan Avenue, San Diego, California.

The Household of Faith of Bridgeton, N. J., meets every Lord's day at Horner's Hall, northeast corner of Pearl and Commerce streets. Preaching brethren passing this way are always welcome. Clerk, Conrad Linder, 76 Pine st.

The Chicago Church has changed its place of meeting, and they now occupy the Vi[illegible] Hall, located on the corner of Monroe street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their Church, Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth Sunday. Bro. J. F. Wagoner, every first Sunday of the month. Also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in hall southeast corner Michigan and Laporte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Friday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother Alonzo Adams, comes as often as he can. Wm. Mortimer, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brookville, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Keifer, Brookville, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. M. Wilson, Elder; Eliza Biple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. [illegible] and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Delton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich. have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No 11, Passenger, Leaves		10:44am
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Takes effect Oct. 8, 1892.

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No. 52, Ex. Sun.	12:26pm	For St. Joseph
No. 54, "	10:10pm	For South Bend
No. 53, "	10:14am	Local Freight

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VOL. XLII. PLYMOUTH, INDIANA, JANUARY 18, 1893. NO. 3.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisite to the forgiveness of sins, and a holy life as essential for final salvation.

O, to be Something!

O, to be something for Jesus.
  Perfected body and soul:
Made ready and strong for service,
  Made useful, pure, and whole;
Thoughts that shall blossom in beauty,
  Hands that toil ever, nor tire,
Feet that are swiftest for duty,
  And Pentecost's tongue of fire.

O, for the tender pleading
  Heard in the Master's voice
The loving and giving spirit
  That made the poor rejoice,
For the touch of his infinite pity,
  The strength of his royal hand,
Christ-like to live and serve him,
  According to his command!
—Christian Advocate.

Original.

"This Day Shalt Thou Be With Me in Paradise." Luke xxiii. 42.

The passage to which I would invite attention this evening may be found in the 23rd chapter of Luke, and the 42nd verse. The scene is Calvary, the occasion a public execution. Human nature being much the same in all ages we can imagine the motley crowd that had gathered there,—the vulgar and morbidly curious largely predominating, although doubtless, there would be a sprinkling of the religious leaders, whose persecutions had culminated in the crucifixion of one of the victims,—he in the center, whose crime, as stated on the cross, was, that He was King of the Jews, one Jesus of Nazareth. For three years and a half, under most discouraging circumstances, he had been confirming the covenant of God to set up a kingdom of his own upon earth, that should literally consume all the kingdoms of men, and occupy the whole territory forever. God, a thousand years before had sworn to David, who was then King of God's Kingdom of Israel; that is, the twelve tribes of Jacob's sons—that a son of His should be king of that *future*, *universal*, and *everlasting* kingdom of God. It is important to bear these things in mind, because, when we turn to the first chapter of Luke and find Gabriel promising that Mary's son should have the throne of his father David, and should reign over the house of Jacob forever, it will be an impenetrable mystery to us if we do not see in it the fulfillment of promises made ages before.

You remember that wise men from the East came to honor a child born to be king of the Jews, whose star they had seen. You will remember how his lowly birth in a stable was honored by heavenly hosts, and revelations of angels to shepherds. But from his birth and early youth we lose sight of him until he is about thirty years of age. He then applied to John for baptism, and here again heaven's recognition was vouchsafed him. After his long fast and subsequent temptation he began to announce the

COMING OF THE KINGDOM

long the subject of promise to the Hebrew nation,—and in many indirect ways proved that HE was the one in whom all the promises centered, and that he was born to fill out all the promises relating to the Messiah. But although the Messiah was professedly the Hope of Israel, when he appeared his people *rejected* him. I mean that those in authority, and who directed public opinion, set themselves against him and his claims, because he denounced their wicked practices so boldly, that they felt sure they would be left out in the cold if HE ever came into power. As might have been expected, they resolved to put him out of the way; and, at last, by the most inveterate hatred, vehement importunity and intimidation, they secured his condemnation, although Pilate repeatedly said he found no fault in him.

Let us try to take in the whole horizon: It is true Gabriel made specific promises concerning him, and actually identified him as the Messiah that was to come. It is true that he was approved of God by signs and wonders; but then, think of the contumely heaped upon him at his mock trial: see him suspended between heaven and earth in the agonies of death! What!

WAS HE AN IMPOSTOR

after all? Can it be that he who went about doing good, and assumed to speak only the words given him of God, and who suffered meekly at every step, is a fraud? Can he have *offended* in some point and for *that* cause have been forsaken at this awful juncture? There *must* be causes that do not appear on the surface.

Jesus of Nazareth, born to be King of the Jews, put to death as a felon! Terrible! He made but *few* converts, comparatively, while evangelizing, although he proved his mission by miraculous power!—Look at his bleeding hands, and feet, and side! Hear his agonizing cry, "My God, my God, why hast thou forsaken me?" He is parched with thirst, but even a drink of water is denied him! Will he make any converts *now?* Who will believe him now? He will soon be dead; what is the use of believing in a dead person?—Ah, what's the use? But,

FORSAKEN OF GOD AND MAN

apparently, he yet made a convert. He had the satisfaction of speaking pardon and peace to one soul while in the agonies of death. Oh, how it must have comforted him in his last conscious moments, and given him a slight foretaste of the future when he shall see the travail of his soul and be satisfied. Yes, one of the thieves said, "Lord, remember me when thou comest into thy Kingdom." At first he seems to have reviled Jesus, but a change comes over him. Jesus is at the point of death, and such words from any one under those circumstances would prove that the speaker believed the one addressed would live again and carry out the work assigned to the Messiah of the prophets. Of course Jesus must live again in order to remember any one.

Remember ME, a malefactor justly dying for my misdeeds. Thou hast said that thou camest to call sinners to repentance, that's just what I am. I repent, Lord, although it is too late to prove my faith by a life of obedience. Thou Lord, knowest *all* things, and therefore knowest that I believe thee to be all that thou hast claimed to be, and hast power to forgive sins, and will come again and restore the Kingdom of Israel, and be King over all the earth beside. I know the

GOOD NEWS OF LIFE AND KINGDOM

thou hast preached. Time and again hast thou said "Come unto Me," but I paid no attention to it then, but I come now to thee as the way, the truth, and the life. Remember me, Lord, when thou comest into thy kingdom. Thou hast said it is the Father's good pleasure to give the kingdom to the Little Flock—Lord, unworthy as I am, make me one of them. Remember me, when thou comest back from the far country. Thou hast said, the hour is coming when all that are in their graves shall hear thy voice, and those who have done good shall come forth to the resurrection of life. I want to be of that number—Remember me, Lord!

My friends, if you take in all the circumstances you will think,—this being a true history—that the faith of the thief vies with that of Abraham. I tell you *he* believed under difficulties if any one ever did, and hoped against hope, accounting that God could raise Jesus and all believers, as Abraham did.

We ought by this time to be almost ready to examine the answer of Jesus to the thief's request to be remembered when he comes in his kingdom. Bear in mind that Jesus in John 17; prays that his disciples may be sanctified *by*, or *through* God's Truth, and adds that God's Word is Truth. Yes; bear this in mind, and you will see that the prayer of the thief was according to the truth of God. That is, he asked in one short petition to have

A SHARE OF THE BLESSINGS

offered the world of mankind through Jesus the Anointed One. His asking FOR them proves his faith IN them. If he had asked amiss would not Jesus have corrected the thief? He certainly would, because it requires *truth* believed to separate men from sinners, and book them for life in the kingdom. Jesus could not correct him, for this is just what Jesus had offered everybody in Judea.

I understand that Jesus granted the request of the thief; that settles it that the request was according to the *truth* as it is in Jesus. As men cannot be saved in their sins—as the pure in heart only shall see God, the sinner on the cross was certainly justified by faith, and had peace with God, or else Jesus could not have promised him what he did. But what follows? Why, that as the Gospel is the power of God unto salvation to every one that believeth, the thief had

BELIEVED THE GOSPEL.

How do I know this? I know it because he asked *for* just what the Gospel offers—*the kingdom of God;* and eternal life is wrapped up in the same offer, because the kingdom cannot be everlastingly inherited without everlasting *life*. Sometimes the kingdom includes the life, and sometimes the life includes the kingdom.

The thief believed the Gospel of Christ, for in Matt. iv. 23 and Mark i. 14, it distinctly teaches that Jesus preached everywhere the Gospel of the kingdom to come, and this is just what the thief wished to inherit. The serious aspect for us is, that he tells his disciples in Matt. xxiv. 14, that it is this same

GOSPEL OF THE KINGDOM

which is to be preached in all the world for a witness; the same Gospel that believers of *shall* be saved, and unbelievers of which shall be condemned. The thief believed it and was promised a share of its blessings.

It may be objected that the thief asked to be remembered when Jesus should *come* in his kingdom, but that Jesus did not grant *that* request, but, instead, promised he should be with him in Paradise *that very day*, showing in the objector's opinion that while the thief was perfectly sincere, he was quite mistaken in regard to Christ's mission, and the subject matter of the Gospel; but in consideration of his sincerity, he assured him a share of what he had to bestow—viz: a home with him in Paradise that he would

NOT HAVE TO WAIT FOR.

They would meet there that very day. That is the popular view of it. And as populars believe that the *real* man never dies—lives right on after the body has been laid away, *this* is one of the *easiest* things in the world for them to believe about Jesus and the thief.

Apparently, Jesus' reply to the thief sanctions this view of it; but as it directly conflicts with numerous Scriptures which teach that man in death is unconscious, returns to dust, knows nothing, and praises not the Lord, it behooves us to examine it closely; because if the Bible contradicts itself, certainly

IT IS NO BOOK OF GOD!

I ask your earnest attention, then, while I examine this passage. If the popular view be correct all our positions are wrong; and instead of *this* being the Church of God, it is a congregation of heretics, a schism; and the sooner we know it the better.

But now to the words of Jesus to the thief;—"And Jesus said unto him, Verily I say unto thee to-day, thou shalt be with me in Paradise." That distinctly promises that the thief shall be with Jesus in Paradise at *some time*, but as to *when*, no intimation is given, whatever. But let us try again, "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." That promises two things instead of one. It promises not only that the thief shall be with him in Paradise, but also promises that he should be there

WITH HIM THAT VERY DAY,

and yet I have neither added a word to it, nor taken a word from it, but just read it in two different ways. Before I proceed further I wish to show you how that passage of the New Testament—in fact how the whole of the New Testament was written and read for more than fifteen hundred years after Christ. "ANDJESUSSAID UNTOHIMVERILYISAY UNTOTHEETODAYSHALT THOUBEWITHMEINPARADI-E." The present system of punctuation was invented by a printer of Venice named Manutius, about the close of the 15th century. There were previous to this hardly any punctuation marks at all. The whole was one compact mass of words without spaces, commas, semicolons or periods, as you see by these lines. The importance of proper punctuation is shown by the two meanings made out of Jesus, answer to the thief. If we do not understand a writing we cannot punctuate it correctly. He who punctuated this passage did not know that a man cannot be dead and alive at the same time—did not know that

THE DEAD ARE ALIVE IN NO SENSE

did not know that the Scriptures teach that "the dead know not anything;" or, if he knew it he did not believe it, and so put the comma after thee; "verily, I say unto thee, to-day shalt thou be with me in Paradise." Jesus promised no such thing. He said "Verily (or amen,—be it so) I say unto thee to-day thou shalt be with me in Paradise," agreeable to the request. You shall be with me when Paradise is restored. As if to say to him; you have believed in me when all men have forsaken me, and tremendous odds seem to be against my claims—you *shall* be remembered—you shall be with me in Paradise. Just the position of a comma makes all this difference; and it was placed there by an uninspired man, and one, too, who did not know the truth concerning man's nature,—thought the man proper never dies, but he does.

And, now, what does Paradise mean? It is a Persian word meaning a beautiful garden or park, or a delightful grove; and the Septuagint translation renders "the garden of Eden" by the word "Paradise." And it is common for us to speak of it in the same way. Man lost Paradise through disobedience, in the very infancy of the race;—lost it when there was but one couple. And besides Paradise they lost their lives. But no sooner had

THEY FORFEITED PARADISE

and the right to live, than God made other propositions to the guilty pair, which, if accepted, would not enable them to EVADE death, but entitle them to *live* again after death. This is set before us in the *opening* pages of God's book, and by turning clear over to the *closing* pages we see what Jehovah proposes to do for those who secure *another* life after this on *his* terms.

Paradise is to be restored, and the *antitypical* tree of life is to be in the midst of the Paradise of God, as was the *typical;* and its fruit is to heal the nations; this shows that the scene of all this blessedness is to be the earth, where the nations needing healing will be. And there is to be

NO MORE CURSE;

additional proof that it is said of earth which is now cursed. Still another proof of this is found in the fact that Jesus says in the same chapter, that those who keep his sayings will be blessed, for he is coming quickly and will bring his reward with him when he comes. That is the time he remembers *all* the faithful—the thief among the rest. There is described the Paradise he promised to share with the thief. It has not come yet.

Your attention is now invited to 2 Tim. iv. 1, where you can see that the kingdom comes when the Lord comes, just as the *thief* believed. It says he judges the quick and the dead at his appearing and his kingdom. Bear in mind he is to occupy *David's* throne; and Jeremiah says Jerusalem shall be called the throne of the Lord; and the 2nd chapter of Isaiah says the law shall go forth to the world out of Zion, and the word of the Lord out of Jerusalem; and Jesus himself called Jerusalem

THE CITY OF THE GREAT KING

referring to himself. And Isaiah speaking of the Lord as coming, says "he shall comfort Zion; he will make her wilderness *like Eden*, and her desert like *the garden of the Lord;* and Ezekiel's 36th chapter speaks of the same time and events, saying the "land of Israel that lay desolate so long is to become like *the garden of Eden*—Paradise. You see, then, it was *no new thing* for Jesus to call the kingdom Paradise, because it is the coming of the kingdom that restores Paradise. And Peter in the 3rd chapter of Acts says the *heavens must retain* Jesus until the times for restoring all the prophets have predicted, among which Paradise occupies a *conspicuous* place.

But there is one more place where the word Paradise is mentioned; and it *seems* to favor the popular view, at first sight. I refer to 2 Cor. xii. 2-4, where Paul *speaks of* some one having been caught up to the third heaven; and in the 4th verse this third heaven is called Paradise. In regard to this I remark first, that the word *up* is not in the original; it is merely "a gloss of the translators," which expresses *their* opinion about it.

CONVEYED AWAY

is the word for word rendering,—*away*, not up. Away in the future some two thousand years, when Paul wrote. As we have seen, Paradise is to be restored. Now please turn to the first verse and you will see that it was not a literal transaction at all, for he says: "I will come to visions and revelations of the Lord," *not* to a literal event. Then follows the description of the vision; and I understand that he was projected forward by the spirit to that good time coming, and had such transcendant revelations made to him about it that he was in danger of being unduly elated by it, and so a thorn in the flesh was given him to keep him humble. But still, there stand the words "third heaven," which seem to convey the idea of some place in the upper regions. Happily we are not left to guess about it. The Spirit in Peter helps us out, as you may see by turning to the 3rd chapter and 5th verse of his 2nd Epistle. He says those who ask,

WHERE IS THE PROMISE OF HIS COMING

for all things continue as they were from the beginning of the creation, are willingly ignorant of the fact that by the *word* of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that *then* was being overflowed with water, perished."

That disposes of *one* heavens and earth—they perished by water. But what of the *present* heavens and earth? Peter tells us in the 7th verse that the heavens and earth which are now, by the same word (which destroyed the first by water) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. When that takes place two heavens and earth will have passed away. And what next? Are there any more heavens and earth *beyond* the present? The answer is found in the 13th verse, where he says: "We according to his promise look for a new heavens and a new earth, wherein dwelleth righteousness. That makes three heavens and earth. It was to this third heavens and earth in *vision* that Paul was caught away. This was the Paradise he speaks of.

THIS IS THE PARADISE

in which Jesus and the thief will meet. And John the Revelator saw in a similar vision a course of *events through* some two thousand years that LEAD UP to those new heavens and earth. "I saw a new heaven and a new earth," says he; but it was only in vision. The reality is not yet. People who talk glibly about Jesus and the thief being in Paradise together that day, do not know much about it, do they?

But I must condense, or I shall not have time to make the points I wish to: FIRST, Jesus in Luke 24 is said to have announced his history for three days in advance. He would be delivered into the hands of sinful men, and be crucified; and the third day rise again; the burial being understood. There is no room here for a journey to Paradise that day with the thief.

SECOND, In Matthew xii. 40, Jesus predicted that "As Jonah was three days and three nights in the whale's belly; so the Son of *Man* (He who was speaking) would be three days and three nights in the heart of the earth. Was his prediction verified? If he and the thief went to *Paradise* that day it was not.

THIRD, We have the word of the Spirit in Eph. iv. 9, 10. That *he* that *descended* into the lower parts of the earth (the grave) *is the same that ascended* up far above all heavens. This is a strong nail in a sure place. He was not *dissected*, so to speak, and himself dispatched to heaven, and his *tenement* put into the lower parts of the earth. *It was he who descended that ascended.* A veritable Gibralter that has been hitherto overlooked, I think.

FOURTH, We have the word of the Spirit for it in the 9th verse that He FIRST DESCENDED INTO the LOWER PARTS OF THE EARTH BEFORE HE ASCENDED. So it now becomes necessary to learn how long he *remained* in the lower parts of the earth. Jesus' prediction that he would be in the heart of the earth three days and three *nights* clearly teaches that he would be there ONLY three days and three nights. But

WHAT ARE THE FACTS

in the case? Did he rise at the end of that time? In Matt. xx. 19, he positively *said* he would. *Did* he, is the question? The answer is, *yes;* the women from Galilee followed the corpse in charge of Joseph and Nicodemus, and saw how it was laid (Luke xxiii. 55), and on the First day of the week, very early in the morning, came to the sepulchre with spices, and found the stone rolled away and the body of Jesus gone. When their astonishment was at its height, two men stood by them in shining garments, and said, "Why seek ye the living among the dead? He is not here:

HE IS RISEN.

He was alive again you see; the grave was no place for him. Jesus was a true prophet. He rose again the third day. I submit then, that as Paul said it was he who *descended* that also *ascended*, and that he descended *first*, and then ascended, he did not ascend until the third day, if then; so that the thief was *not* with him in the supposed Paradise that day of his death.

FIFTH, Did Jesus pardon the thief? If so, when he died would he not be numbered with those who

SLEEP IN JESUS

and who God shall by and by bring out of that state with Jesus? (1 Thess. iv. 13-16). In that case certainly the thief cannot be with Jesus, for HE (Jesus) has been *already* awakened.

SIXTH, If the thief was pardoned, then died and was buried, would he not need a *resurrection* in order to live again? This is not *speculative*. The question grows out of Paul's assertion in 1 Cor. xv. 17, 18 that if Christ be not raised, believers are yet in their sins, and they who have fallen asleep in the faith of Christ have perished. Perished if Christ be not raised. Plainly, then, the death of Christ avails nothing unless he be raised. He was not raised on the day of his death. He died about the 9th hour (see Matt. xxvii. 45-50). Indeed he was not buried till the eventide of that day, Mark xv. 42; and he was *not* raised again within three hours. That was not the time he had named for his residence in the dust.

HE WAS IN THE DUST

three days, and during that time the perishing or *non*perishing of those asleep in the faith of Jesus was, *humanly* speaking, in suspense. Everything depended upon the resurrection of Christ. All the faithful *perish* if Christ be not raised; the thief is no exception. The thief would not take precedence of all the worthies who lived and died as martyrs to the truth.

SEVENTH, When the even was come, and the Sabbath about to commence the thieves were still living, and were expected to live for some time. But Jesus was dead already. As it was not lawful for criminals to hang on the cross on the Sabbath, their legs were broken to prevent their escape when taken down; and the strong presumption is that they lived on into the Sabbath as it was already eventide when their legs were broken. In this case

THE THIEF DID NOT DIE ON THE SAME DAY

as Christ; and on the popular hypothesis, could not have been with Jesus in Paradise the day he made the promise. Dr. Clark says men sometimes live for days on the cross, and die of sheer exhaustion at last.

EIGHTH, Jesus died the day he made the promise; but where did he go? To Paradise? Nay; the answer is found in the second chapter of Acts, a quotation by Peter from the 16th Psalm. It says, "For David speaketh concerning him (Christ) I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved, therefore did my heart rejoice, and my tongue was glad; moreover also

MY FLESH SHALL REST IN HOPE

(three days rest in hope). But *why* all this joy? Ans:—"Because thou wilt not leave my soul in sheol or hades, the grave, neither wilt thou suffer thine Holy One to see corruption. Paul tells us he was *buried*. The angels said he was *risen*, and invited the women to see when he had *lain*. And I want to impress upon your minds this important truth, that the Spirit of God in Acts ii. 26, 27, calls Christ's Body of flesh that rests in hope, the *Soul* that is *not* suffered to see corruption. This is not as clearly stated as I would like. I will try again. The Body of FLESH in the 26th verse, is styled MY SOUL in the 27th. That is his person—himself.

NINTH, The kingdom referred to by the thief is not to be given to Jesus till he comes with the

Concluded on Page 8.

[illegible]

[illegible] Official Staff:
Directors of the C. P. Association.
[illegible], Corresponding Editor.

Plymouth, Indiana, Jan. 18, 1893

Considerable space is given in this paper to the discourse by Brother Joblin on "The thief on the cross." As a rule we desire to avoid such long articles, but this question has excited so much discussion, and is a stumbling block o so many, that we thought best o give it all the space necessary.

Bro. Joblin writes for the encouragement of all co-workers that "the Church of God in Cleveland has been instrumental in bringing into the fold of the Good Shepherd during 1892 twenty-six; thirteen in the city, and thirteen in other parts of the state. This has been done without any compromise of the Truth. We thank God and take courage."

Renewals are coming in very well. Still there are more from whom we wish to hear soon. Brethren and Sisters, if you have a little extra to spare when sending, do not forget the poor. Supplying them with papers is quite an item of expense. So far we have been well supplied for this work, and return our thanks to those who have aided. Several of our foreign friends are not paid for this year. Who wants to send the paper to one of these workers in far off lands?

If man were to receive an installment of divine nature at conversion, it would partially enable him to evade the death which is appointed to all men.

"Man's Inhumanity to Man" was illustrated in Cleveland a few days ago. A woman caused a sick man and his family to be turned into the street at night for the lack of a paltry ten dollars to pay the rent.

Thousands of unemployed men attended St. Paul's Cathedral, London, on New Year's day. On leaving the hungry creatures marched through the streets singing the "Marseillaise Hymn," and "The Starving Poor of England."

Professor McSweeny of St. Mary's Theological Seminary in a "Christmas Meditation." said: "The second person of the Trinity emphatically dwelt amongst us. He selected his mother from what might be called the middle class of society."

Not only was the Lord Jesus a servant while on earth; he is now your servant, obedient ones. Yes; he serves you now. And that is not all; he will be your *servant* when he comes again, as well as your Lord. Read Luke xii. 37 and be satisfied.

"Bombaugh's Gleanings for the curious," furnishes double distilled foolishness for its readers, in comments on Rev. xxi. 16, by saying that heaven has capacity for 80,-321,843,750,000,000 rooms 16 feet square, after setting off half of the whole for the throne of God and the court of heaven, and half of the remainder for streets.

As a sign of the times we might call attention to the fact that the New York Presbytery has decided that Dr. Briggs is no heretic. Why [illegible] said that "many of the prediction of the Old Testament have been reversed by history;" and that "The great body of Messianic prediction has not only not been fulfilled, but *cannot* now be fulfilled, for the reason that its own time has passed forever;" and that "Nothing *essential* would be lost from the Miracles of the Bible if we could explain his unique authority over man and nature by the use of mind cure or hypnotism, or any other occult power;" and that "Moses did not write the Pentateuch," and other like trivial things. He is still in the Presbyterian fold, is Dr. Briggs; so it matters nothing whether the prophets spake as they were moved by the Holy Spirit or not; it matters nothing whether Jesus actually performed miracles or was merely a conjuror. This is a finger-post on the coast of time that we neglect at our peril;—sea-weed floating on the water which shows we are nearing land.

We remember once reading the quaint remark that "Lukewarmness is the result of the mingling of extremes of heat and cold in the same vessel."

France is racked from centre to circumference over the Panama scandal, and news comes to us of a scandal in Germany which rivals that of France. Those in High Places are demonstrating the rottenness of human government and the need of a new administration. Would that we could reach the people with the glad tidings of a divine government in the near future.

What a comfort to know that the whole household of faith comprise the Christ the Anointed! This is something the very least can take hold of. "For as the (human) body is one, and in *it* are many members; and *all* those members of the body, though many, are one body; so also the Anointed: for, indeed by one spirit we were all immersed into One Body, whether Jews or Greeks, whether slaves or freemen; and were all made to drink One Spirit; for the body also is not one member, but many." "Comfort one another with these words, brethren and sisters."

Letter Drawer.

Editor Restitution:

I hope that I have an increasing interest in our paper, as we see the day approaching, it seems right upon us.

I want to cleanse my way and be ready for the wonderful rapture and mighty impending events. We cannot serve two masters. Do not forget the distant isolated ones in your prayers.

I have been interesting myself by perusing an old history this cold weather. The first volume of Samuel Whepley's, M. A.

It is astonishing to read over and over again what monsters in human form have attempted to rule on the earth. I will make one quotation from this very able historian in respect to the "Restoration of Israel." "This event happened about 250 years after the separation of Israel from Judah. From this captivity the ten tribes never returned. The probability is that they soon mingled with other nations, lost all distinction of origin and will emerge to light no more.

Still allowing full weight and authority to ancient Scripture prophecy from which nothing certain on this subject can be discovered."

I would say comment is unnecessary, but is he consistent?

M. J. Mansfield.

Dear Restitution:

Enclosed please find $1.50 to pay on subscription for 1893. The paper comes to me once a week as a dear friend, bringing words of comfort and good cheer, for in these troublesome times we can look up and say our redemption draweth nigh. Dear brothers and sisters scattered abroad, let us be faithful to the one faith, that when the Master comes to gather in his sheaves, that we may be found among the gathered ones.

Yours, waiting.

Mrs. F. W. Chapin.

Dear Restitution:

I see by the paper that the time has expired, and it is high time for me to send in my subscription in order to get the paper right along. I cannot think of letting the weeks pass without it. I do love to read its good teachings. It is next to the Bible.

Your Sister in Christ.

Sarah Clark.

Editor Restitution:

I wish you a Happy New Year. As the time is nearly expired for your good paper I will send the money to renew my subscription for another year, for I cannot think of getting along without it. I love to read the precious truths its pages contain. The good letters of exhortation from the brothers and sisters scattered throughout the land, how cheering and encouraging they are. They make me feel more and more like running with patience the race that is set before us. Oh, that we all may be prepared to hail the coming King is my prayer. A little more patient waiting, a few more days of trial, and our Redeemer will come even as he went, in the clouds of heaven.

Your Sister in hope.

Mrs. G. P. Allard.

Editor Restitution:

You will please find $1.00 enclosed to pay for The Restitution another eight months. My time is up the 8th of this month, and I do not want to do without it. It is all the preacher I have. I have not heard a preacher of the "one faith" for more than twelve years.

It is the most welcome visitor that comes to see me. Wish it come twice a week.

Yours in hope of eternal life.

S. T. Garrett.

Dear Restitution:

Enclosed please find three dollars, for which send to my address the dear, grand, and noble Restitution. This is the fifth year that I have been a subscriber. Its enlightening pages have been a source of great comfort to myself, and my sister, Mrs. F. D. Hambrick, with whom I make my home.

Sue Taylor.

Dear Restitution:

I thought I would write a few lines to the dear ones of the one faith, to let you know that there are a few here in the far west.

We have an organization of twelve members, and a good Sunday-school. We do our own preaching. There has been three additions by baptism. We have a good Bible Class, and we are trying to scatter the seeds of truth as best we can. The Restitution is all the preacher we have had for a good many years. It is a welcome visitor. I have been a constant reader of its columns for twenty-two years. When we read the letters from brothers and sisters it strengthens us, and we feel encouraged to go on our pilgrimage while here in this world of care and sorrow. If we fight a little while longer, hold on to eternal life, and overcome the evil one, we will have a crown of life that fadeth not away.

Your Brother and Sister in Christ.

Alfred & Elizabeth Morris.

Editor Restitution:

I would like to say through your valuable paper, that it rejoices my heart to read of the interest taken in the evangelistic fund in the state of Indiana and elsewhere, and I wonder why the brethren in Kansas do not make a move in that direction. I have looked and longed for something of this kind, and I hope the brethren and sisters wont let another conference go by without making a desperate effort to put one or more preaching brethren in the Master's work. I have not been able to attend a conference for fifteen years, being so far from places of meetings of the Abrahamic faith, and I am starving for Gospel preaching. Now if the brethren of Kansas will start an evangelistic fund they may count on $5.00 per year from me whether I get to the meeting or not, and more if I can spare it. I hope if any of the preaching brethren can make it convenient they will come this way and preach a few sermons for this community, no matter where they are from.

Yours, in hope.

R. J. Richards.

Dear Brother Underwood:

Please find enclosed, $1.50 for my subscription. Would be glad to send more but at this time I can not. Hope I may be ready soon to do something more for the cause, and you have my thanks for your patience.

What saith the Scriptures, for in them ye think ye have eternal life. This is the language of the Savior, the Lord, our Christ, spoken more than eighteen hundred years ago and this eternal life is vested with Christ in God, which life will be given to all who are worthy of the same at His (Christ's) appearing and kingdom. This brethren, pertains to us Gentiles as well as the house of Israel, for are we not all God's people if we do His will. He makes no difference between Jew and Gentile. He calls men everywhere to repent, that is reform your lives, for the time of all things is at hand. The times of the Gentiles are the last times of the world's age until the judgments of the Almighty begins to restore all things spoken by the mouth of his holy prophets since the world began, and then when he comes then is when all his holy people will get this eternal life that is offered to all that seek for it.

Then, brethren, let me exhort you all in the name of our God to be faithful, and earnestly contend for the faith once delivered to the saints which were at Jerusalem.

Listen to Peter. What shall we have? We have left all and followed thee. Hear him. You which have followed me in the regeneration, when the Son of Man shall sit upon the throne of His glory. When is it? When the Lord shall sit on the throne of His glory, you shall sit on thrones.

Brethren, how grand is the Word of God, who is able to build us up, and to give us an inheritance among them that are sanctified.

John Boyd.

Dear Brother Underwood:

I often think of you and hope you do the same of me. This leaves me about the same as when you and I last met, but I am going down slowly all the time, and hope I am prepared to meet whatever comes.

I arrived home in Southern Kansas without accident. I found all in usual health.

I often think of the enjoyment we had at the meetings at Antioch, Plymouth, Argos. If it was such a pleasure to meet there, what will it be to meet where there is no sickness, sorrow, pain and death? It was hard to part at that time, but what pleasure it will be to meet where there is no more parting.

I wish you to remember me to all the kind friends. I often think of the good instructions we received from those dear brethren. I wish that we might all live as we will wish we had done when Christ comes to establish His Kingdom. He says He will come, and will not tarry. Oh! what a happy day it will be. Farewell to all.

Mrs. H. L. Vickery.

Dear Restitution:

I once more take the privilege to say a few words in the columns of our dear paper. I see so many good letters from our brothers and sisters, and it does one so much good to read them. I never fail to read them first. How thankful we all ought to be for the privilege.

Oh, dear brothers and sisters, let us awake and get to work. The time is short. When we look around and see the condition of the world, death, affliction, weeping and crying all over the land, certainly the last days are upon us.

The thought has come to me many times of what Brother Foore said: "who will be the next?" Is it I? We all know that this life is short, and whether awake, or asleep when Jesus comes, it is my desire to be worthy of eternal life. God help us all to be worthy is my prayer. Yours in hope.

Mrs. Almus Adams.

Editor Restitution:

As I have been taking The Restitution for a few years and my subscription has run out, I will ask to have it renewed as I love to read its contents. It always has some comforting words which cheers my life as it drags slowly on. When I read the letters that are written by the brethren and sisters, I feel strengthened and more thoughtful. I have had a desire to write a letter to The Restitution for some time but have failed to do it. I hope this will not tire you as it has lengthened out somewhat. I will send $1.50 for the paper and 50 cents for other use.

Jas. Allard.

To Libbie Palmer:

In reply to your queries in December issue of The Restitution, would say first there is a well-known Greek letter notation somewhat similar to the Roman which was modeled after it and that is used as well as the Arabic numerals throughout the Greek Scriptures. Moreover that there is a numerical argument running through the Greek Scriptures as a whole. But it is not for novices and is something that must be studied very diligently and carefully to be understood. Secondly that the letters Alpha and Omega do not numerically stand for 1896, but for 1800 or for 801 according to their position and use in notation. Thirdly that the letters χξϛ—or Chi, Zi, Digamma, do not numerically spell Napoleon, nor Naponeoreti but do spell [illegible] which is an adverb meaning "the way of apostasy" which any one can see and always has been the way of "the natural man" about whom this writer is here speaking. Fourthly we are specifically told in the Scriptures that "the day and the hour knoweth no man not even the Son of Man," and that this is one of the secrets the Father hath kept reserved in his own knowledge, and while we can approximate the time in our calculations, and do not need to be taken entirely unawares as the wicked and unfaithful will be, yet it is not best for us to know any more than to know that the summer is coming when we see the figtree putting forth its leaves, etc.

Again our friend to whom you refer evidently takes the Common Version chronology dates for the basis of his calculations, and these are now acknowledged by all scholars to have been tinkered with by apostate hands, and those who "thought to change times and seasons" and are utterly unreliable. Using the "year-day interpretation" for instance the date given in Daniel 2300 there is a variation of a hundred years, as the same date in the Septuagint is 2400, and that apparently is correct too, as it harmonizes with other chronological periods given and proved so far as it can be by secular history.

Faith does not demand that we should know coming events, but to be prepared for anything that may come to us, even the consummation of this age, which is only the ushering in of a much more glorious one for humanity as well as this planet we call the earth.

Our business should be "to let our light so shine," etc., and attend to our own part of the work and let God attend to his own. The apostles and the early church heralded the swift coming and return of the Christ and we cannot do better than to follow in their footsteps; but we must not forget that "one day and a thousand years" in the estimation of God are not accounted as we account them. Our business is to keep oil in our lamps and to keep them trimmed and lighted, awaiting the return of the Bridegroom whether it be in the second, third or fourth watch of this moral night of darkness and apostasy.

Chas. Gardner.

Editor Restitution:

Enclosed find Money order for subscription to The Restitution, which is doing fairly well, with wholesome food for every cast of mind. Brothers Elton, Henn, Joblin, Wince, and B. Wilson, who I would go further to shake hands with than any other man, mainly for this reason, I have learned much truth from his writings. Yes Sister Wince keep your sword unsheathed. That article on Scripture Divorce was courageously and *manly* told if a woman did have to tell it. Bro. Dwiggins I believe you hit the nail on the head. My mind has been ruminating on that theme for several years. The idea noticeable is that the Bible settles the question.

In conclusion let me say to Restitution, brethren, and correspondents, "Cry aloud, spare not." The reward will be given to them that endure to the end.

Yours in hope.

J. P. Bitner.

Dear Restitution:

I think it must be time for me to renew again for our much loved paper, which we cannot or will not do without, as long as we can find the means to pay for it. It is a source of great comfort in our isolated condition, to read, and hear from the dear ones of the household of faith, who like us are striving for that dear home where sorrow and trouble can never enter, and oh, joyful thought, that we can see our dear Savior, and our precious loved ones whom that cruel enemy death has taken from us. Bless His Holy name, He is coming to bring them back. He has so promised, and He like the arm of flesh will not disappoint us.

With kind love and greeting to all the faithful ones, and God's blessing on you, who labor so faithfully to send the glad tidings abroad.

Yours, looking for the Master.

Lottie M. Bellows.

Dear Restitution:

You will find enclosed three dollars, one fifty for the well beloved paper The Restitution and one fifty for other use in spreading the gospel, for truly the harvests are great and laborers are few. Surely Jesus is near he will be here by and by. May we all be ready to meet him with lamps trimmed and burning, and oil in our vessels, may we go out and hear the well done good and faithful servant. I feel more determined to run and win the prize than ever before. Our paper is so good, it gives so many good lessons. The Pine Woods Bible Class is splendid, on prophecy. I feel sure our paper will be full of good instructions while Brother Joblin is writing for it, have so much spiritual food in them, and many other writers. Such warnings, the night is far spent, the day is at hand, may we all be kept by the power of God through faith unto salvation ready to be revealed in the last time. Your Sister waiting for the great King for heaven.

Sarah Bowman.

Special Evangelist Fund.

It seems wonderful to me that any one should so distrust the goodness and the provident care of our heavenly Father as to say, "Take thought for yourself first, before you start out to preach."

O, Sister Woodward, I feel just as you do when you say, "if they all thought as I do, they would not wait for one dollar to be raised, if they had enough in their pockets to pay expenses!" There is not time to hold on to a job until enough is earned to lay something by in store, and pay for a home.

I wonder sometimes if we *do* trust in the Lord? Shall I tell you the story of my revered father's early ministry, just a little of it?

When I was a wee tot of five or six years, he was ordained by the Baptist church. He had secured a home in the thick woods of Indiana by the united efforts of himself and devoted wife. A rude cabin had been built, but no barns, nor no goodly stock of farm utensils. He had no horse or carriage. To help pay for the clearing of this farm the wife braided rye-straw into hats, and spun yarn to be woven into cloth and sold.

The furniture of the house was of the rudest kind. Our clothing was in the winter, jeans, flannel, and linsey, manufactured by my mother, grandmother and aunts. In the summer, it was tow, linen, or unbleached cotton.

Our corn crop had to be tended with the hoe. To eke out our meagre income, we dug ginsang in the woods, or dried peaches when they came into bearing.

Father worked until noon on Saturdays and then washed and dressed after eating his dinner, and then started on the run for his appointment, eleven, twelve, and fourteen miles distant. He waded mud and snow, crossed swamps and swollen streams, leaving the wife and little ones at home to battle as best they might with fierce storms, and biting cold. While preaching for the Baptist church, he received fifty cents in money, and perhaps a little clothing.

He set no money value upon his labors. God had called him to preach the Gospel,—men were dying, and at whatever cost,—he must go. Nothing could keep him from going. Neither persecution, nor peril, nor sword. The reward was at the end of the race. When the glad news of the nearing advent and its kindred doctrines was embraced it was the same. He went out by night and by day, that men might be saved.

The cabins of the settlers, were at many points the place of gathering. And what gatherings they were!

And all this time he worked to support himself and family, teaching school in the winter season, and farming in the summer—managing somehow to steadily pursue his studies as the days went by. And I can truthfully say that God provided for all our wants, we were clothed and fed, and rejoiced in the Truth.

Later on the dear bands of brethren to whom father preached, were very kind, giving him substantial and abundant aid. But I am glad that he went out when he did and that he endured the hardships and the perils of the way. He trusted God. Let us trust Him. But *give now*, dear ones of the household of faith, for it will not be long until the hoarded gold will be flung to the moles and bats, it may be flung away ere another autumn comes.

S. Roxana Wince.

DIED

Jenkins.—At Commerce, Texas, Nov. 15, 1892 at the home of her son-in-law and daughter, Mr. and Mrs. G. D. Fowler, Sister Mary Jane Jenkins, passed away from this life after ten weeks confinement to her bed in intense suffering.

She being a daughter of Augustin Jenkins and Barbara Minton his wife, was born Oct. 28, 1825, and reared in Madison Co., Ala. She professed faith in Christ and was immersed or baptized and joined the Methodists when quite young, and lived a true member in that church until about four years before her death. She had always been a worker in Sunday school and prayer-meeting, always ready to visit and wait on the sick. Being a constant reader of the Bible she saw that the Methodists did not teach the whole truth as is taught in the Scriptures. She was married to J. K. Jenkins, Sept. 1840. He died March 18, 1875. Mrs. Sue Taylor and myself (her sisters, are the only ones that survive her of seven daughters. Sent her The Restitution, the Unspeakable Gift by Petingell, the Gospel of the Kingdom by Wiley Jones and other valuable books and tracts. This being about five years ago. Thus by reading those she became a firm believer in the things written therein.

She moved to Texas three years ago where she has since lived. She leaves one son and four daughters, two of whom Mrs. Fowler and Mrs. Perkins nursed and cared for her in her last illness, and no daughters ever showed more devotion to a mother than they. The enemy death came and claimed her, but he cannot hold her long, for she peacefully fell asleep in Jesus with a firm hope of his soon coming to call his saints from their sleeping dust. She was well versed in Bible Truths and repeated much of it that was appropriate during her last sickness. Her wonderful never-failing patience amid her last suffering, her steady unwavering faith in her Savior, and her unwavering hope, were some of the features that characterized her well matured Christian life. Then she had such a spirit of kindness always manifested in her words and deeds. Indeed we can say with Paul, "We sorrow not as those that have no hope, for if we believe that Jesus died and rose again, even so they that sleep in Jesus will God bring with him." We hope to meet our dear sister in the sweet by and by.

Mrs. F. D. Hambrick.

The Phrenological Journal and Science of health for January is out in a new cover and is an unusually interesting number. It starts off with a remarkably life-like portrait of Jay Gould and a description of his character by Prof. Sizer, followed by a pertinent biographical sketch. Mrs. Charlotte Fowler Wells adds another article to the list of her charming biographical sketches, this time discussing the careers of B. J. Gray and Prof. Stanley Grimes. Practical Phrenology stands out conspicuously in this issue. "Human Pursuits, and How to Study them Phrenologically," is to constitute a series of articles by one who has had an experience not equalled by any other phrenologist, Prof. Nelson Sizer, in this number the topic being The Lawyer. The same author writes about "Heads and Faces, and What They Indicate," amply illustrated, the first of a systematic series under this title which will add much to the interest of the *Journal*. The several departments of the *Journal* are well filled, as usual, with matter that is appropriate to the season and of special value to the reader. It is published at the popular price of $1.50 per annum, or 15c. a number. Address the Publishers, Fowler & Wells Co., 25 East Twenty-first Street, New York.

Post Office Addresses.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.

Poetry.

One Day at a Time.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time! Every heart that aches
Knows only too well how long it can seem.
But it's never to-day which the spirit breaks—
It's the darkened future, without a gleam.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set!

One day at a time! But a single day,
Whatever its load, whatever its length;
And [illegible] of precious Scripture to [illegible]
That, according to each, shall be our strength.

—Helen Hunt Jackson.

Original.

This Day Shalt Thou Be With Me in Paradise.

Concluded from Page 1.

clouds of heaven (see Dan. vii. 13.) As he has not so come yet, how could he have granted the thief's request?

TENTH, Jesus plainly informed his disciples that they could not be with him till he *comes again*, and receives them, (see John xiv. 3). Is the thief to be honored and preferred before *them*?

ELEVENTH, Is heaven the popular Paradise? Heaven is God's throne, and we have the word of Jesus to Mary on the third day that he had not yet ascended.

TOUCH ME NOT

said he, for I have not yet ascended to my Father." Did he tell the truth? Not if he had been to Paradise with the thief in the meantime.

TWELFTH, The thief was a Jew, and he had told the Jews, and even his disciples that they could not go where he was going. Do you enquire *why*? I answer, He was a High Priest: they were not High Priests. It was *death* for any but the High Priest to enter even the TYPICAL holy of holies, to say nothing of heaven itself. Reason enough then why the thief could not go there!

THIRTEENTH, Paul says "Christ died for our sins *according* to the Scriptures." What had the Scriptures predicted of his death? This is what they say; this in the 22nd Psalm is according to which he died. v. 14, "I am poured out like water,—and all my bones are out of joint; (suspended as he was on the tree) "My heart is like wax; it is melted in the midst of my bowels; my strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death." And Isaiah in his 53rd chapter says, he was cut off out of the land of the living—that his soul was made an offering for sin—poured out his *soul unto death*." This, dear friends, is the way he died—

ACCORDING TO THE SCRIPTURES.

The apostle adds that he was *buried* after he died; the *proper* thing by the way, to do with the dead; but he further adds: "That he rose again *the third day* according to the Scriptures."

Alas, my friends, if there be but one Jesus Christ, and *that* Jesus Christ did not *really die*—if he hied away to heaven the moment the breath left him, if it was all

A SHAM AND A MAKE-BELIEVE

we are in an awful plight! We have no Savior! *It* THRILLS me through and through to think that the religious world of to-day does not believe that Christ died for our sins, according to the Scriptures. They say his TENEMENT *only*, died. Friends, we are *undone* if CHRIST did not die for our sins! We cannot be redeemed from death by an irresponsible house that Christ *lived in*. And if the Christ on the cross went off to Paradise with the thief that day he is not the one Isaiah predicted should pour out his soul unto death, and

WE HAVE NO SAVIOR.

But bless and praise the name of our God for the testimony that CHRIST died for our sins, and was raised again for our justification. Yes, praise his holy name, we can read in Rom. xiv. 9, that he both died and rose, and revived; so that it WAS he who *descended* that *ascended*, and not another; this is why we read that he showed himself alive after his passion. This proves that himself had been dead! Will you tell me he was mistaken as to his own identity when he speaks from heaven saying, "I am He that *liveth* and was *dead*?" Rev. i. 18.

FOURTEENTH. Can any reasonable person who believes the Bible, imagine it to be true that the real man does not die, but goes to his reward or punishment at death,—can such imagine, I say, that the great and good God would allow the race to grope their way in ignorance of that great truth for four thousand years? Is it not most preposterous to think that it should be an essential article of faith now, while millions lived and died in ignorance of it, because the words of Jesus to the thief had never been spoken before?

FIFTEENTH. If the thief was justified by faith he will be blessed when *all* the blessed of the Father are blessed, viz: when the Son of Man shall come in his glory (see Matt. xxv. 31). This is WHEN they shall be blessed. And the 34th verse tells HOW they shall be blessed, by the words of the King, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world!" the *very thing*, at the *very time* the thief had reference to. Jesus in Luke xiv. 14, *says* of certain, "Thou shalt be blessed." . . . "For thou shalt be recompensed at the resurrection of the just. The *eclectic* resurrection that Paul sacrificed everything to attain to, (see Phil. iii. 10, 11.)

SIXTEENTH, The declaration of Jesus in Matt. v. 5, that "the meek shall inherit the earth" is in strict harmony with his promise to the thief. Paradise as abundantly proven, will be on the earth; and the *idea* that the thief should go to an everlasting

HOME IN HEAVEN

in the face of this declaration is most ridiculous. He asked to be remembered when Jesus shall *come* into his kingdom. This in view of Daniel's prophetic announcement hundreds of years before, that the saints shall take and possess the kingdom forever even forever and ever, was according to truth. And, seeing Jesus is to come *here* and reign *here*, and as Daniel says, the kingdom and the dominion and the greatness of the kingdom *under* the whole heaven is to be given to the saints of the Most High, whose kingdom is an everlasting kingdom, the prayer of the thief is in harmony with *the truth as it is in Jesus*.

SEVENTEENTH, The state of man in death as revealed in the Scriptures of truth, makes it impossible—absolutely impossible for the thief to have gone to Paradise or any other place than the grave at his death,—because Ecc. ix. 5, says

THE DEAD KNOW NOT ANYTHING;

and therefore it would be useless for him to go to Paradise: how could he enjoy anything if he knew nothing? If the thief went to the grave, and he did, for the words "whither thou goest" is said of every man, there is no work, nor device nor knowledge, nor wisdom there, (see v. 10.) And Psalm cxv. 17 says, "The dead praise not the Lord, neither any that go down into silence." This was, and is still, the condition of the thief and of all the human family that have fallen under the Power of Death, if God has spoken to us in his Word.

LASTLY, As if to forever preclude the idea of reward at death. the coming of Christ at the time referred to by the thief is called the Christians' "Blessed Hope," (see Titus ii. 13;) because their life is for the time being, hid with Christ in God, and when he who is their life shall appear, *then*, (not before.) shall they appear with him in glory, (see Col. iii. 3, 4.)

In conclusion, I earnestly ask if there be any here who would like the Lord Jesus to remember them when he comes in his kingdom? A more important question than this was never submitted to you; never CAN be submitted to you. The effect of your final answer to this question will reach on and on through the endless cycles of eternity. We have been considering words uttered by Jesus when in the agonies of death. He was not dying on account of his *own* sin, but dying the just for the unjust—dying as an offering for sin. Not dying to appease the wrath of an angry God, but, because *without the shedding of blood* untainted by sin, there was no *pardon* for sin. He was

THE FIRST SPOTLESS ONE

that had appeared amongst men. His resurrection *attested* his spotlessness; attested his acceptance as an offering for sin. You will remember that time and again he said he would raise *up* at the last day all who would believe in him. This was said in anticipation of his *own* resurrection. Everything depended upon that:—He announced publicly that he had come that men might have life; announced that he was (to be) the resurrection and the life of others, even before he had attained to resurrection life himself. I have already shown that he grappled with the enemy death on his own territory and conquered him.

HE ROSE TRIUMPHANT

over death,—the power of *an endless* life took possession of him. He was constituted the Prince of Life, the depository of Eternal Life for all who will accept it as the gift of God through him on the conditions exacted by God—faith and obedience. Faith, repentance and baptism into the name for the remission of sins. My heart yearns to lead some one to the Lamb of God to-night. In accents of love and compassion he calls to you to-night by this unworthy dust, "come unto me, all ye that are weary and heavy laden, and I will give you rest." Will you come? Remember, no life beyond the grave was possible for any of Adam's race till he burst the bars of the tomb. If you do not fully realize how or why that is, I will try to give you

THE PHILOSOPHY OF THE PLAN OF SALVATION

in a nutshell. Man *violated* the law of God. The penalty was death; by sin he stamped himself with mortality. As a mortal he *begat mortals*. *This* is how death passed upon all men. Every one of us has to pay that debt, or penalty, because we inherit our father's nature. God *has* not,—*could* not devise a scheme that contravened his law. The scheme he *has* devised is a scheme of redemption *from death* after we have satisfied the claims of the law *by death*. We *pay off* the debt of nature; but we have nothing with which to pay off our own sinful account; so Christ died as an offering for these sins of our own, and by *taking his* name we are graciously pardoned, and so God's *just law is honored*, by the death of the victim, and if pardon of his own sin is secured before death he will live again, live always—have life like the eternal years of God. Oh, the glorious simplicity of the Gospel of God. By grace ye are saved, through faith. Can I persuade one perishing soul to come to Christ for life to-night? By all the love of God and of Christ I entreat you to come now. But perhaps some one present feels like taking me to task for what I said about the conditions of salvation. Perhaps some one thinks I have stultified myself by showing that while the thief was justified by faith and repentance alone, I have claimed that any one *now* must be baptized as well as to have faith and repentance. That is even so; that is exactly what I teach, but you have no cause of complaint against me. I never made the arrangements, nor prescribed the conditions. I am only reporting the exactions of the Spirit. And if you will be patient a minute or two I think you will have no cause of complaint against God. Just allow that it is the prerogative of God and Christ to grant Eternal Life in his kingdom on just what conditions he pleases, and then we shall get along satisfactorily; for Jesus relieves me of all responsibility when I have told you faithfully that he said, "he that believes the Gospel and is baptized shall be saved; and he that believeth not shall be condemned." But still you are not satisfied, because you do not see why *you* MUST be baptized, while the thief was not. True, the thief was not baptized, neither was Abraham, nor Isaac, nor Jacob, nor David, nor Isaiah, nor Jeremiah, nor Ezekiel, nor Daniel, nor any of the ancient worthies; and if you ask why? I answer, God did not exact it of them. His law of pardon did not read that *way* then, but it does now. Jesus is now the only name in which and by which men can be saved, that name is imparted in the ordinance of baptism. Remission of sin is only obtained in that name in baptism. Do you read that Christ has opened a new and living way by which men can be saved. THIS IS IT. There was an old way; this is the new. Do you want to know when the new began. I answer after his resurrection, and before his ascension, when he said "Go ye into all the world and preach the Gospel to any creature, he that believeth and is baptized *shall be saved*. This law had not been promulgated when the thief was pardoned, therefore he was not amenable to it. Just and righteous *are* all his ways. I trust this will be satisfactory.

I am glad to know that many of us *have come* and complied with the conditions: *are* content to *be just* what God describes us to be *dust*, and joyfully accept of life from the dead through Jesus, who says, because I live, ye shall live also;" have accepted the call to God's kingdom and glory, and are on tip-toe with expectation of soon seeing the Lord of Life and Glory and being made like unto him. I am persuaded that the night is far spent, the day is at hand. The blood-washed throng will soon be gathered from land and sea

TO MEET THE BRIDEGROOM.

Those who are ready will go in. God help us to be ready! Everything depends upon being ready. When he comes in his kingdom, never fear but he will remember all who are ready. His "verily I say unto thee to-day, shalt thou be with me in Paradise, *includes all who are ready*; and they will hear his sweet words of welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. May we all hear it. Amen.

NOTE. Of course I am aware that in the opinion of some this passage is an interpolation, and others argue that the request of the thief was made in mockery. As to the opinion that the 43rd verse is an interpolation, I would say, I consider it to be duty to deal with it as it stands until *proven* to be an interpolation, and I believe the request of the thief to have been made in good faith, and therefore speak.

I will just add that I have been requested to print the above in tract form. I will do so, if enough ~~should—think—it calculated~~ to do good to order twenty dollars worth at one dollar per 100. The retail price will be three cents. Orders must be given shortly.

M. JOBLIN.

Matthew xxiv. 29.

Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

Some writers regard as symbolical the language of this verse: sun, moon, and stars, being they think but symbols of human rulers, chief and subordinate. This is manifestly an error. Jesus never used a symbol in all his teaching while on earth. He employed parables but no one will contend that this language is parabolic. Nor does he here use figures of speech. We are then shut up to the fact that this verse refers to physical phenomena, and this is settled beyond the possibility of a doubt by the parallel passage in Luke: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; and men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke xxi. 25–26. As truly as one class of *signs* is confined to the earth, so is the other class confined to the heavens. Heaven and earth, in these passages are antithetical *terms* and as the latter term denotes the locality where "nations" and "men" exist and suffer "distress" and "fear," so the former *term denotes* the locality where the sun, moon and stars are, and *in which the signs appear*. No amount of figuring will destroy the literality of these passages.

These signs occur at the right time, between the termination of the great tribulation and the coming of the Lord, and were to be precursers of his advent and to mark its nearness (comparative time). The days run beyond the tribulation. The latter ceases and leaves room, or a period of time in which the signs appear. Suffering, distress and trouble will continue until the Lord comes, says one, and *from this fact* concludes that the signs spoken of by our Lord have *not yet* occurred.

The only conclusion that can be drawn from this assumption is that the signs must appear after the Lord comes. This is contrary to the order of events as foreshown in the prophecy. The signs come first. To say these signs are for the Jews does not remove the difficulty nor restore the order of events as observed by our Lord.

In Mark xiii. 24, it is written: *In those days* after that tribulation the sun shall be darkened, and the moon shall not give her light, and the powers that are in heaven shall be shaken. Here the four signs are mentioned in the same order as in Matthew and Luke, and in all three records the coming of Jesus follows these in point of time, is plainly a sequence. And here, as in Matthew, the signs occur after the tribulation; and here it is plainly taught that the days extend beyond the tribulation.

Daniel speaks of "a time of trouble such as there never was since there was a nation, even to that same time." Dan. xii. 1, but this trouble is not the same as the "great tribulation" of Matt. xxiv. 21, in Mark xiii. 19, called "affliction" and in Luke xxi. 22, "the days of vengeance." Daniel's unparalleled trouble is near the epoch of the resurrection and the standing up of Michael for the deliverance of God's people, and is identical with the "distress" of nations when men's hearts fail them for fear in view of things coming on the earth. This great trouble is on the nations. If a man should say there never was such trouble since there was a bank in Chicago, every one would understand that he meant bank and finance trouble; so the expression in Daniel means national trouble.

The national trouble begins this side, and no doubt, will extend beyond the coming of the Lord.

The signs are for the church or those called by the gospel. It was Christ's disciples, and not the Jews as a people or nation, who propounded the question which called out this chain of prophecy in answer to it. Tell us said they when shall these things be? and what shall be the sign of thy coming and of the end of the age? 3 v.

The answer is addressed to them as the then living members of the Christ-body, which body was to have a continuous existence down to the Lord's coming. In this sense the church of this dispensation, like the King, never dies. The prophecy spoken to the disciples of that day was spoken to every generation of Christians, and especially to the living remnant for whom is reserved the deathless rapture instead of the pangs of dissolution. When ye shall see all these things come to pass. Mark—know that it (he) is near, even at the door. Luke—kingdom *of God is nigh at* hand. It is the church that is addressed by Christ in the words, *lift* up your heads for your redemption draweth nigh.

A mistake common to a large majority of the old commentators and interpreters was, to regard this whole prophecy as relating primarily to the destruction of Jerusalem and the overthrow of the Jewish commonwealth and that it only typically relates to the personal coming of the Lord at the close of this dispensation.

Nor is this the only mistake we find in the writings of *these* theologians of the past. They understood that this "great tribulation" was confined to the time of the siege and ended when the city *fell* into the hands of the Romans; and *from this they* concluded that the signs which are foretold by the Savior as occurring *after the* tribulation were not literal but figurative, and *this conviction* was confirmed by the fact that the history of the times immediately succeeding the siege mentions no such physical *signs* in the heavens. So they concluded erroneously, that Jesus, in *speaking of* the darkening of the sun, and moon, and the falling of the stars, used, either highly wrought figures of rhetoric such as was common to writers of the East at that day; or that his language is symbolical and denoted the utter dissolution of civil and ecclesiastical constitution of the Jewish nation. Another mistake I find, in these old writers, growing naturally and logically out of these erroneous views of the prophecy in question. Jesus says: "When ye shall see all these things come to pass, know ye that the kingdom of God is nigh at hand." I will quote the paraphrase of these words, by Philip Doddridge, and the reader will see how far he has missed the truth. This quotation will serve as a sample of erroneous handling of the prophecy by men of his day, and I will say by men of the present day, for the same false notions of this prophecy still abound. Mr. Doddridge says, referring to these signs, "You may assuredly know that the destruction of the Jewish state and the advancement of the kingdom in all its glory, is just at hand: or that the time is coming when the desolation I have been speaking of shall come upon Jerusalem and the gospel shall be propagated all abroad." This presents a false view of the nature of the kingdom of God and of the time of its establishment. The truth in contradiction of the false views of commentators I here state categorically: The whole prophecy does not relate to the siege and fall of Jerusalem, nor does it relate in all its parts to the fortunes of the Jewish people.

The kingdom of God was not just at hand when Jerusalem was destroyed and the Jews scattered among all nations. The tribulation did not end when the city fell, but stretched on through weary centuries this side of that event. The redemption spoken of in Luke xxi. 28 was not the deliverance of the apostles from the toils and sorrows, temptations and infirmities of this calamitous life, by their dying at that time or about that time, and their going to heaven as Mr. Doddridge tries to show in his note on this passage.

The signs were not "strong figures," nor symbols of the passing away of the Jewish church and state, but literal, physical phenomena in the heavens, and are placed in contrast with absolutely literal signs upon the earth.

These signs did not occur just after the siege of Jerusalem, nor before it, nor during the time of the siege. They were not to occur after the Lord comes and all trouble ceases, for that is too late; the redemption of the church being then an accomplished fact instead of *nigh* as these signs were designed to foretoken, and also to foretoken the coming of the Redeemer. These signs occur simultaneously with the signs upon the earth, that is in the same general period. This being true the distress of nations with perplexity, the sea and waves roaring, and men's hearts failing them for fear, etc., can not be included in the great tribulation which ended before these signs appeared in the heavens.

To argue as some do that these signs in the sun, moon, and stars, have not yet appeared because there is trouble and affliction, and will be until the Lord comes and causes these to cease is to place them after the event of the Lord's coming, whereas in the prophecy they are to occur before. This is the inspired order. This *reasoning* is a far more serious matter than shifting a difficulty. It is a contradiction of the truth as here revealed. It is wresting, and disjointing the Scriptures. Yes, it shifts its difficulty and magnifies it tenfold. There is no place suitable and in harmony with the truth for these signs to appear except just where they did appear, between the beginning of the year 1780 and the present time. The church has witnessed these marvelous precursers of the advent, and have seen, also, the "powers of the heavens shaken as the fourth sign in the order of prophetic statement. This fulfilment in the exact order of statement of four prophetic events is not accidental but agreeable to the design of the great Prophet. If at the beginning of the fulfilment of this group of events the waiting church was exhorted to lift up her head in view of redemption nigh, then what tremendous force and solemn import gather about the exhortation; "Be ye also ready for in such an hour as ye think not the Son of Man cometh." "It is high time to wake out of sleep" and make the necessary preparation to meet the descending Lord and share in the glory of his [illegible] as plan to work for the [illegible] the blessed cause of truth. It is too late in this dispensation to be heaping up wealth or buying farms, or extending our business enterprises, and to thus keep constantly employed all the means that come into our hands, while God's blessed cause of truth goes a begging, and preaching talent is left unemployed and thousands go on unwarned, and uninstructed in the things pertaining to the kingdom of God.

JOHN L. WIXON.

A Question Answered.

Bro. Corbaley, one of our faithful defenders of the ancient faith, asks an answer to the following question: Speaking of Babylon, Media Persia, Greece and Rome, represented in the image of Daniel says: "Thus far we have a connected line of kingdoms, each one commencing its reign immediately upon the overthrow of the one preceding it, thereby making no break whatever in the image. In the image the toes are joined directly to the feet; sustaining as close relationship to them as the thighs to the legs, or the head to the beast. Why then should there be a break of many centuries between the overthrow of the Roman Empire by the northern barbarians in the fourth or fifth century, and the development of the kingdoms represented by the ten toes of the image?"

The "break" our Brother speaks of is specifically mentioned in prophecy.

The book of Revelation deals more particularly with the fourth beast in its revived aspect. We are told that this beast received a "deadly wound with a sword and did live," and all the world wondered at its revival, except those whose names were in the Lamb's book of life. When it revives it will combine all the elements of the previous beasts, thus presenting the image *complete*. See Rev. xiii. 2: "And the beast which I saw was like unto a leopard (Greece) and his feet were as the feet of a bear (Media-Persia) and his mouth as the mouth of a lion," (Babylon).

There are three periods in the career of the fourth beast. Rev. xvii. 8, speaks of the world wondering, "when they behold the beast that *was*, and *is not*, and *yet is*." The "was" period is past. We are now in the period of the (break) or "is not" period, and on the verge of the "yet is" period. So, Bro. Corbaley it is necessary that the break you speak of should occur, or the "is not" period would fail.

Many writers err by failing to observe that the "ten horns," representing "ten kingdoms," always act as a *confederacy* and never singly. It is the ten kingdoms which do this and that. History furnishes no example of the existence of such a confederacy in the past accomplishing the work allotted by prophecy to the confederacy. Take for example, Rev. xvii. 16, says the confederacy of "ten" will accomplish the last judgments upon the "whore"—popery, "make her desolate and naked, and eat her flesh, and burn her with fire." It is also certain the judgments which have already fallen upon the papacy have not come from that source.

When the "little horn" tears up three of the "ten" by the roots there will be only seven in the confederacy, but there are "ten" in the confederacy when this judgment is executed. Most of their work is accomplished during the last seven years of the time, while the Bride is safe within the "chambers."

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Please sing hymn 92.

"Shout ye loud winds, the universal triumph!
Sing to the world, thy Lord, thy Lord descendeth!
Lifts his high hand, and swears, 'I live forever,'
Live thy Redeemer!"

In Hebrews we frequently read of "types," "figures" "patterns" and "shadow of good things to come." In fact we find nearly all prophetic topics shadowed beforehand. I would like the different members of the class to call attention to shadows they have observed. Elias I will ask you to lead.

Elias. I find a notable one in Joseph. His brethren were envious of him, and said: "Shalt thou indeed reign over us." "And they hated him." Christ's brethren were envious of him, and said: "Shalt thou indeed reign over us." "And they hated him." "They conspired against him to slay him." Christ's brethren, (the Jews) would not have him to reign over them, and said, "this is the heir, come let us kill him, and let us seize on his inheritance."

Arlos. They cast Joseph into the pit and reported him dead. Christ's brethren slew him and cast him into the pit.

Albert. Joseph was delivered from the pit and journeyed into a "far country," and sat down with Pharaoh on his throne.

Christ was delivered from the pit and went into a far country and sat down with his Father on his throne.

Albert. While Joseph sat with Pharaoh on his throne, a seven year period of distress and grievous famine took place.

Before Christ leaves his Father's throne, during the seventieth week, a time of trouble lasting seven years, "Such as never was since there was a nation," will take place.

Lucy. During that seven years of trouble an affectionate meeting between Joseph and his brethren took place.

And some time during the last seven years of this age, an affectionate meeting will take place between Christ and his redeemed brethren.

Carrie. During that seven years of distress Joseph sent for all his brethren to come to him, and provided for them a safe retreat in a goodly land.

During "the great tribulation," Christ will send his angels and gather together his elect, and provide for them a safe retreat in his chambers, until the indignation be over-past.

Lud. "Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

The Father has made the Son Supreme, and shall reign from the rivers unto the ends of the earth.

Charlottie. They cried before Joseph: "Bow the knee: and he made him ruler over all the land of Egypt."

It is said of Jesus to him "every knee shall bow," he will also reign as "King of kings, and Lord of lords."

Agnes. We all perceive that Joseph shadows Christ from the pit to the throne.

Leader. I wish to ask if any one has found the ten kings symbolized by the ten horns on the fourth beast foreshadowed?

Elias. We have a remarkable one. It is related in Joshua how ten kings confederated together to hinder the "Captain of the Lord's host," from taking possession of the promised land, "but the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah; and it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword."

This is typical of the mighty overthrow of antichrist, the ten kings, and the great hosts allied with them. When the Lord will open the arsenal of heaven upon them, and give their flesh as food to the ravenous birds and wild beasts.

Leader. Have we other types which exhibit the grand and sublime truths taught by the life of Joseph?

Arlos. Oh yes! We have "rain" given to us as an apt and beautiful type of the coming Lord, and the great events which ushers in that happy event. See Hosea vi. 3: "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Leader. To whom will he come as the "rain?"

Albert. The text says: "Unto us." those who "follow on to know the Lord."

Leader. The text says "he shall come" "as the latter and former rain," in what sense can we understand the words "former" and "latter."

Lucy. His coming as the "former" "rain" has undoubted reference to his first advent. Those of us who have "followed on to know the Lord," can testify with hearts full of gratitude how he has come to us with showers of blessing! Praise the Lord for his refreshing showers!

Leader. Carrie tell us something about the "latter rain."

Carrie. I will refer you to the beautiful language of the "Rock of Israel," as found in Sam. xxiii. 34; "The Rock of Israel spake unto me. He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

The "latter rain" will be when the Just One comes to reign. Oh, what a beautiful clear morning, so enchanting, and lovely, the clouds will have all passed away, as is beautifully typified in nature, when the sun rises after a refreshing rain causing all nature to rejoice. "He shall come down like rain upon the mown grass: as showers that water the earth." Psa. lxxii. 6.

Leader. Charlottie, what portion of Scripture typifies God's people watching for the return of the "latter rain?"

Charlottie. We find that beautifully typified in Elijah's servant watching the clouds for rain. It was a time of great drouth: it had not rained for three and a-half years. Great suffering was in the land, there was a feverish anxiety for rain.

Elijah says to his servant: "There is a sound of abundance of rain," "Go up, look." Watch the servant as he rushes up the dividing ridge of Carmel, eagerly scanning the horizon for signs of coming rain. He comes back sad and dejected, is disappointed. How often have God's servants climbed the mount as it were, eagerly looking for the coming of Jesus as the "latter rain" and been bitterly disappointed!

The prophet sends him again and again, until he has climbed the mount seven times looking for rain. At last it comes in copious showers to refresh the earth.

It is a choice joke with scoffers who love to remind the watchers how they have climbed the mount so many times in vain looking so eagerly for the coming Jesus. Poor fools, who has not gone to the door, window, or depot repeatedly in vain looking for the coming of some loved one?

Leader. Does the lack of rain typify the last half of the seventieth week when antichrist shall reign?

Agnes. It does. The lack of rain we have been speaking of was during the reign of Ahab, (a fit type of antichrist) when Elijah prayed that it might not rain for three years and a-half, (a time, times and a dividing of time) and was a period of great distress.

In Rev. x., we are told that the two witnesses will prophesy for "a thousand two hundred and three score days," (three years and a half) during the reign of antichrist. "These have power to shut heaven that it rain not in the days of their prophecy."

"Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein, then shall all the trees of the wood rejoice before the Lord, for he cometh, for he cometh to judge the earth."

We will conclude our services by singing hymn No. 16.

"Speak, seers prophetic—cheerfully fore-telling
The happy coming of a brighter day—
When shall the trumpet on life's ocean swelling,
With all its angry tumults pass away?"

WM. H. WILSON.

Dear Restitution:

Many of your readers have made suggestions: will you grant me the privilege of doing the same?

Is there one subscriber of THE RESTITUTION that destroys or uses the paper in the way other papers are utilized? or lays one number after another away until there are so many one scarcely knows what to do with them? If there is, let me implore you not to do it. "The Master wants workers" in his vineyard, and there are ways in which we all can work for him. "There is work for the wise and eloquent tongue.

There is work for the old. There is work for the young."

Some can and will win souls for Christ through preaching the word. We cannot all do this, but we can give our mites to aid others in the work; we can scatter our papers when we have read them, and also buy tracts and send them here and there, until, as one has said, the country is fairly flooded with them.

We will not have to answer for those torn and burned, or perhaps read only to be laid down with a smile and the remark that it is all bosh, as I once heard a young woman say of immersion. We will have done our part of the work; God will care for the rest. If it prove a "cup of cold water" to one thirsty soul, we will not lose our reward. "The least we do for Jesus will be precious in his sight."

"O that each in the day
Of his coming may say
I have fought my way through,
I have finished the work
Thou didst give me to do!
O that each from his Lord
May receive the glad word,
Well and faithfully done!
Enter into my joy
And sit down on my throne."

LILLIE HENRY.

Jacob's Dream.

And he dreamed and behold a ladder set upon the earth and the top of it reached unto heaven, and behold the angels of God ascending and descending upon it. I think this dream was a prophetic dream indicating the restoration of communication between the heavenly and the earthly.

The book of Esdras or Ezra Apochrypha takes this view—

"And Jesus said to Nathaniel hereafter ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man."

Precisely what Jacob saw in his dream. This leads me to suppose it to be a prophetic scene of the coming dispensation and that spiritualism is a pretended new dispensation in which this is accomplished. In fact a leading spiritualist said to me your Millerites was right on time, and we have got the New Dispensation you expected, and it came on your time.

C. BOARDMAN.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

The Household of Faith of Bridgeton, N. J., meets every Lord's day at Horner's Hall, northeast corner of Pearl and Commerce streets. Preaching brethren passing this way are always welcome. Clerk, Conrad Linder, 26 Pine st.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Maple street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. G. Geiselman, every fourth Sunday. [illegible] J. F. Wagoner, every [illegible] Sunday in the month. Also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Friday evening. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Ellis Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going east to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 32 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almon Adams, comes as often as he can. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolfe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

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The Church at Watson, Allegan Co., Mich meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

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Alliance	[illegible]	[illegible]	[illegible]	[illegible]
Canton lv	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	1 45	[illegible]	[illegible]	[illegible]
Crestline ar.	2 15	[illegible]	[illegible]	[illegible]
Bucyrus lv	[illegible]	[illegible]	[illegible]	[illegible]
Lima	4 07	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne ar	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne lv	6 45	[illegible]	3 25	12 10
Columbia City	[illegible]	5 37	2 00	[illegible]
Plymouth	7 23	6 43	3 29	[illegible]
Chicago ar.	10 03	5 30	6 25	5 25

Eastward.	[illegible]	[illegible]	8	4
Chicago lv	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	10 13	2 46	5 56	2 25
Ft Wayne ar	[illegible]	4 35	7 56	5 00
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	6 07	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield lv	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	3 00	[illegible]
Canton	[illegible]	10 51	3 16	[illegible]
Alliance ar.	[illegible]	[illegible]	3 55	[illegible]
Pittsb'gh ar.	1 00	2 35	6 40	6 45

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SOMETIME.

Sometime I'll know why the [illegible],
Why when of the [illegible] and chill;
Sometime I'll know why life was shadowed
And the voice of laughter grew sad and still.

Sometime I'll know why the hands I pressed
To help on my journey [illegible]
Sometime I'll know why the voice I loved
Can never again stir gladness' thrill.

Sometime I'll know why familiar faces
Passed from our presence out of sight,
Haunting still the familiar places
[illegible]

Sometime I'll know why the things were given,
And evil permitted to rule the world.
Sometime I'll know why o'er the heavens
The storms' dark banners have been unfurled.

Myriad things are dark to my reason,
O'er many things I have thought in vain;
But this I know: In the Lord's good season,
Every purpose will be made plain.

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Make Childhood Sweet.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band
Your darlings still need your guiding hand,
O, fill their lives with sweetness.

Wait not till the little hearts are still
For the loving look or praise,
But while you gently chide a fault,
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill young lives with sweetness!

Ah, what are kisses on cold, clay lips
To the rosy mouth we press,
When our wee one flies to her mother's arms
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the homes where the light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young hearts with sweetness.

Selected.

Going to Jerusalem.

JAFFA, Dec. 10, 1892.—If any one, either in Europe or America, cares to know what the folks who live in this ordinarily quiet part of the world think of nineteenth century civilization and progress he would find right here in this old part of Palestine a most emphatic and unanimous answer. For many months Jaffa has been in a state of suppressed excitement. From the window of my lodging—called by the wildest stretch of courtesy a hotel—I have seen the narrow streets of the old sea-girt town swarming with agitated crowds, broken up into compact little groups, all energetically discussing, in a multiplicity of tongues the wonderful events that are now taking place under their very eyes and, I might add, their noses also, for your Eastern cosmopolite has a rare faculty for ferreting out strange odors, in spite of the fact that he has an abundance to contend with at home. Even the usually imperturable olive-skinned caffgeh, who serves my breakfast, betrays his excitement as he brings a bit of red hot charcoal for my morning narghileh, by calling my attention to a chattering party of new arrivals in the street below, who have evidently halted to discuss the universal topic. It is the same everywhere; in the larger cafes as in those little wooden affairs where the muleteers and camel drivers resort, among dervishes, merchants, strangers, pilgrims, and fellaheen, the one absorbing subject of which they speak with awe and wonderment, incredulity and apprehension, is the railroad.

As for the citizens of Jaffa themselves many of them stoutly declare that a section of the millennium has come with the locomotive's whistle, and they are delighted beyond expression at the new prospect of a revival of the ancient prosperity of their old town, which for dogs, sand, and dirt stands without a rival this side of Egypt. It would be an insignificant place were it not for its commanding sea front, which gives it advantages over any port east of Alexandria. It crowns the crest of a hill formed by shelving limestone, rock, and sand, and its environs are attractive enough, with their hedges of prickly pears, their orange and olive groves and fruit gardens. But the streets are like so many narrow tunnels and steep stairways—an old, packing-box of a town, full of alleys, corners, and cul-de-sacs, the threading of which is done at the risk of breaking one's limbs.

But the real life of Jaffa is in the public square or common, just outside the town proper. There the donkey boys, the booths, the pilgrims, the fruit venders, and the long strings of loaded camels belonging to some caravans on the road to Egypt are to be found. In the immediate vicinity stands the pride of Jaffa, the new railroad depot, which was formally opened lately with imposing ceremonies by the Governor of Jerusalem, Ibrahim Hakki Pasha. A grand banquet followed the opening and the Sultan's special envoy, who had been sent on with an eye to business and to see that the terms of the concession were observed, was a leading guest. The engineers of the new road who made the surveys and directed the building operations are nearly all Europeans, of course. Not in generations has Jaffa seen a day such as that upon which the new railroad was officially opened for passenger traffic. It was curious to observe with what different eyes the various nationalities regarded the enterprise. The Turkish officials, somewhat accustomed to contact with Western ideas, looked at it as a source of prospective revenues—and perquisites, of course—for your Oriental functionary is continually watchful of opportunities to improve his finances at the expense of travelers and strangers. The townsmen, Syrians, Moslems and others, went in crowds to the depot and there inspected with wondering eyes the puffing engine and its tender, and remarked in superstitious amazement how the machine moved apparently of its own accord and drew the heavy cars after it. As it moved off at gradually increasing speed and with a shrill blast of the whistle, the women who stood at a respectful distance drew their veils tighter and shrieked in alarm, while the Arabs who stood by the engine scampered off in alarm. The Jews of Jaffa held the thing to be a creature of the devil and would not come near it.

From Jaffa to Jerusalem, by rail, the distance is a little over thirty-five miles, and the trip occupies nearly three hours and a half. Through a lovely open country the road enters the famous Plain of Sharon, and as the train rushes along the herds of sheep, goats, and camels are seen scattering on every side. In the distance the little Village of Beth-Dagon is barely visible; it is not of sufficient importance to warrant a depot. As we pass it one can't help thinking of the fish-god of the ancient Philistines which once had its headquarters there. Past gardens and groves we ride smoothly till Ramleh comes into view, nestling among its olive plantations and with its one prominent structure—"the Tower of the Forty Martyrs"—standing out boldly against the pale blue sky. Ramleh is an old Crusader stronghold with a crowded history of war, slaughter, and conquest. Its lofty tower tradition declares to have been the scene of a massacre, but whether of Christians or Moslems is uncertain, since both claim to have been the victims of a dark and bloody tragedy there. The tide of battle has rolled about its base from the days of Joshua to those of Richard the Lion-hearted and of Napoleon. Out on the plain from Ramleh the country is still infested with robbers, but the advent of the railroad will make the ancient and honorable occupation of highwayman, like that of dragoman also, much less remunerative than before. The next stop is at Lydda, or, as it is now commonly called, Ludd, where the Apostle Peter and his friends once lived. We reach it through sand dunes and find it a dirty little place surrounded with orange groves. From the car windows one can descry the ruins of the church erected ages since in honor of St. George, only the arch and the pillars now remaining of the once fine structure. A few passengers step off for a moment at the little wooden depot, but their artistic contemplation of the heights of Ajalon and the distant Judean mountains is cut short by the whistle and snort of the restless locomotive.

Puffing past Lydda and scattering in terror the group of villagers who came out to look at the train much after the fashion of countrymen gaping at a menagerie for the first time in their lives—we pull out once more into the plain. A few miles farther on a knot of Bedouin horsemen boldly stand waiting our advance. Their fine, warlike figures are silhouetted between the white sand and the blue overhead; but their statuesque pose is spoiled a moment later as we reach them, for the European engineer lets out from his engine an ear-splitting whistle which so demoralizes them that they flee in afright, their Arab cobs bolting in all directions, while the riders cling with difficulty to their saddles.

On, past solitary ruins, picturesque and otherwise; past villages little larger than mere hamlets and miserable in appearance, like nearly all such places in Palestine; past Samson's old fighting ground, and battlefields now nearly forgotten, till the hills of Judea loom up right ahead, then Artouf and we are at the gates of Jerusalem. Nowhere in the world can more of history be crowded into three hours of travel. The trains run from Jaffa to Jerusalem twice a day.

But this road is merely the precursor to the great railway system that is now preparing to girdle the Holy Land from north to south. A French company has secured a concession for a line from Beyrout to Damascus and has already begun operations for the construction of a narrow guage road. An English sydicate is now building a railway from Haifa to Damascus, and this will be the most important section of the system. The distance as surveyed is about seventy-five miles. Starting from Haifa, with a short eight-mile branch round the famous Bay of Acre to Akka, this road will run along the northern base of the long elevated range of Carmel; thence to the Plain of Esdraelon, and, proceeding northeasterly the valley east of Nazareth, and passing the Villages of Nein, Jezreel, and Beisan. It is quite probable that a branch will be run to Nazareth, which is a favorite resort of Pilgrims. Leaving Mount Tabor it will traverse the Plain of Butthauf and cross the River Jordan on a trestle near the point known as Majameh, the Brige of Meeting, where the Little Jordan joins the greater river. The line will here skirt the southren shore of the Sea of Galilee for a brief distance and then run almost without a curve along the western border of the famous wheat region, called in Bible times the Plains of Bashan and now known as the Hauran, to the southern gate of Damascus. It will be about 120 miles long and must prove of the greatest advantage to the commercial and agricultural interests of the country, opening these vast wheat fields to the markets of the seaboard and develop a section of Syria rich in mines and in grain, cotton, wool, silk, aloes, and tropical fruits, and which only awaits such an enterprise to become an important factor in the food supply of the East.

The cost of this Damascus road will be about $10,000,000. As a supplement to this new road and a prospective feeder both to it and to the Beyrout line a Belgian company is pushing work on a road from Damascus a distance of seventy-five miles into the heart of the grain district of the Hauran. These roads will ultimately be extended to the Valley of the Euphrates, and thus before the century dies civilization and commerce will have pushed their resistless way into that mystical land so long neglected as to be well-nigh forgotten, and which is believed to have been the cradle of the human race.

But there is still another part of the Holy Land, further south than any yet mentioned, where the pick-ax of the navvy and hammer of the iron-worker are waking the echoes of the historic hills and vales. The Jaffa road is to have a branch to Gaza, in ancient Philistia, and this will continue down to Egypt, with its probable terminus at Port Said. This latter road will tap the great grain producing region of Southern Palestine and Upper Egypt.

As a result of all this railroad building the whole of Syria is now experiencing such a "boom" as has never before been felt in the East. A new life is beginning for Palestine, and this fact is being recognized in a most practical way by many Europeans who are making investments in land there. Building schemes on a large scale are talked of and there is in prospect an early and literal fulfillment of the prophecies relative to the restoration of the waste places and the building up of Jerusalem, for with such a network of railways on every hand the ancient capital of the Jewish Kings is already giving signs of feeling the impetus of modern enterprise and progress.

The harvests of the Hauran—where the finest wheat and barley in the world are raised—now exceed 200,000 tons of cereals, of which five-eighths are exported, being carried on camel-back to Damascus, which adds 50 per cent to the cost. Caravans from Damascus, which, with its population of 300,000, is the commercial center of Syria, travel through Mesopotamia, by the Tigris and Euphrates, to Mosul, Bagdad, and Hilleh and to the most distant parts of Arabia, Africa, and Egypt.

It is impossible to foreshadow, even in the faintest degree, the great changes that must follow the new regime in these ancient countries. Damascus, "the Pearl of the East," hitherto difficult of access to travelers, will become an Asiatic counterpart of Paris or London. Old as history itself, its re-birth will diffuse new life and energy into the surrounding peoples with whom its merchants have relations. The West, which drew its life and intellect *from* the East, is now repaying the debt of the ages by a vivifying transfusion that sets the future of these Oriental lands aglow with hope. One recalls the poetical idea of Matthew Arnold, who pictures the East as a sage holding himself superior to the young and bustling West and who, tired of the rush and roar of the tempest that comes to disturb his peace from that quarter, shuts his ears and with bowed head returns to his contemplative mood. But, alas! the sage, now that he has listened to the seductive rattle of the rail-train of civilization and commerce, can never more hope to dwell in his ancient peace. He, too, has caught the infection and the spirit of the new East dominates the old.

The foregoing from the *Chicago Tribune* will be of intense interest to every lover of the "Blessed Hope." Yes, it surely must cause the heart to sing for joy! The Lord doth build Jerusalem! Praise ye the Lord! Life and energy are manifest on every hand. The people of Jaffa stoutly affirm that "a section of the millennium has come."

It means something when secular papers like the *Chicago Tribune*, chronicles the glad news that "the whole of Syria is now experiencing such a boom as never before felt in the East. A new life is beginning for Palestine." It is something more than remarkable when the secular newspapers of our day directs our attention to the fact that God is now fulfilling his prophetic Word. The *Tribune* says: "Building schemes on a large scale are talked of, and there is in prospect an early and literal fulfillment of prophecies relative to the restoration of the waste places and the building up of Jerusalem."

W. H. WILSON.

[We had clipped this article, and besides the one sent by Bro. Wilson, two others have been received. We thank you, friends. Glad to have you send all such items of interest.—ED.]

Be Perfect—Be of Good Comfort.

Do we not feel at once that if ever we are going to be that which in our best moments we want to be, it must begin in self lost, self forgotten; self not so much denied as self ignored, unheeded. And this is exactly what is meant by the word which the Lord Jesus used when he bade the disciple deny himself. Be perfect. My faith in perfection is very weak when I look at others, it is extinguished altogether when I look at myself; but when I look at Jesus I can believe in nothing else. He is perfect in all his works, and no other aim than this can ever satisfy him. The work which he had undertaken to do for us would not bear his stamp if it stopped anywhere short of perfection; and for such a vast expenditure and cost I dare not think of anything less than this. Be perfect. Here it is that my faith in holiness and my hope for it begin to live, as I see him, as I linger in his presence and sit at his feet. When he cometh, what limit shall I set to his grace? What failing shall he tolerate? What sin shall baffle his skill? So, as I stand looking up that slippery height, wondering how its summit is to be reached, he cometh with his gracious words; "My child, fear not! That which thou seekest is not in thy climbing up; it is in my coming down. Be perfect."

Then doth my timid heart make answer: "Yes, my Lord; since Thou comest to do it all, what else can I hope for?"

"Be of good comfort."

"Yes, my Lord; what else can I be, since Thou art mine!"

The only perfection of which I can think is spelt with five letters—J, E, S, U, S. This, and this only, is holiness: Jesus received, Jesus communed with, Jesus welcomed, Jesus served, Jesus pleased in all the temper and spirit of the life. It is not in my understanding theories or theologies, not in my perfection of methods, not in my experience of raptures or agonies, but in Jesus Christ received into the heart that he may do his own work in his own way. Look up to him now. Claim him and welcome him as your own, able and eager to do as much for you as he ever did for any. Constrain him to abide within the heart in which he seeks to make his home.

Be of good comfort. It is good to get in at the root meaning of our English word comfort; very different from the *meaning* which has come to be associated with it. The word has come to be suggestive of a cosy seat beside the fire on some winter's night, when bleak winds howl and bitter rains beat on the window-pane; and within the light and warmth one sits, with the charm of some entertaining book completing the enjoyment. But the word itself finds its true meaning illustrated rather outside in the darkness and storm, where is some poor woman with heavy basket on her arm, and a long and dreary way before her. She is not quite sure as to the road which leads to her home amongst the hills, and many fears add to the loneliness and weariness. Now comes one who speaks with such a kindliness that she cannot but trust him. "You seem very tired," he saith; "may I help you? Do let me carry your burden for a little while. I am going past your house, and I shall be happy to show you the way." And as he talks with her the heart grows light, and the way is easy, and the loneliness and fear are all gone. That is comfort. Co, that is together with, or company; and fort, that is strength. To strengthen by company. That is it precisely. The moment we set out to live a better life, the gracious Master is ever going that way; and with a gentle love, winning at once our trust, he cometh to carry our burden for us, and to lead us on our way, bringing us thither where he would have us to be, and where we would dwell. Be perfect, be of good comfort.

Far up against the deep blue sky, lightly passing on the summer breeze, was a pure, white, fleecy, cloud; a thing so utterly un-soiled it seemed to belong to heaven much more than to earth. The great sea lay and looked at it, and whispered to itself: "They say that thing of beauty was once down here where I am," and the sea sighed within itself, "How fair a thing it is, how peaceful, right up there amongst the stars, in the very bosom of God!" And then the sea grew vexed. "It is nonsense. How could I ever get up there, heavy and clumsy as I am? And if I got there how could I stay there? Besides" and the sea was silent. It thought of the fierce passions that slept within it, the cruel storms; and it shuddered as it thought of the dreadful things that dwell in its depths, of the wrecked ships and the dead men. Then it sighed again: "Not for me; indeed, I could never be like that!"

And yet the sea could not rest. Still it looked and wondered and longed. Then it roused itself and said; "I will try." And it gathered its strength, and it borrowed the force of the wind. I saw it as it rose up in the strength of its purpose, arched in its pride, on in its desperate resoluteness, till it hurled itself against the rocks, and leapt high up a quivering column of spray, and it seemed to snatch at the height. Then it fell baffled, beaten, and as a hundred rivulets of foam it hastened to hide itself in the depths, as it hissed: "I know it was not for me."

Reader, has my parable any meaning *for you*? Is it not the story of longings and struggles and failure? Come then, and it shall teach us the secret of success.

At last the great sea lay quite still in the silvery light of the morning, and it looked up at the sun. "Canst thou not help me?" it cried. "The moon draws me hither and thither across the earth, but it cannot uplift and transform me. Canst thou?"

"Yes," said the sun, "indeed I can, if thou wilt let me." And the sun sent down a noiseless ray that shown upon it, and warmed it, and loosened it, and uplifted it. And, lo! the sea knew not how, nor cared to know, but it cried: "I am there?" And there it was, a pure white fleecy cloud against the heaven's blue.

He that hath ears to hear, let him hear. With eye and heart and hope and longing fixed upon Jesus Christ our Lord, he himself bendeth over us, he shineth upon us, he looseth, he uplifteth. How, it is not for us to know or care, but this we do know—We are transformed by beholding.—*Mark Guy Pearse.*

Fuel on Large Ocean Steamers.

Ocean steamships consume much more fuel than the average person is aware of. Take for an instance the vessels of the Orient line, which make regular trips between Australia and Great Britain. The fastest steamer of that line is the Austral, which makes the voyage from London to Sydney in thirty-five days. During the "trip out" she never uses less than 3,050 tons of coal, and on the return voyage often as much as 4,000 tons. She has three coaling stations, and bunkers that will hold 2,750 tons without overcrowding. English-American "liners" like the Oregon consume 330 tons of coal per day for everyday between Liverpool and New York. The Sterling Castle went to China for a load of tea. It brought back a cargo of 2,200 tons of that staple Chinese commodity, but consumed 5,000 tons of coal in making the round trip from Liverpool. Immense stocks of coal are constantly kept on hand at St. Vincent, Maderia, Port Said, Singapore, and other Oriental coaling stations, there being often as much as 200,000 tons in store at the last named place.—*St. Louis Republic.*

The First Complete Bible.

The first complete Bible printed in England was issued in 1535 without any publisher's name. It was the work of the celebrated Miles Coverdale, who incorporated, with revisions, Tyndale's books of the New Testament, as well as his Pentateuch and Book of Jonah. It was thus only partially original as far as Coverdale was concerned, the remaining portion being a translation of a translation. No perfect copy of this edition is known to be in existence. A copy sold a few years ago in London for a sum equal to $600 had the title, nineteen leaves, and the map missing. The Coverdale Bible is the one mentioned in these notes heretofore as the "Bug Bible" and the "Treacle-Bible," on account of two curious passages found therein. The passage in Jeremiah which we now read as "Is there no balm in Gilead?" is made by Coverdale to read "Is there no more treacle at Gahalad?" The psalm which says "Thou shalt not be afraid of the terror by night" read', "Thou shalt not need to be afraid for any bugs by night." The ninth psalm, in that portion which should say "Put them in fear, O Lord," Coverdale makes to say "Set a schoolmaster over them."—*St. Louis Republic.*

State Evangelist Fund.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00

Post Office Addresses.

Persons requesting their address published may have them inserted here.

C. A. Baylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.

The Restitution,

Editorial Staff:
Directors of the C. P. Association.
W. Sorlin, Corresponding Editor.

Plymouth, Indiana, Jan. 25, 1893

Rutherford B. Hayes, ex-President of the United States, died at Fremont, O. Jan. 18, 1893.

Renewals are coming in very well. Still there are more from whom we wish to hear soon. Brethren and Sisters, if you have a little extra to spare when sending, do not forget the poor. Supplying them with papers is quite an item of expense. So far we have been well supplied for this work, and return our thanks to those who have aided. Several of our foreign friends are not paid for this year. Who wants to send the paper to one of these workers in far off lands?

"Behold I stand at the door and knock." Great God! what amazing love and condescension! Thy glorious Son a humble suppliant!

Life and glory and honor is offered without money and without price—without any equivalent whatever; but not without faith; not without repentance; not without baptism; not without a godly life.

We may form a faint conception of the work to be done by the Lord when he comes in majesty and power, by the fact that six thousand years have been spent in preparation for it. His work is still before him when he comes. Is. xi. 10.

"Hold fast till I come," says Jesus. This could only be addressed to those who had taken hold. These words supplement those of the Spirit in Heb. ii. 1: where we are admonished to give earnest heed, lest we let slip what we have heard. The danger is not that it will all leave us at once, but that it will leak out as the world seeps in.

To us Isaiah xxviii. 16, 17, is one of the precious morsels: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste; probably meaning that no panic shall sieze them, nothing shall confound them. This is said of Him who *believes* in the tried stone, the precious corner stone of the redemptive superstructure, Jesus, no other. *No others*, we say; for the next verse, continues: "Judgment also will I lay to the line, and righteousness to the plummet." God draws the line between believers and unbelievers, and between righteousness and unrighteousness. Justification by faith is clearly taught; and the righteousness of God by faith in the Anointed plainly indicated. Without faith it is impossible to please God; and the object of faith *must* be He in whom all the promises center, and around whom all Jehovah's purposes revolve; for "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" [of unbelief].

Brethren and Sisters, the stone has been tried, but it has not yet been laid in Zion, but it will be; and when so laid, it is a foundation that shall not be removed. The indications are that the time is drawing near. Let us make it the chief business of life to be ready when he comes.

Baptism is called a very trivial thing; and yet it is an act of obedience the flesh objects to more than to any other. Talmage says, "Even Richard Baxter lost his balance on the subject." He said, "the Baptists were as bad as murderers, because they put people under the water, and they caught their death of cold;" adding that "the ordinary practice of baptizing over head in winter and in cold water as necessary, is a plain breach of the 6th commandment, and therefore is not an ordinance of God, but a heinous sin; and, as Craddock shows in his book of Gospel Liberty, the magistrate ought to restrain it and save the lives of his subjects. In a word, it is good for nothing but to despatch men out of the world that are burdensome, and to ranken church yards. I consider if murder be a sin, then dipping ordinary over head in England is a sin; and if those who make it men's religion to murder themselves and urge it upon their conscience as their duty, are not to be suffered in a community any more than highway murderers—then judge now these anabaptists that teach the necessity of such dipping are to be suffered!"

Bro. Baxter! Evidently he did not know that man was sentenced to death by law, and can only be pardoned by law. Evidently he did not know that immersion was one clause of the law of pardon.

The New Birth a Present Blessing!

A short time ago an article, with the above caption, found its way into The Restitution. To endorse the positions assumed there would be to progress backward. The idea that "actual spiritual birth" takes place at the resurrection is called "a great error." It is claimed that spirit birth takes place at conversion; although it is afterward stated that Paul's body will not become the subject of regeneration till the second coming of Christ; so Paul himself is born of spirit and is spirit at conversion, but his body is not born of spirit till the resurrection. This would have passed current with us when we professed a paganized Christianity, but not since we have been content to be what God says we are—dust.

He well enough shows that conversion is the renewal of the mind, not the body, but we think it would puzzle him to show how one's thoughts can become immortal, or how a renewed mind can be the depository of divine nature, when we have the Word of the Spirit for it that man's thoughts perish the day his breath goes forth. We suspect that the Italian theory from over the water is concealed in this article; which can only make a show of proof by *confounding a renewed mind, or character, or disposition*, with *divine nature*. Divine nature of existence is immortality; divine character or disposition is something we *can* cultivate, and *must* cultivate, but the life of God is hid with Christ *in* God, and is not obtainable till he who is our life shall appear, see Col. iii. 3, 4, our author to the contrary notwithstanding.

Our Lord borrows, in his wonderfully apt way, a figure from nature, in his conversation with Nicodemus in the 3rd chapter of John, saying, "Except a man be born again, (another time) he cannot enter the kingdom of God." There are *just* two births in the series. To be born is to be brought forth. Each of these births ushers into *life* in the sense of existence, not merely a state of mind. May we know *why* a man must be born again before he can enter the kingdom? Yes, 1 Cor. xv. 50 says: "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." Preceding this is the explanation that the first Adam was made a living soul, while the last Adam was made a quickening spirit; and in the 49th verse the apostle says: "As we have borne the image of the earthy, we SHALL also bear the image of the heavenly." He and his brethren had *certainly been converted*, but the heavenly image was something future. When would the change be made? Verses 51-52 explain: "We (converted ones) shall all be changed in a moment, in the twinkling of an eye, at the last trump, *for* the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." If this was the finishing touch of a *process commenced at conversion*, evidently Paul was ignorant of it. Flesh and blood is not gotten rid of at conversion. The case of Jesus illustrates when the Adamic nature is exchanged for the divine nature of existence. This same Paul in the 6th of Romans *tells us* that "he died unto sin once, but in that he liveth, he liveth by God;" and, "being raised *from* the dead, dieth no more; death hath no more dominion over him. He was no longer lower than the angels; he lived by God; and *be it observed that it is a resurrection* like his that is assured us, providing we be planted in the likeness of his death. Our author needs to learn what it is to be DEAD *with Christ*, Col. iii. 3, now, and then he will say no more about *divine nature* being given at conversion.

Having seen that obedient believers are to have a *resurrection* like Christ's, it is interesting to know that Christ's resurrection is called a birth. This was left out of our author's argument; but it is true, nevertheless, for in Rom. viii. 20, he is said to be the *first born* among many brethren. This could not refer to his natural birth, because many of his brethren were in that way born before him; it could not refer to a new birth at his conversion, for he never was converted—he needed no conversion, and therefore we should be prepared to believe just what is said of him in Col. i. 18, that he is the "first born from the dead;" implying a like birth for others; and we ascertain these others are those who are his at his coming, by 1 Cor. xv. 23. Jesus shows two births essential before one can enter the Kingdom of God. One is *natural*, *and* the other spiritual. Our author has one birth too many, unless he ignores the birth from the dead. But Acts xxvi., in connection with Col. i. 18, shows that being raised from the dead is what is meant by being born *from the dead*; and this is further confirmed by Heb. xiii. 20, where we are told that the God of peace brought *again from* the dead our Lord Jesus. It will be remembered that he said, "I am the way," and he has shown us the way we shall be born again by example.

In the first chapter of Eph., and the 5th verse we are told that Paul and the Ephesians had been "predestined unto the adoption of children." For this adoption Christians have to wait, but they receive the *Spirit of Adoption*, which entitles them to *call* God their Father, see Rom. viii. 15, but the adoption itself is the redemption of the body, see v. 23. Just as the same Paul describes in 1 Cor. xv. "For, says he, we are saved by hope, but hope that is seen is not hope; for what a man hath (or possesses) why doth he yet hope for it?" Our author is not like Paul who was in hope of eternal life. He imagines he *has received* the first installment of it.

Another unwarrantable assertion is, that, "This being begotten is a birth from heaven, and is the commencement of the new life." Here we have something new. *Begettal and Birth one thing and at one time!* What a monstrosity! The exigencies of his theory cause him to dispense with the gestatory period altogether. Not so Paul, who said, "For in Christ Jesus, I have begotten you through the gospel." 1 Cor. iv. 15. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." Philemon x. "Of his own will begat he us with the word of truth," James i. 18. If being born and begotten are only one event, the terms may be used interchangeably, and an attempt to so use them in the passages may teach a salutary lesson. Besides, is not the gestatory period clearly recognized when the sincere milk of the word is first prescribed for growth and development, with strong meat to follow, as it could be assimilated;—and last of all the birth?

But it is claimed in opposition to this that 1 John v. 12 says: "He that hath the Son hath life." We admit that, for his name is in the Lamb's Book of Life. It is assigned him; it is his, but according to what we have *seen* in Col. iii. 3, he does not possess it, because it is hid with Christ, and not bestowed till he appears.

Again it is asked, if it does not somewhere say we are *now* the children of God? Yes, it does; but, in harmony with all our findings thus far, the Scripture which teaches that, also explains that we are children of God by *faith* in the Anointed Jesus. We submit that if we had come to the birth we would possess divine nature of existence, and could die no more. The redemption of the body being an accomplished fact, faith would no longer be a factor. It is *a factor now*. We are sons of God by faith, in the same sense that we are saved by hope. We *walk* by faith, not by sight; the just *live* by faith, not by divine nature; we are *justified* by faith; we *stand* by faith; we *wait* for the hope of righteousness by *faith*, we are *kept* by the gospel, through *faith*, unto salvation,—faith is the confidence of things *not seen*; the patriarchs died in *faith*, not in realization, see Heb. xi. 30. It distinctly says they *received* not the promise. *What great promise of* God is it that includes all others? By the Word of the Spirit in Rom. vi. 23, we find it is *Eternal Life*—Just what Peter calls the divine nature, to which we can attain by means of "exceeding great and precious promises," see his second epistle first chapter and fourth verse; and which Paul, (not privileged as our author claims to be,) was merely *in hope* of, see Titus i. 2, as we may also learn from Heb. iii. 14, where we are taught that we are NOT MADE partakers of Christ who is our life, at conversion, but after we have held the beginning of our confidence—that we shall ultimately partake of him steadfast unto the end of this probationary state.

Only those blinded by tradition could fail to see that ONE MAN COULD NOT in the nature of things, possess two natures, the human and the divine—be at once *liable* to die and *not* liable to die. Only tradition could prevent one from seeing that if man *once* partook of divine nature he could *never* be deprived of it, so that Paul was altogether in the dark with his groundless fears of being a cast away, if our author be correct. But if man be a unit, possessed of intellectual and moral faculties, and animal propensities, we can be in full sympathy with him when he speaks of the war in his members, and of evil *being present* with him when he wished to do good, after his conversion. Rom. vii. 19-23. The love of God as displayed in the gospel of the Anointed, when believed, was the motive that induced him to repent and become obedient. His moral or religious faculties under the guidance of the truth as it is in Jesus gained ascendency over the mind of the flesh, and the war in his members was on one part to *maintain* the ascendency *gained*, and on the other to *regain* the ascendency lost.

Since writing the above we have been reading a work by our author, entitled "Truth set free, or a concise view of the Scripture doctrines of Immortality and future Punishment," and another on "Pulpit Earnestness," etc. In the first named work he makes a powerful plea for life only in Christ, and plainly says on page 20, "If you do not seek immortality, and obtain it as God's special gift through his Son, you will never possess it." But to our astonishment and sorrow we find on another page, this language: "Our views of religious truth, though they may differ from those of others should not separate us as Christians." And "There are none *of us, perhaps but may be*, in error on some point, and therefore, we should *bear with brethren* who may differ from us." We despair of doing justice to this, but, *our position is this:* The gospel is God's converting and saving power; it is good news of life from the dead through Jesus, to inherit God's kingdom on earth. The *conditions* imposed *are (1) faith in the things promised*—not vague faith that Jesus will gather all who wish it, to heaven. There is no gospel in *that*, because not promised. (2) Repentance toward God; by which we understand reformation of life, or change of mind and conduct toward God—*conversion!* (3) Baptism for the remission of past sin. With all the powers of the mind we believe this to be the *law of pardon*, and govern ourselves accordingly. (4) A godly life till Jesus come. We want to save men; and these are the means we employ.

The other work referred to appears to recognize preachers of all denominations as Christian Ministers, although utter strangers to the gospel of the kingdom Jesus preached, and which he said should be preached in all the world for a witness. On the cover of this Book was the advertisements of two pamphlets of his, one of which is entitled "The Kernel of Truth stripped of the Husk; or the soul and the spirit of man and their conscious existence in the intermediate state;" and the other, "The Survival of the Soul in Death." This more than confirms the suspicions expressed by us, and accounts for the errors of the article in question. We are sorry indeed to learn that one who has written so much of God's grand purpose in the future cannot see that the exceeding great and precious promises *concerning that future* are the *veritable gospel;* and clings to an idea that would prevent Jesus from raising him, or bringing him forth from the grave at his call, (John v. 28, 29) to life. Trusting that he may yet see the error of his way, we for the present bid him farewell.

Original.

God Pity the Churches.

How do you like living in was asked of a young lady recently who was home on a vacation. O. I like it very much indeed, was the reply. It is just a lovely place to live. There is so much going on all the time, and all one has to do to belong to the churches is to attend morning and evening services, and go to all the Methodist socials, and you can do what you like the rest of the time; dance, play cards, attend the theater or anything you please, it is all right. Who says it is all right; or who says they are Christians. *Not the Lord*, for he says, Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. We could not wish higher authority, or higher honors, sons and daughters of the Most High, if we separate ourselves from the world. How is it possible then to be a Christian and drink in all the pleasures of the world. It is a very easy thing to belong to a church, and quite another thing to be a Christian. God pity the churches whose pastors are nothing but paid worldlings, and bolstering their churches up with such theology. Where are you to-night, professed Christian, are you too drinking deep of the pleasures that satisfy only for a moment. Stop, O stop, and drink no longer at sin's fountain, but take one long draught of the water of life and quench forever your desires for such pleasures. Are you at the dance, or card-table, or gazing with rapt attention upon some stirring scene at the theatre, or wasting these beautiful evenings with loud boisterous companions. Hark! is there no voice within that is speaking to you, pleading with you that you have lost the way, for O God, help us, the way to the King's palace is so very narrow. Did you not see on the sign-board when first you started on the road, these words, written in gilt and signed, Jesus of Nazareth. Enter ye in at the straight gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it. But O, I fear, I am sure you have lost the road, and where could you have made the awful mistake. Yes! I remember now, that first broad path I came to soon after starting on the King's highway. My companions laughed at me for trying to keep so very narrow and difficult a path, for there were ever and anon rocks, and thickets, thorns and deep places to step over. Their road was so much easier they said, for it was wide enough to allow them to step aside when encountering any of these difficulties. So I turned and walked with them. Every thing was so beautiful for awhile, and our time was all spent in telling pleasing stories and occasionally some one more rough than the rest would add words that at first I shrank from listening too, but very soon enjoyed them and helped to add my own wit and mirthfulness to the scene, and so our day was spent, I thinking before the night should come to go back, for I began to tire of it, and wonder if my Christ would not be grieved with me. But suddenly the sun was clouded, darkness gathered in and I could not find my way back and none would help me. I sat down tired and depressed. Where had my joy of yesterday flown to. I tried to find in prayer some comfort, but alas, my Father's smile was gone, and I could only hear these words "be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Then I cried out, God be merciful to me a sinner, and then a helping hand was held out to me. Eagerly I grasped it, and soon was in the narrow path again, and over what seemed to be a difficult thicket to pass, were these blessed words, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." I kneeled down and passionately implored my Savior to forgive, and *keep me so close to him*, I could not stray again. Is it hard, dear lambs of the flock, to see these pleasures all pass by and you not allowed to touch them. Yes, but that is your cross, your sacrifice. Cannot you carry it, when one so long ago, bore his alone for you, for me, thank God, and are we not willing to forego the pleasures of sin for a season, for the glory and joy just ahead of the faithful ones? Oh! may we all search for a deeper, clearer walk with he who alone can purify our lives and fit us for his kingdom. Yours striving for the mastery over self.

Mary A. Woodward.

That Macedonian Cry.

Never perhaps in the history of the race has there been such an upheaval in the religious world. We seem to have entered a period of unusual disturbance in religious thought. Amid the uncertainties produced by the shifting sands of human tradition, here and there hearts hungering and thirsting after something that is more satisfactory than the vague ideas around them, call piteously for the truth. These calls like the cry from Macedonia are *not* limited by State lines. A short time ago a call from Iowa rang out in earnest pleading tones for some one to come that way and hold forth the word of life, and assist four willing souls to put on Christ through the holy adopting ordinance. Then from our own State comes the cry from an earnest brother saying, "Can you come and give us a few discourses on the truth? I am too poor to help much, but will pay your carfare," to this call the writer has responded and am now giving lessons to eager listeners. God help us to set saving truth before them. Then comes a touching appeal from the wilds of Arkansas saying "Can you come here and preach awhile? I believe you could accomplish a good work here, and I am anxious to be baptized into the faith of the gospel. Can you not come or send some one who can defend the truth here?" Scarcely had this plaintive appeal cease to vibrate, when another call is heard from the land where blooms the magnolia and the orange, and this call is accompanied by a promise to pay expenses but nothing for time necessarily consumed. This will require about thirty days. These repeated appeals have started a train of anxious thought. Is there no way by which these requests can be complied with? If honest willing souls who have learned the truth, desire baptism into the all-saving name of the Christ and have no one of the faith to assist them, and also to instruct others in saving truth, shall we not at least make an effort to reach at least the most urgent cases? Only the lack of the necessary means prevents the writer from responding to some of these calls. But through ill health a bare subsistence only has been possible and now with returning health comes the imperative necessity of providing for the wants of life. But in the silent watches of the night while the brain has been busily planning some way by which help can reach the perishing ones, the thought suggested itself thus: why not establish a fund to be called a "Contingent Fund" to be used only in response to such calls. We have a fund for evangelizing purposes in the State, then there is a special fund being set apart to induce young men to engage in the cause of proclaiming the truth. These funds ought not to be diverted from the purpose for which they are created. Hence the necessity of establishing a fund that shall be available only for the purpose of answering calls when no funds can be raised by the persons who make the calls. Shall we not then by voluntary free-will offering establish a fund that can be drawn upon at short notice and thus enable those who can respond to such calls to do so. To this fund the writer subscribes $5.00.

J. F. Wagoner.

Letter Drawer.

Editor Restitution:

I will try and scribble a few lines to express my thanks for The Restitution free thus far. May the Lord bless the doners with the best of heavenly gifts—here and hereafter.

Myself and companion are still alive, but very feeble. This is the twenty-fifth winter I have been laid by (or aside) unable to do any manual labor, or other work, and but little in summer, so at the present time am unable to renew my subscription for The Restitution. I still enjoy reading its contents, as I have for the last 21 yrs. Have suffered much bodily pain during the past fifty years, but I can truly say with One of Old, "It is good for me that I have been afflicted." Psa. cxix. 71, also cxviii. 17-18. "The Lord hath chastened me sore; but he has not given me over to death."

I am now reading the blessed Book of Life the 52nd time by course in the past 21 years. I have *a system in reading* that Book, dividing it into three parts. The historical part for the first lesson in the morning, the prophets for the second lesson, and in the evening the New Testament, (or Covenant.) Thus connecting, and *keeping in mind* the Old and the New. I do this not to boast how many times I have read the Book, but for the food I daily need to sustain the inner or new man, while the old man is wasting or perishing in pain and weakness.

My disease is of the spine, with a complication of other troubles.

Pray for me, that my faith fail not, and may the Lord help me so to live that I may enter that "better country." Yours in the one hope.

J. D. Sheridan.

Dear Restitution:

I have thought frequently the past year that I would write you to stop my paper, but have had so much sickness and other cares that I never took time, and now I am laid up with the rheumatism and am not able to renew. I will pay my indebtedness as soon as I can. I know I shall miss the welcome visits of the paper, but it cannot be helped. Last year for fourteen weeks in succession there was some of our family sick, and one member died.

Mrs. B——.

[Will some one who is able, and willing to sacrifice a little, come *forward* with the means to send this Sister the paper? The name can be given to any one who wishes it, but we do not publish for obvious reasons. Ed.]

Dear Restitution:

I am much pleased with your works of faith and labors of love. It is cheering to the wayworn pilgrim along the path of life. May you become more useful as time flies swiftly by. Your work will soon end and then you will enter your reward. May the brothers and sisters practice more self denial and put away all ungodly and hurtful lusts, and be as servants waiting for their Lord, whom the heavens must soon reveal. Then, yes, then, how glad we will be that we have done right. Dear brothers and sisters, pray for me. Your brother in Christ.

S. V. Grim.

Dear Restitution:

A series of meetings under the supervision of Bro. Conner, just closed at this place with two additions. The preaching was excellent and the interest good. The church is greatly revived and strengthened in the hope that causes God's people to walk by faith.

We have a fair Sunday-school in which we use the Bible and our own literature. Hence we make no calculation that our youth shall be taught the common errors of the day.

For nearly one year there has been no meeting here except the monthly preaching of Bro. Conner. But we feel to renew our energy and double our diligence, looking unto the coming of the Lord Jesus. We calculate to have service every Lord's day. Brethren pray for us. Yours in the faith of the one hope.

M. R. McVea, M. D.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$153.28
Sarah Hadden,	5.00
Mary Good;	2.00
Mrs. Alice Quinn,	.25
Jennie Cox,	.25
D. T. Serley,	2.50

Poetry.

A Prayer.

Lead me gently in thy footsteps
When I fain would go astray.
Teach me to fulfill my mission
Patiently—day after day.

Singing ever thy sweet praises,
Longing not for earthly power
That will fade, for time is fleeting,
Like the light at sunset hour.

Guide me when the way is thorny,
And my bleeding feet would slip,
Reach to me thy cleansing waters,
That my parched lips may slip

Of that never failing fountain—
Keep me neath thy chastening rod
Daily may I pray for patience
Unto Thee, our Father, God.

Hester Cummins.

Original.

The Soul of Man.

As the saving of immortal souls is receiving so much attention, and praying, and we may safely say many hours of hard preaching, I would call the attention of the readers of The Restitution, first, on what the Bible says concerning the soul, and secondly the views of philosophers and the origin of the term immortal soul.

1. The word (Heb. nephesh) occurs 752 times in the Old Testament and is translated soul 471 times. The remainder is rendered life, living, man, person, mind, breath, heart, and is applied to beasts about 28 times, also to creeping things. It is translated in 44 different ways, and if the word meant an immortal soul this could hardly be done.

The first place where the word is found in the Bible is in Gen. i. 20, and it is there applied to beasts. "And God said, let the waters bring forth abundantly the moving creatures that hath life" Heb. *nephesh chaiyah.* (Soul living,) verse 21 "And God created great whales and every living thing." Heb. *nephesh chaiyah* (soul living), verse 24 "And God said, let the earth bring forth the living creature. Heb. *nephesh chaiyah* (soul living) after his kind, cattle and creeping things and beasts of the earth after his kind." Verse 30 "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life." Heb. *nephesh chaiyah* (soul living) "I have given every green herb for meat." To all of these countless creatures the word living soul is applied in the original.

In Gen. ii. 7, we read, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life" and man became what? an immortal soul, no he became by this action of the creator "a living soul" Heb. *nephesh chaiyah.* The word nephesh (soul) means the life of the whole animal creation, and is not an immortal or spiritual entity separate from animal life. It denotes the vital principle of animal bodies, no more, nor less.

The word psuchee the Greek equivalent of nephesh occurs about 105 times in the New Testament and is rendered the same way as is nephesh in the Old Testament. Jesus nor His apostles said nothing of the inherent immortality of the human soul, or that it survives the body in a conscious condition after physical death.

We will adduce a few opinions of the early church fathers and of modern commentators concerning the nature of the soul.

Tatian who wrote about 170 A. D. says, "The soul is not in itself immortal."

Tertullian who wrote about 200 A. D. says, "The soul of man like the root of a tree is drawn out into a physical progeny from Adam the parent stock."

Dr. Clark says "*nephesh chaiyah* a general term to express all creatures endued with animal life in any of its infinitely varied gradations."

McCulloch says, "There is no word in the Hebrew language that signifies in the technical sense in which we use it, as implying something distinct from the body."

2. The philosophical view of the soul Chamber's Encyclopaedia says, "The Egyptian doctrine of the soul is one of the most important, as it is the most ancient, for this nation appears to have been the first to declare that the soul was immortal. The genesis of the soul itself, however is not defined by the monuments" but "the traditions handed down by the classical writers, is that the soul once separated from the cosmic, or mundane soul, was supposed to undergo numerous transmigrations, passing from one animated body to another till its cycle of existence was fulfilled. It was represented in the hieroglyphics by several signs, as a basket of fire, a heron, a hawk and a ram with a human face. Its nature was divine, but after death, it passed to the great judgment in the hall of the Two Truths, where it was tried before Osiris an Egyptian deity and before the forty-two assessors or demons of the dead, whose verdict determined its future destiny."

The transmigration of souls from one place, state, or condition after death was taught by Indian and other Philosophers and was at first very crude.

The Budhists believe that the soul has existed from the beginning and that sin is the cause of transmigration.

The Brahmins believe that the soul is a portion of the universal spirit.

The Old Mexicans taught that the god Ometeuctli and Omecihuatl create in heaven the soul of a child destined to be born, and it will be judged by the acts it does on earth.

The transmigration of souls also found its adherents among the Jews.

The *Gilgul neshamoth,* was taught in the mystical systems of the Kabbala.

"All souls" the *Sohar* (book of light) the spiritual code of this system says "are subject to the trials of transmigration" and "they do not know how many transformations and mysterious trials they must undergo."

The Druids believed in the immortality of the soul and looked upon transmigration as a means to purify and make them fit for eternal life.

The Metempsychosis of the Greeks did not become the belief of the people in general, but was confined to the teaching of the mysteries and tenets of philosophers and was directly or indirectly received from Egypt or India. Thales was probably the first Greek philosopher who propounded it, but its importance in Grecian philosophy was first obtained through Pythagoras, who no doubt became acquainted with it through Egyptian sources. But it remained for Plato who borrowed largely from Heracleitus and Pythagorus, to permanently establish the doctrine of the immortality of the soul, much in the same way as it is now so prominently taught by nearly all sects in Christendom.

Much more evidence could be produced as to the true signification of this important doctrine, both from the Bible—God's Book of truth—and from ancient classical writers, but enough has been shown that it had its origin in Egypt and not the Bible.

The word Egypt means dark, consequently the light of truth cannot be found in Egypt, and the warning of the Lord to Israel may be good to-day and for us, viz. "woe to them that go down to Egypt for help," Isa. xxxi. 1, "and after the doings of the land of Egypt ye shall not do." Lev. xviii. 3.

Egypt is also a type of the world, and our Lord says, "woe unto the world because of offences! (displeasure, sin) for it must needs be that offences come; but woe to that man by whom the offence cometh." Matt. xviii. 7, and Paul warns us by saying, "be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 2.

J. Z. Schuman.

An Epistle to Hebrews. Chapter 11.

1. Now faith is a hypostasis of those who hope, a conviction of realities not in sight.

2. In this (state) the elders received testimony.

3. In faith we perceive the ages to have been readjusted by the oracular word of God, so that the thing in sight hath not come to pass from things that are apparent.

4. In faith Abel offered unto God more of a sacrifice than Cain, whereby he received the testimony that he was justified, God testifying to his votive gifts, and thereby, though he died, judicially he still speaketh.

5. In faith Enoch was translated so as not to know death, and was not found, because God had translated him. For before his translation he received the testimony that he had pleased God.

6. Indeed apart from faith it is impossible to have pleased. For the one who cometh unto God must have put faith in the fact that he is and that he is a wages-payor of those who seek him out (or find him).

7. In faith Noe, when he had been oracularly told about the things not yet in sight, and moved with reverent fear, prepared an ark for the saving of his household, whereby he condemned the cosmos (or world of his day) and became an heir at-law of the righteousness that is according to faith.

8. In faith Habraam when called obeyed to go out into a place which he was destined to receive in the way of an inheritance; and he went out not fully knowing where he was going.

9. In faith he sojourned in a land of the promise as in another's, dwelling in tents along with Isaak and Jacob joint-heirs at-law of the same promise.

10. For he looked expectantly for the city which hath the foundations, whose architect and builder is God.

11. In faith also Sarra herself received ability to cast down seed even beyond the appointed period of life, when she had accounted Him faithful who had promised it.

12. Therefore there were begotten from one person and that too a dead one even as the stars of the heavens in their multitude and as the land that is beside the shore of the sea that cannot be numbered.

13. These all died judicially not having realized the promises, but having seen them afar off and welcomed them and confessed that they were strangers and away from home upon the earth.

14. For those who say such things make it manifest that they are seeking a father-land.

15. And if they had been mindful of the one from which they had come out, they might have held onto an opportunity to return.

16. But now they long for a more efficient one, that is a heavenly. Therefore God is not ashamed to be called their God. For he hath prepared for them a city.

17. In faith Habraam offered Isaac after he had been tried and the one to whom had been committed the promises offered his only-born (the same word used by John in the 1st chap. of his Gospel.)

18. In respect to whom it had been said, In Isaak will thy seed have been called.

19. He having reasoned that among the dead, whence he did realize him in a parable.

20. In faith also Isaak bespoke a blessing on Jacob and Hesau concerning things destined to be.

21. In faith Jacob when condemned to die bespoke a blessing on each of the sons of Joseph; and bowed in worship upon the top of his sceptre.

22. In faith Joseph when coming to his end made mention of the exodus of the sons of Israel and gave directions concerning his bones.

23. In faith Mouses when begotten was hid for a three-month period by his parents, because they saw that he was a promising child and they were not afraid of the king.

24. In faith Mouses when he had become great refused to be called a son of Pharao's daughter,

25. Preferring rather to suffer calamity along with God's royal people than have a lavish enjoyment of sin for the time being.

26. Having accounted the reproach of the Christ greater riches than the treasures of Egypt.

27. In faith he forsook Egypt not fearing the anger of the king. For he persevered as though he saw the Invisible One.

28. In faith he observed the pascha and the pouring on of the blood, that the destroyer might not touch their first-born ones.

29. In faith he crossed the Red Sea as though across dry land, in making which attempt the Egyptians were drowned in the sea.

30. In faith the walls of Jericho fell down when they had been encompassed for seven days.

31. In faith Hraab the harlot did not perish along with those who showed distrust, after she had received the spies with peace.

32. And what more do I say? For time would fail me to discourse of Gedeon, Barak, Samson, of Jephthae, and of David and Samouel and the prophets;

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the force of fire, escaped the mouths of the sword, were enabled from weakness, became strong in war, turned away camps of aliens;

35. Women received their dead by a resurrection; while others were beaten to death with clubs not accepting their redemption offered, that they might attain a more efficient resurrection.

36. And others took a trial of mockings and scourgings, yea more, of bonds and imprisonment;

37. Were stoned to death, sawn asunder, tried, were condemned to die with the slaughter of the sword. Went about in sheepskins in goatskins, in want, in tribulation, in a durance of calamities;

38. Of whom the kosmos was not worthy; wanderers in desert places and mountains and caves and holes of the earth.

39. And all these, when they had received testimony through their faith, did not realize the promises,

40. God having had in view something more efficient for us, that they might not be perfected without us.

COMMENT.

The reader is requested to make a study of this definition of faith as here given oracularly. It is the only one given in the whole range of the inspired word, and is singularly concise and perspicuous to the Greek mind at least. The translators do not somehow seem to have apprehended the thought. The word hypostasis is an anglicised Greek word, but of very little use since the time of the early English translators, who undertook to convey the idea it contains by the Eng. word "substance" which of course is very misleading now, because we do not use it at all in the metaphysical sense in which they meant to use it. To the Greek mind a hypostasis was just the opposite of a hypothesis, or in other words while a hypothesis is an unreal state of things, a hypostasis is a real state of things. A moot-court is a hypothetical proceeding, while a real court is a hypostatical proceeding; a novel is a hypothetical state of things while history is a real state of things. Credulity is a hypothetical state of mind and heart, while faith is a real or hypostatical state of mind and heart. As long as you or I have faith in regard to any person or thing we will have hope in respect to this person or thing. Therefore this true definition here says that faith is a hypostasis of hoper—that is their state of mind and heart which enables them to be hopers in the true sense of the word, and not mere idealists or credulists. Such people have convictions always, as the phase is "the courage of their convictions," and so we have the other half of this definition here stating this fact, which is perhaps the greatest fact in the world, namely that such hopers have "a conviction of realities not in sight." This is one of the differences between genius and mediocrity. The great inventor has it, the great poet, the great statesman, the great patriot, the great humanitarian; the Christian is not a Christian without it. Success in any direction depends in the first instance upon whether the hope or hopes are well based, whether they rest upon a hypothetical state of things, which are mere ideal vagaries or hypothetical realities in accordance with common sense and well attested facts, however sublimated or idealized. Whenever your common sense is violated in your search after truth, beware, go slow. Yes, stop where you are in this particular line of thinking. It is better to wait for light than to grope, and remember that the light of the moral world is illuminated reason.

"Not in sight" more nearly conveys the idea contained in the Greek word —*βλεπω*— which means to have within the scope of the phisical vision, and excludes mental perception entirely. It is generally best translated by our English word "look" and I think "in sight" idiomatically conveys the thought of the writer here.

"In this" (state) is in this actual condition of heart and mind summed up in the one word "faith."

"We perceive the ages to have been readjusted, etc." instead of "we understand that the worlds have been framed by the word of God, etc." R. V. By no stretch of the imagination or assumption of derived meaning can the Greek word meaning "ages" here be supposed to mean "worlds," nor can the Greek word in the last clause meaning "to come to pass" by any similar process be made to do service for another Greek word meaning "to make" or "create," nor does the word translated "readjusted" mean "framed" in the sense of an original constitution of things. "More of a sacrifice" instead of "a better sacrifice," important to the true thought of the author.

"He was justified" instead of "just" R. V. and C. V., an important difference in theology I think. The word is a common legal term in the Greek for a person who has been arraigned and acquitted.

"Indeed apart from faith it is impossible to have pleased" is equally applicable to all the affairs of life as well as to our relation to God as a person. All the ties that hold us together, whether in society or the state, rest upon this subfoundation of faith.

"Oracularly told" is the usual way of communication between God and man, and the word here used is the word used all through the Scriptures of the Old and New to express this idea.

"Destined to" instead of "about to" which is too ambiguous.

"Not fully knowing" instead of "not knowing" merely. The word in the Greek here is our word for "positive science."

"Architect and builder" instead of "maker and builder" R. V. and C. V. which is a mere repetition when the two words are used of the same predicate.

"The city" and "the foundations" makes this a specific city and the foundations specific.

"See the narrative of Sarra" in order to fully understand the allusion here suggested by the adverb "where." "And that too a dead one" refers to Habraam and not Sarra."

"Welcomed" instead of "embraced" C. V. or "greeted." R. V.

"Away from home upon the earth" instead of "strangers and pilgrims."

"A father-land" instead of "a country."

"A more efficient one" instead of merely "a better one" R. V. and C. V.

"Only born" instead of "only begotten" C. V. and R. V. is the same word that is translated "only-begotten" in the first chap. of John's gospel 13th verse, where the reference is to the Christ's birth from among the dead or resurrection, and not to his begetting according to the flesh at all.

"Realized him" instead of "received him" much more significant as the context shows.

"Bowed in worship on the top of his sceptre" not "staff" C. V. and R. V.

Jacob was "a prince" and this was his emblem of authority.

"A promising child" instead of "proper" or "goodly C. V. and R. V. for obvious reasons.

"When he had become great" not "grown up" C. V. and R. V. Read the history of Mouses and you will learn that he had shown himself a great military leader before this offer was made him, and that he must have been about forty years of age when he fled from Egypt.

"A lavish enjoyment of sin for the time being" instead of the reading in the C. V. and R. V. for obvious reasons.

"The pouring on of the blood" instead of "the sprinkling." The blood was poured upon the threshhold; and the door-post, not upon "the lintel" as you will discover if you look the matter up thoroughly.

"Did not realize the promises" instead of "received not the promise" C. V. and R. V. There is a vast difference between receiving a note which is a promise to pay and realizing upon it, I have found in my experience, and there is the same difference in the Greek as in the English.

"That they might not be perfected without us" teaches us that none of this list had at this writing been "perfected," and, as the first step in the organic perfection is the obtaining of a spiritual body through the resurrection, these people had not thus far been raised, or in other words were still dead at this writing. Moreover the opening sentence of the next chapter does not contradict this statement as it is made to do in the C. V. and the R. V.

Chas. Gardner.

Pine Woods Bible Class. No. 38.

Leader. As a powerful electro-magnet comes in contact with matter, it will attract to itself that to which it has affinity. So Christ, the great heavenly magnet, is about to come so close to the earth, that he will in an instant attract to himself from among the mass of earth's inhabitants all those that are in harmony with the great Heavenly Magnet.

Please sing hymn 271:

"Thou art coming, Thou art coming,
We shall meet thee on thy way.
Thou art coming, we shall see thee,
And be like thee on that day."

Much confusion has occurred by a careless reading of the Prophetic Word, and a consequent failure to discern between symbols which differ. This is not the case with all however. I have brought with me some extracts from the writings and speeches of these advanced students which I will ask the Class to read aloud. Elias, will I ask you read this one.

Elias. With pleasure: "I would remark how important it is to avoid confusion of thought in our endeavors to interpret the wonderfully varied imagery set before us in the prophetic Scriptures. It has been very common with expositors to explain almost all prophetic symbols of evil as meaning popery. How often do we hear it said: This beast means popery; the woman on its back means popery; the little horn that grew on its head means popery; the two-horned beast means popery. Now, surely, there must be some strange confusion here. These differing in some cases, even contrasted symbols, cannot be rightly interpreted of one and the same system. Surely the woman must denote something else than the beast which carries her! Surely the woman on the back of the beast must mean something else than that which is intended by the horn upon this beast's head!"

Leader. Arlos, please read this extract.

Arlos. Yes sir: "The power of the woman is something distinct from the power of the beast, we may further learn from this important consideration, that the beast is seen in supreme power after the woman is destroyed. There are ten horns that give their power unto the beast, and destroy the woman. The power of the beast is ultimately the destruction of the woman. How, then, can the two be but one? It is said that the beast is popery, and that the woman also is popery. Then popery destroys itself, and exists in full power after its own self-destruction. This interpretation surely cannot stand! The woman symbolizes an ecclesiastical power, and the beast a secular power.

The one rides upon the other until the beast wearied out by the extortions, will bear her hated weight no longer. The woman is then thrown down, and trampled on, and gored to death. Yet still the beast is seen in all its strength."

Leader. Albert please read this extract.

Albert. "Ten kings arise, and power is given them for one hour with the beast purposely to destroy the woman. The beast is wearied out by the rapacity and treachery of the woman. The woman's impudence at last brings on her own destruction. The ten kings leagued with the beast, will strip the system of its wealth and honors, and of all its vested rights. They will break up their establishments and appropriate its revenues. She now cries out, Come home my children, come to the peaceful bosom of your holy mother. Yet in the estimation of the Spirit of God, she is a mother indeed, a mother of harlots and abominations of the earth."

Leader. Now Lucy, read this, please.

Lucy. "Revelation presents the present state of the beast, or Roman Empire as folllows: The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit and shall go into perdition. The Roman Empire "was," but now "is not," yet it "shall ascend" once more. As an empire it "is not," yet the materials still exist, and shall be re-united in the crisis which hastens greatly. The beast which thou sawest even he is the eighth, and is of the seven. When ascended, he will be the eighth: that is under his eighth head or form of government. Still he is "of the seven." For, although newly ascended to power, it is only an old and previous form of power revived.

Leader. I will ask Carrie to read this interesting extract.

Carrie. I will, with pleasure: "When Rome secular revives, Rome papal will disappear. When the beast has throw the woman from off its back then shall it arise once more, and stand upon its brazen feet in more than human—in Satanic power. But the ten kings will be the agents of the woman's destruction. They do not yet exist. They are still future. They are to grow on one of the heads—the eighth, I believe—of the beast: they are not portions of its divided body. Besides they have power for "one hour" only; that is, for a short period, and that just at the period of the final crisis.

But another horn still an eleventh horn—is to arise "after" the ten. We submit that this eleventh horn denotes a person, a single individual, a king. A variety of reasons conspire to prove that the common notion cannot be the correct one. This little horn prevailed against the saints till the Ancient of days came; and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Now, popery will not continue till then. The ten horns will destroy the woman. But this blasphemous horn falls only when the judgment sits, and the books are opened. Again the horn we are contemplating arose after the ten. Now, the ten did not arise till the woman had well nigh finished her long career of crime and blood. How, then, can the horn that came up after them be the woman."

Leader. I will request Lud to read this.

Lud. I will: "This little horn is to destroy three of the ten. Before it were three of the first horns plucked up by the roots." Now, the woman was destroyed before this; for in Rev. xvii; we find that the ten horns were to destroy her, consequently these three had not then fallen. Further still is there not a manifest difference of character between a woman on the back of the beast, and a horn growing out of its head? We submit, therefore that this horn is not popery, but a political potentate of most blasphemous pretensions, and of satanic energy. He is, in fact, the antichrist. It is of him, we believe, that this same prophet Daniel speaks, in chapter xi. (Read verses 30-45; then compare with both 2 Thess. ii. 3-12.) In Dan. xi. 36, we learn that he shall prosper until the "indignation be accomplished." This will not be the case with popery.

Leader. I will request Charlottie to read this extract with regard to the time of the little horn's power.

Charlottie. "The time of the full power of antichrist is said to be a time, times, and a half a time. This is expressed both in Dan. vii. 25, and Dan. xii. 7. This signifies, I apprehend, three and a half literal years. This period is yet future. It is a short and tremendous crisis, or the time of trouble. "Times" always denotes literal years, I believe. In Dan. iv. 32: "Seven times shall pass over thee;" in Dan. xi. 13 (margin). At the end of times, even years, in these cases the term certainly means not prophetic but literal years.

Leader. We will conclude by singing hymn 391:

"Sound the alarm! Let the watchman cry!
Up! For the day of the Lord is nigh!
Who will escape from the wrath to come?
Who have a place in the saints' bright home?"

W. H. Wilson.

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings, will please address him at Argos, Indiana, and arrange for the same.

[illegible]
Viewed [illegible] by hope in tears.
"[illegible]" faith's reply
[illegible] doubts and fears.
"Will He come?" It is the groan
Of creation in her pangs.
"Will He come?" on this alone
Earth her expectation hangs.
"Will He come?" the words return
Echoing from the world again,
Where the weary nations yearn
For a righteous King to reign.
Thus for man and earth we pray,
"Hasten, Lord, the joyful day."

Original.

Are These the Fulfillment?

On the 19th of May, 1780 the sun was darkened, and on the night of the same date the moon withheld her light; and on the 13th of November 1833 the stars fell from heaven. These three events I honestly believe were the fulfillment of the Savior's language in Matt. xxiv. 29, and the parallel passages in Mark and Luke. This conviction is shared by many thousands of earnest souls in the United States. At the time of their occurrence simple minded folks, who believed in the inspiration of the Bible, and who were eyewitnesses of these startling and awe-inspiring phenomena in the heavens, looked upon them as the historic counterpart of the prophecy in the above passages.

How natural was this: it was taking the Lord at his word: and though I was born too late to see any of these signs, I believe the testimony of the witnesses who wrote, and gave us such graphic descriptions of these wonders of the heavens. I have conversed with many persons who saw the stars fall and might have heard from the lips of credible witnesses the story of the dark day and dark night of 1780, had I been interested in prophetic themes in early youth, as I am now. These signs appearing just when they did could not fail to produce the conviction in the mind of observers that what the Lord predicted on the Mount of Olives seventeen centuries before was actually materializing before their eyes. Nor can we today, who read the story from the pens of these witnesses who wrote in such a solemn and reverential style, avoid feeling deeply and solemnly that God threw out these visible signs to impress the students of his word that the day of the Lord was near. Nor can we think of them as "insignificant occurrences" until we begin to imagine that it will require something vastly more stupendous to fulfill the language of Jesus.

ARE THEY SUFFICIENT?

The "futurist" says "no, they are too tame." But how does he know that these events of the past do not meet the requirements of the prophecy? To say that they are not, is only to state a conjecture. The prophecy does not mention the extent of the darkness, nor the country to be enshrouded in gloom, nor the number of persons to be cognizant of the fact. It is not at all essential [illegible] that it should be universal, [illegible] nearly so. I can see no go[od] reason why the darkness in [illegible] more extensiv[e] [illegible] order to constitute [illegible] make it suitable to fulfill the prophecy. Though it was confined principally to New England: this I think was sufficient for God's purpose to warn the church of the approaching end of the age. It was not necessary for every body to witness the darkness. While all or nearly all observed the dark day in that portion of the earth where the sun was darkened, not nearly so many saw the darkness caused by the moon withholding her light, and comparatively few saw the great star-shower of 1833, yet they were signs all the same to those who saw them, and to those who did not see them. The latter believing the facts on the testimony of credible witnesses. Believing is seeing in an important sense when the eyes of our understanding are enlightened, Eph. i. 18. Nearly everything in this world has to be accepted on the [ground] of faith; even events that transpire today must come to our minds through the reports of others. Many important prophecies have been fulfilled in the brief period of my own life, but these I did not see fulfilled. The events occurred in the East in the great field covered by God's prophetic chart. I must read the history of the East relating to the times in which I live in order to see the fulfillment of God's word. The signs under discussion appeared in the West. I was too young to witness even the last in the series, yet I believe they all occurred and in the order as predicted, at the right time, after the tribulation of Matt. xxiv., and as unmistakable foretokens to the church of the advent of the Redeemer. Believing this, I must believe that the kingdom of God is nigh at hand, even at the door; and my attitude in view of this must be one of constant expectancy not of a future antichrist, but of the Christ, the Son of God. I am thoroughly convinced by the facts of the history of the past that Paul's Man of Sin, or Lawless One, and the little horn of Dan. vii. 8, that spake great words against the Most High, have played the devilish part in every thing ascribed to them by the pen of inspiration and played it, as I conceive, vastly better than it is possible for a future antichrist to play it in one brief week of years. It is impossible for me to believe that the little horn power, which I have made reference, is yet to arise and enact what I find already exactly enacted in the history of past centuries. Every line, every salient point, and every shading has been faithfully photographed on the pages of profane history. The intelligent student may read the description given by the pen of the prophet and turn to history and read its counterpart, its fulfillment in language that sounds like the echo of that of Paul and John and Daniel. It pleased Catholic writers and especially so the Papal hierarchy, when Protestant authors and theologians began to look to the future for the Man of Sin. This theory was first advocated by Romanists to ward off the well directed and effective blows aimed by the Reformers at the head of the Papacy. It is strange that Protestant interpreters should adopt their theory.

JOHN L. WINCE.

Obituary.

Bro. Joel A. Simonds died of pneumonia Dec. 21, 1892 at Mrs. Fletcher's, his daughter, in Grand Rapids.

He was born in Pawlet, Vt. July 21, 1812. The family moved to Genessee, N. Y. 1813, and to Alexander, Genesee Co., N. Y. 1821, where he lived 30 years, working at farming. During this time he taught school several winters with much suc[cess]. He was an apt scholar especially in Mathematics. Having a literary turn of mind, he spent his leisure time in study, rather than in pleasure. It was said he read a large public library through before he was 21 years old. He was an early worker in the anti-slavery, and temperance reform.

When young he made a profession of religion and joined the Baptist church. He was an active member and a diligent Bible student. Many thought that it was his [duty] to preach, but he had no convictions, that he was thus called.

In 1848, when the question of condition immortality was beginning to be discussed by Storrs and others, he gave it a thorough investigation, and it revolutionized his Bible views very much, and he immediately commenced sounding the cry "Behold the Bridegroom cometh." He preached immortality only through Christ and the resurrection.

In 1854 he moved to Grand Rapids, Michigan, and took this spirit of progressive and aggressive reform with him, which he faithfully carried out, through a long consistent life.

He still made farming his business, and studied to know the best practical ways to make it a success.

He spent much time and means, by voice and pen, to publish and spread the gospel of the kingdom.

He made special effort to search out present and future dispensational truths so covered up by the fog of mysticism, such as Christ's soon personal coming, and a future life only by a resurrection, and the restitution of the earth as the kingdom, also the blessing of the nations by Christ and his seed after his second coming.

His life has been one constant scene of activity, both physically and mentally. He never lost time nor let it run to waste. His gift to analize simply, and explain problems in science, or questions of truth in morals or religion, was superior. He was competent as a teacher, cheerful, social and kind, a man of honor and integrity. The last twelve years he has lived in Chicago.

He was married in 1833 to Emily Toby of Pawlet, Vt. She died in 1851 leaving three living children one died at birth. He was married again to Harriett Garfield of Alexander, N. Y., in 1852 whom he leaves a widow. They had three children one dying at birth. He leaves four living children.

A BROTHER IN CHRIST.

Fell asleep Dec. 21, 1892, at her home in Clarksville, Butler Co., Iowa, Sister Marie Comley, wife of Benjamin Comley, aged 71 years 3 months and 27 days.

The subject of this obituary was born in Pennsylvania, Aug. 27, 1821. Her maiden name was Maria Johnson. She was married to Benjamin Comley, March 4, 1842. In 1860 she united with the Baptist Church at Juda, Wis. Subsequently she moved to Iowa, where she became identified with the Adventists, heartily endorsing the things concerning the kingdom of God and the name of Jesus. She was personally known to the writer as a plain Christian woman, one who despised cant and hypocrisy, but ever ready to share the blessings of her home with God's children. She loved the glorious doctrine of a coming Savior to raise the sleeping saints. She suffered extremely from heart disease which finally terminated her mortal life. She longed to be at rest and often repeated "Asleep in Jesus, blessed sleep, from which none ever wake to weep." She leaves a crippled husband to mourn her absence, he too is looking for the dawning of the bright and glorious day, when the lame will leap as an hart, and when the tongue of the dumb will sing. May it be their portion to join in glad refrain, "Thou hast redeemed us to God by thy blood, out of every kindred, tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth.

The funeral was held at the residence. Elder Graham officiated. As the writer was formerly intimate with the family he willingly complies with a request to write this obituary.

C. C. RAMSAY.

Two Curious Burials.

After the death of Alaric, the conqueror of Rome, history says a river was turned aside to make a place in its bed for his grave; when he was buried the water was again turned into its old channel, and the men who buried him were slain, "that no one might find out where the conqueror of Rome was buried." The river mentioned was the Busento, near Cosenza, in Calabria Citra, Italy. The persons who buried him, and were afterwards slain by Alaric's ferocious followers, were native prisoners.

Of Attila, King of the Huns, it is said: "His body was placed in three coffins—the first of gold, the second of silver, and the third of iron. The trappings of his horses, consisting of bridles with gold bits and silver buckles, and saddles with buckles and rivets of the same precious metals, were buried with him, as were also his arms and ornaments. All of the captains and troopers who were employed either in making his grave or in burying the monarch were put to death, so that none might betray the last resting place of Attila, King of the Huns.

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The Lulling Times.

The times in which we live are lulling times, both individually and nationally, both spiritually and morally, both religiously and worldly. How it will continue we are not able to say, for certain it is for the last nearly one hundred years the Christain course has been easily maintained. That is they are not persecuted for Christ's sake. They are not hunted down and imprisoned for Christ's sake and the Gospel. No not at all. Hence there is a lull, and right in these most easy times we would throw in a word of caution. Be careful that you are not lulled to sleep, and forget the duties of the hour that lie upon you. When things go easy we are liable to take it easy, and thus miss the mark of the prize of the high calling of God in Christ Jesus. Phil. iii. 14.

We have not resisted unto blood, striving against sin, Heb. xii. 4. That is it has not cost us the shedding of blood, or the sacrifice of life to be a true saint of God like it has others, but we are allowed to a considerable extent to worship God according to the dictates of his truth.

Again we look out upon the world of nations. Hardly a single war is going on among them. Here again is a lull, but see how mightily they are preparing for war. It seems to me that there is a mighty conflict right on the heels of all this, because the greater the power the mightier the conflict will be when once engaged.

Again more people are on pleasant terms. You hardly ever hear of a dozen men on a side having a quarrel or fight, or regular drag out.

Again there is a lull. Worldly minded people are getting along quite easy on business terms. You do not hear of one set of business men quarreling and fighting with another set. Here again is a lull. Why is all this? It is said that there is a calm after the storm, but it looks to me that there is a storm after the calm.

May we who are looking for Jesus to come and reign on the earth, look up and lift up our heads for our redemption draweth nigh. Luke xxi. 28.

J. A. MOYER.

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California is the most attractive and delightful section of the United States, if not of the world, and its many beautiful resorts will be crowded with the best families of the East during the entire winter. It offers to the investor the best open opportunity for safe and large returns from its fruit lands. It offers the kindest climate in the world to the feeble and debilitated; and it is reached in the most comfortable manner over the Atchison, Topeka & Santa Fe Railroad. Pullman Vestibule Sleeping Cars leave Chicago by this line every day in the year and go without change or transfer through to San Francisco, Los Angeles and San Diego. This is a feature not offered by any other line.

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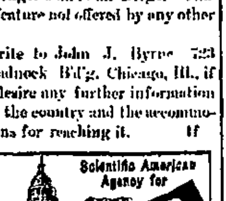

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 566 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of the [truth] cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of the Blessed Hope, Ninth and Spring Garden Sts, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.45 p. m. Visiting brethren always welcome. Pastor's residence [illegible] Street

The Household of Faith of Bridgeton, N. J., meets every Lord's day at Horner's Hall, north-east corner of Pearl and Commerce streets. Preaching brethren passing this way are always welcome. Clerk, Conrad Linder, 75 Pine St.

The Chicago Church has changed its place of meeting [illegible] the Van Buren Hall, located on the corner of [illegible] street and California Avenue. They meet at eleven o'clock [illegible] Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their [illegible] on Michigan street, as follows: [illegible] N. H. Gilleland, every [illegible] E. F. Wagoner, every [illegible] Sunday school every [illegible] and social meeting every Thursday evening.

The [Church of] God, Plymouth, Ind., meet in hall [illegible] corner Michigan and Laporte streets, [illegible] every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting [illegible] evening. W. D. [illegible] Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in [illegible] Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 31 in Frontier Co., and have prayer meeting every Friday evening from house to house among the members. We have no regular preaching but our beloved brother, [illegible] Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public [illegible] services every Sunday morning at [illegible] o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and [illegible]

The brethren of the Church of God at Beach [illegible], Ohio, meet every Sunday at [illegible] for Bible class and Sunday school. Communion at [illegible] where prayers and exhortations are made to [illegible] All visitors address the secretary [illegible] Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., [illegible] Wm. H. Watson, Elder; Sluss Ripis, Secretary.

The Brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first [illegible] of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, also all lovers of truth are cordially invited to meet with us. Mrs. A. F. [illegible] and Ed. A. Adams, Elders. J. J. Cady, secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Tuesday evening.

The Church of God at Wales, Allegan Co., Mich meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich. have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at W[illegible], Mich., have regular preaching every four weeks. Elder [illegible] and wife have charge of these four churches.

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VOL. XLII. PLYMOUTH, INDIANA, FEBRUARY 1, 1893. NO. 5.

The Restitution [illegible] tion of all things which God hath spoken by the mouth of all his holy prophets, since the world began." As a means [illegible] the Christ as [illegible] of the nations; the [illegible] or resurrection of the dead; the [illegible] tion of the [illegible] the wicked; eternal life only through [illegible] every other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Somehow or Other.

Life has a burden for everyone's shoulder,
None may escape from its troubles and care;
Miss it in youth, and 'twill come when we're older,
And fit us as close as the garments we wear.

Sorrow comes into our homes uninvited,
Robbing our hearts of its treasures of song;
Lovers grow cold and our friendships are slighted,
Yet somehow or other we worry along.

Midst the sweet blossoms that smile in our faces,
Grow the rank weeds that would poison and blight;
And e'en in the midst of earth's beautiful places,
There always is something that isn't quite right.

Somehow or other the pathway grows brighter,
Just when we mourn there was none to befriend;
Hope in the heart makes the burden grow lighter,
And somehow or other we get to the end.

Original.

The New Covenant.

A covenant is an agreement between two parties. The object of the covenant is to bring the parties into harmonious relation and action. The word is from the Latin con, together, and venis, to come; a covenant then is a coming together; or the instrument that brings parties together; or the witness that they have been brought together.

In the letter to the Hebrews we have two covenants spoken of. One is called the "first" the other, the "second." The second is also called a "new covenant." Right here I will quote from C. Gardner's translation of the 8th chapter of Hebrews. "But just now he hath attained unto a public service that differeth by as much as he is a mediator of a more efficient covenant which hath been based upon more efficient promises. For if that first (covenant) had been faultless a place would not have been sought for a second. Moreover finding fault with it he addresses them as follows: "Lo days are coming, saith the Lord, and I am going to consummate over the house of Israel, and over the house of Juda, a new covenant not according to the covenant which I made with their fahter, on the day ~~when~~ I took them by their hand to lead them out of a land of Egypt; because they did not abide in my covenant, and I disregarded them saith the Lord.

Because this is the covenant which I shall have made after those days, saith the Lord, giving my laws in their thought, I will write them even upon their heart and I will be unto them for a God and each they shall be unto me for a royal people. And they shall not teach each one his fellow citizen and each one his brother, saying, know the Lord; because all will know (perceive) me from their small to their great. Because I shall be favorable to their iniquities and sins, and their transgressions I will no longer have remembered.

In saying new he hath accounted the first old; and that which is getting ancient and old is nigh to vanishing away." God made the first covenant with Israel when he took their hand to lead them out of Egypt.

He afterward found fault with that covenant, and announced his intention of making a new one with them, a covenant based upon more efficient promises. The first covenant then was based on "promises." The promises were made by both parties. God promised on his part, that if they would obey his voice, and keep his covenant, he would make them a peculiar treasure to him above all people, a kingdom of priests, a holy nation.

God's promise was based on a condition. The people on their part promised to meet the condition, to obey God's voice, and keep his covenant. Ex. xix. 3-8. They did not abide in his covenant, they failed to keep their promise, and so the covenant failed to bring the parties into harmony. God's promise in the old covenant was based on man's promise. Man's promise was a promise to keep God's law. Through the sinfulness of human nature man failed to keep his promise, and the covenant was broken.

Israel did not abide in the covenant, but broke out of it. That made it impossible for God to keep his promise according to the terms of the covenant. While they were sinful and disobedient, they could not be "a holy nation."

Worshipping idols they could not be a "kingdom of priests." The new covenant is based on "more efficient promises." Then it is not based on man's promises, but entirely on God's promises. Consequently there will be no failure. "Giving his laws in their thoughts he will even write them upon their hearts." By what agency will God write his laws upon the hearts of his people? I answer, by his spirit. Paul, in the second epistle to the Corinthians, says, "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone but in fleshly tables of the heart. And such confidence have we through Christ to God-ward: not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is of God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. R. V.

Paul was a qualified "minister of a new covenant;" yet he was an apostle to the Gentiles. How could this be seeing the new covenant was to be made with the house of Israel? To answer this it will be necessary to consider the promises made to Abraham: for all God's dealings with Israel and with the nations must be in harmony with the promises which he made to that patriarch.

He promised to give to Abraham and to his seed the land of Canaan. And he gave to Abraham the covenant of circumcision. Gen. xvii. Circumcision had relation to righteousness, and without righteousness no one is qualified for the eternal inheritance. According to Paul's explanation in Rom. iv. 11, the circumcision of Abraham was a "seal of righteousness" which he had before his circumcision.

The promises of God in the old covenant were to be fulfilled on condition of the righteousness of the people: and the righteousness required was the righteousness of keeping the law. Had they kept the law they would have inherited the land forever; and would have been a kingdom of priests. But they failed to meet the requirements of the covenent. They were circumcised in flesh, but not in heart. God called upon them to circumcise the foreskin of their heart, and not to be stiff-necked. Deut. x. 16; Jer. iv. 4. Doubtless the foreskin of their heart stood for their impure, unholy, desires, which caused them to transgress his law. To circumcise the foreskin of the heart is the same as to "put off the old man with his deeds." The old man was too strong for them and they never put him off. Sin was their master, and brought them into condemnation: brought them into worse bondage than their bondage in Egypt.

God foreknew that they would not keep his covenant; and declared to them in the wilderness the curses that would come upon them; and that they would be scattered among the nations; and in that prophecy he made a gracious promise of final deliverance. "And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and all thy soul, that thou mayest live." Deut. xxx. 5, 6. To circumcise the heart of that people so that they will love Yahveh their God with all their heart is doubtless the same as to write the law upon their heart.

That is what God promised to do in the making of the new covenant. God also promised to Abraham that in his seed all the nations should be blessed. Gen. xxii. 18. Concerning this Paul in the letter to the Galatians says, "The Scripture, foreseeing that God would justify the nations by faith, previously announced glad tidings to Abraham, that in thy seed shall all the nations be blessed." Gal. iii. 8.

From this we see that it was God's purpose before the covenant was made with Israel at Sinai, to extend the blessings of the new covenant to the Gentiles: for justification is a blessing of the new covenant. But the blessing of justification comes through faith. This blessing comes upon sinners. Sinners cannot be justified without a putting away of their sins in some way. Under their "first" covenant sins were put away by the sacrifice of animals. The sinner brought the proper animal to the door of the tabernacle, laid his hand upon the "victim's" head, and killed it. The priest took some of the blood and put it upon the horns of the altar, and poured out the blood at the base of the altar. A portion of the body was burnt upon the altar. An "atonement" was made and the sin forgiven. Lev. iv. 27-31. All those sacrifices foreshadowed the great sacrifices of the Christ. The one sacrifice of the antitypical "lamb" is sufficient to make "atonement"—a sin-covering, for all God's people. And this one sacrifice confirmed, made "sure," the new covenant.

The epistle to Hebrews says "For where there is a covenant it is necessary that the death of the one covenanted be brought about: For a covenant over dead (victims) is sure, while it has not full power when the one covenanted is living. C. Gardner's translation. Heb. ix. 16, 17. We know that Christ was the "covenanted" victim. By the mouth of Isaiah God said concerning the Christ, "I, Yahveh, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. xl. 6. 7. Again, Isa. xliv. 8, 9. "Thus saith Yahveh, In an acceptable time have I heard thee, in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the earth (land) Marg. to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth, to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastores shall be in all high places.

From these two prophecies we see that the Christ was to be "a covenant" to the Gentiles, and a covenant to Israel. God gives the Christ for a covenant of the people. The people must accept the Christ as a covenant, otherwise they do not become a party to the covenant. This implies faith in God's word concerning the Christ, and faith in the Christ as the covenanted one. God's word concerning the Christ is the Gospel. The Gospel preached by the apostles declared Jesus to be the Christ of the promises and of the prophecies; the covenanted victim whose death made sure the covenanted blessings; whose resurrection was necessary in order that as the seed of Abraham he might inherit the land, and as the seed of David he might inherit the throne of David and be king over Israel; and might as the "first-born" from among the dead bestow the life everlasting upon the covenant people. Hearing the Gospel, the people, if they believed it, were in a position to accept Jesus as the covenanted victim whose life was given up for their sins; and to signify their acceptance by being baptized into his name, thus putting him on as their sin-covering. This done they were in covenant relation with God, and entitled to all the blessings of the covenant; and there was no difference between Jew and Gentile. They were all sons of God through faith in the Anointed Jesus. For as many as had been baptized into Christ had put on Christ: and being Christ's people were Abraham's seed, heirs according to the promise. Gal. iii. 26-29. Was this the fulfillment of God's promise through Jeremiah to Israel, recorded in the 31st chapter, 31-34? No: it was not. It was the taking out from the nations a people for God's name, an anointed body called the "fulness" of the Christ, a royal priesthood to serve between God and the nations in the economy of the fulness of the times. Eph. i. 10, 22, 23; 1 Pet. ii. 5-9; Acts xv. 13-17. Meanwhile "blindness in part has happened to Israel till the fulness of, or, from the Gentiles shall have come in." Then "the Deliverer will come out of Sion and, turn away ungodliness from Jacob." For this is God's covenant unto them when he shall take away their sins, Rom. ii. 26, 27. To take away their sins is what God promised through the mouth of Jeremiah. The new covenant cannot be made with the house of Israel until they accept Jesus as the Messiah. Before they will accept Jesus, their blindness must be removed. This will not be done until he comes out of Sion as their Deliverer. Before he can come out of Sion he must come to Sion. When he comes to Sion "the fulness," the body, the saints, will be with him. Zech. xiv. 5. He will be manifested to the house of Judah before he will be to the house of Israel. Zech. xii 7. Every event in its time.

Now to recapitulate: God promised to give the land of Canaan to Abraham and his seed; and promised that in Abraham's seed all nations should be blessed. He intended to establish a righteous nation in the land—a kingdom of priests to bless the nations. He entered into a covenant with Israel. Abraham's descendants, to make them a kingdom of priests if they would be righteous. They promised to be righteous, but through the sinfulness of their nature failed to bring forth the fruit of righteousness. God made a promise of a new covenant in which he engages to make them righteous. This righteousness must come through his Son—the "victim" of the new covenant whose blood is for the covering of their sins, and whose righteousness is to be imputed to them. They enter into covenant with God through faith in the Son and taking him as the covenanted one.

In this age a covenant people from all nations is being selected for royal priestly service in the age to come. The house of Israel will accept Jesus as the Son of God and their covenanted Messiah, and be made righteous, in the coming age. All nations will accept him as the covenanted one in that age, and be blessed. Whence it appears that the new covenant has special relation to the righteousness which qualifies for "the eternal inheritance." This righteousness we will more fully consider hereafter.

J. W. NILES.

Current Events and Sundry Thoughts.

There is great lamentation upon the part of the clergy over the declension of faith in and adherence to the established creeds of the church. The foundation of Ecclesiastical things are out of course, but really not more so than the social and political system of human affairs. It is certainly quite discouraging to those who look an labor for the world's conversion to Christianity. But after all has been said and done the world today is upon a higher plane than ever before, so far as intelligence, comfort and the general well being of its inhabitants are concerned.

Knowledge is more widely diffused among the masses,—the heavy load of extreme ignorance, poverty, and brutality is not more oppressive in our day than in ages past. In fact the restless and inconstant condition of things so threatening in our time is the legitimate result of the spirit of intelligence and liberality that is abroad in the world. Men are beginning to learn that human beings are not responsible for their differences in faith and religion, and are less inclined to quarrel and wrangle over matters for which they are not responsible, and in the making of which they had no hand.

Everything is working all right in the way of preparing the world for the great crisis now approaching;—this is true intellectually and physically. We must however, discern the difference between knowledge and wisdom. A man may have knowledge and yet be not truly wise. The fear of God is the beginning of wisdom, an element wholly lacking in the erudition of naturalism. Intellectual profundity, and spiritual perception must go hand in hand where true wisdom is found. The former divorced from the latter, doubts everything, disputes everything, criticises and rejects the genuine and spurious together.

We see an illustration of this in the tendency of modern thought and scholarship. When they discover flaws in their church creeds, they begin to criticise and expose them, showing up how unreasonable but not how unscriptural they are, for reason with them is greater and higher than Scripture. Human reason is both proud and vain, and greatly dignifies itself in its own conceit. It is coldly and cruelly critical, but not very teachable, save in the direction of what is conclusive to its own vanity and exaltation. It condemns the creed, doubts the Scriptures, and disparages their authority and questions their divinity. Doubtless human creeds will receive a great shaking up until they are revised to please the taste of modern thought and criticism. After revision however they may be no more Scriptural than before.

It is a good thing that men of ripe scholarship are beginning to assault the creed, and for that matter the Bible too. Truth never suffers from the assaults of profound learning and searching criticism. We are on the eve of learning that we have taken many things for granted, without knowing the why and wherefore.

It is not impossible that we believe and accept something as Scripture, that is not Scripture. I for one welcome the searching fire, the unrelenting persistency of the "higher critics."

Let them demolish the idols and pull down their temples; let the light of truth and reason come in and chase the shadows of superstition away. Let them set all the world to doubting, even to doubt the Scriptures. Men who never doubt, never think.

If doubt must precede thought, then hasten the day when pious zealots are made to doubt and forced to think a little.

In religious matters very little, if any thinking is done. Everything is taken second handed by the masses of the people, and they do not know and care not to know whether it is reasonable and Scriptural or otherwise.

I say reasonable, because I cannot believe what baffles enlightened reason to comprehend. I cannot comprehend the doctrine of the trinity—three gods in one, and yet only one God. I refer to the trinity only as an illustration, for there are a goodly number of theological dogmas, burdensome to faith, as this, and why should a man burden his faith with the unreasonable, and stultifying his reason with the impossible.

The time has come, when the man who preaches the gospel will have something more to do than simply quote or read the Scriptures to prove his proclamation. Intelligent men are doubting, reading and thinking. Your theology will be examined in detail, to see how much of pagan superstition is in it, and you will be subjected to the fiery ordeal of advanced thought and the light of modern research and learning. It will be necessary to show that your proof is competent and reliable, that his words are fairly translated and interpreted, that you are not resting upon an interpolation instead of the genuine text, in fact you will be compelled to defend the Scriptures. I for one rejoice to see this time at hand, the servants of Christ will breathe a purer mental atmosphere as the result.

GEO. MOYER.

Oh Why Wait?

My heart was made sad this morning while I read the obituaries. And read the notice of the death of Brother and Sister Tillman's daughter. I remember her so well when they lived near where Gospel Grove meeting house now stands. I often preached there before the house was built, and often since. I remember that little bright eyed girl was so full of life, and was so kind and pleasant. Brethren, are we not at fault for not teaching our brethren that are isolated, not to wait for a preacher to come and immerse their children, but as soon as they are convinced, for father at once to go and immerse them? We want to get out of the notion that there can be nothing done without a preacher. What? Let our dear children die without being immersed into the Christ, when they are ready and willing and waiting. Dear brethren don't wait, if your children are instructed and want to be adopted into the family of God's dear children; take them and bury them in baptism, that they arise from the liquid grave and walk in a new life. When I read the sad news of her death, I said to my wife, if some one would bear my expenses I would go out to Brother Tillman's and hold some meeting and immerse those children. But dear Brother Henry, don't wait for any one. I believe where there are no male members to attend to the ordinance of baptism, sisters can attend upon the occasion and see them immersed into Christ. What ever you do, don't wait. I hope some others of our brethren will speak out on this all-important subject. There is so much at stake in those matters. Oh, how thankful we are that we have so many dear ones of like precious faith that can give us so much good instruction. I read so many good things in our dear RESTITUTION. May we all be alive to the truth.

J. S. HATCH.

Dear Restitution:

For some time I have been thinking I would like to have a little talk with the brethren through the paper that I esteem so highly, but man is a curious being, and loves to procrastinate. Seems to love to complain and fault find, and criticise almost everybody and everything, and is scarcely ever satisfied with his surroundings. It is too cold or too hot, too wet or too dry, and generally very impatient.

Paul says: "Whatsoever things were written aforetime were written for our learning," and I have been thinking considerable of late of Israel as a people. After all that the Lord had done for them they were generally dissatisfied, in other words wanted to be like other people. When they were under Judges and in a very prosperous condition, they got clamorous for a king, yes wanted to be like other people. God gave them Saul to be king over them, and told them, dont you take any captives. You must slay all the Amalekites, and you must not take any spoil. But it seems that Saul [illegible] could improve on the Lord's command, for he reserved Agag for a triumph and some of the animals for a special sacrifice to God, but Samuel taught him that obedience was better than sacrifice and he lost his throne for his pains. Yes he wanted to be like other people. And so, all along the line of Israel's history they would wander from the Lord, and want to be like other people, till finally, they were scattered among the nations of earth. So here we will leave Israel and see if there is not a lesson in this for us, for these things were written for our learning. How often is it that we see people who have believed and obeyed the truth, fail to meet with the household of faith and meet with the sects. We suppose they like Israel want to be like other people.

It occurs to my mind that some of THE RESTITUTION writers call this holding the truth in unrighteousness. If so, brethren beware! We remember some time ago that one of our brothers wrote about sitting on beer kegs, and going in saloons, notwithstanding the command to shun every appearance of evil. Brother, we suppose they wanted to be like other people. How often do we ask in our prayers our Heavenly Father to guide us by His Word, and then do we go to jesting, and engaging in foolish and vain talks? If so, we must want to be like other people, and will be like other people when the great day comes, will have our portion with the hypocrites, and unbelievers, there will be weeping and gnashing of teeth.

Brethren, let us improve the time, seeing the days are evil. Inasmuch as we have taken upon us the name of Jesus, let us walk worthy of that name.

Being fully persuaded that the end of Gentile times is close at hand, and the soon coming of the Mighty One. Pray for me, brethren, that in that great day I may be found with the people of God.

This age of sin is closing,
And the new is coming in,
O brother, let's be ready,
When that glorious age begins.

Your Brother in hope.

W. H. STEWART.

P. S. Question for the "Pine Woods Bible Class."

Is the "Man of Sin" and the Antichrist the same personage?

W. H. S.

Questions.

To Bro. J. L. Wince:

1. When did the "tribulation," mentioned in Matt. xxiv. 29, cease? and what is the force of the word "immediately," as used in that verse?

2. Are not the events mentioned in the 29th 30th and 31st verses in very close connection, in point of time, in their fulfillment?

3. Is not the "tribulation" of Matt. xxiv. 29 the same as that expressed in Luke xxi. 24 in these words, "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled?

4. Is it not a fact that, excepting the first century immediately following the destruction of Jerusalem, the "tribulation" has been greater since 1790 than at any other period of this dispensation, and if so do we not look for the signs of Matt. xxiv. 29, as yet future?

L. E. CONNER.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

W. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, FEB. 1, 1893.

WE have failed to receive the usual items from Bro. Joblin, and must go to press without them this week.

BRO. JOBLIN struck the key note when he appealed to the wide-awake among the brethren and sisters. One brother has sent us seventeen new names: and others are doing nobly.

"What the Truth Must do for Us."

In further elucidating *this subject*, we would remark that no revelation from God was ever made to Gentiles. His oracles were committed to the Jews. And from the promise that in Abraham and his seed all the families of the earth shall be blessed, till the closing words of the book of the Revelation to John, no change of Jehovah's programme was made. What we mean to say, is, that there is no later gospel *to* or *for* Gentiles; only one set of promises has been made: —only one hope has been set before men; there is *no* heaven *above* for Gentiles and a heaven *below* for Jews. Paul's statement in Gal. iii. 14 that Christ was made a curse for us that the *blessing of Abraham* might come upon the Gentiles, forever settles that matter. Will our readers bear this fact in mind while we show from the 14th verse of the 15th chapter of Acts that the Truth must take us *out from* the *rest* of mankind, and bestow upon us God's name. After Peter had spoken at the Jerusalem Conference, James said: "Simeon (Simon Peter) hath declared how God at the first did visit the Gentiles to take out of them a people for his name." And we learn by what *means* God had commenced to do this, by the words of Peter in the 7th verse. He says: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by *my* mouth should hear the word of the gospel and believe." James says they were to be taken out for his (God's) name, and Peter shows us the condition of election to this favor, viz.: *belief of the Gospel;* but the *commission* under which Peter visited them, shows that he was only speaking in *general* terms now, for the Lord himself makes both *belief* and *baptism* conditions. Said he. "*Go ye into* all the world and preach the gospel to every creature: he that believeth and is baptized, shall be saved;" while Matthew's report is still *more* explicit, and more explanatory of the statement of James that the Gentiles were visited to take out of them a people for God's name. It says: "Go ye therefore, and teach all nations, *baptizing them into the name of* the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This shows that the name is obtained when this act of obedience to the faith of the gospel is rendered. To be saved is to be redeemed from death and crowned with life—eternal, incorruptible, immortal, divine life,—God's life; so that those who attain to that most exalted state will possess both divine nature and the divine name. Believers- obedient believers, are graciously permitted to take the name in the adopting ordinance, when the old man is put off and the new man put on. This is, as it were, a pledge that as surely as the character and disposition *is now* changed, the nature *shall be* changed, if faithful to the end.

The Gentiles are visited with the gospel to take out of them a people for God's name. When thus taken out of the Gentiles, in one sense they are Gentiles no longer. They are still flesh and blood Gentiles as they were born; but their MINDS being renewed, were not fleshly. When in Eph. ii. 11 the Spirit speaks of the past history of the saints at that place as "Gentiles in the flesh," it thus speaks of the *mind*, because the verses following show the difference between their past and present condition to be one of an *intellectual, moral* and *legal* character, as follows: "That at that *time* ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." To what had the Gentiles been brought nigh by the blood of Christ? Nigh to the covenants of promise, nigh to the commonwealth of Israel.

But what was it that excluded Gentiles from the benefits offered in the covenants of promise? The answer is given by Paul in the second chapter of Ephesians and verses 14-22, and reads as follows: "For he is *our* peace who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity (between Jews and Gentiles) even the law of commandments contained in ordinances; for to make in himself of twain (Jews and Gentiles,) one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;" and came and preached peace to you which were afar off, and to them that were nigh; for through him we both (Jews and Gentiles) have access by one Spirit unto the Father; now, therefore, ye are *no more* strangers (to the covenants of promise) and foreigners (aliens from the commonwealth of Israel), but fellowcitizens with the saints, and of the household of God, and are built upon the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye are builded together for an habitation of God through the Spirit."

This was the happy condition of the Ephesians when the letter was addressed to them. What a contrast between their past and present. They had been taken out from among the rest of mankind to bear God's name. They had been brought into covenant relation to him, had been adopted into his family, and had access to him by one Spirit; were members of his household—the household of faith (Gal. vi. 10,) at the head of which is Abraham, called the father *of all them* that believe; and named in the original will as joint-heir with the Anointed, Gal. iii. 16; heir of the world, Rom. iv. 13. is the way *his* blessing is expressed; and when we recall the fact that Christ was made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that *we* might receive the promise of the Spirit through faith. Abraham's blessing is invested with an awful importance for us.

It is only from this point of view that we can realize *why* God visits us with the gospel to take us out of the Gentiles for his name. All the blessings stored up for man flow *through*, and are dispensed *by* Abraham and his seed. Tens of thousands read the promise that all the families of the earth are to be blessed in Abraham and his seed, with a veil over their eyes; but there stands the promise of him who cannot lie, and who changes not. Up to the advent of the seed, the *offer* to be blessed by Abraham and his seed was confined to the literal descendants of Abraham. The law fenced them in as a nation, beyond which the invitation did not extend. As we have learned from the second chapter of Ephesians, that the wall of partition between Jews and Gentiles was broken down by Christ, the cause of the enmity was slain, and the Gentiles were invited to share the blessing of Abraham.

To accept the offered blessing of Abraham is to leave the Gentile camp for that of the Jews. Jesus was born to be King of the Jews; the angel of God said he should have the throne of David and reign over the house of Jacob forever; and it is by means of *this divine government* that Abraham and his seed are to bless all the families of the earth. Is it any wonder that men and women have to be *taken* OUT *of the Gentiles* before they can become HEIRS OF A JEWISH KINGDOM? And is it not clear that all who reject the blessing of Abraham, or who are ignorant of it, comprise the Gentiles?

Romans ii. 29 shows that even a literal descendant of Abraham is *not a Jew in the sense we are now* speaking of Jews. Their descent from Abraham fleshwise does not entitle them *to this blessing* of Abraham. Like him they must *believe* the covenanted blessing, and live in reference to it; and this helps us to understand what Paul means by being Jews *inwardly*, Rom. ii. 28; and also in what sense some in the church at Smyrna claimed to be Jews, but were not. See Rev. ii. 9.

Be it remembered that the Ephesians in the past were without the Anointed One, because they knew nothing of the covenanted kingdom he was Anointed to be *King of*, and hence were aliens to Israel's commonwealth, and had nothing to hope for, and were without God in the world, because ignorant of his redemptive scheme; and that scheme could only be embraced by them when it was disclosed to them, and it could not be disclosed to them as Gentiles, till the law was abolished. The law was a *provisional addition* to the covenants made to Abraham. Abraham *needed no law* because he had faith, and lived a *life* of faith. His descendants 430 years later, did not have faith, and yet it was necessary to keep them from mixing with Gentiles, because that would have frustrated God's promise concerning the seed. So Paul says the law was added because of transgressions, till the seed should come, and having answered its purpose it was abolished. The abolition of the law left the covenants just as they were *before there was* any law; the sole *source* of future life and glory. The law, Paul tells us, did not interfere with the covenants while it *did* exist. The law was not given for salvation purposes, but to secure national and temporal benefits. There were some among the Israelites all down through the law period who believed the covenants of God to the *fathers*, and *they* composed the household of God; *they* were Jews inwardly who hoped for what God had promised—expected to share the blessing of Abraham.

It is a solemn truth that only those who believe what God covenants to give will share the blessing of Abraham. It most clearly says that the blessing of Abraham comes on the Gentiles through Jesus Christ, that *we* might receive the annunciation (Diaglott) of the Spirit through faith *through faith. Receive what annunciation* of the Spirit through faith? Why the announcement that has just been made by the Spirit in Paul, that Christ was made a curse for us, "that the blessing of Abraham might come upon the Gentiles;" not heaven, or *anything* else.

People who do not receive that annunciation of the Spirit remain Gentiles. They are not taken out for God's name; they do not become fellowcitizens with the saints, to whom the faith was once delivered; and in view of this it is *no* wonder that Paul ceased not to warn every one night and day with tears for three years at Ephesus, because he foresaw that after his departure some would lower the standard of truth. How would our conduct comport with his if knowing the truth of God we condoned unbelief, and treated Gentiles in the flesh as if they were Jews inwardly. If, in addition to love for God and his truth, our senses be exercised by reason of use, we shall visit people with the gospel that takes *out of the Gentiles a people for God's name.* "He that hath my Word, let him speak my word faithfully." was said long ages ago, but it is binding still.

Original.

An Epistle to Hebrews. Chapter 12.

Therefore since we have also so great a cloud of testifiers (not eye-witnesses) lying around us, let us lay aside every hinderance and the sin that most easily besets us and run the contest that lies before us;

2. Looking away unto Jesous the chief-leader and finisher of our faith, who for the sake of the joy that lay before him, endured a cross and despised shame, and hath sat down at the right hand of the throne of God.

3. Consider moreover who he is who endured such a contradiction against himself at the instigation of obdurate sinners, that ye may not become weary and faint in your souls.

4. Ye have not yet withstood unto blood in your struggle against sin,

5. And ye have ignored the exhortation which is addressed to you as sons. My Son, Do not belittle the chastening of the Lord, nor faint when convicted by him:

6. For whom the Lord loveth he chasteneth, and he scourgeth every son whom he accepteth.

7. If ye are under-going chastening God is bringing it unto you as sons. For what son is there whom a father doth not chasten?

8. But if ye be without chastening of which they all have become partakers, surely ye are bastards and not sons.

9. If then we have had our fathers of the flesh as chasteners and have given heed, shall we not much more subject ourselves to the Father of our spirits and live?

10. For they chastened us for a few days according to their way of thinking, but he for our profit, that we might become partakers of his sanctity.

11. No chastening for the time being seems joyous but grievous; but afterward it yieldeth a peaceable fruit of righteousness for those who have been exercised thereby.

12. Therefore straighten up your hands that hang down, and your knees that have become relaxed; and make correct circuits for your feet, that the lame may not be turned aside but healed.

14. *Pursue after peace and* the sanctification, without which no one will see the Lord.

15. Making it your care that no one is falling short of the grace of God, and that no root of bitterness is springing up and hindering, and many become polluted thereby;

16. That no one be a harlot nor an unconsecrated person, as was Hesau, who for once eating sold *his birthright privileges.*

17. For ye know that even when he desired to inherit the blessing afterwards, he was rejected as one that had been tried. For he found no place for repentance though he sought it with tears.

18. Moreover ye have not come unto a mountain that one must grope after, and that hath been burned with fire, and unto thick darkness and gloom and a tempest,

19. And an echo of a trumpet, and unto a sound of spoken words (oracular words) unto which those who had heard them asked that not a word should be added.

20. For they did not bear th which was being sent through, namely "And if a wild beast shall touch the mountain he shall be stoned to death."

21. And so fearful was the appearance of things that Mouses said, I am undone with fear and trembling;

22. But ye have come unto Mount Sion and a city of a living God, a heavenly Hierousalem and unto myriads of angels;

23. Unto a panagora (an assembly of the whole nation) and church of first-born ones written off in heaven, and unto God a judge of all, and unto spirits of justified ones who have been perfected,

24. And unto Jesous a mediator of a new covenant, and unto a blood of sprinkling that speaketh more efficiently than doth Abel.

25. See to it that ye do not ask the one who speaketh to be excused. *For if they escape not who* asked to be excused of the one who was speaking oracularly upon the earth, much more we who are turning away the one from heaven,

26. Whose voice then shook the earth, but who now hath announced saying yet once for all again I am going to shake not only the earth but the heavens also.

27. And this yet once for all *again* denoteth the translation (metathesis) of the things shaken as of things that have been made (or created) that are not being shaken may remain.

28. Therefore since we are receiving a kingdom that cannot be shaken we have grace, whereby we may serve God for hire in an acceptable way with respect and reverent fear,

29. Even though our God is a lavishly consuming fire.

COMMENT.

"Testifiers" or "martyrs" not eye-witnesses as one would infer from the C. V. and R. V.

"Lying around" (in their graves) not sitting around in a sky-amphitheatre looking down at the saints running a race, as this passage is commonly interpreted to mean.

"The sin that most easily besets us" instead of "so easily" C. V. and R. V.

"The contest that lies before us" instead of "the race that is set before us" C. V. and R. V.

"That lay before him" instead of "that was set before him." It lay and still lies before the whole human race, this struggle for the mastery namely. "Partakers of his sanctity" not "holiness" C. V. and R. V.

"Pursue" instead of "follow." The same word is frequently translated "persecute" and properly too. There is another word for "follow" in the ordinary sense.

"For once eating" instead of "for one mess of meat" R. V. for various reasons. In the first place it is literal, and true to the historical fact. Then what he ate was not "meat" in the strict sense of the word, but "soup" and the literal statement is much more significant and emphatic.

"His birth-right privileges" instead of "birth-right" merely, C. V. and R. V. as this word in the plural as it is here always has this signification in the scriptures.

"He was rejected as one that had been tried" instead of merely "rejected" C. V. and R. V. This word is used of rejecting a spurious coin, and always implies a test applied before rejection or "rejected *for* want of value."

"That one must grope after" instead of "that might be touched" R. V. more significant of the fact and literal.

"Wild beast" instead of "beast" merely which would include the domestic animals C. V. and R. V.

"Myriads" instead of "an innumerable host" R. V. Myriads can be numbered.

"A panagora" instead of "the general assembly" which is too suggestive of Presbyterianism R. V. and C. V. A panagora under the "law" was an assembly of the whole nation as a church, called for some specific or general, purpose, as the regular recurring "pascha" celebration.

"Written off" that is off the records in heaven or copied, not "enrolled in" heaven R. V. It was customary to have the local records copied and taken to the capital city of a kingdom in those days, when a tax was to be levied or a levy of men to be made in war. *This is* the basis of the figure here used.

Sion or the New Hierousalem becomes the capitol of this kingdom and this a preliminary to a final levy for the purposes of the kingdom.

"Justified ones" instead of "just men" C. V. and R. V. If they were already "just" they would not have had to be "made perfect." Then Christ says he didn't come to call just people but sinners to repentance, and such people after they have accepted the call are properly understood to be and are justified persons.

"More efficiently" instead of "better" than Abel C. V. and R. V.

"Ask to be excused" instead of "refuse" C. V. and R. V.—more graphic and true to fact moreover.

"Turning away him" instead of "turning away from him" C. V. and R. V.

"Yet once for all again" instead of "yet once more" C. V. and R. V. also true to fact and the "for all" a very important part of it.

"Translation" instead of "remove" R. V. not the same idea by any means.

"We have grace" instead of "let us have grace" R. V. one a statement of a fact, the other an exhortation, a very important difference; I think "Even though one God is" etc. instead of "For one God is," etc., a very different conclusion drawn it seems to me by the C. V. and R. V.

CHAS GARDNER.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$163.28
A friend	.50

Letter Drawer.

Dear Restitution:

I received your note, and had long been sorry that I could not send you some money. Times with us are very close. I have had very poor health for three years but this fall I was taken down with pneumonia, and for weeks my life was despaired of, and that made a great many additions to our expenses.

I cannot bear the thought of giving up my dear paper. If you can wait on me a little longer I will send you the money as soon as I can, and be thankful to you for the favor, and pray God to reward you for your kindness. I will close with good wishes to you and your work. May God's blessing rest upon you.

M. E. W.

[Here is an opportunity for some one who is able to spare a little. Of course the paper will be sent. Who will have the honor of paying for it?—ED.]

Dear Brethren and Sisters, of like precious faith:

This beautiful first day of the year. I let you know that I am still firm in the faith of the Gospel as preached to Abraham. Dear RESTITUTION, I cannot think of doing without you. Inclosed please find one dollar and fifty cents subscription for the year 1893. We are quite isolated, not hearing any preaching of the one faith, only what I do from time to time, and through THE RESTITUTION.

I publicly reviewed a Spiritual lecturer in our village of some 1500 inhabitants. Had a good hearing. I tried to show the people that Modern Spiritualism was a delusion and one of the latter day signs.

Oh, what a treat it is get our dear paper and hear from those of like faith. I am very much interested in the Bible Class, although I do not agree with all the conclusions arrived at.

Will some of the old ones in the faith, write a few articles on who will constitute the Bride of Christ. I like Brother Joblins views on the "Seed of the Woman." It has been my views for these many years. I am about twenty-six years old in the faith, and am still trying to grow in knowledge, and I trust in favor. May God's blessing be upon all those who are trying to spread the truth.

G. W. SMITH.

Dear Restitution:

I have been thinking today of Sister Harlan's letter, and oh, how true it is. We never fail to see good advice and words of encouragement in every one. How often resolves have been made and broken, just as our dear sister said. When we make resolves don't let us break them. Oh, let us be careful. I was just thinking today if the Lord would come tomorrow how many would be ready. Let us ask ourselves the question, are we *trying to get ready?* We ought to live every day as though we expected he would come the next. If we would do this would we not be ready? I was thinking today when I was lonely that the time was going to come, and not very far in the future, when parting and sad farewells will be known no more. Dear brothers and sisters, that is the time I long to see. When we will all be gathered together in one great family, never to be separated. Eternal life is worth striving for. We know it is promised to all those that prove faithful. Let us all try and be ready, for we know not what hour our Lord will come.

Yours in hope.

MRS. ALMUS ADAMS.

Dear Restitution:

Please find enclosed $1.50 to pay on my subscription for 1893, and 25 cents for Bro. Joblin's tract, which I will distribute among those not of our faith, or Abraham's faith. I have taken THE RESTITUTION nearly seven years, and shall continue to take it just as long as God furnishes me the means to pay for it. That with my Bible I prize above all other reading matter. I feel that I could not get along without it, as it is a source of great strength and comfort to me, situated as I am here away from all those of like precious faith. How I do wish that some one would come here to preach the Gospel as revealed in the Word of God, which Paul preached and shunned not to declare the whole council of God. Such sermons as Paul preached was compared to meat in due season to such as are of divine origin. How my soul longs to listen to one of that kind, or a "thus saith the Lord."

I have been to a few meetings whose preacher was a Free Methodist. I could hardly sit still and listen to such hollow mockery and vain repetitions. It made me think of the Heathen whom Elijah mocked when he said to them "to cry aloud, for he is a god, either he is talking, or he is pursuing, or on a journey, or peradventure he sleepeth, and must be awakened. I Kings xviii. 27.

O, how I felt to appreciate the goodness of God to me in revealing His Truth, and could only pray that he would open their blind eyes that they might see and understand the Scriptures and rightly divide the Word of Truth, and find rest unto their souls.

O, Brother and sister, when I listen to such false teaching, my soul is stirred within me, and I feel like crying out to one and all who have enlisted in this warfare, whose Captain is Christ the Lord, to arm yourselves, for the battle is mighty.

I feel that what we do must be done quickly. Let us all be watchmen on the walls of Zion, on the lookout for the enemy, lest he come unawares. I for one feel like waking up and trying to be more watchful and prayerful.

Asking the Lord to keep me that Satan tempt me not, and having my loins girt about with truth, having on the whole armor, with my lamp trimmed and burning, ready to meet my Lord at His soon coming and kingdom, is the prayer of your Sister,

MRS. E. D. W. CHURCH.

Dear Restitution:

Please find enclosed $2.25 for subscription for THE RESTITUTION. We like our paper too well to ever let it stop. We love so well to hear from our brothers and sisters scattered over the land. We often feel encouraged and built up from those letters. We have felt so isolated, for ten years we never heard a gospel sermon. All this time the so called churches, arguing and pleading for us to come to them and find homes, but we could find no foundation among them except that which was built upon the sand, but the Bible tells us that will not stand. Our little body has stood upon the rock of truth, and no one could push us off. Thanks to Him who even notes the sparrows' fall we now have a good preacher, Bro. John L. Winningham, who preaches for us once a month. We hope now to build up a congregation that can help to do the work till the Master comes.

Yours Sister in Christ,

MRS. SAMUEL HUFFMON.

Dear Restitution:

I think my time for THE RESTITUTION expired the first of this month; herewith I enclose draft for $1.50 to pay for 1893. I am glad you have got the harness on Bro. Joblin, hope he will not tire under it. There is point to his writings that suits me. I have taken THE RESTITUTION ever since it first started under the name of "*Voice of Truth*" edited by Elder Joseph Marsh.

Your Brother, in hope of eternal life when Jesus comes.

L. W. PAGE.

To all lovers of truth, Let us secure in tract form Bro. Joblin's excellent article on "Thief on the Cross." It will prove to be the best missionary work that can be put in the field. I have secured six names at 25 cents each. Do not miss this golden opportunity to demolish the "Gibraltar" of orthodoxy.

J. F. WAGONER.

MARRIED

MARRIED, By Evangelist Joblin, at the home of the Bride's parents, 101 Sowtell Avenue, Cleveland, Ohio, Jan. 12th, 1893, Mr. Andrew H. Muson and Miss Addie Beardsley. The profusion of useful presents, together with a great number of cheerful faces, showed that the young couple were held in high esteem by a large circle of acquaintances.

Having decided to take the Word of God as the Man of their counsel, and to travel hand in hand to the goodly land we can hopefully commend them to God, and pray that heavens' choicest blessings may attend them through this life, and that they may finally reach the haven of everlasting rest and joy and peace.

Poetry.

Seeing Him Who is Invisable.

"As countless stars in midnight sky,
So shall thy seed unnumbered be:"
The heirless patriarch's upturned eye
No starry ray of hope could see.
Yet hopefully the path of faith he trod;
God spoke, and Abraham had faith in God.

That my Redeemer lives I know.
What though I never saw him yet?
If need be through the grave I go.
The glorifying glimpse to get
And still I'll gaze until my eyes grow dim;
Although He slay me, will I trust in Him.

Original.

Error's Productive Power.

Thoughts, like men, are intimately related and mutually dependent. As in both the organic and inorganic worlds things are related, so in the mental realm there is, as it were, between thoughts a tie of blood. The tree does not exist independent and alone, but bears a close relation to the congenial soil, and a relationship more remote to the placid stream. Neither do the dominating thoughts of life exist alone—they are the product of previous thoughts and mental conditions.

Now, relation presupposes production. To illustrate: the relation between the plant, and water, soil and sunshine suggests to our minds the idea of production, just as effect carries with it the thought of cause. Thoughts therefore, being related, have a certain producing or propagating power. How often the evil thought of imaginative youth is the venerable father of a host of corrupt thoughts rendering the moral nature of manhood a hideous deformity. But the analogy does not cease here; for we find that thoughts, as men, like congenial company; that is, good thoughts cannot live save in the company of good thoughts: and bad thoughts flee from the presence of noble thoughts. With error 'tis precisely the same. It possesses all the attributes peculiar to the things of which we have been speaking; that is, error likes congenial company: and if it cannot find it, it produces it by its natural law of increase. In this it bears a striking analogy to sin and disease. That both, if not rooted up, propagate with marvellous rapidity, stands unquestioned by any thoughtful man: yet the statement that error (and particularly religious error) has the same destructive tendency as these banes of humanity would be vigorously denied by that host of persons who, ruled by the spirit of the age, consider religious error a matter of trifling moment. Yet we deem this statement capable of the clearest proof: but at present are to confine ourselves to that particular attribute of error so manifest in these days, viz: its wonderful productive power.

The times furnish us a splendid, though sorrowful, illustration of this one of error's laws or tendencies. Well nigh one half of the Presbyterian Church, following Dr. Briggs and the Higher Criticism, have declared in favor of the progressive sanctification of the soul after death: and have denied to the Bible the dignity of being the only true authority for faith. For many years the error of believing in the soul's immortality seemed inactive, so to speak: but suddenly, under the warmth of Dr. Brigg's keen observing mind, it has become thrifty, bearing its own noxious fruit (progressive sanctification, etc.) But this is not at all unnatural when you consider the situation presented by the old error, An earnest thoughtful man believes in the soul's immortality; as the years wear away he sees that there are persons, who, owing to heredity, training and environment, have blunted sensibilities and dwarfed capabilities: whose souls, in this world, never reach that completeness essential to the enjoyment of heaven. He says within himself, it would be unfair to condemn such to eternal torments; and it is inconceivable that such a soul should be at once ushered into a realm without capacity for enjoying its spiritual pleasures. Hence this observer is led to think there must be an intermediate state for the soul's education and development. Could any conclusion be more natural or more inevitable for a thoughtful man. Its reasonableness was forced upon me the other day upon seeing a criminal on trial for his life. He was a forbidding looking negro, whose countenance indicated the predominance of the brute. The story of his life developed the fact that there was a taint of insanity in his family; that he was raised among the criminal and vicious: and that poverty, the most prolific cause of crime, had haunted him from birth. As I looked I found myself saying: "Depraved and wretched though you are, theology dignifies you with an immortal spirit. What will be done with you at death? Can it be possible that, handicapped by nature from birth, you will be condemned to eternal torments (man's sense of justice, to say nothing of God's would not permit this) or that you will be immediately taken to heaven, a place, they say, for perfected natures, where the enjoyments are of a spiritual sort? Thus it is that the thoughtful man, who harbors that venerable parent error, when confronted with cases of this character, is forced to accept the doctrine of progressive sanctification. Such an one must believe that doctrine, as taught Briggs, et al, for which he confesses he can find but little warrant in Scripture, or go through life with his sense of justice and fitness outraged. Accept the parent error and you are obliged to harbor its progeny. We may be assured that growth is the law of error's life just as it is the law of all abnormal things. The combined voices of nature, men and history, testify that error produces error as naturally as evil produces evil; yet as great and as fundamental as this error is, fancy with what majestic disdain a herald of our faith would be treated who approached Dr. Briggs and his followers with the message that man is entirely mortal in every department of his being; and that immortality, if attained, must come from some higher power. The treatment he would receive would certainly suggest another attribute which error and disease hold in common, viz: both may become chronic, that is, even error may be of such long standing that truth is powerless to affect it.

God having given us the truth, together with the glorious capability of receiving it, offers, in his Word no comfort to error—no haven, no repose. And pursuing in his Word his plan as seen in nature, he has decreed that truth alone shall "Sanctify" and make "free."

Stanley E. Bowdle.

The Model Prayer—Commonly Called the Lord's Prayer.

The first, and most prominent feature is its comprehensiveness, although it does not go into the minutia of every thing, to be sought for, or to be invoked; but it is a general outline map. (so to speak) of what we need—what we really desire, and what is necessary, in order to secure eternal life in the kingdom of God, and of his dear Son.

Secondly; we notice its brevity. The Latin scholar would call it, *"multum in parvo"* or in plain English; much in little, or much in a small place. It would not, (as I should think) occupy more than one minute to read, or repeat it, and yet it comprehends more than many prayers we hear daily, which occupy, on an average perhaps fifteen or twenty minutes time. The Lord's prayer has nothing redundant is it; perfectly free from ostentation or show, or rhetorical flourishes, which are foreign to the very nature and province of prayer. Before proceeding further, it would be well to define what prayer is? for what was it instituted? It is in short, invoking aid from a superior power, for what we stand in need—invocation to a higher power, for blessings desired, but not yet received, closely allied to thanksgiving, for mercies and benefits received. Dependence is implied in this invocation; and faith also to be of any avail; for he that cometh to God, (through the medium of prayer) "must believe that He, (Jehovah) is, and that he is the rewarder of all those who put their trust in him." Children exemplify this principle, so that Christ has well said, that in order for one to enter, or inherit the Kingdom of Heaven, or Kingdom of God, we must be as little children, i. e., possess the characteristics which inhere in children. Children of larger growth would do well to imitate, and cultivate the principle of docility, of forgiveness, and all the lovely characteristics possessed by little children. It is an old adage—that "children and fools tell the truth." Falsehood does not appear to be an innate principle; it must be acquired by, or from older children, who took lessons from "the father of lies." Parents would do well to teach their children that our Heavenly Father abhors lying. Every avenue should be guarded with vigilence against the encroachments of the lying tongue.

Lying is one of the greatest crimes known in the criminal calander, and incurs one of the severest punishments, viz., non-inheritance in the Kingdom of God: also, the liar incurs the death the second death; from which there is no resurrection; therefore shun lying as you would the viper—the plague, or death. Let truth be interwoven into every fiber of our physical, mental and moral being—ingrained, so to speak, into our very nature. If it is not our original nature, let it become, as it were, a second nature. We never can possibly become assimilated to God our heavenly Father, to Jesus Christ, our elder brother, without truth, being or constituting part and parcel of our very being. "Pray without ceasing," and in every thing give thanks: this would seem to many rather paradoxical: but when we study closely "The Word of Truth," (the Bible) and more fully understand human nature, we are then prepared to give full faith and confidence in the same.

Secret prayer is more fully recognized and emphasized by Christ, than public prayer. Not by any means is the latter to be discarded: but the secret, silent prayer, is the key that unlocks Jehovah's storehouse, and the choicest blessings are diffused. Christ has enjoined upon us to use words in order to express our desires. "Say, (vocally express in words) "Thy kingdom come, thy will be done on earth as it is in heaven." Thus we can see, that in one, or in both of the two ways prescribed, the praying without ceasing, can be carried out to the very letter of the command; without any clashing. Prayer the expression of desire. In the model or Lord's prayer, the answer, the bestowal of the gifts as an answer to the prayers of the people, are commensurate with their needs. We can not inform Jehovah of our needs or wants, for he knows them well, but he will be enquired of by his people to do those things for them, for which they stand in need, and it would seem to be almost unreasonable to expect his blessing without our first asking for it, although "he is good to the evil, and to be unthankful," and sendeth rain upon the just, and unjust, alike.

It is an axiom, and one of common sense too, that if a gift is good for any thing, it is certainly worth the asking for the same; and should not the desire be intensified for the kingdom of God to come, and his will to be done on earth as it is done in heaven? Let one read the xxiv. chapter of Matthew's Gospel, —the xiii. chapter of Mark, together with the xxi. chapter of Luke's Gospel, where in each of these narratives is the account of the overthrow of the Jewish commonwealth by the Romans, the destruction of their city and temple, and the continuation of the narrative down to the closing scene in the great drama of six thousand years. The history of the ante-deluvians and the repetition of their history in this closing scene of the drama; more particularly the signs of Christ's coming, are more graphically delineated. In the 25-28 verses Christ speaks of the signs in the sun, in the moon, and in the stars, and upon the earth, distress of nations with perplexity, the sea and the waves roaring (the new phenomena of the tidal waves). Man's hearts failing them for fear, and for looking after those things which shall come upon the earth. And the heavens shall be shaken, (the new discovery of the dynamite and other explosives) causing the distress of nations with perplexity. And then shall they see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh.

Until that auspicious day shall dawn, the desire will and must be intensified for Christ to come and the kingdom to be inaugurated. Then "the wicked will cease from troubling and the weary be at rest." "Come, Lord Jesus, come quickly."

M. I. Lewis.

Youth's Column.

Scatter Seeds of Kindness.

There was never a golden sunbeam
That fell in a desolate place,
But left some trace of its presence
That time could never efface.
Not a song of ineffable sweetness
That ravished the listening ear,
Then slumbered in silence forgotten,
For many and many a year—

But a word or a tone might awaken
Its magical power anew,
Long after the sweet-voiced singer
Had faded from earthly view.
Nor a heart that was ever so weary,
Or tainted with sin and despair,
But a word of tender compassion
Might find an abiding-place there.

Yet countless thousands are yearning
For sympathy, kindness and love,
And souls are groping in darkness
Without one gleam from above.
There was never a sunbeam wasted,
Nor a song that was sung in vain,
And souls that seem lost in the shadows
A Savior's love may reclaim.

Then scatter the sunbeams of kindness,
Though your deeds may never be known,
The harvest will ripen in glory
If the seed be faithfully sown;
And life will close with a blessing,
And fade into endless day;
Like the golden hues of the sunbeam
That fade in the twilight gray.

—John G. Blair.

The Broken Saw.

A boy went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit: so he was half his time without or in search of a boy. The work was not very hard, opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good and his mother wanted him to go. Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course, I didn't mean it; and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell it, but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid, Mr. Jones has got such a temper."

"I think he had better have owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood house, walked out into the garden and went up to his little room under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept downstairs and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.

How We Love Life.

It is a true saying, "that all a man hath, he will give in exchange for his life." We see this fact demonstrated every day. If sickness lays hold upon us or our friends, and their life is in danger, we never fail to call the most skilled physician to be had, and try if possible to save the life of our dear ones.

Wealth is nothing to be compared with life and health. We would gladly give all earthly possessions for the precious boon of life. Why is this true? Simply because we love life. We dread death. Death is an enemy, a cruel enemy. He snatches the innocent babe from its mother's arms. He takes the young in the springtime of life. The rose tint upon the cheek he changes to the lily's hue. Death separates husbands and wives, parents and children, and one by one we lay them in the silent tomb. Young and old alike must give up their life, and take up their abode in the "Land of darkness, as darkness itself" "where there is no device, nor knowledge, nor wisdom, for the dead know not anything."

Young friends, this is a sad dark picture is it not? Is there no hope? No ray of light shining through the darkness? Yes, listen! "God gave his only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." Blessed thought, "God in his love and mercy has made a way whereby we may be saved," may attain unto a higher life, an everlasting life. By believing and and obeying his dear Son! My dear young friends, have you ever thought at what a great price everlasting life was purchased for us? The price paid was the life of God's dear Son. See him at the Mount of Olives, where he was in such agony, and prayed so earnestly that his sweat was as it were great drops of blood, falling to the ground. Hear him say: "Father, if thou be willing remove this cup, nevertheless, not my will but thine be done." See him mocked, scourged, spit upon, crowned with thorns, nailed to the cross, all this he suffered, and ere the last faint glimmer of life passed away, He cried: "It is finished, yes, finished." The price was paid. Yes my young friends, Jesus died, He arose from the grave crowned with immortality, and now he says, "Come unto me, I am the resurrection and the life." Believe, love, and obey the dear Savior, for He is coming, and if you have your life hid with Christ in God, when He comes you will be with Him, and if the cruel enemy should claim you, Jesus is the resurrection and the life, and all that sleep in their graves shall hear his voice and come forth. If you have believed on God's dear Son, and obeyed Him you will be made immortal, and receive the beautiful Crown of Life. Do not hesitate, but believe. To delay is to perish.

L. A. Chaplin.

Berlin, Jan. 23.—During the discussion of the budget in commission to-day Robert von Kendell, Imperialist, who was Ambassador to Italy, said that the utterances of Chancellor von Caprivi, his own observations of the relations of the great powers, and some signs which should be intelligible to everybody acquainted with foreign policies, has convinced him that war is more imminent to-day than at any previous time in the last twenty years. Many things point to the probability that it cannot be deferred much after 1894.

Selected.

Troops into Egypt.

London, Jan. 23.—It is officially announced that the British Government has decided upon a slight increase of the British troops in Egypt, in view of the fact that recent events have threatened to disturb the public security. The reinforcements to be sent to Egypt are not likely to exceed 1,000 troops and two warships for Alexandria and Port Said and one warship for Suez.

The Egyptian situation is assuming a gravity which for the time overwhelms in the public mind all other issues. Lord Rosebery has received telegraphic advices from Lord Cromer to the effect that the Khedive had intimated his intention to refer to the Turkish Sultan and to the treaty powers the action of England causing the dismissal of the Fakhri Cabinet. Other advices from Cairo state that the natives are in a more excited condition than at any time before since the outbreak under the leadership of Arabi Pasha. While a considerable party of the moderate and intelligent natives support the British position, the multitude take sides with the Khedive and against what they call infidel dictation.

Mr. Gladstone caused a Cabinet council to be called today to consider the Egyptian crisis. The Marquis of Ripon, Secretary for the Colonies, left a bed of sickness to be present at the Cabinet meeting. The council sat for two hours. While the council was in session a stream of telegrams continued to pour into the Foreign Office from Cairo. These were immediately transmitted to the Cabinet. When the Cabinet adjourned it was to reassemble at 4 o'clock p. m. The prolonged session of the Cabinet is understood to be due to a difference of opinion as to the necessity of reinforcing the British army of occupation in Egypt, both with a view to protecting British interests at Cairo and to protecting the frontier against the dervishes, who have recently become menacing.

A note reached Lord Rosebery Saturday from the French Foreign Office in relation to Egyptian affairs. The note stated that the French Government, while refraining from objecting to Riaz Pasha as Premier, would maintain the right of the Khedive to choose his Ministers.

The British force in Egypt numbered at the beginning of this year 3,400 men. Maj. Gen. Forestier Walker is in command. The whole Egyptian army, however, is indirectly under British control, about sixty British officers holding commands among the 10,000 native troops and Gen. F. W. Kitchner having control of the organization. The native troops have reached a high degree of efficiency under their English drillmasters.

Paris, Jan. 23.—A dispatch from Cairo states that the Sultan has telegraphed to the Khedive his congratulations on the attitude which the Khedive had assumed in respect to the formation of a Cabinet independently of English interference. The Sultan will send the Khedive a present of six horses.

Cairo, Jan. 23.—A correspondent had an interview today with Lord Cromer, the British representative in Egypt. In reply to questions about the situation Lord Cromer said: "There is no cause to apprehend a disturbance, but you are at liberty to say if a disturbance should occur I guarantee it would be of short duration." The Khedive denies any intention to dismiss British officials from the Egyptian service. Ismail Pasha's son, chief of the Khedive's military household, has resigned, but his resignation has not been accepted.

Governments Seeking Loans.

It is computed that during the ensuing twelve months various debtor governments of the world will be seeking loans aggregating over £100,000,000, and it is felt that no matter who succeeds or who fails there will be a heavy demand on London for gold. Bank rate is abnormally low for the moment, simply because Russia has temporarily ceased withdrawing gold. But protests against this dangerous optimism are already heard, and a general stiffening is likely to come with the new year. The Rothschilds estimate Russia's sum of gold on hand at £110,000,000, but it is carried between the Bank of Russia and the Imperial Treasury in such a mystifying way that figures can always be juggled from one account to the other, and withdrawals may commence any day.

The financial aspect of this great armed truce of Europe is indeed overshadowing all other phases. Practically every continental state is kicking its heels in the anteroom or hallway of the Rothschilds, or, having been warned away, is patrolling the street outside. It seems there is money enough. Even Russia could borrow, I believe, if willing to pay 5 per cent. But she clings doggedly to notions of a lower rate, and in other countries where the budgets are angrily audited by Parliaments, there is a blank dismay at the mounting totals of interest charges. It is these hopeless, crushing figures which are making social democrats all over Europe much more than the theories of human brotherhood and universal peace. Of specific political interest, aside from the somewhat meaningless squabble in France, there is little to note.

Editor Restitution:

I want to say that I am very much interested in "The Pine Wood's Bible Class," and especially in the "Man of Sin," who is to be destroyed by the coming of Christ.

I know our brethren do not all agree on this question, and I would be glad to hear anything that may be said on this question. I have been trying to learn all I can from the Bible on this subject. It seems to me that the vile person in Daniel is the real Man of Sin, or Antichrist, since he exalts himself above all that is called God, but I dont see as there is any temple in Jerusalem as yet for him to sit in, neither do I see that there was ever a temple in Rome, but I see in the time of the end the king of the south pushes at him, antichrist, and the king of the north comes against him like a whirlwind, he shall enter also into the glorious land, and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain. There seems to be agents for the destruction of the Man of Sin, but Christ comes suddenly and all are destroyed together by the brightness of his coming. Is not this the time when God will be sanctified in the eyes of many nations?

I am still trying to walk in that straight and narrow path that leadeth unto life, and I hope by patient continuance in well-doing and the tender mercy of our God and our Lord Jesus Christ, to be enabled to enter the straight gate, into the land of promise, even that land whose inhabitants shall never say I am sick, even to that land promised to Abraham for an everlasting possession, for the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. So then if we have put on Christ by baptism and been made sons by adoption. Then are we heirs with him of the same promise.

Brothers and sisters, of the household of faith. I am looking forward to the grand consummation, when our heirship shall cease, and we shall be permitted to enter that glorious land. Oh, may we all have that faith that worketh by love and purifies the heart, for with this kind of faith there can be no mistake, and we shall be permitted to see the King in his beauty, and it will be glorious, it will be grand, and it will be eternal.

O. M. Minor.

Special Evangelists Fund.

"Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments and his statutes, which I command you this day.

Lest when thou hast eaten and art full and hast built goodly houses, and dwelt therein;

And when thy herds and flocks multiply and thy silver and thy gold is multiplied, and all that thou hast is multiplied,

Then will thine heart be lifted up, and thou forget the Lord thy God."

The great Creator has promised to "love, to multiply and to bless," those who "hearken to his judgments and keep and do them."

We are "to distribute to the necessity of the saints," "to be hospitable," "to feed our enemies," and to give "wages" to our ministers that they may preach to other churches. Let us be faithful. The Lord is near at hand.

S. Roxana Wince.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

W. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, FEB. 1, 1893.

WE have failed to receive the usual items from Bro. Joblin, and must go to press without them this week.

BRO. JOBLIN struck the key note when he appealed to the wide-awake among the brethren and sisters. One brother has sent us seventeen new names; and others are doing nobly.

"What the Truth Must do for Us."

In further elucidating this subject, we would remark that no revelation from God was ever made to Gentiles. His oracles were committed to the Jews. And from the promise that in Abraham and his seed all the families of the earth shall be blessed, till the closing words of the book of the Revelation to John, no change of Jehovah's programme was made. What we mean to say, is, that there is no later gospel *to* or *for* Gentiles; only one set of promises has been made; —only one hope has been *set before* men; there is *no* heaven *above* for Gentiles and a heaven *below* for Jews. Paul's statement in Gal. iii. 14 that Christ was made a curse for us that the *blessing of Abraham* might come upon the Gentiles, forever settles that matter. Will our readers bear this fact in mind while we show from the 14th verse of the 15th chapter of Acts that the Truth must take us *out* from the *rest* of mankind, and bestow upon us God's name. After Peter had spoken at the Jerusalem Conference. James said: "Simeon (Simon Peter) hath declared how God at the *first* did visit the Gentiles to take out of them a people for his name." And we learn by what *means* God had commenced to do this, by the words of Peter in the 7th verse. He says: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by *my* mouth should hear the word of the gospel and believe." James says they were to be taken out for his (God's) name, and Peter shows us the condition of election to this favor, viz: *belief of the Gospel*; but the *commission* under which Peter visited them, shows that he was only speaking in *general* terms now, for the Lord himself makes both *belief* and *baptism* conditions. Said he, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved;" while Matthew's report is still *more* explicit, and more explanatory of the statement of James that the Gentiles were visited to take out of them a people for God's name. It says: "Go ye therefore, and teach all nations, *baptizing them into the name of* the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This shows that the name is obtained when this act of obedience to the faith of the gospel is rendered. To be saved is to be redeemed from death and crowned with life—eternal, incorruptible, immortal, divine life,—God's life; so that those who attain to that most exalted state will possess both divine nature and the divine name. Believers—obedient believers, are graciously permitted to take the name in the *adopting* ordinance, when the old man is put off and the new man put on. This is, as it were, a pledge that as surely as the character and disposition is *now* changed, the nature *shall be* changed, if faithful to the end.

The Gentiles are visited with the gospel to take out of them a people for God's name. When thus taken out of the Gentiles, in *one* sense they are Gentiles no longer. They are still flesh and blood Gentiles as they were born but their minds being renewed, were not fleshly. When in Eph. ii. 11 the Spirit speaks of the past history of the saints at that place as "Gentiles in the flesh," it thus speaks of the *mind*; because the verses following show the difference between their past and present condition to be one of an *intellectual*, *moral* and *legal* character, as follows: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." To what had the Gentiles been brought nigh by the blood of Christ? Nigh to the covenants of promise, nigh to the commonwealth of Israel.

But what was it that excluded Gentiles from the benefits offered in the covenants of promise? The answer is given by Paul in the second chapter of Ephesians and verses 14-22, and reads as follows: "For he *is our* peace who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity (between Jews and Gentiles) even the law of commandments contained in ordinances; for to make in himself of twain (Jews and Gentiles,) one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;" and came and preached peace to you which were afar off, and to them that were nigh; for through him we both (Jews and Gentiles) have access by one Spirit unto the Father: now, therefore, ye are *no more* strangers (to the covenants of promise) and foreigners (aliens from the commonwealth of Israel), but fellowcitizens with the saints, and of the household of God, and *are built upon* the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye are builded together for an habitation of God through the Spirit."

This was the happy condition of the Ephesians when the letter was addressed to them. What a contrast between their past and present. They had been taken out from among the *rest* of mankind to bear God's name. They had been brought into covenant relation to him, had been adopted into his family, and had access to him by one Spirit; were members of his household the household of faith (Gal. vi. 10.) at the head of which is Abraham, called the father of all them that believe; and named in the original will as joint-heir with the Anointed, *Gal. iii. 16*: heir of the world, Rom. iv. 13, is the way *his* blessing is expressed; and when we recall the fact that Christ was made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that *we* might receive the *promise* of the Spirit through faith, Abraham's blessing is invested with an awful importance for us.

It is only from this point of view that we can realize *why* God visits us with the gospel to take us out of the Gentiles for his name. All the blessings stored up for man flow *through*, and are dispensed *by* Abraham and his seed. Tens of thousands read the promise that all the families of the earth are to be blessed in Abraham and his seed, with a veil over their eyes; but there stands the promise of him who cannot lie, and who changes not. Up to the advent of the seed, the offer to be blessed by Abraham and his seed was confined to the literal descendants of Abraham. The law fenced them in as a nation, beyond which the invitation did not extend. As we have learned from the second chapter of Ephesians, that the wall of partition between Jews and Gentiles was broken down by Christ, the cause of the enmity was slain, and the Gentiles were invited to share the blessing of Abraham.

To accept the offered blessing of Abraham is to leave the Gentile camp for that of the Jews. Jesus was born to be King of the Jews; the angel of God said he should have the throne of David and reign over the house of Jacob forever; and it is by *means of this divine government* that Abraham and his seed are to bless all the families of the earth. Is it any wonder that men and women have to be *taken* OUT *of the Gentiles* before they can become HEIRS OF A JEWISH KINGDOM? And is it not clear that all who reject the blessing of Abraham, or who are ignorant of it, comprise the Gentiles?

Romans ii. 29 shows that even a literal descendant of Abraham is not a Jew in the *sense we are now* speaking of Jews. Their descent from Abraham fleshwise does not entitle them to this *blessing* of Abraham. Like him they must *believe* the covenanted blessing, and live in reference to it; and this helps us to understand what Paul means by being Jews *inwardly*, Rom. ii. 28; and also in what sense some in the church at Smyrna claimed to be Jews, *but* were not. See Rev. ii. 9.

Be it remembered that the Ephesians in the past were without the Anointed One, because they knew nothing of the covenanted kingdom he was Anointed to be King of, and hence were aliens to Israel's commonwealth, and had nothing to hope for, and were without God in the world, because *ignorant* of his redemptive scheme; and that scheme could only be embraced by them when it was disclosed to them, and it could not be disclosed to them as Gentiles, till the law was abolished. The law was a *provisional addition* to the covenants made to Abraham. Abraham *needed no law* because he had faith, and lived a *life* of faith. His descendants 430 years later, did not have faith, and yet it was necessary to keep them from mixing with Gentiles, because that would have frustrated God's promise concerning the seed. So Paul says the law was added because of transgressions, till the seed should come, and having answered its purpose it was abolished. The abolition of the law left the covenants just as they were before *there was* any law; the sole source of future life and glory. The law, Paul tells us, did not interfere with the covenants while it *did* exist. The law was not given for salvation purposes, but to secure national and temporal benefits. There were some among *the Israelites* all down through the law period who believed the covenants of God to the fathers, and *they* composed the household of God; *they* were Jews inwardly who hoped for what God had promised—expected to share the blessing of Abraham.

It is a solemn truth that only those who believe what God covenants to give will share the blessing of Abraham. It most clearly says that the blessing of Abraham comes on the Gentiles through Jesus Christ, that *we* might receive the annunciation (Diaglott) of *the Spirit through faith*—*through faith*. Receive *what* annunciation of the Spirit through faith? Why *the* announcement that has just been made by the Spirit in Paul, that Christ was made a curse for us, "*that* the blessing of Abraham might come upon the Gentiles;" not heaven, or *anything* else.

People who do not receive that annunciation of the Spirit remain Gentiles. They are not *taken* out for God's name; they do not become fellowcitizens with the saints, to whom the faith was once delivered; and in view of this it is no wonder that Paul ceased not to warn every one night and day with tears for three years at Ephesus, because he foresaw that after *his* departure some would lower the standard of truth. How would our conduct comport with his if knowing the truth of God we condoned unbelief, and treated Gentiles in the flesh as if they were Jews inwardly. If, in addition to love for God and his truth, our senses be exercised by reason of use, we shall visit people with the gospel that takes OUT *of the Gentiles a people for God's name*. "He that hath my Word, let him speak my word faithfully." was said long ages ago, but it is binding still.

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Original.

An Epistle to Hebrews. Chapter 12.

Therefore since we have *also so* great a cloud of testifiers (not eye-witnesses) lying around us, let us lay aside every hinderance and the sin that most easily besets us and run the contest that lies before us;

2. Looking away unto Jesus the chief-leader and finisher of our faith, who for the sake of the joy that lay before him, endured a cross and despised shame, and hath sat down at the right hand of the throne of God.

3. Consider moreover who he is who endured such a contradiction against himself at the instigation *of obdurate sinners*, that *ye* may not become weary and faint in your souls.

4. Ye have not yet withstood unto blood in your struggle against sin,

5. And ye have ignored the exhortation which is addressed to you as sons. My Son, Do not belittle the chastening of the Lord, nor faint when convicted by him:

6. For whom the Lord loveth he chasteneth, and he scourgeth every son whom he accepteth.

7. If ye are under-going chastening God is bringing it unto you as sons. For what son is there whom a father doth not chasten?

8. But if ye be without chastening of which they all have become partakers, surely ye are bastards and not sons.

9. If then we have had our fathers of the flesh as chasteners and have given heed, shall we not much more subject ourselves to the Father of our spirits and live?

10. *For they chastened us for a* few days according to their way of thinking, but he for our profit, that we might become partakers of his sanctity.

11. No chastening for the time being seems joyous but grievous; but afterward it yieldeth a peaceable *fruit of righteousness for those* who have been exercised thereby.

12. Therefore straighten up your hands that hang down, and your knees that have become relaxed: and make correct circuits for your feet, that the lame may not be turned aside but healed.

14. Pursue *after* peace and the sanctification, without which no one will see the Lord.

15. Making it your care that no one is falling short of the grace of God, and that no root of bitterness is springing up and hindering, and many become polluted thereby:

16. That *no* one be *a* harlot nor an unconsecrated person, as was Hesau, who for once eating sold his birthright privileges.

17. For ye know that even when he desired to inherit the blessing afterwards, he was rejected as one that had been tried. For he found no place for repentance though he sought it with tears.

18. Moreover ye have not come unto a mountain that one must grope after, and that hath been burned with fire, and unto thick darkness and gloom and a tempest.

19. And an echo of a trumpet, and unto a sound of spoken words (oracular words; unto which those who had heard them asked that not a word should be added.

20. For they did not hear that which was being *sent* through, namely "And if a wild beast shall touch the mountain he shall be stoned to death."

21. And so fearful was the appearance of things that Mouses said, I am undone with fear and trembling:

22. But ye have come unto Mount Sion and a city of a living God, a heavenly Hierousalem and unto myriads of angels;

23. Unto a panagora (an assembly of the whole nation) and church of first-born ones *written* off in heaven, and unto God a judge of all, and unto spirits of justified ones who have been perfected,

24. And unto Jesous a mediator of a new covenant, and unto a blood of sprinkling that speaketh more efficiently than doth Abel.

25. See to it that ye do not ask the one who speaketh to be excused. For if they escape not who asked to be excused of the one who was speaking oracularly upon the earth, much more we who are turning away the one from heaven,

26. Whose voice then shook the earth, but who now hath announced saying yet once for all again I am going to shake not only the earth but the heavens also.

27. And this yet once for all again denoteth the translation (metathesis) of the things shaken as of things that have been made (or created) that are not being shaken may remain.

28. Therefore since we are receiving a kingdom that cannot be shaken we have grace, whereby we may serve God for hire in an acceptable way with respect and reverent fear,

29. Even though our God is a lavishly consuming fire.

COMMENT.

"Testifiers" or "martyrs" not eye-witnesses as one would infer from the C. V. and R. V.

"Lying around" (in their graves) not sitting around in a sky-amphitheatre looking down at the saints running a race, as this passage is commonly interpreted to mean.

"The sin that most easily besets us" instead of "so easily" C. V. and R. V.

"The contest that lies before us" instead of "the race that is set before us" C. V. and R. V.

"That lay before him" instead of "that was set before him." It lay and still lies before the whole human race, this struggle for the mastery namely. "Partakers of his sanctity" not "holiness" C. V. and R. V.

"Pursue" instead of "follow." The same word is frequently translated "persecute" and properly too. There is another word for "follow" in the ordinary sense.

"For one eating" instead of "for one mess of meat" R. V. for various reasons. In the first place it is literal, and true to the historical fact. Then what he ate was not "meat" in the strict sense of the word, but "soup" and the literal statement is much more significant and emphatic.

"His birth-right privileges" instead of "birth-right" merely, C. V. and R. V. as this word in the plural as it is here always has this signification in the Scriptures.

"He was rejected as *one* that had been tried" instead of merely "rejected" C. V. and R. V. This word is used of rejecting a spurious coin, and always implies a test applied before rejection or "rejected for want of value."

"That one must grope after" instead of "that *might be touched*" R. V. more significant of the fact and literal.

"Wild beast" instead of "beast" merely which would include the domestic animals C. V. and R. V.

"Myriads" instead of "an innumerable host" R. V. Myriads can be numbered.

"A panagora" instead of "the general assembly" which is too suggestive of Presbyterianism R. V. and C. V. A panagora under the "law" was an assembly of the whole nation as a church, called for some specific or general, purpose, *as* the *regular recurring* "pascha" celebration.

"Written off" that is off the records in heaven or copied, not "enrolled in" heaven R. V. It was customary to have the local records copied and taken to the capital city of a kingdom in those days, when a tax was to be *levied* or a levy of men to be made in war. This is the basis of the figure here used.

Sion or the New Hierousalem become the capitol of this kingdom and this a preliminary to a final levy for the purposes of the kingdom.

"Justified ones" instead of "just men" C. V. and R. V. If they were already "just" they would not have had to be "made perfect." Then Christ says he didn't come to call just people but sinners to repentance, and such people after they have accepted the call are properly understood to be and are justified persons.

"More efficiently" instead of "better" than Abel C. V. and R. V.

"Ask to be excused" instead of "refuse" C. V. and R. V. more graphic and true to fact moreover.

"Turning away him" instead of "turning away from him" C. V. and R. V.

"Yet once for all again" instead of "yet once more" C. V. and R. V. also true to fact and the "for all" a very important part of it.

"Translation" instead of "remove" R. V. not the same idea by any means.

"We have grace" instead of "let us have grace" R. V. one a statement of a fact, the other an exhortation, a very important difference; I think "Even though one God is" etc. instead of "For one God is," etc., a very different conclusion drawn it seems to me by the C. V. and R. V.

CHAS GARDNER.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in *making* donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$103.28
A friend	.50

Letter Drawer.

Dear Restitution:

I received your note, and had long been sorry that I could not send you some money. Times with us are very close. I have had very poor health for three years but this fall I was taken down with pneumonia, and for weeks my life was despaired of, and that made a great many additions to our expenses.

I cannot bear the thought of giving up my dear paper. If you can wait on me a little longer I will send you the money as soon as I can, and be thankful to you for the favor, and pray God to reward you for your kindness. I will close with good wishes to you and your work. May God's blessing rest upon you.

M. E. W.——

[Here is an opportunity for some one who is able to spare a little. Of course the paper will be sent. Who will have the honor of paying for it?—ED.]

Dear Brethren and Sisters, of like precious faith:

This beautiful first day of the year. I let you know that I am still firm in the faith of the Gospel as preached to Abraham. Dear RESTITUTION, I cannot think of doing without you. Inclosed please find one dollar and fifty cents subscription for the year 1893. We are quite isolated, not hearing any preaching of the one faith, only what I do from time to time, and through THE RESTITUTION.

I publicly reviewed a Spiritual lecturer in our village of some 1500 inhabitants. Had a good hearing. I tried to show the people that Modern Spiritualism was a delusion and one of the latter day signs.

Oh, what a treat it is get *our* dear paper and hear from those of like faith. I am very much interested in the Bible Class, although I do not agree with all the conclusions arrived at.

Will some of the old ones in the faith, write a few articles on who will constitute the Bride of Christ. I like Brother Joblins views on the "Seed of the Woman." It has been my views for these many years. I am about twenty-six years old in the faith, and am still trying to grow in knowledge, and I trust in favor. May God's blessing be upon all those who are trying to spread the truth.

G. W. SMITH.

Dear Restitution:

I have been thinking today of Sister Harlan's letter, and oh, how true it is. We never fail to see good advice and words of encouragement in every one. How often resolves have been made and broken, just as our dear sister said. When we make resolves don't let us break them. Oh, let us be careful. I was just thinking today if the Lord would come tomorrow how many would be ready. Let us ask ourselves the question, are we trying to get ready? We ought to live every day as though we expected he would come the next. If we would do this would we not be ready? I was thinking today when I was lonely that the time was going to come, and not very far in the future, when parting and sad farewells will be known no more. Dear brothers and sisters, that is the time I long to see. When we will all be gathered together in one great family, never to be separated. Eternal life is worth striving for. We know it is promised to all those that prove faithful. Let us all try and be ready, for we know not what hour our Lord will come.

Yours in hope.

MRS. ALMUS ADAMS.

Dear Restitution:

Please find enclosed $1.50 to pay on my subscription for 1893, and 25 cents for Bro. Joblin's tract, which I will distribute among those not of our faith, or Abraham's faith. I have taken THE RESTITUTION nearly seven years, and shall continue to take it just as long as God furnishes me the means to pay for it. That with my Bible I prize above all other reading matter. I feel that I could not get along without it, as it is a source of great strength and comfort to me, situated as I am here away from all those of like precious faith. How I do wish that some one would come here to preach the Gospel as revealed in the Word of God, which Paul preached and shunned not to declare the whole council of God. Such sermons as Paul preached was compared to meat in due season to such as are of divine origin. How my soul longs to listen to one of that kind, or a "thus saith the Lord."

I have been to a few meetings whose preacher was a Free Methodist. I could hardly sit still and listen to such hollow mockery and vain repetitions. It made me think of the Heathen whom Elijah mocked when he said to them "to cry aloud, for he is a god, either he is talking, or he is pursuing, or on a journey, or peradventure he sleepeth, and must be awakened. 1 Kings xviii. 27.

O, how I felt to appreciate the goodness of God to me in revealing His Truth, and could only pray that he would open their blind eyes that they might see and understand the Scriptures and rightly divide the Word of Truth, and find rest unto their souls.

O. Brother and sister, when I listen to such *false* teaching, my soul is stirred within me, and I feel like crying out to one and all who have enlisted in this warfare, whose Captain is Christ the Lord, to arm yourselves, for the battle is mighty.

I feel that what we do must be done quickly. Let us all be watchmen on the walls of Zion, on the lookout for the enemy, lest he come unawares. I for one feel like waking up and trying to be more watchful and prayerful.

Asking the Lord to keep me that Satan tempt me not, and having my loins girt about with truth, having on the whole armor, with my lamp trimmed and burning, ready to meet my Lord at His soon coming and kingdom, is the prayer of your Sister,

MRS. E. D. W. CHURCH.

Dear Restitution:

Please find enclosed $2.25 for subscription for THE RESTITUTION. We like our paper too well to ever let it stop. We love so well to hear from our brothers and sisters scattered over the land. We often feel encouraged and built up from those letters. We have felt so isolated, for ten years we never heard a gospel sermon. All this time the so called churches, arguing and pleading for us to come to them and find homes, but we could find no foundation among them except that which was built upon the sand, but the Bible tells us that will not stand. Our little body has stood upon the rock of truth, and no *one* could push us off. Thanks to Him who even notes the sparrows' fall we now have a good preacher, Bro. John L. Winningham, who preaches for us once a month. We hope now to build up a congregation that can help to do the work till the Master comes.

Yours Sister in Christ.

MRS. SAMUEL HUFFMON.

Dear Restitution:

I think my time for THE RESTITUTION expired the first of this month; herewith I enclose draft for $1.50 to pay for 1893. I am glad you have got the harness on Bro. Joblin, hope he will not tire under it. There is point to his writings that suits me. I have taken THE RESTITUTION ever since it first started under the name of "*Voice of Truth*" edited by Elder Joseph Marsh.

Your Brother, in hope of eternal life when Jesus comes.

L. W. PAGE.

To all lovers of truth, Let us secure in tract form Bro. Joblin's excellent article on "Thief on the Cross." It will prove to be the best missionary work that can be put in the field. I have secured six names at 25 cents each. Do not miss this golden opportunity to demolish the "Gibraltar" of orthodoxy.

J. F. WAGONER.

MARRIED

MARRIED, By Evangelist Joblin, at the home of the Bride's parents, 101 Sawtell Avenue, Cleveland, Ohio, Jan. 12th, 1893, Mr. Andrew H. Mason and Miss Addie Beardsley. The profusion of useful presents, together with a great number of cheerful faces, showed that the young couple were held in high esteem by a large circle of acquaintances.

Having decided to take the Word of God as the Man of their counsel, and to travel hand in hand to the goodly land we can hopefully commend them to God, and pray that heavens' choicest *blessings* may attend them through this life, and that they may finally reach the haven of everlasting rest and joy and peace.

Poetry.

Seeing Him Who is Invisable.

"As countless stars in midnight sky,
So shall thy seed unnumbered be!"
The heirless patriarch's upturned eye
No starry ray of hope could see.
Yet hopefully the path of faith he trod:
God spoke; and Abraham had faith in God.

That my Redeemer lives I know.
What though I never saw him yet!
If need be through the grave I go,
The glorifying glimpse to get.
And still I'll pray until my eyes grow dim,
Although He slay me, will I trust in Him.

Original.

Error's Productive Power.

Thoughts, like men, are intimately related and mutually dependent. As in both the organic and inorganic worlds things are related, so in the mental realm there is, as it were, between thoughts a tie of blood. The tree does not exist independent and alone, but bears a close relation to the congenial soil, and a relationship more remote to the placid stream. Neither do the dominating thoughts of life exist alone—they are the product of previous thoughts and mental conditions.

Now, relation presupposes production. To illustrate: the relation between the plant, and water, soil and sunshine suggests to our minds the idea of production, just as effect carries with it the thought of cause. Thoughts, therefore, being related, have a certain producing or propagating power. How often the evil thought of imaginative youth is the venerable father of a host of corrupt thoughts rendering the moral nature of manhood a hideous deformity. But the analogy does not cease here; for we find that thoughts, as men, like congenial company; that is, good thoughts cannot live save in the company of good thoughts: and bad thoughts flee from the presence of noble thoughts. With error 'tis precisely the same. It possesses all the attributes peculiar to the things of which we have been speaking; that is, error likes congenial company: and if it cannot find it, it produces it by its natural law of increase. In this it bears a striking analogy to sin and disease. That both, if not rooted up, propagate with marvellous rapidity, stands unquestioned by any thoughtful man: yet the statement that error (and particularly religious error) has the same destructive tendency as these banes of humanity would be vigorously denied by that host of persons who, ruled by the spirit of the age, consider religious error a matter of trifling moment. Yet we deem this statement capable of the clearest proof: but at present are to confine ourselves to that particular attribute of error so manifest in these days, viz: its wonderful productive power.

The times furnish us a splendid, though sorrowful, illustration of this one of error's laws or tendencies. Well nigh one half of the Presbyterian Church, following Dr. Briggs and the Higher Criticism, have declared in favor of the progressive sanctification of the soul after death: and have denied to the Bible the dignity of being the only true authority for faith. For many years the error of believing in the soul's immortality seemed inactive, so to speak: but suddenly, under the warmth of Dr. Brigg's keen observing mind, it has become thrifty, bearing its own noxious fruit (progressive sanctification, etc.) But this is not at all unnatural when you consider the situation presented by the old error. An earnest thoughtful man believes in the soul's immortality; as the years wear away he sees that there are persons, who, owing to heredity, training and environment, have blunted sensibilities and dwarfed capabilities: whose souls, in this world, never reach that completeness essential to the enjoyment of heaven. He says within himself, it would be unfair to condemn such to eternal torments: and it is inconceivable that such a soul should be at once ushered into a realm without capacity for enjoying its spiritual pleasures. Hence this observer is led to think there must be an intermediate state for the soul's education and development. Could any conclusion be more natural or more inevitable for a thoughtful *man*. Its reasonableness was forced upon me the other day upon seeing a criminal on trial for his life. He was a forbidding looking negro, whose countenance indicated the predominance of the brute. The story of his life developed the fact that there was a taint of insanity in his family; that he was raised among the criminal and vicious: and that poverty, the most prolific cause of crime, had haunted him from birth. As I looked I found myself saying: "Depraved and wretched though you are, theology dignifies you with an immortal spirit. What will be done with you at death? Can it be possible that, handicapped by nature from birth, you will be condemned to eternal torments (man's sense of justice, to say nothing of God's would not permit this) or that you will be immediately taken to heaven, a place, they say, for perfected natures, where the enjoyments are of a spiritual sort? Thus it is that the thoughtful man, who harbors that venerable parent error, when confronted with cases of this character, is forced to accept the doctrine of progressive sanctification. Such an one must believe that doctrine, as taught Briggs, et al, for which he confesses he can find but little warrant in Scripture, or go through life with his sense of justice and fitness outraged. Accept the parent error and you are obliged to harbor its progeny. We may be assured that growth is the law of error's life just as it is the law of all abnormal things. The combined voices of nature, men and history, testify that error produces error as naturally as evil produces evil; yet as great and as fundamental as this error is, fancy with what majestic disdain a herald of our faith would be treated who approached Dr. Briggs and his followers with the message that man is entirely mortal in every department of his being; and that immortality, if attained, must come from some higher power. The treatment he would receive would certainly suggest another attribute which error and disease hold in common, viz: both may become chronic, that is, even error may be of such long standing that truth is powerless to affect it.

God having given us the truth, together with the glorious capability of receiving it, offers, in his Word no comfort to error—no haven, no repose. And pursuing in his Word his plan as seen in nature, he has decreed that truth alone shall "Sanctify" and make "free."

STANLEY E. BOWDLE.

The Model Prayer—Commonly Called the Lord's Prayer.

The first, and most prominent feature is its comprehensiveness, although it does not go into the minutia of every thing, to be sought for, or to be invoked; but it is a general outline map, (so to speak) of what we need—what we really desire, and what is necessary, in order to secure eternal life in the kingdom of God, and of his dear Son.

Secondly; we notice its brevity. The Latin scholar would call it, *"multum in parvo"* or in plain English; much in little, or much in a small place. It would not, (as I should think) occupy more than one minute to read, or repeat it, and yet it comprehends more than many prayers we hear daily, which occupy, on an average perhaps fifteen or twenty minutes time. The Lord's prayer has nothing redundant is it: perfectly free from ostentation or show, on rhetorical flourishes, which are foreign to the very nature and province of prayer. Before proceeding further, it would be well to define what prayer is? for what was it instituted? It is in short, invoking aid from a superior power, for what we stand in need—invocation to a higher power, for blessings desired, but not yet received, closely allied to thanksgiving, for mercies and benefits received. Dependence is implied in this invocation; and faith also to be of any avail; for he that cometh to God, (through the medium of prayer) "must believe that He, (Jehovah) is, and that he is the rewarder of all those who put their trust in him." Children exemplify this principle, so that Christ has well said, that in order for one to enter, or inherit, the Kingdom of Heaven, or Kingdom of God, we must be as little children, i. e., possess the characteristics which inhere in children. Children of larger growth would do well to imitate, and cultivate the principle of docility, of forgiveness, and all the lovely characteristics possessed by little children. It is an old adage—that "children and fools tell the truth." Falsehood does not appear to be an innate principle; it must be acquired by, or from older children, who took lessons from "the father of lies." Parents would do well to teach their children that our Heavenly Father abhors lying. Every avenue should be guarded with vigilence against the encroachments of the lying tongue.

Lying is one of the greatest crimes known in the criminal calender, and incurs one of the severest punishments, viz., non-inheritance in the Kingdom of God: also, the liar incurs the death—the second death; from which there is *no resurrection*; therefore shun lying as you would the viper—the plague, or death. Let truth be interwoven into every fiber of our physical, mental and moral being—ingrained, so to speak, into our very nature. If it is not our original nature, let it become, as it were, a second nature. We never can possibly become assimilated to God our heavenly Father, to Jesus Christ, our elder brother, without truth, being or constituting part and parcel of our very being. "Pray without ceasing," and in every thing give thanks: this would seem to many rather paradoxical: but when we study closely "The Word of Truth," (the Bible) and more fully understand human nature, we are then prepared to give full faith and confidence in the same.

Secret prayer is more fully recognized and emphasized by Christ, than public prayer. Not by any means is the latter to be discarded: but the secret, silent prayer, is the key that unlocks Jehovah's storehouse, and the choicest blessings are diffused. Christ has enjoined upon us to use words in order to express our desires. "Say, (vocally express in words) "Thy kingdom come, thy will be done on earth as it is in heaven." Thus we can see, that in one, or in both of the two ways prescribed, the praying without ceasing, can be carried out to the very letter of the command; without any clashing. Prayer the expression of desire. In the model or Lord's prayer, the answer, the bestowal of the gifts as an answer to the prayers of the people, are commensurate with their needs. We can not inform Jehovah of our needs or wants, for he knows them well, but he will be enquired of by his people to do those things for them, for which they stand in need, and it would seem to be almost unreasonable to expect his blessing without our first asking for it, although "he is good to the evil, and to be unthankful," and sendeth rain upon the just, and unjust, alike.

It is an axiom, and one of common sense too, that if a gift is good for any thing, it is certainly worth the asking for the same; and should not the desire be intensified for the kingdom of God to come, and his will to be done on earth as it is done in heaven? Let one read the xxiv. chapter of Matthew's Gospel, —the xiii. chapter of Mark, together with the xxi. chapter of Luke's Gospel, where in each of these narratives is the account of the overthrow of the Jewish commonwealth by the Romans, the destruction of their city and temple, and the continuation of the narrative down to the closing scene in the great drama of six thousand years. The history of the ante-deluvians and the repetition of their history in this closing scene of the drama; more particularly the signs of Christ's coming, are more graphically delineated. In the 25-28 verses Christ speaks of the signs in the sun, in the moon, and in the stars, and upon the earth, distress of nations with perplexity, the sea and the waves roaring (the new phenomena of the tidal waves). Men's hearts failing them for fear, and for looking after those things which shall come upon the earth. And the heavens shall be shaken, (the new discovery of the dynamite and other explosives) causing the *distress of nations with perplexity*. And then shall they see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh.

Until that auspicious day shall dawn, the desire will and must be intensified for Christ to come and the kingdom to be inaugurated. Then "the wicked will cease from troubling and the weary be at rest." "Come, Lord Jesus, come quickly."

M. I. LEWIS.

Youth's Column.

Scatter Seeds of Kindness.

There was never a golden sunbeam
That fell on a desolate place,
But left some trace of its presence
That time could never efface,
Not a song of ineffable sweetness
That ravished the listening ear,
Then slumbered in silence forgotten,
For many and many a year—

But a word or a tone might awaken
Its magical power anew,
Long after the sweet-voiced singer
Had faded from earthly view.
Nor a heart that was ever so weary,
Or tainted with sin and despair,
But a word of tender compassion
Might find an abiding-place there.

Yet countless thousands are yearning
For sympathy, kindness and love,
And souls are groping in darkness
Without our gleam from above.
There was never a sunbeam wasted,
Nor a song that was sung in vain,
And souls that were lost in the shadows
A Savior's love may reclaim.

Then scatter the sunbeams of kindness,
Though your deeds may never be known,
The harvest will ripen in glory
If the seed be faithfully sown;
And life will close with a blessing,
And fade into endless day;
Like the golden hues of the sunbeam
That fade in the twilight gray.

—John G. Blair.

The Broken Saw.

A boy went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not very hard, opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good and his mother wanted him to go. Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course, I didn't mean it; and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell it, but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid, Mr. Jones has got such a temper."

"I think he had better have owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood house, walked out into the garden and went up to his little room under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept downstairs and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones *a kind master and a faithful friend*.

How We Love Life.

It is a true saying, "that all a man hath, he will give in exchange for his life." We see this fact demonstrated every day. If sickness lays hold upon us or our friends, and their life is in danger, we never fail to call the most skilled physcian to be had, and try if possible to save the life of our dear ones.

Wealth is nothing to be compared with life and health. We would gladly give all earthly possessions for the precious boon of life. Why is this true? Simply because we love life. We dread death. Death is an enemy, a cruel enemy. He snatches the innocent babe from its mother's arms. He takes the young in the springtime of life. The rose tint upon the cheek he changes to the lily's hue. Death separates husbands and wives, parents and children, and one by one we lay them in the silent tomb. Young and old alike must give up their life, and take up their abode in the "Land of darkness, as darkness itself" "where there is no device, nor knowledge, nor wisdom, for the dead know not anything."

Young *friends*, this is a sad dark picture is it not? Is there no hope? No ray of light shining through the darkness? Yes, listen! "God gave his only begotten Son, *that* whosoever believeth in Him might not perish but have everlasting life." Blessed thought, "God in *his love and mercy* has made a way whereby we may be saved," may attain unto a higher life, an *everlasting* life. By believing and and obeying his dear Son! My dear young friends, have you ever thought at what a great price overlasting life was purchased for us? The price paid was the life of God's dear Son. See him at the Mount of Olives, where he was in such agony, and prayed so earnestly that his sweat was as it were great drops of blood, falling to the ground. Hear him say: "Father, if thou be willing remove this cup, nevertheless, not my will but thine be done." See him mocked, scourged, spit upon, crowned with thorns, nailed to the cross, all this he suffered, and ere the last faint glimmer of life passed away, He cried: "It is finished, yes, finshed." The price was paid. Yes my young friends, Jesus died, He arose from the grave crowned with immortality, and now he says, "Come unto me, I am the resurrection and the *life*." Believe, love, and obey the dear Savior, for He is coming, and if you have your life hid with Christ in God, when He comes you will be with Him, and if the cruel enemy should claim you, Jesus is the resurrection and the life, and all that sleep in their graves shall hear his voice and come forth. If you have believed on God's dear Son, and obeyed Him you will be made immortal, and receive the beautiful *Crown of Life*. Do not hesitate, but believe. To delay is to perish.

L. A. CHAPLIN.

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BERLIN, Jan. 28.—During the discussion of the budget in commission to-day Robert von Kendell, Imperialist, who was Ambassador to Italy, said that the utterances of Chancellor von Caprivi, his own observations of the relations of the great powers, and some signs which should be intelligible to everybody acquainted with foreign policies, has convinced him that war is more imminent to-day than at any previous time in the last twenty years. Many things point to the probability that it cannot be deferred much after 1894.

Selected.

Troops into Egypt.

LONDON, Jan. 28.—It is officially announced that the British Government has decided upon a slight increase of the British troops in Egypt, in view of the fact that recent events have threatened to disturb the public security. The reinforcements to be sent to Egypt are not likely to exceed 1,000 troops and two warships for Alexandria and Port Said and one warship for Suez.

The Egyptian situation is assuming a gravity which for the time overwhelms in the public mind all other issues. Lord Rosebery has received telegraphic advices from Lord Cromer to the effect that the Khedive had intimated his intention to refer to the Turkish Sultan and to the treaty powers the action of England causing the dismissal of the Fakhri Cabinet. Other advices from Cairo state that the natives are in a more excited condition than at any time before since the outbreak under the leadership of Arabi Pasha. While a considerable party of the moderate and intelligent natives support the British position, the multitude take sides with the Khedive and against what they call infidel dictation.

Mr. Gladstone caused a Cabinet council to be called today to consider the Egyptian crisis. The Marquis of Ripon, Secretary for the Colonies, left a bed of sickness to be present at the Cabinet meeting. The council sat for two hours. While the council was in session a stream of telegrams continued to pour into the Foreign Office from Cairo. These were immediately transmitted to the Cabinet. When the Cabinet adjourned it was to reassemble at 4 o'clock p. m. The prolonged session of the Cabinet is understood to be due to a difference of opinion as to the necessity of reinforcing the British army of occupation in Egypt, both with a view to protecting British interests at Cairo and to protecting the frontier against the dervishes, who have recently become menacing.

A note reached Lord Rosebery Saturday from the French Foreign Office in relation to Egyptian affairs. The note stated that the French Government, while refraining from objecting to Riaz Pasha as Premier, would maintain the right of the Khedive to choose his Ministers.

—The British force in Egypt numbered at the beginning of this year 3,400 men. Maj. Gen. Forestier Walker is in command. The whole Egyptian army, however, is indirectly under British control, about sixty British officers holding commands among the 10,000 native troops and Gen. F. W. Kitchener having control of the organization. The native troops have reached a high degree of efficiency under their English drillmasters.

PARIS, Jan. 23.—A dispatch from Cairo states that the Sultan has telegraphed to the Khedive his congratulations on the attitude which the Khedive had assumed in respect to the formation of a Cabinet independently of English interference. The Sultan will send the Khedive a present of six horses.

CAIRO, Jan. 23.—A correspondent had an interview today with Lord Cromer, the British representative in Egypt. In reply to questions about the situation Lord Cromer said: "There is no cause to apprehend a disturbance, but you are at liberty to say if a disturbance should occur I guarantee it would be of short duration." The Khedive denies any intention to dismiss British officials from the Egyptian service. Ismail Pasha's son, chief of the Khedive's military household, has resigned, but his resignation has not been accepted.

Governments Seeking Loans

It is computed that during the ensuing twelve months various debtor governments of the world will be seeking loans aggregating over £100,000,000, and it is felt that no matter who succeeds or who *fails* there will be a heavy demand on London for gold. Bank rate is abnormally low for the moment, simply because Russia has temporarily ceased withdrawing gold. But protests against this dangerous optimism are already heard, and a general stiffening is likely to come with the new year. The Rothschilds estimate Russia's sum of gold on hand at $113,000,000, but it is carried between the Bank of Russia and the Imperial Treasury in such a mystifying way that figures can always be juggled from one account to the other, and withdrawals may commence any day.

The financial aspect of this great armed truce of Europe is indeed overshadowing all other phases. Practically every continental state is kicking its heels in the anteroom or hallway of the Rothschilds, or, having been warned away, is patrolling the street outside. It seems there is money enough. Even Russia could borrow, I believe, if willing to pay 5 per cent. But she clings doggedly to notions of a lower rate, and in other countries where the budgets are angrily audited by Parliaments, there is a blank dismay at the mounting totals of interest charges. It is these hopeless, crushing figures which are making social democrats all over Europe much more than the theories of human brotherhood and universal peace. Of specific political interest, aside from the somewhat meaningless squabble in France, there is little to note.

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Editor Restitution:

I want to say that I am very much interested in "The Pine Wood's Bible Class," and especially in the "Man of Sin," who is to be destroyed by the coming of Christ.

I know our brethren do not all agree on this question, and I would be glad to hear anything that may be said on this question. I have been trying to learn all I can from the Bible on this subject. It seems to me that the vile person in Daniel is the real Man of Sin, or Antichrist, since he exalts himself above all that is called God, but I dont see as there is any temple in Jerusalem as yet for him to sit in, neither do I see that there was ever a temple in Rome, but I see in the time of the end the king of the south pushes at him, antichrist, and the king of the north comes against him like a whirlwind, he shall enter also into the glorious land, and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain. There seems to be agents for the destruction of the Man of Sin, but Christ comes suddenly and all are destroyed together by the brightness of his coming. Is not this the time when God will be sanctified in the eyes of many nations?

I am still trying to walk in that straight and narrow path that leadeth unto life, and I hope by patient continuance in well-doing and the tender mercy of our God and our Lord Jesus Christ, to be enabled to enter the straight gate, into the land of promise, even that land whose inhabitants shall never say I am sick, even to that land promised to Abraham for an everlasting possession for the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. So then if we have put on Christ by baptism and been *made sons by adoption*. Then are we heirs with him of the same promise.

Brothers and sisters, of the household of faith. I am looking forward to the grand consummation, when our heirship shall cease, and we shall be permitted to enter that glorious land. Oh, may we all have that faith that worketh by love and purifies the heart, for with this kind of faith there can be no mistake, and we shall be permitted to see the King in his beauty, and it will be glorious, it will be grand, and it will be eternal.

O. M. MITCHELL.

Special Evangelists Fund.

"Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments and his statutes, which I command you this day.

Lest when thou hast eaten and art full and hast built goodly houses, and dwelt therein;

And when thy herds and flocks multiply and thy silver and thy gold is multiplied, and all that thou hast is multiplied,

Then will thine heart be lifted up, and thou forget the Lord thy God."

The great Creator has promised to "love, to multiply and to bless," those who "hearken to his judgments and keep and do them."

We are "to distribute to the necessity of the saints," "to be hospitable," "to feed our enemies," and to give "wages" to our ministers that they may preach to other churches. Let us be faithful. The Lord is near at hand.

S. ROXANA WINCH.

Alphabet of Good Meetings.

Attend all meetings regularly.
Bring somebody with you every time.
Come early, and sit as far front as you can.
Do your part at the first opportunity.
Enter the spirit of work at once.
Find your place and cheerfully fill it.
Give, as well as receive, in each meeting.
Have your mind on Christ and his work.
Insist upon good air and temperature.
Join with others in prayer and praise.
Keep business and worldly care outside.
Let your remarks be brief and spirited.
Make all prayers short and to the point.
Never wait for others when God calls you.
Own Christ in some way as your Savior.
Pray for God's blessing on the meeting.
Quench not, grieve not, the Holy Spirit.
Remember your accountability to God.
Seek in each meeting to help some one.
Talk only favorably about the meeting.
Use your influence to bring souls to God.
View this work as a delightful privilege.
Wait on the Lord and renew your strength.
'Xpect a rich blessing in every meeting.
Yield your heart's best service to God.
Zion's best interest demands all this;
& God's blessings are sure to follow.

—Louis Baxter.

Original.

Nebuchadnezzar's Religion and the Image of his Dream.

Numa Pompilius, instituted the religion of Rome.it was that of Babylon! But from the time of Numa to that of Attalus, there is a long stretch of years. The kingly form of the government has changed to republican. No one can accept and exercise the functions of Attalus, until it becomes imperial. "Julius Cesar wades through rivers of blood to dominion." He is made Pontifix Maximus, is declared emperor, declares himself a descendant of Venus, and is worshipped as a god! The religion of Nebuchadnezzar is at Rome, its throne-seat is there, and again is Nebuchadnezzar its head! The king-priesthood has come down, unbroken from Nebuchadnezzar to the Cesars, it will come down later still, it will endure to the time of the end.

Augustus Cesar comes to the throne and Jesus is born. It is in the time of Herod, whose office and dignity has come from the Cesars. The Cesars are only counterfeit Christs, but here is one whom the wise men say is "born king of the Jews,"—the real priest-king of prophecy and of promise. Herod makes enquiry of the chief-priests and scribes, and finds that it is indeed the case, that Jesus has been born under the very circumstances foretold at Bethlehem.

If he lives, the dominion of the world, now the heritage of the [illegible], will pass over to him, and Herod's crown will go with it; he must be destroyed. The plot fails, the children of Bethlehem are slain, but Jesus escapes.

Satan now approaches Jesus, with the tempting offer of "all the kingdoms of the world and the glory of them, if he will but fall down and worship him." He has approached many another with the same bait and has been successful. He has seduced the kings of Israel and of Judah, but here his project fails. The only answer is "Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus proves loyal to the Father "the devil leaveth him" to concoct another plan.

Babylon had its fiery furnaces and lions' dens, for heretics, and Rome must not be behind. Jesus is put to death, but despite the opposition of Satan, his religion spreads. It threatens to overturn the whole Babylonian system with these glorious words "eternal life through Jesus Christ our Lord!" Ten million martyrs fall, but others sieze the standard and bear it on. "The wages of sin is death," is the battle cry. There will soon be no subjects left to Satan, if these doctrines prevail; he must work more craftily yet, if he would overcome.

By some wily strategem he must capture the leaders of the church, and the laity can be flattered or driven into line. Seven of the Christian Emperors are entrapped. They retain the office and functions of the idolatrous high-priesthood and are sovereign Pontiffs, among the pagan priests, while in Christian assemblies, they are but private members.

There are large churches in both the Latin and Greek empires. The Patriarch of Constantinople, and the Bishop of Rome, are disputing for primacy. The Greek emperor decides the dispute, in favor of the pope of Rome, and Damasus is elected Pontifex Maximus A. D. 366.

It seems to be a new image that the beast, with the lamb-like horns has caused them that dwell on the earth to make to the beast that had the wound with the sword and did live." But its old friends recognize it at once, and flock into the church in crowds. The man—the Nebuchadnezzar, heads up, in his priestly office, the professed church of Christ! "All the old deities come in under the new name of "saints." The Virgin Mary takes the place of the Babylon Mylitta, and the pope, that of Baal. The celibate priesthood, the vestal virgins, the cakes of the sun, the pagan, initatory baptism, the beads, impure rites, tonsure, vestments, confessions, absolution, are all brought over and Christianized.

The worship is idolatrous, but the image is so adroitly made, that it looks Christian-like, and the Christians, like the pagans accept it.

Both sides are deceived. There are fierce disputes and great councils are convened. Doctrines are questioned as being contrary to the word of God, but error after error creeps in, until little is left to the church of the pure Gospel of Christ, and having become heathen in faith, and in form, she takes the character of the Pagan, she becomes impious, blasphemous, persecuting and desperately wicked. Her church government, modeled after the civil government, gives her a still farther and more striking likeness to the Babylonian Beast, after which she has been so carefully modeled. The hand of the sculptor who wrought her, was a master hand. Never was marble chipped into the statue of a hero, with such painstaking exactitude.

Instead of the emperor, she has her Pope, exercising the same functions, the same imperial power, as the Cesars —in place of the governors of provinces, she has her bishops, —for the senators, her cardinals, for the augurs, her priestly workers of miracles, —and like Nebuchadnezzar's tree, she overtops and shadows all civil governments, —her power is above that of kings. They, like beasts, lie under the tree. The members of the secret fraternities of the gods had their distinguishing marks engraved on the forehead or hand. No one understood these marks but the initiated. Those who belonged to Bacchus had an ivy leaf; to Jupiter, the name *[illegible]*.

The Roman church had her mark. She took the name of the Roman kingdom to distinguish her from all other churches. "Romith" in Hebrew—counted by letters as we count, *one l*, one, or four C's four hundred, will make the number 666. John, the revelator, says this number is the mark of the beast, the church took it, and became the Roman church. It is the name of a man, and Roman comes from Romulus the name of the first king of Rome.

The Hebrew letters for the word Roman, as we would count them, are ת equals 400, ר equals 200, ס equals 60, ך equals, making 666.

But the Roman kingdom was also called the Latin kingdom, from the name of a man, Latinus, one of her kings. The church took this name, and the Greek letters of the word Lateinos, used as numerals, count 666.

John gives the engraving in the letters χξς, and these letters counted χ equals 600, ξ equals 60, ς equals 6, make 666.

But the number applies more emphatically to the head of the church,—it is the name of the man who would assume, in the church, the title, office, vestments and supreme power of the Pontifex Maximus of Paganism. Having solved the mystery of the mark, they would look for the man, not in the Greek church at Constantinople, nor in the African church at Alexandria. Their eyes would be turned, not to the patriarchs of these churches, nor to the Nestorian Pontiff of Asia, but to Rome; the Roman, or Latin Bishop, would alone bear this number, in his designating title. It is the man—the head of the image that speaks, it is the man who causes, that as many as will not worship the image of the beast, shall be killed. All, both small and great, rich and poor, free and bond, must come into his fraternity and receive his mark,—all must cross their foreheads, and their hands in token that they belong to "The Great Mother Church," over which he presides, and out of which, he declares, "there is no salvation."

All outside of the Mother church, he excommunicates, and they may without sin, be put to death!

The man—the Nimrod—king—pontiff; antichrist, by assumption of the Malchisidek King-priesthood, and by type and in anticipation, has stepped into the church—the temple of the living God,—and has taken his throne-seat, there! the antitype has come!

Christ the only Son of God has been "made a priest forever after the order of Melchesidek" and to him alone has the supreme dominion, lost to Adam, been promised. He alone is to be "king of kings and Lord of Lords." The Pontifix-Maximus-line; one man, considered as to his office, is one man still. It is the usurped king-priesthood, of Christ, in the line of succession.

Christ is the head of the church, he is its mediator. But here is a man who has brought the priesthood of Christ down to earth, and claims to have the power to forgive sins, and that the priesthood of the church may offer daily sacrifices and absolve from sins all those who come into communion,—"though Christ, the Lamb of God has with his own blood, gone into the most holy place to offer the one sacrifice, and the only one that has any cleansing power." If this is not the man of sin, I know not where to find him.

He is "the eighth" form of the Roman government, and "is of the seven," his doom, is "to go into perdition." Paul calls the man of sin, "the son of perdition." A falling away from the true faith in the church was the first step toward his development. This we know, came about. But there was a hindering cause that withheld for a time, his revealment. Satan had offered the Bishop of Rome, the throne-seat, and the emoluments of the pagan priesthood, but not until the civil power at Rome had been so manipulated by Constantine, as no longer to object to his advancement, could he accept them.

"Then that wicked one was revealed, whom the Lord should consume with the spirit of his mouth (teachings of the Bible) and destroy with the brightness of his coming."

Some have thought that the man of sin, has no connection with the apostate church, because the church is called a woman, and not a man. They forget that "the head of the woman is the man." Christ is the head of the true woman. The man of sin or antichrist, of the false. The *man* is not the church, but the head of the church. He has "opposed and exalted himself, above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." His "coming is after the working of Satan, with all power and signs and lying to orders," and "with all deceivableness of unrighteousness." He is "the lawless one." The popes of Rome have so exalted themselves. Here is their exact language. "I am all in all and above all, so that God himself and I, the vicar of Christ, have both one consistory." "If those things that I do be said, not to be done of man, but of God, what can you make of me but God?" "I am superior to all laws and free from all constitutions." "I being above all prelates, seem by this reason to be above all gods." "I am the sole last supreme judge of what is right and wrong." "The same is free from all laws." "Upon necessity of salvation, every human creature must be subject to me." "Receive this crown, (three horns plucked up), and know that thou art the father of princes and the king and ruler of the world." "Whom they create Pope, they adore." The kissing of the feet, hands and face of the Pope, is called "The adoration." The pagan high-priests were thus adored.

Have we need of any farther witness? Is not he who claims the crown-rights of Jesus, in the universal sovereignity of the world, the anti-christ?

A counterfeit Christianity could best oppose itself to the spread of the true; in this way has the Pope opposed God. He has interdicted God's word, and destroyed fifty millions of saints, and down to the present day, his character is unchanged. We can come to but one conclusion; the succession of Popes constitute the man of sin, and the antichrist, there will be no other. Nebuchadnezzar's image was to be headed up for the last time, in the fourth great empire of the world. It was to stand upon its feet, for the last time on the city of the seven hills. Here the religion of Nebuchadnezzar will receive its final blow. Here it will be smitten on the feet, and all its branches, in the varied forms of idolatry will perish. Take away the Pontifix Priesthood of Rome, and there will be no more idolatry. When the Christ appears there will be no more a Pope.

S. Roxana Wince.

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church or isolated brother who wishes him to hold meetings will please address him at Argos, Indiana, and arrange for the same.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the other ways is at our risk, money loose in letters is at the risk of the sender.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1315 Logan Avenue, San Diego, California.

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The Household of Faith of Bridgeton, N. J., meets every Lord's day at Horner's Hall, northeast corner of Pearl and Commerce streets. Preaching brethren passing this way are always welcome. Clerk, Conrad Lesler, 56 Pearl St.

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Church of God at Salem, Ohio meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

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The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Dessler, or H. L. Lohman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro A. F. Horlan and Ed. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

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Alliance ar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton lv	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus lv	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chicago ar	10 07	3 30	6 25	8 25	9 35	11 [illegible]
	AM	PM	AM	PM	AM	AM

Eastward.						
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Clarke	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hobart	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Alliance ar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pittsb'gh ar	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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VOL. XLII. PLYMOUTH, INDIANA, FEBRUARY 8, 1893. NO. 6.

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"Hast thou a loving hand to hold?
Then hold it fast.
What time thou canst;—it will grow cold;
Love cannot last.
Kiss thou the flower—sweet [illegible] that speak
Sweet words, and kiss the [illegible] cheek!

"The very earth is [illegible] to wound;
For Earth makes [illegible]
For all that lovest, and no sound
Comes from the tomb.
While Love's fair angel with thee stays,
Detain the moments and the days."

Original.

Did the Phœnicians Discover America?

In the December number (1682) of the *Californian Illustrated Magazine* is an article by Thomas Crawford Johnston, headed as the question prefixed hereto. The writer traces a connection between the architectural remains of Central America, Peru, and other places, and those of the Phœnicians in Palestine. The writer also compares certain religious forms known to characterize both regions named. A short paragraph will show the drift of his reasoning and the extent of his survey—

"If the reader will now take up the map of the world, he will, I think, obtain some new light on this enigma. By following the line from the head of the Red Sea down to the Straits of Babelmandeb, and from that to the coast of India, and on to Ceylon, he will have before him the known track of Phœnician commerce; but if from Ceylon he will continue the line to Java and Sumatra, and from thence to Mulgrave Island, in Torres Strait, proceeding to the Caroline Islands, Tonga, Samoa, Rappa, in the Austral group, and from thence to Easter Island, connecting therewith the coast of America, at Mexico and Peru, he will have located a series of islands and points on the mainland, which contain remains of substructions of a character identical with those found under the remnants of Solomon's Temple, and marked with those peculiarities described by M. Rénan, which he demonstrates were not only a marked feature, but were indeed characteristically peculiar to Phœnician architecture."

The reference in this extract to "the head of the Red Sea," is connected with a "navy of ships" which "Solomon made at Ezion-geber on the shore of the Red Sea, in the land of Eden," and which were manned by Hiram King of Tyre sending "in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." The narrative adds—"They came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon." See 1 Kings ix. 28.

Ophir is the only locality mentioned in the article as the source of the gold acquired by Solomon, and he seems to hold that Mexico was Ophir. After quoting from the *Encyclopedia Britannica's* article on "America" the writer says—"To this I append a note of the gold and silver yield of Mexico, in support of the contention that this was the location referred to in Scripture."

On reading the article I was inclined to think that the Ophir of Scripture has its equivalent in the Peru of South America. The consonants are practically identical, the Hebrew פ being represented by *P* as well as by *Ph*, and the vowels liable to the mutation so well known to arise from the transference from one language to another. But an objection might be started here to this, which the writer did not seem to anticipate, namely, that the "gold of Ophir" is mentioned in the book of Job, which is believed to antedate the book of Kings by upwards of 600 years. Of course it is open to hold that the Phœnicians had access to the Indian and Pacific oceans long before the time when they entered into combination with Solomon, but the writer of the article takes no notice of this. It might be adduced as a circumstance in favor of such a plea that in the time of Moses (at which date the book of Job may have been written) a large quantity of gold was used in the construction of the tabernacle and its furniture. The mention of the "gold of Ophir" in Job shows that gold may at that time have been brought from some locality beyond the Red Sea.

Be this as it may, however, I have to suggest a more direct reference to the "gold of Peru," which is contained in the second Book of Chronicles. In chapter iii. 1-6, it is stated, "Solomon began to build the house of the Lord at Jerusalem ....he overlaid it with pure gold ....and the greater house he ceiled with fir-trees, which he overlaid with fine gold... he garnished the house with precious stones for beauty; and the gold was gold of Parvaim." This is apparently the name of a place, and this seems to be the only mention of it in the Bible. Cobbin gives "highly colored" as the idea, and the Vulgate "finest gold." As the consonants are the same as in Ophir, except the plural combination *im* and the v, which is really a vowel, it might be suggested that it is only another form of Ophir; and if it is, the vowels show that it has a closer affinity to the modern Peru.

In determining the orthography of any Hebrew word it must be kept in mind that a system of vowel points was invented in the 4th century of the Christian era, which had previously no place in the Hebrew alphabet. Those points were designed to indicate the proper pronunciation, and to discriminate as to meanings in cases where the spelling according to the unpointed original alphabet is uniform. Thus in the word Parvaim the two occurrences of the vowel *a* are indicated by points placed under the three consonants P and R and V of the original unpointed word. Thus, by putting the word in English letters the reader will be in a position to see how the matter stands. It consists of five letters and not seven as represented in our Bibles. *P R V I M.* Noble in his *Rudiments of the Hebrew Language,* gives an illustration of the unpointed pronunciation in which every case like the above is printed Pervim or perhaps Perveim never using *a*. While in cases where the letter represented by *v* in this word occurs it is invariably represented by *u*, having the sound of *oo*. According to this rule this word would take the form of Peruim.

In regards to the letters *im*, which is the form of the masculine plural, I am not sure that a satisfactory explanation can be given. In Bagster's Hebrew Lexicon the word in question is defined as a "proper name of a place, as *Sepharvaim,* which see." This word is defined "a city of Assyria" and with slightly different pointing "*Sepharvites.*" Perhaps the conjecture might be allowed that more than one gold region had received some such name as that represented by Ophir and Peru, which are so nearly identical, and that the places now known as Mexico and Peru might be represented by the plural term Peruim we have been dealing with. Again, following the analogy of Sepharvaim representing Sepharvites, it might be allowable to render Peruim by Peruites, equivalent to the modern term Peruvians.

In closing these merely suggestive remarks I may mention that it is stated by an American writer E. George Squier in a large work on Peru, published in 1877, speaking of gold, says:

"In the city of Truxillo from July 1577 to July 1578 there was brought *to the city by one person*—in eight different lots 278,174 gold dollars or Spanish ounces, of which one-fifth was delivered to the city by way of tax or tribute."

Also that in *Chamber's Encyclopedia* it is stated that "Josephus placed Ophir in the peninsula of Malacca, and his very respectable opinion has been adopted by Sir J. Emerson Tennent in his work on Ceylon." This places the gold region of Ophir pretty far to the east of Phœnicia.

J. CAMERON.

Editor Restitution:

I will write you a letter to let you know that there is one poor mortal here in Kansas seeking for immortality, and eternal life, when the Immortalizer comes. Then, and not till then, will the faithful children of God receive a crown of glory that fadeth not away. O, dear brothers and sisters, the reward will come when Jesus comes. Are we looking and watching for him to come who will change these vile bodies of ours and fashion it like His own glorified body. Dont we see Gentile times fulfilling to the very letter? Then let us raise our bowed heads and look unto God with unshaken confidence, knowing redemption draweth nigh. Let us see that our faith and hope does not clash with the faith and hope of the Gospel, as the generality of the teachings of the day. Let us be the children of light and not of darkness, that that day may not overtake us unprepared, but let us be faithful, that when He comes to reign on this sin-cursed earth of ours, that we may represent the sheep and be set on his right hand and hear His voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. O, what a glorious time it will be then for the faithful. Then the glorious restitution age will begin which has been spoken by the mouth of all the holy prophets since the world began. O, brothers and sisters, let us be faithful. That everlasting kingdom that Daniel tells us of in the 7th chapter, that shall be established under the heavens is close at hand. Everything indicates that this age will soon close, and the everlasting kingdom of our Lord and Savior, Jesus Christ, will be established, and which will extend from river to river, and from sea to sea, and the knowledge of the Lord will cover the earth as the waters cover the briny deep, and it shall be no more said, "know the Lord, for they shall all know me from the least to the greatest." There will be no money power there to oppress the poor, no usury class there to rob the people. Bless God, redemption is nearing. Take courage and press on, we will wear the crown when He comes and receive all the blessings he has laid up for his faithful children. O, let us consider. This short life is given to prepare for that which is eternal, which will be received when the Life-giver comes. Let us have our conversation in heaven from whence we look for the Lord, who will change these vile bodies of ours and make them like unto his own glorious body. O, brothers and sisters, I feel lonely. The cold arm of death has visited my family and taken a loving companion, that loved to talk with me on the faith and hope of the Gospel. She was sick about two weeks. When first taken sick she often told me she was going to sleep in Jesus, but it will not be long till the voice of the archangel and the trump of God would wake the righteous dead from the graves that are holding them, and as Job said, "If I wait the grave is my home." That was her faith. She was mortal, but looked forward to the resurrection, when this mortal will put on immortality, and this corruption would put on incorruption, and then she could sing the victory song, "O, death where is thy sting, O, grave where is thy victory." She had the faith that Martha of old had when her brother died. She said to the Lord, "If thou hadst been here, my brother had not died, but I know that whatsoever thou ask the Lord, he will give it thee." Then Christ said, "thy brother shall live again." I know he shall live again in the resurrection at the last day. At the going out of this corrupt world and the coming of that world the Word of God tells us of, is to come the reign of him on this earth, until he destroys the last enemy, and this sin-cursed earth reduced to its Eden beauty as it was before Adam's trangression. Do we realize the responsibility that rests upon us as believing children of God's Word of Truth, wisely contending for the faith and hope of the primitive saints, that have been lost by the tradition of men. Thank God, brothers and sisters, and take courage. The little season that God spoke to the souls that John saw under the alter is almost out. We hear him talking to John on the Isle of Patmos, saying, "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of death and hell." Thank God, friends, he is coming who is the resurrection and the life, to unlock the prison house that holds our dead friends. Then redemption will come as the prophet Hosea said, "I will redeem them from death. I will ransom them from the power of the grave. O, glorious hope of the Gospel, of seeing our dead friends ransomed from the grave in the resurrection morning.

Let the sound of the Gospel go to every nation of a kingdom of our Lord and Savior that will be established on this sin-cursed earth. When will this take place? When we reach Isaiah's vision in the 26th chapter. "Awake, ye that sleep in the dust, for thy dew is as the dew of herbs, and the earth cast out her dead and no more cover her shame. When we reach this time we will be done depositing our dead in the ground, for there will be no more sorrow, no more weeping, God will wipe the tears from all faces. O, glorious hope of a coming King that will rule in righteousness. Then we will meet our loved ones that have fallen asleep in Jesus. Let us not be overly anxious. Let us not think as the sects think they are going to convert the world, because they add numbers to their churches. Are not the Gentiles led by the doctrine of the commandments of men as much as the Jews ever were? Things will exist under Gentile rule until they fill up the same cup of evil that the Jews did. Can we not see a figure of things existing as they did under the Jewish dispensation. The professed world is being led by the doctrine of the commandments of men as much as the Jews ever were. Suppose there was no false doctrine taught, would the words of the apostles be true? They by their voice have shown the wonders of these last times. Let us heed the warning, take courage, and move forward in the cause of the Master, although the world may scoff at us. Ministers may make by misrepresenting us to their congregations, remember they done the same with Christ and the Apostles in their day. It did not move them from the faith and hope that was delivered to them, it only strengthened them. They were rejoiced to know that they were accounted worthy to suffer shame for His name. The day before my wife died, I asked her if she wanted me to have some one preach a funeral discourse? She replied, that if I did, that it would be some one that preached the coming of Christ and a resurrection from the dead to immortality and eternal life. She said, "not, that it would do her any good, but it might the living. That they might see the faith and hope of the Gospel." I asked if she had any choice who I should get? She wanted Bro. Foore or Bro. Kimsey. I wrote to both, but Bro. Kimsey could not come. Bro. Foore came. He preached the same faith that the apostles taught. I will close lest I write too long a letter.

D. M. COWARDIN.

Letter to a Friend. No. 2.

"Behold, I show you a mystery: we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51, 52, 53.

The apostle says, "Our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21.

Now if we are made like Christ's "glorious body" we will be literal, tangible, immortal beings. For Christ did eat and drink and talk with his disciples after his resurrection, and was seen by them and they knew him. Hence the question might now be asked, where will be the abode of these immortal creatures?

If it is not in the kingdom of God, pray where is it? And if it is not to be a literal, tangible kingdom composed of territory, a throne, king, subjects, etc., what is it to be? Where is it to be, and what is a kingdom? What is the meaning of the word kingdom? You know Peter asked Christ the question, after saying, "Behold, we have forsaken all, and followed thee. What shall we have therefore? And Jesus said unto them, verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 27, 28. What is a throne? What is the regeneration? Where are these thrones to be? Why are there to be twelve of them? If we believe in the kingdom of God, kingdom of heaven, kingdom of Israel or Christ's kingdom as it is variously called, as the Scriptures describe it, these questions are easily solved; but if we don't believe them the above portion of Scripture is of no avail.

"By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whether he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. * * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." And in the same chapter in speaking of the prophets, David, Samuel, the apostles, etc., he says, "These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." See Heb. ix. chapter.

"Flesh and blood cannot inherit the kingdom of God." They were greater than us yet they have not yet received the promise—eternal life in the kingdom of God. They lie silently sleeping in earth's dust—in the dark and silent grave, in which there is no work, nor devise, nor knowledge, nor wisdom;" and there will lie until they are aroused from this deep sleep, by the blessed Son of God.

"We that have done good, unto the resurrection of life eternal."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 2.

Paul says Christ shall "judge the quick and the dead at his appearing and his kingdom." He also says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8.

Now, my friend, do you not see that all the worthy ancients and the apostles of Christ, expected to receive their reward—eternal life in the kingdom of God—at Christ's "appearing and kingdom?"

Can we expect more than they? By studying Daniel we learn that Christ's kingdom will break in pieces and consume all earthly kingdoms, and shall stand forever; and by its miraculous growth finally fill the whole earth. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. ii. 26, 27. "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rev. iii. 11, 12.

"To him that *overcometh* will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." Verse 20.

Christ is called "King of kings and Lord of lords." Rev. xix. 16. He is also called the "prince of the kings of the earth." Rev. i. 5.

And all the earth will realize this when He comes and rebuilds the *tabernacle* of David that is fallen down, and enters upon his glorious and peaceful reign upon the throne of his father David and over the house of Jacob. For then the nations will not learn war any more and every one shall know the Lord. Then after his reign of subjugation, after he has subdued all enemies, then—well what? Says Peter, "we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." Now let us return to Revelations. "Behold I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi. 1, 2, 3, 4.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

No mortal man is yet in the kingdom of heaven only by anticipation; because as above shown, the kingdom is not yet established. Take the kingdom of God out of the Scriptures—leave it out, and you have nothing left. You have an incomplete gospel. Christ and the apostles preached the Gospel of the kingdom of God, which I can prove to you by the Scriptures if you desire it.

Leave "the things concerning the kingdom of God" and the "name of Jesus Christ" out of the Gospel, and again I say, what kind of a gospel have we? We cannot preach the things concerning the "name of Jesus Christ" without preaching the things "concerning the kingdom of God;" and vice versa. And we cannot preach the gospel of the kingdom and at the same time leave out such important things as, where shall it be? I am aware of the fact that you understand it as a kingdom of grace reigning in the heart, etc., but where did you get this doctrine? Where in the Scriptures do we read of the kingdom of grace? What kind of a kingdom is that? A kingdom always implies a king, a code of laws, subjects, territory, etc.; therefore *it is necessary* that we know who the king is, about the laws, subjects, territory, etc. Now all these things are as plainly taught in the Scriptures as any *thing* could be; therefore *ministers* of God's Word should be careful not to neglect these important truths; and after reading over this matter I should like you to let me hear from you.

These are things which I cannot mystify and let pass as mere sayings of but little importance. Now if you can convince me that the kingdom of heaven is within any man who is a true Christian, or that it will not be set up on earth at the coming of Christ, I willingly give in, providing you do so by the Scriptures. If man's reward is not eternal life of peace and happiness in the kingdom of heaven, the kingdom of God, the kingdom of Israel or Christ's kingdom, to be established on earth, and with Christ the ruler, I would like you as I said in the outset, to explain these portions of Scripture. ou a

Now my object in writ as a
this letter is not to try tox Mas-
how much I know, nor to Lord's
your preaching, nor any days
the kind; but that you may this
things pertaining to the king-
in a different manner or else convince me that I am wrong. I should love to hear you preach these things up there at Bunker Hill. Hoping to hear from you soon, I am, yours for the love of the truth.

A. F. REGAL.

Restitution.

A kingdom prepared from the foundation of the world. One of its prominent features was the Tree of Life, its object to perpetuate life. Disobedience prevented access to the Tree and death was the result. The head of our race disobeyed, and sin and death to the race was the result. By the disobedience of the one man the many were made sinners. So by the obedience of one man even unto death shall the many be made righteous. The book of Revelation promises the restoration of the Tree of Life to our race on condition of obedience.

"Blessed are they that do his commandments that they may have right to the Tree of Life." I suppose there is a class who are equal to the angels of God, who cannot die any more, who will not need the Tree of Life to prevent them from dying. The saved nations will, for the leaves of the Tree were for the healing of the nations. Men in the flesh will be able to keep the commands of God as perfectly as Jesus did in the flesh. He will sprinkle many nations and cleanse them from all their filthiness.

C. BOARDMAN.

To all lovers of truth, Let us secure in tract form Bro. Joblin's excellent article on "Thief on the Cross." It will prove to be the best missionary work that can be put in the field. I have secured six names at 25 cents each. Do not miss this golden opportunity to demolish the "Gibraltar" of orthodoxy.

J. F. WAGONER.

The Restitution.

EDITORIAL STAFF:
Directors of the C.-P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, FEB. 8, 1893.

A LETTER from Bro. L. E. Conner dated Feb. 3, tells of his late meetings in Warren County this State, where he immersed ten persons. He is home for a few days rest, and expects soon to take a trip to Michigan.

BRO. Joblin writes that he is receiving many appreciative words concerning his proposed tract on the "Thief's prayer, and Jesus' answer," and not a few orders. Those who yet intend to order will please do so at once so that the size of the edition may be decided upon. It is not necessary to send money with orders if not convenient. He wants to print [illegible] if he can. He also says he has added over a dozen more original arguments since its publication in THE RESTITUTION.

SOME one has said the "length of a sermon should be in proportion to its depth and breadth" a *square* thing. *

READER, did it ever occur to you that Jesus will not say, "Well *said*," but "Well *done*?" It is just so, whether you have looked at it in that light or not. He likens those who hear his sayings and *do* them, to wise men who build their houses upon rocks. Matt. vii. 24. *

THERE is no promise of life, joy, rest, peace or blessedness to bodiless spirits. Paul and his brethren were groaning and waiting for *Sonship*, (Diaglott) the redemption of the body, Rom. viii. 23. They had been begotten of God and were expecting to come to the birth—born again. *

GOD magnifies *his* word above all his name: no wonder that those who despise it shall perish. No wonder that he desires truth in the inward parts. A theoretical knowledge of the truth has no transforming power. Only when it is believed with the heart will it influence ones' conduct. *

FIVE things that Paul wished for:—To *win* Christ, Phil. iii. 8. To *magnify* Christ either by life or death. To be *found in Christ*, Phil. iii. 9. *To know Christ* and the power of his resurrection, and fellowship of his sufferings, and [illegible] conformable unto Christ's [illegible] Phil. iii. 10. To be *with* [illegible] Phil. i. 23. *

[illegible] know of no better way to [illegible] ourselves than to make practical application of Divine teachings; but in doing so we have *first* to make sure that we got the Divine idea, *then* apply it. For instance, in regard to Temperance, in the sum in addition given by Peter in the first chapter of his second letter; we do not think it means that we must either be sparing of energy, or go so far and no farther in any good work, but rather to cultivate the power to govern our energy, so that it will not be *misapplied*. *

A FRIEND thinks he *has* done, and is *still* doing the *best he can*, and objects to being *obliged* to do *just this*, or *just that*. But what a false position to occupy! He knows right well that he has neither believed the gospel of the kingdom of God, nor complied with the published conditions. What does he mean when he says he has done his best? Does he mean that faith and obedience are no better than *unbelief* and *disobedience*? Does he claim to know better than God, what is best? Were it not that he claims to be a Christian while faithless of the gospel of Christ we would not notice his claim. *

TRULY Jesus was born to be King of the Jews, and *still* be King of the Jews, but that is not all: for we read in Rom. xv. 12 that a root of Jesse shall rise to reign over the Gentiles, and in him shall the Gentiles trust. This good news dates away back to Abraham, at least. All nations were to be blessed in him and his seed. The root of Jesse being that seed, we discover that their blessing comes through *trusting* in him. Isaiah pointed out this in his second chapter, and 2nd and 3rd verses. And in Revelations ii, 26 we see that those who hold fast till the root of Jesse comes are to be placed in authority over the nations. *

WE are sometimes told that the soul is a part of God. If that be so, then "a part of God is susceptible of lust, of envy, of malice, of hatred, of fury, of pride, of contempt, of folly, imbecility, of dotage and of idiocy." What an awful blasphemy to intimate that the great God *has* made, and is *still* making of the most degraded parts of himself, souls of whom he [illegible] holy lives and failing of this, consigns these abominably wicked parts of himself to endless torment!!! God be praised that the light of the glorious gospel has lumined our minds, so that we can see that the wickedness of the wicked shall come to an end; can see that man is organized dust, and lives by breath, and that by faith and obedience he *can be* a part of God by and by. "The gift of God is Eternal Life." *

WE recently met with a paragraph which in effect said, that he who is justified by faith cannot be made holier by any socalled "second blessing," or, we add, indeed by *any* number of blessings. The writer, whoever he was, is evidently on the way out of the Gentile systems. "Second blessing" and "perfect holiness," and "holiness meetings" are expressions which are never used by those who have attained to the *righteousness* of God by faith in the Anointed Jesus. When men prescribe conditions of salvation *for themselves* they frequently have to supplement the affair. They travel but a short distance before finding aching voids, and the *need* of "second blessings," etc., as if conscious that they were not more than half pardoned; as if for some reason God was forgiving them by installments. To one intelligent in the truth this is *painful* evidence that they who say such things are strangers to the law of pardon. *There* is no condemnation to them that are in Christ Jesus, providing they walk not after the flesh, but after the Spirit. *

Selected.

Grim War Hovers Over all Europe.

LONDON, Jan. 21. In spite of the pacific utterances with which the rulers of the great powers interlarded their New Year's speeches, the talk on the exchanges, in the bureaus and in military circles is all of the approach of war. A settled conviction is present everywhere that not many months will pass before Europe will be agitated from east to west and from north to south by the first throes of the most stupendous conflict that history has ever recorded. True, there is a lack of definite localization in the apprehension. One expects that war will break out here and another there; one believes that this cause and another that cause will provoke hostilities, but it is the general state of tension, jealousy and suspicion pervading the whole continent of Europe, apparent to the most superficial observer, which really furnishes cause for alarm. When the explosives are strewn *so thickly* over so wide an area as they now are, it would be rash to predict in what precise point the igniting spark may fall. It may be flung by some obscure soldier in a trivial act of indiscretion, by some false report, or by a fancied breach of diplomatic etiquette, such as precipited the Franco-Prussian war of 1870, but however it may come, come it will and that soon, or all political prophets have mistaken the indications. Two storm centers, one in the west and the other east, are watched with anxious gaze. From France or from the *Balkans* the storm signal may wave at any moment. European statesmen have learned from experience how easily the elements gather in either quarter. In the twenty-one years that have passed since Sedan not one step has been taken on the French side toward reconciliation with her enemy. The hope of recovering her lost provinces has never paled in the minds of her people. The heavy financial burdens laid upon their shoulder by their government have been cheerfully borne in the hope that they brought nearer the day of revenge and rehabilitation. Such patience as there has been shows the patience of those who wait for assured victory. And the situation is the more ominous because the danger is not one of the conflict of dynastic ambitions, but the deep rooted hatred and resentment of a whole people. Germany has not misunderstood the signs. She is aware that her enemy is nerving herself for a life and death struggle, and that it will not be with an army but with a nation that she will have to contend when the attitude of sullen reticence is exchanged for active hostility. In Germany, as in France, there is no question of the conflict coming sooner or later, and not a few of the most astute observers are of opinion that the sooner it comes the better for both countries. The burdens of taxation and of enforced military service, the conditions of a war in a time of peace, paralyze all industries, and cannot too soon be relieved by a decisive combat that will settle the question of predominance for a century to come.

But it is in the Balkans that the sentinels of the cabinets expect to see the first flames break forth. That trouble should be apprehended from that quarter is a retribution for past blunders. The Berlin conference of 1878 could not have taken more effective measures than it did for future disturbance. The diplomats, in their eagerness to undo the natural results of the war, and to check the Russian advances toward Constantinople, took precisely the course *to prevent a permanent settlement* of the trouble. To have interposed a strong barrier to Muscovite progress would have been the wisest step, as probably many of them are now aware. But Bulgaria divided, as they divided it without consideration for national sympathies and national aspirations, could never prove the barrier it was intended to be. In a short time the two halves of the divided nation came together by irresistable attraction and theorizing diplomats saw themselves out-maneuvered. Russian and Austrian influences have since struggled for supremacy, while the Turk looked on with cynical satisfaction at the results of the blunder. From that time until now the jealousies of the guardians of the weak governments in that region have kept the peoples seething in plots and counterplots, and national progress has been impossible. It would be of little concern to the great powers how the nations in the Balkan regions settle their disputes, if it were not that any approach to a settlement becomes a new ground of offence in the suspicion that it is the product of Russian or Austrian diplomacy. Thus a rising in any one of the Balkan States is liable to involve Russia and Austria in a quarrel in which the allies of each would naturally take part.

In his recent speech to the Reichstag Committee, Chancellor Von Caprivi freely admitted the danger to which Germany was exposed. As the new army bill was pending it was his policy to emphasize the danger, though our knowledge of the facts exonerates him from the suspicion of exaggerating it. "We can ward off an attack by France," he said, quoting from the memorandum of Von Moltke, "but if two of our neighbors united and attacked us, we should need the assistance of another power." As in the same interview the Chancellor expressed his conviction that an entente existed between Russia and France in regard to military arrangements, there could not be any doubt about the meaning of his quotation. It is in this need of Germany that the probability of an early war arises. Neither Austria nor Italy, the other two members of the Triple Alliance, is able to bear the heavy burdens entailed by the obligations of the treaty. That fact is well known here and throughout Europe. The knowledge of it in Berlin leads to the natural conclusion that it would be better for Germany if a conflict was precipitated now, while she has the two allies, than to wait the course of events and drift toward the struggle which might come when both these allies or one of them had become unable to keep engagements. That it will be deliberately provoked, no one believes, but while the conviction exists that it is inevitable and that a distinct advantage is to be gained by precipitating it, the chances of a prolongation of peace are materially diminished. With the imminence of the gigantic struggle in mind, the personality of the leaders becomes a subject of deep interest, and there is a natural desire to know what there is to be known of the men whose names will soon be on every man's lips.

At the head of the German army the Emperor will be the most conspicuous figure. An impression is prevalent that "that young man," as Bismarck now calls him, is too fond of posing and making speeches about whom he intends to crush to be of much account in the great struggle. But so people thought of his great predecessor, Frederick the Great. The Emperor is, without a doubt, a thorough soldier, familiar with every branch of the service, and capable of taking a prominent part in a campaign. He is by virtue of his position, commander in chief, and the interest he takes in the army and the efforts he personally makes to keep up its dicipline indicate that he intends to omit no part of a commander in chief's duties should his army have to take the field. Seldom does a day pass that he is not to be found at some hour of it inspecting the troops, and the fact of his coming is not usually known more than an hour beforehand, if at all. He has even been know to travel considerable distances to visit unexpectedly a distant station and hold an impromptu review in which the conduct of officers and men is closely scrutinized. What kind of record he will make as a general it is not easy to predict, but he has proved his capacity for handling large masses of troops on the parade ground, which is an important part of his necessary equipment. It may be said incidentally that the moral courage which a commander in chief ought to possess is little likely to be absent from the makeup of the man who dispensed with the services of Bismarck.

Next to the Emperor in responsibility must be counted General Count Von Schlieffen, the chief of the general staff. How important to the welfare of the army is the efficient discharge of his duty may be realized from the fact that the general staff has the charge of the movement, quartering and engagement of troops and the drawing up and conveyance of orders. Count Von Schlieffen has now been chief of the general staff for less than two years. He succeeded Count Von Waldersee in 1890. Prior to that time Von Schlieffen had been quartermaster general.

Von Waldersee has been promised by the Emperor the command of one of the armies which Germany will place in the field in the event of war. At the present he is in command of the Ninth army corps in Schleswig-Holstein. He was a pupil and afterward the assistant of Germany's renowned strategist, Von Moltke, and at the latter's death became his successor. It was his ambition to occupy as large a place in public esteem as Von Moltke had, and it appeared at one time that he would have an opportunity of doing so if he proved able. He stood high in the Emperor's favor, and had an exalted social position, which his wife's large fortune and her relationship by a former marriage to the Empress helped him to maintain. The Emperor, however, wished to have no man near him who might divide the honors with him, and besides, did not relish the pertinacity with which Von Waldersee urged upon him schemes of impractical army development. His appointment, therefore, to the Schleswig-Holstein command relieved the Emperor without publicly humiliating the Count. He is a man of considerable military experience, though only 52 years of age. He took an active part in the campaign against Denmark in 1864 and in the succeeding war with Austria. In the Franco-German war of 1800 he was chief of the Duke of Mecklenburg-Schwerin's staff. Von Moltke had a high opinion of his capacities and placed the utmost confidence in him. His wife is an American lady by birth, but when he married her she was the widow of Prince Frederick of Schleswig-Holstein. It is certain that should war break out soon Waldersee will have much to do with the arrangements of the plan of campaign. The Emperor will doubtless also avail himself of the aid of Von Blumenthal, whose strategical skill is but little inferior to that of Moltke. He has now retired from active service, but his counsel based on a long experience would be invaluable in a great war.

Another prominent leader is likely to be General Von Alvensleben, who won his fame in the 1870 campaign. He was in command of a famous cavalry corps and distinguished himself by his personal valor as well as by his skill and vigilance as a commander. It was said at the time that it was largely due to his foresight and rapid movement that the whole of Bazine's forces in Metz were compelled to surrender. His prompt action convinced them of the hopelessness of the plan devised for cutting their way through the German ranks.

The help which Austria could render to Germany in a conflict, if indeed it is not she who is a principal requiring help, is almost an unknown quantity so far as generalship is concerned. The Austrian Army of the present day is almost denuded of generals of European reputation. In her struggle with Prussia they had little opportunity of winning fame, and since that time many have died or retired from service. That she has able and skillful generals is very probable, but their capacity in the majority of cases has yet to be attested against a powerful army. It may be that it was to this fact that Caprivi alluded when he spoke of the weaknesses existing in the Austrian Army. The political duality of the Empire does not extend to the army except to the landwehr, and it is under the supreme control of the Emperor. As to the landwehr the consent of the Hungarian Legislature has to be obtained before the Hungarian contingent of it can be employed in Austria or in a foreign country. A saving clause in the arrangement, however, permits the Emperor to set it aside in an emergency, if there would be a danger to the empire in delay. As in Germany, every male citizen not disqualified by physical defects is required to serve in the ranks, and no exceptions are allowed. An educated young man preparing for a profession is not permitted to continue his studies during his term of service, but if he is able to pass his military examination at the end of one year, he passes into the reserve; otherwise he must remain on active duty a second year, or until he can pass the examination. The full total strength of the entire army including the landwehr, but exclusive of the landstrum, is 812,500 men.

The chief command under the Emperor is vested in the inspector general. That officer is now the Archduke Albrecht, who is in his 76th year. He has been famous in his day, and his brilliant defense of the Quarilateral against the forces of Victor Emanuel established his reputation of generalship, but at his advanced age his help in a war would, if he lives, be almost exclusively limited to an advisory capacity. Next in rank to the Archduke is the chief of staff, General von Beck, who has seen active service, but not in high command. He is reputed to be an excellent disciplinarian, but of a dull methodical temperament with no originality or the magnetic qualities which in a general inspire confidence in his troops. Probably the man whose service in the Austrian army we shall hear of most is Count Pegasevitch, the Croatian general who is in command of the Fourth army corps. He is a brilliant cavalry officer, in the prime of life, with a valor and dash approaching recklessness.

The military organization of Italy, the third member of the Triple Alliance, is mainly the work of General Ricotti, who, profitting by experience in the campaigns of 1866 and 1870, thoroughly remodeled the military system. He mapped the entire territory in sixty-two districts and placed each district in charge of an infantry officer, to whom he intrusted the whole military administration, including the duty of recruiting and drill. Beside this, he organized an Alpine corps from the natives of the Alpine districts, whose especial training was to fit them for the defence of mountain passes. The system was further developed by General Mezzacapo and General Ferroro, who succeeded General Ricotti in the Army Department, and some weak points, notably in the artillery branch of the army, were strengthened, though in neither of those arms does the Italian Army compare with other European forces. The regular army comprises three classes, aggregating 634,000 men of all arms. The first and second classes have each received three years' full training, but the men of the second class, having completed that period, are permitted to resume their occupations and are regarded as on furlough, being recalled annually for a brief period of drill. The third class are the complementary troops, who have received a shorter period of training. Besides this force is a militia of 840,000, similarly divided, according to the length of the term of service and the conditions on which they can be summoned to the field. Thus the little kingdom of Italy is no inconsiderable ally, as she can in an emergency place nearly a million and a half of men in the field, nearly all of whom have had some military training. In addition to her land force Italy has also a formidable navy.

Turning to the other side of the field, the Triple Alliance is confronted with the vast and thoroughly organized forces of France and Russia. The reoganization of her army has been the main business of France since Sedan. The French felt chagrined, mortified, humiliated in the eyes of the world and determined that the honor of the nation must be rehabilitated with all thoroughness and all speed. Profiting by her experience of the inestimable service which Von Moltke rendered to the Germans she looked around for a skillful strategist. She found him in General Mirabel, who is as much of the Von Moltke type as a Frenchman can be. He is a cool headed, calm calculating man of about 60 years of age, an excellent tactician, as he proved himself to be in the recent maneuvers and of the quiet self reliant temperament so rarely found in Gallic flesh. He did not attain the rank of general of division until 1880 though he has served in all the wars in which France has been engaged since the Crimean war. He is not given to posing before the public, nor has he the farcial elements of character which gave Boulanger his popularity. Rather, he is modest and retiring and his fine qualities are fully known and appreciated only by those officers who have come in close contact with him. They know and value the man, and they say that France could better afford to lose one whole division of the army than to lose Mirabel. It was said in the Crimean campaign that the English army was like a lion with the head of an ass. The aphorism would apply, though in a less degree, to the French army if it were without the brains within the skull of General Mirabel.

His present position is chief of the staff.

The French Commander in Chief is General Saussier. He is best known as the military governor of Paris, a position requiring peculiar qualities of a high order. That he has been successful in several trying crises argues considerable ability, for probably in no city on earth is there greater need of an able military chief. The terrible days of the Commune show what Paris would be if the command were in the hands of a weak or vacilating man. Saussier has maintained order; and even when the presence of Boulanger rendered his position one of peculiar difficulty and delicacy, the iron hand in the velvet glove kept the rougher elements in dread and prevented the outbreak that at one time seemed inevitable.

The man, however, who comes nearest to the French idea of a typical soldier is General Gallifet who is now in command of the Army of the East. He comes of a noble family and was an ardent Bonapartist until the events of the war of 1870 demonstrated the corruption and incompetency of imperial government. He has worked his way up from the ranks and has always been famous for personal valor. He was colonel of a cavalry troop at Sedan, and the reckless charges he made at the head of his regiment extorted the unstinted admiration of the German Emperor and his staff. He was taken prisoner with the army, but on his release he was heartily welcomed by the chiefs of the republic and raised to the rank of general of division. When the clash of arms comes there is no officer in the French army whose name is so likely to be prominent as that of ce brav Gallifet.

The Russian armies will probably be under the nominal command of the Czar or one of the Grand Dukes, but the real command will without doubt be in the hands of General Gourko. The retirement of General Dragomiroff and the death of the lamented Skobeleff leaves no one of superior rank and title to the supreme command. He is but little over 50 years of age, and is at present in command of the army in Poland. A typical Russian soldier of dogged, remorseless, ardent temper, he has won the admiration of the whole Russian army by his personal courage and unquenchable spirit. All the world has heard of Gourko. The desperate struggle of the Shipka Pass in the war of 1877 carried his fame into every land. The Czar had unbounded confidence in the dashing young cavalry officer, and while it seemed hopeless to drive the Turks from the pass, which they held day after day against all odds, he gave to Gourko the apparently hopeless task of carrying it. The young officer needed only the chance to distinguish himself. He learned that there was a wild, precipitous path over the side of the mountain. It was little more than a mule path, but Gourko soon had men with the pick widening it to admit of the passage of light mountain guns. Leaving a force in front to keep the Turks occupied, Gourko pressed forward over the precipices with the remainder of his troops. More than one gun and brave soldier slipped over the side and was dashed to pieces, but Gourko has never been the man to take account of losses if the object was achieved. He reached the opposite side of the pass, and the Turks, who had never heard of the circuitous path, or never dreamed that it could be used by any army, found themselves suddenly attacked in front and rear, and the pass was speedily in Russian hands. Such are the forces and the leaders of the impending conflict. How terrible it will be the vast numbers that will be engaged and the destructive arms with which they will be equipped passes conception. With the introduction of smokeless powder and the new explosives many of the conditions of warfare are changed, but the one feature that has characterized all wars remains with improved implements for giving it effect—the cruel, fierce, tiger like thirst for blood.—*N. Y. Press, Feb. 1, 1893.*

Dear Restitution:

That Macedonian Letter vibrated every pulse of my being. I am glad you suggested the idea of a "Contingent Fund." Set me down for $7.00 for the year 1893. Those appeals have been disturbing me for some time. I am led to believe that God raises up men at the right time. Brother Wagoner is the "Contingency Man," now brethren furnish the "Contingent Fund," then we will be ready ror every emergency.

Brother Wagoner, you and THE RESTITUTION folks can arrange for a treasurer, and publish in brief the proposition. We must never lose sight of the fact that our natural lifetime is our probation in which we make, or fail to make our calling and election sure.

Yours in hope.

J. P. BITNER.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

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This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Poetry.

In the Hush of Early Morning.

In the hush of early morning,
When the breeze is whispering low,
There's a voice that gently calls me,
And its accents well I know:
"Here I am, O Savior, waiting;
For thy will alone is mine.
This is all my crown and glory,
I am thine, and only thine!"

When the noon tide falls upon me,
With its fervid lightning ray,
There's a voice, divinely earnest,
Bids me work while it is day;
Open, Savior, now before me
All thy will for me to do,
Only help me, watching, working,
Still to keep my Lord in view!

As the dusky shadows steal downward
O'er the earth at evening calm,
There's a voice I love that whispers,
"After labor, rest, my child!"
O my Savior, loving, tender,
Help me to serve [illegible]
Thus to work within thy vineyard,
Till thou callest me to rest.

—Mrs. L. N. Tower.

Original.

Pine Woods Bible Class. No. 39.

Leader. In opening our Class let us sing hymn No. 20, and may we ever act in accordance with the sentiment.

"Deal with another as you'd have
Another deal with you:
And what you're unwilling to receive,
Be sure you never do."

"The great day of his wrath," is the topic I wish to consider today. It may not be a very pleasing theme, but alas! it is a day which hasteth greatly, and our love for our fellows should lead us to faithfully warn them that they may have an opportunity to flee from the wrath to come. It is a day in which all nature will convulse, there will be terrific sights in the heavens above, and the earth beneath will reel to and fro with a violence that will cause the heart of man to quake with fear, and the great question is, "Who shall be able to stand?" Elias, will wealth and position be of any avail in that day?

Elias. Oh, no! not at all! "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men," will hide "themselves in the dens and rocks of the mountains," and say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Ah! won't they fear the wrath of the Lamb in "the great day of his wrath?"

Leader. I will ask Arlon to tell us how we can escape the terrific day of "the wrath of the Lamb?"

Arlon. Nothing will avail except a hearty belief and obedience of God's ancient gospel, coupled with a godly life thereafter. That is God's pass that will admit you into the "Chambers," until the "indignation be overpast."

Leader. Now, Bro. Albert, will you tell us something about the fearful sights there will be in the heavens during this day of the Lamb's wrath!

Albert. The record of this day of the Lamb's wrath is found in Rev. vi. 12-17. The great sights in the heavens above are related in verses 12, 13, 14. "And the sun became black as the sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth....and the heaven departed as a scroll when it is rolled together." These great sights all happened in the great day of the Lamb's wrath.

Leader. How is that? Many Adventists claim that a dark day which occurred in a portion of New England, in 1780, filled that prophecy. What do you think, Lucy?

Lucy. They must be mistaken. That was not the day of "the wrath of the Lamb." Verses 16, 17. *"The Kings of the earth,"* (ver. 15) were not at all alarmed about that dark day, as none of them lived in New England, and it was not visible anywhere else. But when the dark day occurs mentioned in the above Scriptures they, together with those who have trusted in their riches and great names will sneak off and hide "themselves in the dens and the rocks of the mountains." Verses 15, 16. Nothing of this kind occurred in 1780.

Leader. Now, Bro. Lud, why was the dark day in 1780, only visible in New England?

Lud. The reason for that is plain enough. The sun itself was not darkened at all, the light was only obscured locally, by dense clouds of vapor. If "the sun became black as the sackcloth of hair." (Ver. 12), the sight would have been universal. It could not have been otherwise. It would then have been visible to "the kings of the earth." Ver. 15. Notice also that the word "kings," is in the plural form, and that means more than one country, so a portion of New England could not fill this bill.

Leader. I want to ask sister Carrie about the moon. Verse 12 says: "and the moon became as blood." What caused that?

Carrie. There is a natural reason for that. The moon itself is not a luminous body, but borrows its light from the sun, and if the sun should become "black as the sackcloth of hair," it would naturally impart a blood-red appearance to the moon. Local clouds of vapor cannot produce the above effect. Those who witnessed the 1780 obscuration of light say that the vapor of the atmosphere settled heavily on the earth—the smell and vapory feeling indicated it.

Leader. I will ask Charlottie to tell us under what seal will the dark day of the Lamb's wrath take place?

Charlottie. Verse 12, says under the "Sixth Seal." That seal was not opened then, in fact is not opened yet, as any one can see by carefully reading Rev. v., to verse 1 of chapter vi. We are there told those who have been redeemed by the blood of the Lamb, "out of every kindred, and tongue, and people and nation" are with the Lamb, before a seal is opened, and point him out as being not only "Worthy," but "able to unloose these seals," and it is under the sixth seal that the sun became "black as the sackcloth of hair." We certainly need to exercise more care in the teaching of prophecy, for fear we may lead some astray.

Leader. Very good. Oh! this terrible day is near at hand! Christian laborer stir thyself, and warn sinners of impending judgment! this is no day for the folding of arms and rest.

Please sing hymn No. 23.

"Up Christian laborer! Slumber not!
'Tis not the time for rest;
Thy resting place so soon shall be,
Upon thy Savior's breast,
Soon thou shalt be in his embrace,
A trophy of redeeming grace!"

Wm. H. Wilson.

They That Were Ready Went in.

Recently in traveling by rail the writer observed an unusual movement on the part of some of the occupants of the car as the train was approaching an important station. A careful investigation was made and each article that belonged to the traveler was placed within easy reach. Here a package of value; there an article of clothing, all in readiness, and when the station was reached, without any undue haste or confusion the travelers passed quietly out. The incident trifling and common-place as it was, made an impression that started a train of thought. There is another train that is approaching a very important station. The gospel train (narrow-guage of course) with its precious freight of passengers for the kingdom of God is nearing Resurrection Station. At this Station close connection will be made with a train from heaven (*running from the celestial city to earth*) composed of the Lord Jesus Christ and all the holy angels (a through train without change of cars to the land promised to Abraham) but remember, that no ticket will admit to the last train unless plainly stamped by authority of the Company. The *last issue of the Company* (struck over 1800 years ago) *all* have the words "faith" "repentance" and "baptism" plainly printed on each ticket. Then various mottoes or rules of the Company are given, prominent among them being this urgent rule "walk in newness of life," and obedience to all the rules of the *Company is expressed* in one motto "Be thou faithful unto death and I will give thee a crown of life." One fixed rule that has been observed by the Company in all ages and from which it has not swerved one iota is "Obedience to the Divine Law." Nothing else can be substituted for this.

Let no passenger entertain the delusive hope that a ticket, no matter how neatly executed, and bearing the motto "Sincerity and honesty" will avail, for the "Manager" of the company anticipating that such tickets will be presented has announced "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Now fellow passengers, having settled the matters to our tickets, let us attend to other matters as the train is rapidly approaching the Station. Have we everything in order? Is our baggage all right? Can it be transferred to the other train? Possibly we are carrying articles that cannot be transferred at the translation depot. As to our traveling garb, how is it? Have we put on the robe of righteousness? Are we wearing it? Does it fit (our conduct) or does it give us an awkward appearance? (like David in Saul's armor). These questions ought to be decided now.

As accidents (sins in the flesh) are liable on this journey through the enemy's land, have we provided against them by putting on the whole armor of God? Have we the breastplate of righteousness? or do we depend on "sincerity and honesty" "doing the best we can," instead of doing just what God tells us. Have we as our weapon of defence the "Sword of the Spirit" the word of God, or is it human tradition? Have we our loins girt about with truth? or does a human band of tradition bind our consciences? Let us again search our baggage lest there be a "wedge of gold" or heavy burden of silver, or some "Babylonish garment" that cannot be transferred. My brother I see you have a very well filled piece of baggage; please tell me what you are carrying? O that is twelve per cent notes well secured." But will they not be objected to? Do you not think the Manager will write across that large bundle of notes the ominous word "usury?" "O I am doing a strictly legal business. I have complied with the law." What Law? "Why the law of the land of course." Then it will not condemn you, and if you were to be judged at the last day by the "law of the land" you would not be condemned, but another law is to judge us then, and it has some very unpleasant things to say about usury. But you, my brother, with the very large traveling trunk, what have you there? "Gold, silver, Government Bonds, real estate mortgages, and other things too numerous to mention." What are you going to do with them, my brother? "O I am commanded to Occupy tell he comes." Yes, but as we are arranging to leave this train, and as all these things cannot be used when we are transferred, have you not made a mistake in not using these things on the train that we are now traveling? They could be used to good advantage now, but will avail nothing at the transfer. Do you really think that when the Lord said Occupy till I come, that he meant worldly goods? Do not people usually do that without a command from the Lord?

And you, my brother, please tell me what you are holding so carefully as we are rapidly approaching the transfer depot? O this is "new light," I have just been able to see. Yes I have noticed that ever since you received the "new light" it has shut out or greatly obscured all other light, even the "light that lighteth every man that cometh into the world." Can this be transferred at the Station where we change? Has it been of any advantage to you? Has it enabled others to accept saving truth? Can anything except the "Gospel" be used now to secure salvation? Fellow passengers we are certainly approaching the transfer Station, the signal is now sounding, the waybill plainly marks our position on the line, and some of the passengers are holding themselves in readiness for the transfer? Shall any fail to effect the grand change? In view of this solemn scene what manner of persons ought we be in all holy conversation and godliness. Your fellow-passenger on gospel train, listening to hear the Station called.

J. F. Wagoner.

The New Covenant. No. 2.

It has been shown in a former article, that the new covenant has special relation to righteousness. It is written: "The unrighteous shall not inherit the kingdom of God." 1 Cor. vi. 8-9 The inheritors of the kingdom then must all be righteous. Accordingly it is written, "Thy people also shall be all righteous; they shall inherit the land forever." Isa. lx. 21.

Paul, putting the word "kingdom" for the main characteristics of the inheritors thereof, says: "For the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in a sanctified spirit." These quotations are sufficient to prove the proposition, that righteousness is an indispensable qualification for the kingdom of God. God, the king, is righteous, and his subjects must also be righteous. When formerly he set up his kingdom, his subjects were not righteous, though they had entered into a covenant with him promising to be righteous. He gave them a law by which to regulate their lives but they kept it not. They finally become so corrupt and abominable that he drove them out of the land and scattered them among the nations. God, by the mouth of the prophets, declared his purpose to re-establish the kingdom; *and* to make his people righteous. In the former covenant they, relying upon their own strength, promised to keep his law. In their own strength they failed. In the new covenant the law will be written in their hearts, and there will be no failure. God will write his law in their heart by his spirit. By the prophet Ezekiel, after predicting the gathering of them out of all lands into their own land, and the cleansing of them, and the changing of their hearts, He says, "I will put my spirit within you and cause you to walk in my statutes." Ezek. xxxvi. 27.

Isaiah speaks concerning the spirit as follows: "Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture for flocks, until the spirit shall be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Isa. xxxii. 14, 15. This outpouring of spirit was plainly foretold by Joel. He says, "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days I will pour out my spirit." Joel ii. 28, 29.

It is well right here to call to mind that according to the epistle to the Hebrews the new covenant was based on "more efficient promises" than the old. The promise of the spirit was a more efficient promise than any promise made in the old covenant. God's promises in the old covenant were to be fulfilled if the people kept their promise to obey his law. Without the spirit they could not do this: and the spirit was not promised in the making of the covenant. That promise belongs to the new covenant, and is one of the more efficient promises upon which the new covenant is based. John the baptizer declared that the one coming after him would baptize his people in the Holy Spirit. Matt. iii. 11.

Jesus, before his death, promised the Holy Spirit to his disciples. He said to them, "If ye love me keep my commandments. And I will pray the Father, and he will give you another comforter (advocate, helper,) that he may abide with you forever, the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you." John xiv. 20; xv. 26, 27; xvi. 13, 14.

The death of Christ confirmed the new covenant. His blood which was the "blood of the new covenant" was poured out for many for remission of sins. Matt. xxvi. 28. After his resurrection he renewed the promise concerning the spirit to his disciples. He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized in water but ye shall be baptized in the Holy Spirit not many days hence. *Acts* i. 4, 5. After they had made their inquiry concerning the restoration of the kingdom, he said, "But ye shall receive power by the Holy Spirit coming upon you, and you shall be my witnesses, both in Jerusalem, and in all Judea, and in Samaria, and even to the remotest parts of the earth. (8 verse).

The promise to the apostles was fulfilled on the day of Pentecost: the spirit was poured out upon them: and Peter declared it to be that which was foretold by the prophet Joel. Acts ii. 1-18. Under the influence of that spirit he preached the Gospel, and convinced three thousand of his race that Jesus who had been lately crucified, had been raised from among the dead, and taken up to heaven, and was the Christ. To their earnest inquiry, "What shall we do?" Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ, for remission of sins; and you shall receive the gift of the Holy Spirit; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The gift of the Holy Spirit we see was not confined to the followers of Jesus, "the promise" was to all. The Samaritan converts received the Holy Spirit, Acts viii. 14-17. Cornelius and his household received it. Acts x. 44-47. The disciples at Ephesus received it. Acts xix. 1-6. The Corinthians received it. 1 Cor. xii. 13. The Galatians were supplied with the spirit. Gal. iii. 2-5. The Thessalonians were not destitute of the spirit. Thess v. 19. And I conclude that no true disciple in those days was destitute of the spirit. The love of God was poured out in the hearts of the Christians at Rome by Holy Spirit which was given to them. Rom. v. 5.

Paul said to the Galatians, "Because you are sons he sent forth the spirit of his Son into our hearts, crying Abba, Father." Gal. iv. 6. To the Romans the apostle wrote, "If any one has not the spirit of Christ he is not his." Rom. viii. 9.

The way men become sons of God is clearly defined in the new covenant writings. "Ye are all sons of God through the faith in Christ Jesus. For as many of you as have been baptized into Christ, have been clothed with Christ. And if you belong to Christ then you are Abraham's seed and heirs according to promise." Gal. iii. 26, 27, 29. When one becomes a child of God through the faith in Christ Jesus his sins are forgiven. Clothed with Christ he is clothed with the righteousness of Christ. The penalty of sin is death. Death puts away the sin; settles the account. Sin is attributed to the flesh on account of its lusts which lead to sin. The flesh on account of its inherent sinfulness is not fit for the kingdom of God. It must die. "The soul that sinneth it shall die." Ezek. xviii. 4. "The wages of sin is death." Rom. iv. 23.

The Son of God came in sinful flesh and died for our sins. A new life was imparted by the spirit of God to the dead body in the tomb. Upon that new life the law had no claim. Those who are baptized into Christ are baptized into his death, and so the old man, sin's flesh, is reckoned as crucified with him. Sin's account is settled. Being raised up, he, the baptized one, is "to walk in newness of life," just as if he had actually entered into the new life by resurrection. Rom. vi. 1-23; Col. ii. 10-15. He is said to be quickened or made alive with Christ, raised with him. The righteousness of Christ is put to his account, and he is free from condemnation.

It would be very incongruous and inconsistent for him to continue in sin yielding to the lusts of the flesh. When made immortal the lusts of the flesh will be destroyed; but they are not destroyed so long as we remain in the mortal state. But we must "mortify" them, put them to death. Can we do this in our own strength?

"What the law could not do in that it was weak through the flesh," Paul says. Rom. viii. 3. What could it not do? It could not justify us. Why? Because we were sinners. Rom. iii. 20-23.

"God sending his own Son in the likeness of sin's flesh, and for sin condemned sin in the flesh." Rom. viii. 3. God condemned sin in the flesh. How? By adjudging his Son in the flesh to die for sin. What was the object? "That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. (4th verse).

Then the righteousness of the law is not fulfilled in us if we walk not after the spirit. Can we walk after the spirit if the spirit is not in us? The spirit was certainly in those to whom the apostle was writing. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, *to live after the flesh.* For if ye live after the flesh ye shall die: but if through the spirit you do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God." Rom. viii. 11-14. These statements of the apostle show that God gave his spirit to his children *to enable them to mortify* the lusts of the flesh, and act according to the requirements of the law. "The carnal mind, says the apostle, is enmity against God: for it is not subject to the law of God, neither indeed can be." (7th verse). The carnal mind is the emotions and desires of the flesh. *If a man* yields to his fleshly desires he goes contrary to the law. A man is tempted, James says, "when he is drawn away by his own lusts, and enticed." James i. 14. If a man is led by the spirit of God, he is not drawn aside by his lusts and enticed. God's spirit will not lead his children to transgress his law. For, "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (self-control): against such there is no law. Gal. v. 22, 23. But the law is against the works of the flesh spoken of in the 19th verse and 20th, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like;" and "they that do such things shall not inherit the kingdom of God." "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. vi. 8.

Other Scriptures on this interesting subject might be cited, but these must suffice for the present, and they show that the two great blessing of the new covenant are first, justification. Second, righteousness of heart and life: and the righteousness is the fruit of the spirit of God. This righteousness is the clothing of the saints; *it will* be the clothing of Israel in the restitution.

J. W. Niles.

Conference Report.

Near Carns, at the Daniels School house, in Rock County, Nebraska, Sept. 24, 1892, at a meeting previously appointed.

Meeting called to order by Chairman. Remarks by Elders A. F. Dugger, F. M. Clifton and Chas. Shultz.

On motion of Brother Clifton J. A. Nugent, A. F. Dugger and F. M. Clifton act as Committee on Resolutions. Committee Report accepted, and articles drawn by Committee and approved.

Moved and Seconded that we adopt The Restitution, and *Sabbath Advocate.* Carried.

Moved and seconded that M. B. Ellis act as President for the insuing year. Carried.

Moved and seconded that Elder F. M. Clifton act as Vice President. Carried.

Moved and seconded that Wm. H. Denson act as Secretary of the Conference. Carried.

Constitution and By Laws

Of Northwestern Nebraska and South Dakota Conference of the Church of God.

Article 1. That all Churches organized in the Territory embraced in this Conference shall organize under the name Church of God, and this Conference shall be known and designated as the Northwestern Nebraska and South Dakota Conference of the Church of God.

Article 2. This Conference shall be composed of ordained Ministers and Licensed Ministers, and Delegates from the different churches.

Article 3. The officers of the annual Conference shall be a President, Vice President, Secretary, and Treasurer, and shall be chosen at each Annual Session.

Article 4. The character and standing of each Minister shall be investigated at each Annual Session, and if found worthy he shall receive a certificate of membership signed by the President and Secretary of said Conference.

Article 5. Ministers shall be received into the Conference without a dissenting voice, but should it appear that the objection is not valid then a Committee may be appointed to investigate the matter and report the result to the Conference.

Article 6. Every Minister is required to be present at each Annual Session either in person or by letter.

Article 7. Any Church by a two-thirds vote calling for the setting apart of any one of its members to the work of the Gospel Ministry, it shall be the duty of the Conference to attend to this matter at any of its Sessions.

Article 8. Each Church shall be entitled to two delegates and two only.

Article 9. This Conference shall maintain a unity of Faith in the Bible, as the only Rule of Faith, Doctrine and Practice, and as the the Church of the Living God, build solely upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Article 10. These By Laws may be amended at any Annual Session by a two-thirds majority vote.

Article 11. That we as a Conference realizing the power of the press for good, and as a means of communication between the brethren, do as a Conference, indorse The Restitution, Plymouth, Indiana, and *Sabbath Advocate*, Stanberry, Missouri.

We realizing as we do the honor and influence of the Press in graduating, indorsing and propagating Truth, we therefore adopt The Restitution, published at Plymouth, Indiana, and the *Sabbath Advocate*, published at Stanberry, Missouri, and pledge ourselves and work for the circulation and support of said papers.

Moved, That the First Quarterly Conference will be held at Bone Steel, South Dakota, December 2, 1892.

Moved, that Elder F. M. Clifton, M. B. Ellis, J. L. Herriman, and Chas. Shultz, receive Credentials from this Conference. Carried.

Wm. H. Denson, Sec.

Dear Restitution:

And those who have obtained like precious faith with us through the righteousness of God. I rejoice that I can communicate to you a few words of encouragement as a result of recent labor, in our Master's service. I have by the Lord's goodness just closed a ten days meeting in Chase County, this State. Where two willing and obedient souls obeyed the form of doctrine delivered unto them, by being planted in the likeness of their Redeemer. I trust and have reasons to believe that they have risen with him by faith to walk in a new life. To walk worthy of their high calling, being called by the Gospel to the obtaining of eternal life, glory and a kingdom, which we can only hope to obtain by a faithful continuance in well-doing. Many were the invitations to remain longer. And I may safely say better interest I never saw manifested by the people. Methodists, Baptist and others of the so-called orthodox faith came five and six miles, dark as the nights were, to listen to the strange things we brought to their ears. The strangest of all to them was to find those things which appeared new to them to be in a book that they had read all their lives. It reminds me of Paul's preaching. He seemeth to be "a setter forth of strange gods" because he preached "unto them Jesus and the resurrection." The Methodists at Wauneta eight miles from our place of meeting, kindly sent us an invitation to preach in their new Church, which I was wont to do out other fields where isolated brethren lived were sending us the Macedonian Cry, come over and help us. True the harvest is great and the laborers are few.

In closing I wish to drop a thought to those who labor in word and doctrine. Let us never forget that while the gospel is God's power for salvation, it will be powerless unless it is blended with love and kindness on the part of those who are endeavoring to tell the good news of a Savior's love, and a coming kingdom when our Father's will will be done in earth as it is now done in heaven.

J. T. Prime.

Poetry.

Cast Thy Bread upon the Waters.

"Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. xi. 1.
"In the morning sow thy seed, and in the evening withhold not thy hand." Eccl. xi. 6.

Cast thy bread upon the waters,
Ye who have but scant supply,
Angel eyes will watch above it;—
You shall find it by and by!
He who in his righteous balance
Doth each human action weigh
Will your sacrifice remember,
Will your loving deeds repay.

Cast thy bread upon the waters,
Poor and weary, worn with care,—
Often sitting in the shadow,
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope,
As you look with longing vision
Thro' faith's mighty telescope?

Cast thy bread upon the waters,
Ye who have abundant store;
It may float on many a billow,
It may strand on many a shore;
You may think it lost forever,
But, as sure as God is true,
In this life or in the other,
It will yet return to you.

Cast thy bread upon the waters,
Far and wide your treasures strew,
Scatter it with willing fingers,
Shout *for joy* to see it go!
For if you do closely keep it,
It will only drag you down;
If you love it more than Jesus,
It will keep you from your crown.

Cast thy bread upon the waters.
Wait it on with *praying* breath,
In some distant, doubtful moment
It may save a soul from death;
When you sleep in solemn silence,
'Neath the morn and evening dew,
Stranger hands which you have strengthened,
May strew lilies over you.

Original.

"I Will Skip It."

So said one Father Rogers, some years ago. Where I lived there was an old man known as Father Rogers. He was an Elder in the Campbellite Church, a man well respected for his integrity and honesty of heart, and people would say, if there is any good man Father Rogers is one. There was two other elders in the church, but he was rather the leader in the church; a man that generally took the lead in all church matters. About the time I knew *him*, some one gave him some of our books to read. And among them there was Storrs' Six Sermons. The old man read them carefully, and his wife read them, and they loaned them to another elder, and it went until six good and honest minds were opened and received the truth. Then about that time the *minister* was informed of what was going on in the church, and a committee was appointed to wait upon them and labor with them, and try and get them to drop those things they had learned from those books. But the six said, No, it is Bible, and we must believe and teach Bible. Then the matter was referred to the minister and others, and the decision was to expell them from the church. So on the Sunday following the decision they was notified to be present, and either quit their teaching or they would be expelled for heresy. So they met and had their meeting, and they were about to be read out of the church, and one of their old members said to Father Rogers, Brother, we don't want to expell you, we all love you dearly. Father Rogers, can't you when you come to those Scriptures that you think so much of, and what we think will break up our church, can't you *skip* them? and just at that point the old man caught a good idea, and said, yes, Brother I can do that. So they had a good hand shaking over it. So on the next Sunday was their social meeting, and Father Rogers was there with his Scriptures ready to do his skipping. He had arranged a talk on the saints' inheritance, and he commenced with the Psa. xxxvii. Prov. ii.; also Prov. x. xi., Matt. v. 5; Rev. v. 9–10, but when it came to where there was anything said about the earth, he would break down in a cry, and would say, now brethren, you all know how the next verse reads, but I don't dare read it for it may break up the church, and I agreed to skip it and I will skip it. And so the old man went through with his skipping and crying until he got through. They did not really like his skipping, and so the next time he had a chance he had some more reading and skipping to do, so they expelled him for skipping, for the people were turning out in large numbers to hear Father Rogers skip. I will give some of the Scriptures he had to skip, for the benefit of some of our young brethren and sisters. For yet a little while, and the wicked shall not be....the old man could read that, but the next verse he must skip. The next reads, But the meek shall inherit the earth. Then the old man could read along till he came to the 22 verse, then skip. Now I will put this verse down, For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off, (that is from the earth). Then he could read on down to the 29 verse, that would have to be skipped. This is the way it reads. The righteous shall inherit the land and dwell therein forever. Young brothers, sisters, that is one of the verses to be skipped. Do you want to skip it? Now Brother Rogers read on, but when it comes time, skip, well then I will read down to the 34th verse. Wait on the Lord and keep his ways and he shall exalt thee to inherit the land: (not sky or heaven). When the wicked are cut off, thou shalt see it. Very well. Now we will let Father Rogers go to Prov. ii. 20-21, that thou mayest walk in the way of good men, and keep the paths of the righteous. There now Father Rogers skip the next. How does it read? let us see, For the upright shall dwell in the land, and the perfect shall remain in it, (the earth). Then Solomon, you say an upright and perfect man will remain on the earth. David please tell us then who goes up, please. David, The enemies of the Lord shall be as the fat of lambs; they shall consume into smoke, they shall consume away. Then David, it is the wicked that goes up in smoke you say? Well, Father Rogers, you don't have to skip your Savior's words do you. Yes, I can commence reading his sermon on the mount, and when I reach the 5th verse I have to skip. Is that so? how does it read? Blessed are the meek, for they shall inherit the earth, why skip that? Well it is liable to break up the church, they wont allow me to read that, and I agreed in one of our meetings after they asked me if I could not skip it. I said yes. Not long ago I was sent for to go and hold some meetings, where I preached years ago, and there was some faces that I used to see, were not there, and I made inquiries, and I was told they moved to town, and there being none of our faith there, they went in with the Campbellites. A home, brother, sister, a home! is that a home where you have not the privilege of talking Bible? How is it brother and sister, do they sing with the Spirit and understanding? You take your wife and go to meeting at your new home, you get seated, and you wait for the singing to commence, all the time fearfull they will sing something that you do not believe. And sure enough they start up and sing on our way from earth to heaven, thou wilt guide me with thine eye. Then you hunch your wife and say we do not believe that, do we, but this is our home, and we have no need to complain, and the minister looks around over the congregation, and he sees another soul-sleeper there that has not joined their church. So he concludes to give him a good dose. So he gets up and tells his hearers, I have concluded to preach a discourse on the subject of the kingdom, and tells them he intended to prove that the Kingdom of God was set up on the Day of Pentecost. And he hammers away for an hour, with a large amount of abuse of materialism. Now brother, how do you like your new home? Is that the place to go for a Bible loving disciple of Jesus Christ? I at other times in my travels ask where is brother and sister such and such ones. They left the farm and went into town and united with the Methodists, and others will say our church went down by removals and deaths, and wife and I went in with the Presbyterians, then you have concluded to hide your light under a bushel, have you? Or as Paul said you have concluded to hold the truth in unrighteousness. We want to be cautious what we do, there is a day of reckoning coming, we will be called upon to see how we have improved our talents. In those churches we can't improve our talents. Ask yourselves what good can I do for them? What good can they do for me? They won't let you do any good to them, for they wont allow you to teach what you believe in their houses, or meetings. Can they do you any good when you do not believe what they teach? I can't see for the life of me what our folks unite with them for. You are placed in the same condition that Father Rogers was. John in the Revelations says, Come out of her, O my people, that ye be not partakers of her sins, for her sins have reached unto heaven. We all have our work to do, and want to have it done when the Master calls, and then he can say, well done good and faithful servant, enter thou into the joys of thy Lord. Can Christ? Will Christ say good and faithful servant, unless it is true? What say you, dear ones? Submitted in love for the truth of God that will make us *free*. We want to be free men and women in Christ Jesus.

J. S. Hatch.

Selected.

Paris and the Egyptian Question.

London, Jan. 23.—This week again the Egyptian question is more important than Panama. It is the French who take umbrage at the English action in Cairo. It is the French, though not the authors of the recent crisis, who now egg on the Khedive to what only can be his own ruin and mischief to his country should it follow the French lead. It is the French who seem ready to throw Europe into confusion solely for the satisfaction of French vanity. Europe, however, declines to be thrown into confusion. It is the determination to reinforce the British army of occupation in Egypt which has again set the French to blowing trumpets and beating gongs. They have themselves to thank for the measure they resent. It was the counsels of the French press which encouraged the Khedive last week to persevere in his resistance to England. Then came the comments of the Paris newspapers, the question in the French Chamber, the answer of the French Foreign Minister, the remonstrance addressed by order of the French Cabinet to the English Foreign Minister, and all the hurly burly which the French understand so well how to raise at a moment's notice. No wonder if the Khedive was misled and believed *himself* the champion of a cause which France and perhaps Europe was ready to take up. If there was no echo of *Paris* elsewhere there was an echo at Cairo. The wretched little sheets of that city caught the French accent and they began to express the French view, to assure the Khedive that he had shown himself a great man, that he was the real ruler of the country, and that he had only to continue as he had begun to give back Egypt to the Egyptians. Demonstrations were gotten up in the streets and at the opera, and a fair imitation of native opinion was manufactured off hand. The Khedive is surrounded, moreover, by evil influences: in other words, by Turkish influences. The effect of all this was to endanger the peace of Cairo and the safety of English and other foreign residents. The further effect was to convince Lord Cromer that the Khedive had not yet learned his lesson, and that to him and to his party and to Egypt generally it must be made clear that English rule in Egypt would be supported by all the force necessary to make it irresistable. Hence the resolve to strengthen the garrison by two battalions. The English force had indeed been reduced rather harshly: an army of 3,000 men is sufficient for peace, but not for war, nor even real danger of disturbance or disorder. It was the Lord Salisbury's policy to reduce it, as English Radicals do not fail to point out. It is Mr. Gladstone's fate to increase it, as French of all parties remark with extreme bitterness. Such an act, says the *Debats*, is a challenge. The *Debats* is a most respectable paper, which long since took and has ever since maintained a most extreme line on Egypt. *Debats* says:

England has long since fulfilled its mission in Egypt. It only remains for it now to fulfill its pledges and depart. A good proof that it has not fulfilled its mission, and that its pledges have not matured, is supplied by the conduct of the Khedive and what has followed upon it. If the English set sail tomorrow from Alexandria what would happen? Disorder and anarchy, to be followed by a fresh occupation of the country, whether by England again or by France or Turkey. Egypt cannot stand alone and nobody supposes it can. If the act of England is a challenge who is going to take it up?

The newspapers of France are a formidable force, but the fleets and armies of France are not yet under their orders.—*Chicago Tribune.*

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings will please address him at Argos, Indiana, and arrange for the same.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxena Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.

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Church of God, Plymouth, Ind., meet in Hall southeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

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The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kaife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Kina Slyle, Secretary.

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The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

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Canton lv.	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus lv.	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]
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VOL. XLII. PLYMOUTH, INDIANA. FEBRUARY 15, 1893. NO. 7.

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My Prayer.

More love, more love to Thee, O Christ,
Is my heart's chief desire,
A love that never shall grow weak,
An ever-burning fire,

A love that shall be firm and true,
A love that shall endure,
A love, though all else pass away,
Changeless shall be, and sure.

A love that shall transcend all things,
However bright and fair,
A love that, well-filled, shall be deep,
A love so choice, so rare.

A love that shall be fed from Thine,
Yes, Thine so pure and free,
A love that cannot be called mine,
Because it comes from Thee.

A love like Paul's, a love like John's,
Intense, devoted, zeal,
A constant love, like Mary's, too,
Sincere, and free from guile.

A waiting love, as hers did wait
Low at the Master's feet;
A love which heard His gracious word,
Making her heart more meet.

More meet; yes, meeker for His love
Within her breast to dwell,
So that, with joy she could exclaim—
"My soul is well, is well."

Oh! may I, then, as doth the hart
Pant for the cooling stream,
Still thirst more thirstingly for Him
While on His breast I lean.

Until in that bright land of love
My heart shall ever be
Engaged in wonder, love, and praise,
Of Him who died for me.

—Samuel Joseph Taylor.

Original.

An Epistle to Hebrews. Chapter 13.

1. Let brotherly friendship continue.

2. Ignore not friendship to strangers, (or hospitality), for thereby some have entertained angels unawares.

3. Be mindful of those bound, as having been bound along with them; of those who are suffering calamity as yourselves also being in a body.

4. Marriage is honorable in all, and its bed undefiled, though harlots and adulterers God will judge.

5. Let your habit of life be not one of friendship for money. Be content with the things that come to you. For he hath said, I will not leave thee nor forsake thee utterly;

6. So that we are encouraged to say; the Lord is my responsive helper and I will not have feared what man may do to me.

7. Be mindful of your leaders who have talked to you the word of God. Observing carefully the outcome of their conduct of life, imitate their faith.

8. Jesus Christ yesterday and today the same for the ages.

9. Be not misled by diverse and strange teachings. For it is a good thing to have one's heart assured with grace, not with kinds of food, with which those who have walked therein have not been profited.

10. We have one altar from which those who serve the tabernacle for hire have no official-power to eat.

11. For the bodies of those animals, whose blood is being brought into the sacred place by the chief-priest for a sin-offering are accustomed to be burned outside the camp.

12. Therefore, Jesous also, that he might sanctify the royal-people through his own blood, suffered outside the gateway.

13. Let us go out then unto him outside the camp, carrying his reproach.

14. For here we have no abiding city, but are seeking the one destined to be.

15. Through him then let us offer up a sacrifice of praise constantly unto God, that is a fruit offering of lips that confess unto his name.

16. Moreover ignore not the well-doing and the partnership offerings. For with such sacrifices God is well pleased.

17. Trust your leaders and yield to them. For they are wakeful for your souls, as they shall give an account, that they may do this with joy and not with sighing. For this will be unprofitable to you.

18. Offer votive-prayer for us, though we are persuaded that we have a good consciousness since we desire to exemplify good conduct in every way.

19. And all the more do I exhort you to do this that I may be speedily restored to you.

20. And may the God of the peace who led up from among the dead our Lord Jesous, the Great shepherd of the sheep, in the blood of an eternal (or life-long or age-lasting) covenant,

21. Re-establish you in every good thing, that ye may do his will while he doeth in you that which is pleasing in his sight, through Jesous Christ; to whom be the glory for the ages of the ages. Amen.

22. And I exhort you, brethren, to sustain the work of the exhortation. Yea, indeed I have sent it to you in brief.

23. Know that our brother Timothy hath been released, with whom I shall see you if he cometh speedily.

24. Greet all your leaders and all the saints. Those from Italy greet you.

25. The grace be with you all. Amen. To Hebrews.

COMMENT.

"Brotherly friendship" instead of "love" and "friendship to-strangers" instead of "hospitality," R. V. & C. V. Our word "hospitality" is too broad a term to warrant the moral drawn in the rest of the verse here.

Our own experience of "bonds" or suffering of any kind should and no doubt generally does, make us more sympathetic for others. This at-least seems to be the inference to be drawn from the teaching here. As long as we are in body or "the flesh" we will be subject to weakness incident to it both physical and moral, and this should make us lenient and charitable in our judgments of others, is another lesson inculcated here.

"Friendship for money" instead of "love of money," R. V. & C. V., much more significant and suggestive I think and literal moreover.

"Be mindful of your leaders" instead of "Remember them that had the rule over you," R. V. which besides not being literal savors of the papacy.

"The outcome of their conduct of life" instead of "the issue of their life," R. V., not the same thought by any means. "Misled" instead of "carried away," R. V., too indefinite. One might be carried away without being misled.

"Carrying" instead of "bearing," R. V., too ambiguous.

"A fruit-offering" instead of "fruit" merely, R. V.

"The well-doing and the partnership offerings" instead of "to do good and communicate," R. V.

These are all offerings, or should be so considered, as corresponding to similar types under the law.

"Trust your leaders" instead of "obey them that have the rule over you," R. V., too remote to be considered a translation at all.

"Offer votive-prayers" instead of "pray" merely, R. V.

"A good consciousness" instead "a good conscience," R. V. Not the same thought you will see if you reflect upon it.

"Exemplify good conduct" instead of "live honestly" R. V. Good conduct implies much more than mere honesty here and always in the Scriptures.

"Restore" here the same word elsewhere translated "restitution." How would it do to translate the word restitution or to make restitution here?

"Re-establish" instead of "make you perfect." R. V.

Compare the whole of this sentence carefully with the C. V. & R. V. and note the differences. They are too many to comment on here.

"Greet all your leaders" instead "Salute all them that have the rule over you." R. V. It is one thing to go to the front and lead, and another thing to sit behind and drive. The great difference between Christianity and all heathendom is just this. The one says "come on" and the other says "go on."

The one is under the law of love and the other under the law of force. The Eastern Shepherd led the sheep and it is the easiest and best way now. Moreover the figure here is "the Great Shepherd of the sheep" leading. Then Christ taught that the one who served best was to be the greatest in the new regime, not the one who ruled the best.

Chas. Gardner.

Current Events and Sundry Thoughts.

The time has arrived in the history of the world, when the prophetic student can feel that his feet are placed upon a firm and steady basis of visible and tangible facts. Current events are now letting in such a flood of light upon the prophetic page, as to enable all earnest servants of Christ to realize that their faith and their hope is rooted and grounded in Jehovah's immutable word. Facts are stubborn things, and often very disagreeable and sorely disappointing to those adversely related to them. The man of God ought never to feel afraid of facts bearing on his faith, the only difficulty is to get at the real facts. My own experience has taught me that real facts are not to be shunned and avoided, out of fear they may cause us to doubt, and question the foundation of our hope. Man once settled in his religious convictions is exceedingly averse to being disturbed, and not unfrequently he will shut his eyes, and run away in order to escape the mental upheaval and changes that threatens him. Such fear on the part of those who comprehend the purpose of God as revealed in the writings of the prophets and apostles is groundless, indeed it betrays a weakness and lack of clearness of perception that is not to be regretted more than blamed.

You cannot judge of facts as purporting to come from the lips of flippant talkers, and superficial thinkers who delight to oppose divine things which they understand not.

Society has always been full of thoughtless minds, characteristicly naked, and empty of divine things The average scoffer is a very small and diminutive person when you come to measure and weigh him, his bulkiness is very deceptive, but disappoints no one more than himself when put to the test.

TIMES OF THE GENTILES.

In Acts xvii. 26, Paul makes use of the following language in his address to the Athenians, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

How often we have heard public orators in discoursing upon the "brotherhood of man, and the Fatherhood of God," quote the first part of Paul's language above, as if that was the one great and paramount truth to be learned, and the overshadowing thought of the apostle's mind, that God had made of one blood all nations of men.

Indeed the "brotherhood of man and the Fatherhood of God" has come to be a hackneyed phrase, expressive of a sentiment to which the natural man ascribes divinity and holiness, and even the unbelieving scoffer be he profane or pious, is almost willing to credit Paul with inspiration in the utterance of this sentiment, if in nothing else. But after all is said and done, what does it amount to? Of what avail is it as an accepted fact, "that all men are brothers, and God their Father?" It does not often temper and soften man's inhumanity to man—it does not inspire man to love his neighbor as himself—it does not eradicate from the human heart selfishness and cruelty—it does not feed the starving poor, and give liberty to the oppressed—in a word it does not establish justice, equality, fraternity and peace among this great world wide brotherhood of men.

Eloquence, poetry and song, have derived much of their charm from the inspiration of Paul's words, but only a momentary charm, exquisitely pleasing and delightful, as a kind of dreamy sentimentalism,—an ideal thing of beauty to look upon and admire, but not very practical and useful as the world goes.

What was in the apostle's mind, a merely incidental statement of fact preparatory to the announcement of a great truth of immense and far-reaching concern to the world of mankind, has been magnified out of all proportion, even to the exclusion of that which is yet to change the history and shape the destiny of the world. Those who have such a fondness for Paul's words concerning the universal brotherhood of man, are equally indifferent, if not absolutely averse to the other statements that he make in the same connection.

God has not only made of one blood all nations of men, but he adds,

1. He hath determined, and appointed their times,

2. And predetermined the bounds of their habitation.

These are the statements that catch the eye of all those who are in real earnest in the service of Christ.

That all men are brothers by nature and God their Creator, is one of those truths evident to the natural man, and Paul incidentally quotes one of their own poets as saying, "we are the offspring of God." So much then by way of introduction. I purpose in a few short articles to follow this one, to show that the appointed times are nearly run out, and that the evening time of Gentile times is now current. I do this because I feel convinced that we now have sufficient data to warrant us in searching and re-examining the ground so often gone over concerning the prophetic dates of Daniel and John.

Every man and woman, who is intelligently and devoutly intent upon attaining unto eternal life and an inheritance in God's Kingdom cannot afford to be indifferent to the signs of these times. Release from the toil, care and vexation incident to the struggle for existence, pending this mortal life, will surely be welcome to all such whose affections are set upon things divine and heavenly.

It is no time to be lukewarm, and there is no excuse for trifling with things sacred and eternal. Better abandon the truth entirely, than to be half hearted in its service. Go with the world wholly or not at all. There is no satisfaction in trying to serve two masters, for in such an effort we make ourselves distasteful to both. He that tries to be, or is the friend of the world, is declared to be the enemy of God. We cannot afford to hazard all for the friendship of this world—that is passing away. Our serious attention is demanded; and today we are commanded to hear his voice, and to hear no other.

Geo. Moyer.

Here is food for thought for cigarette smokers, if they have any brain to think with: "Have you any vices?" asked the doctor of his patient. "I smoke cigarettes," replied the patient. "You have softening of the brain." "Would cigarettes give me that?" "You wouldn't smoke cigarettes unless you had it."

Letter Drawer.

Dear Restitution:

Your kind hint in Jan. 11th caused me to look after my subscription, and find that it expires on Feb. 3. So find enclosed $1.50 to renew for another year. I cannot do without you. I have been your weekly pupil for many years.

I am 88 years old. Through your columns, and my blessed Bible, I trust I have learned the truth.

This is all the preaching I have although there are seven sectarian churches in this town of 800 inhabitants. I think I am the only person in it believing in the things concerning the Kingdom of God, and the Name of Jesus Christ. I know of no brother or sister nearer than 20 miles. Sometimes I feel quite desolate. How could I do without your weekly visits? I do pray that the good Lord and his faithful ones may sustain you a few years longer to sound out the words of truth to a perishing world. I do love the letter drawer. O pray, pray one and all, that our faith fails not through the perilous times that are just upon this ungodly world.

Your Sister in hope of eternal life through the resurrection.

Mrs. O. B. Cady.

Dear Restitution:

Enclosed you will find $2.00 to extend my subscription for The Restitution.

We find in St. Luke xxiii. 46, that Jesus commended his Spirit to his Father's hands and then gave up the Ghost. By turning to the dictionary we find the meaning of Ghost to be a spirit, an apparition.

Could some of the Brothers give an explanation?

Your Brother.

Peter H. Damude.

Dear Restitution:

We feel that we could not do without The Restitution. It is our only preacher of the Gospel at present. We used to have a little band of believers here, but they have all gone but two families. Some moved away and some have died. I love to read the splendid articles. It does my soul good to read Brother B. Wilson's articles. He seems like a father to me although I never had the pleasure of meeting him. I began to take the *Banner* in the sixties, and oh, what light I received from them. I have a number of them sewed together, and have loaned them until they are getting badly worn. There are so many good articles written by the brothers and sisters, I will not try to name all of them. The letter drawer is a favorite with my wife.

Inclosed please find $2.00, $1.50 for The Restitution for one year, the other 50 cents for that sister spoken of in The Restitution of Jan. 25. I would send more but cannot spare the means just now.

L. D. Lang.

Dear Brothers and Sisters:

I take great comfort in reading your letters found in The Restitution, of the blessed hope we have of our soon coming King. Bro. Joblin is an able writer, and long may he live to continue his work.

It is very seldom that we have the gospel preached here in its purity. About two years ago Brother Whitsett held a meeting for us, which we shall long remember. Also Brother Prime, and last of all Brother A. J. Eychaner preached one discourse here that I shall never forget. May the Lord bless and save him in the good work he is in.

We are striving in our weak way to serve our Master, and doing all the good we can to advance the truth as it is found in the blessed Book of all books.

I saw a short letter from Brother R. J. Hill not long since. It did me much good to hear from him as he is the one that showed me the way, and buried me in baptism in Christ, near Pleasantville, Iowa, in 1871. I would love to see him once again this side of eternity, but I know I shall see him then, when Christ shall appear. Remember me in your prayers.

Your Brother in Christ.

G. W. Haynes.

Dear Restitution:

As I read the many words of comfort, advice and warnings, from your columns, often think how can we be so careless, so indifferent to the cause we love so well. So careless to our own salvation.

Brothers and sisters, let us examine ourselves. Have we added the seven Christian graces?

Peter tells us to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, for if ye do these things ye shall never fall, but an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.

If we have added these graces we will have an abundant entrance, not just a mere getting in. That is what I hope to be worthy of, but I find that mortality is weak. We must overcome our selfish nature if we ever obtain that entrance. I often think the Spirit indeed is willing, but the flesh is weak. We must put down self and exalt Christ. Exalt him in our lives, doing all the good we can.

Brothers and sisters, let us awake, let us put forth efforts as never before, knowing that we are living in grand but awful times. Grand, because Jesus is near. Near to redeem his own. Awful because the wrath of God is to be poured out upon all nations.

With all these waymarks before us what manner of persons ought we to be in all holy conversation and godliness. Wherefore beloved seeing that ye look for these things, be diligent, that ye may be found of him in peace, without spot and blameless.

Let us watch and pray, and live real Christians that we may be worthy to hear the summons from our Lord, "Come my people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation be overpast."

Your Sister in hope.

Mrs. W. A. Moore.

Dear Restitution:

After reading the testimony of others I want to add my testimony with those that are looking for that Blessed Hope, to-wit: the redemption of the body, and for our Lord from heaven, for it is "unto them that look for him that he shall appear the second time without sin unto salvation." He came as a sin offering once, but when he comes again it will be unto salvation, and then our sojourn in the wilderness shall have been passed and we will have administered unto us an abundant entrance into that everlasting kingdom of our Lord and Savior Jesus Christ. Then it is that we will understand the great plans of God, and see his superior wisdom in leading through affliction and distress to work together for his glory and our good.

But let us understand the plain revelation he has given us in the Bible, and not as some are that say in Paul's epistles as also the other Scriptures are some things hard to be understood, which they that are unlearned and unstable wrest. Let us understand for if we wrest the Scriptures it is to our own destruction, 2 Pet. iii. 16.

It is only through Christ that we have redemption, and especially we Gentiles who were aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now, thanks to our God, since Jesus Christ has appeared as a sin offering he "puts no difference between us and the Jews after the flesh, purifying our hearts by faith." To this also agrees the words of the Prophet Amos: "After this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things," Acts xv. 16, 17; Amos ix. 11, 12. Has this tabernacle of David been rebuilded? If not we are yet strangers to the covenants of promise and aliens from the commonwealth of Israel, for it is after this tabernacle of David that has fallen down has been rebuilded that the residue of men, Gentiles, might seek after the Lord. Before there could be taken out of the Gentiles a people for his name this tabernacle of David had to be reconstructed.

What was necessary to be done before the Gentiles could be called by Jesus name or "upon whom my name is called?" When the fulness of time was come God sent forth his Son, made of a woman, under the law, that we might receive the adoption of sons, Gal. iv. 4-5. The tabernacle of David was fallen down, but in Christ it is raised up again. This Jesus, then, is "the building of God, an house not made with hands, eternal in the heavens," which we are looking for from heaven, so that we may be clothed upon, that mortality might be swallowed up of life. If you will read Acts xv., you will see that the Jews had been disputing with the apostle Paul saying that except they be circumcised after the manner of Moses they could not be saved, and sent Paul and Barnabas to Jerusalem to enquire of the apostles and elders about the matter. It was at that meeting that James quoted what Amos had said to prove that God had visited the Gentiles to take out of them a people for his name. Hence the tabernacle of David had been rebuilded before this discussion in Jerusalem. "Blessed be the Lord God of Israel for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David," Luke i. 68-69. If our life is hid with Christ in God, or in the Anointed One by God we are in that tabernacle of David which has been raised, and when Christ who is our life shall appear, then we shall be clothed upon and appear with him in glory.

Brethren and sisters, I love to read your letters. Let us be faithful to him that loved us—enemies to Israel—and exhort one another and so much the more as ye see the day approaching. Jesus soon will come and take away these many miles that separate us, and gather us together in one great family, where we may sit at his feet and hear him tell of all the wonderful works of God, and how he has loved us and guided our thoughts lest we should be tripped up by the tradition of men. Yours patiently waiting.

R. A. Lang.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

Editorial Staff:
Directors of the C. P. Association.
[illegible], Corresponding Editor.

Plymouth, Indiana, Feb. 15, 1893.

Brother Joblin says he will print his tract on the "Thief on the Cross" right away. Will give due notice when it is ready, and fill all orders promptly, when it is out.

The *Verdict* in what has become known as the Panama Scandal case in Paris, is a surprise to many, as it involves several well known names. Count Ferdinand de Lesseps, his son Charles de Lesseps, each are sentenced to five years imprisonment, and Baron Cottu, M. Eiffel, and M. Fontaine, each to two years, besides all are to pay heavy money fines. As the elder de Lesseps is now 88 years old, the sentence seems in his case at least to be severe.

Brother, *Sister*, have you sent on the name of that new subscriber? •

Are any of us so wedded to our own opinions that we are afraid to search for *Truth?* •

The best resolve we can think of just now, is, that sin shall not lord it over us; we will not be its slaves. •

When Jesus comes he says: "Well done, good and *faithful servant;*" not successful or influential, but *faithful servant;* that is within the reach of all who are the Lord's. •

Gladstone, to whom the Irish have been looking for liberty and redress, seems to have blasted all their hopes, so that agitation for entire seperation from England has commenced. •

An observant writer of fifty years ago, said *most of his friends* lived "in a religious diving bell; their life breath seemed to come through a small tube, and consequently there was an occasional gasp for more. How much better it would be to float, into circumambient free air of heaven, and drink in *something* of the fulness of God. But for this, we require spiritual lungs." •

The gift of God is Eternal Life, through Jesus Christ our Lord. "The dream of multitudes now is that they can *earn it*, or qualify for it by moral goodness, personal merit and religious striving; and not a few object to receive it unless it may come to them as the common boon of humanity—a sort of right belonging to the race. Logically, all such persons would dispense with a Savior. They think they only need a teacher. •

Emboldened by the success of the past, the catholic hierarchy now boldly avow it as their destiny to rule this country religiously. At the Annual Dinner of the Catholic Club at Philadelphia, Feb. 7, Cardinal Gibbons Archbishops Corrigan and Ryan and other dignitaries made [illegible]. The closing words of Archbishop Ryan's speech is a fair [illegible] of the sentiment of the meeting. It was as follows: "I hope that the Catholic Hierarchy will be worthy of this glorious country, which in the future it will religiously rule." •

Isaac Leeser an English Jew, some years ago published a revised translation of the Old Testament in English, and we commend to our readers his rendering of Gen. xxxii. 31. It is as follows: "And Jacob called the name of the place Peniel, for I have seen an angel of God face to face, and my life hath been preserved." Compare John i. 18, Ex. xxxiii. 20, 1 John iv. 12, and then see that this Jewish rendering is in harmony with Is. lxiii. 9, where the angel of his presence is spoken of. •

The rendering of Isaiah xxvi. 19, by another scholar seems so much in harmony with the New Testament teaching concerning the Body of the Anointed that we think all will be delighted with it: "Thy dead shall live; (as) my dead body they shall arise; awake, and sing, ye that dwell in dust; for the dew of lights is thy dew, and the earth shall cast forth the dead." The translator evidently understood this language to be that of the head of the church. •

The heathen question troubles some people far more than their own eternal interests. They are so good and tender hearted that if *they* had had the management of things it is very doubtful if the flood would have come, or if the cities of the plains would not be still sinks of iniquity. Note the difference:—God sets them forth as patterns of utter destruction. •

In the *year* of our Lord 1893,—two hundred and twenty years since Whitby first taught that the world was to be converted by preaching before the coming of the Lord, and after untold millions of Bibles have been scattered with a view to this *result*, *what do we see?* We see the world growing worse and worse while growing more and more intelligent. Millions are contributed in this country to send missionaries to heathen lands: but here at home many who long taught the world's conversion have *become* discouraged. They see there's a wrong somewhere. Of course *they* cannot be mistaken; the book must be at fault or the world would have been well nigh converted by this time. They are giving the book a thorough overhauling, and throwing out all the doubtful and useless parts,—they being the judges. We wonder what they will do about Matt. xxiv. 36-40? Would they not be wise to consult that passage before commencing another campaign for the world's conversion with the abbreviated Book? Would it not be well to look about them and see by the signs of the times where we are drifting?

Our readers will have heard of the Texas horror. A colored man was burned alive after the most awful tortures; being burned with hot irons from head to feet, and the irons being even thrust down his throat.

One of the Cleveland papers said of the awful affair: "The Great American Republic, the nation which claims the leadership of mankind in the onward march of civilization, stands doubly disgraced before the world, for inflicting tortures upon a man because his skin was black, which surpass the worst atrocities of Bashi-Bazouks upon a field of carnage, or Spanish monks in the chambers of the Inquisition." It is doubtful if any conceivable crime would have brought a like fate upon a white man; this, of itself tells a sad *tale*, and should fire every lover of the truth with a burning desire to see the Great Deliverer inaugurate his righteous government. Brother and Sisters, there is no help for the world till he come. Let us shout the Apocalyptic Welcome, "Come Lord Jesus, come quickly." Amen. •

The Woman's Seed. No. 3.

In resuming our study of the "Woman's Seed," we offer a few additional remarks concerning "the blood of Christ." We are told in Heb. : 4, that "It is impossible that the blood of bulls and goats should take away sin." The reason is obvious. The blood of bulls and goats ratified the *first* covenant, the *law*, which we are *told* was but a shadow of the future good things (see Heb. x. 1) and which only sanctified and purified the flesh; it was not a life-giving instrument; the great desideratum was blood to ratify a covenant that *could* give life—life after death. Man only lost *one* life. He only had one life to lose. As he only needed one life at the beginning, he only needs to *secure one* life for the future; that life is in Christ (1 John v. 11, 12). How came Christ to be possessed of that life? A very important question; no one could answer it but by the word of the Spirit; and we cannot adequately express our gratitude to God our Father for the information imparted to us in the 20th verse of the xiii. chapter of Hebrews: "Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the *everlasting* covenant, make *you perfect in every good* work to do his will;—working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and over. Amen."

Clearly Christ was brought again from the dead through the efficacy of his own blood. It was precious blood. By it the life-giving covenant was ratified—became effective. It had been *typically* ratified immediately *after* it was made, but now *really*. How painful to think that so many whom we esteem, persist that all the righteous who lived and died between Adam and Christ went straight to glory, *before* the new covenant had been ratified. We are eager to show them how absolutely necessary it was for Christ to obtain life through that covenant, *first*. He is the life-*giver*, since he has *received* the life. He could not give what he did not have. Oh," the God of peace, brought again from the dead our Lord Jesus, that great shepherd of the sheep." Then follows the *means* employed to bring him again from the dead: "Through the blood of the everlasting covenant." If even the Spotless One could not live again without the ratified covenant, how could others? Blessed Jesus, his blood was not tainted by sin, his blood was the blood of the new covenant. "This cup is the new covenant in my blood, *that* in your behalf being poured out. (Diaglott); these were the precious words he said. On behalf of *us* poured out. Why on behalf of us? That we might have life through the covenant *ratified* by it. This was the great object of his mission. "I am come that they might have life," John x. 10. He came to ratify the covenant of life so that men might be as he *was*, brought again from the dead, through the blood of the everlasting covenant.

Alas, what myriads sing and pray and talk about the blood, in utter ignorance of the covenant it ratified; and worse than that—utterly reject the covenanted blessings; accept the blood, but the blessings of Abraham it guarantees through the covenant, they will have nothing of; yes, accept the blood, but persist in *choosing their own blessing*. Sing and preach and pray about the blood, but depend upon some part of him that had *no blood for a happy immortality for* their souls in heaven. We mean that the real Christ *they* trust in, never died, never could be brought *again* from the dead.

We want to say here, that the first gospel proclaimed to man, named the Woman's Seed as the crusher of the serpent's head. It was he whose heel was *bruised;* but which will be entirely healed before long, we trust. At present he suffers when his mystic body suffers. He had blood, had the Woman's Seed. He could have sinned, but did not, and it was because he knew no sin that his blood was acceptable to God. Be it observed that we are religious or morally organized, and hence accountable; and therefore only *one of our race* who was obedient unto death could become our Savior. These conditions could neither exist in an angelic nature, nor in that of bulls and goats.

But another Scripture comes to mind that will assist us, we trust: "For it became him *for* whom are all things, and by whom are *all* things—that is—God, who spake and it was done—it became him, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings: for both he that sanctifieth and they who are sanctified, are all of one—blood, one nature—for which cause he is not ashamed to call them brethren; saying, I will declare thy name *unto* my brethren, in the midst of the congregation will I sing praise unto thee. And again, will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then, as the children are flesh and blood, he also himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death, were all their life time subject to bondage. For verily *he took not on him the nature of angels; but he took on him the seed of Abraham;*" Heb. ii. 10-16, so that he could die.

We see from this that he is the veritable seed of the woman, for he *destroys* him who had the power of death, that is the devil,—the Accuser, referred to in Gen. iii. 15, as bruising the head of the serpent. All this, the nature of angels would have prevented him from doing, and so frustrated Redemption's Plans.

Of course we know what people say about all these passages: "Yes, yes," *reluctantly*, but insist that there was *something* that pre-existed. But pre-existence means existence before existence, which makes nonsense. But what name does Scripture give to that something? If no name is given, how do they *know* there was something? What is it called? Is it called *"Something?"* Is Something the name of a part of Christ that pre-existed? Is that *"Something"* ever called Christ Jesus? We may depend upon it that it is not, or else it would not be said that *"Something"* pre-existed. Certainly it was not the Woman's Seed *that* pre-existed. There was a woman but no seed when the promise was made. Again, Abraham and HIS Seed are to bless all the families of the earth. Abraham's Seed surely did not exist before Abraham. Still again, It is the fruit of David's loins that is to sit upon his throne and be King over all the earth; and surely this *must* be the one born of Mary, for the angel promised this very throne to him. How could David's seed pre-exist? It was he born of Mary that was killed on our behalf. He shed the blood of the body formed of Mary the *unmarried woman*. That precious blood surely never pre-existed.

We now call attention to Heb. x. 10, to show once for all that we are sanctified by the will of God through the offering of the BODY of CHRIST, once for all: NOT through "something" that pre-existed. Surely the *body* was born of the woman, if anything was. And solemnly, in view of this, we ask, is it not the Body, the *person* of Christ that we ought to be interested in, if it was his body that was *offered* for us? And now, if we go back to that upper room again and hear him say, "This is my *body* which is given for you; this do in remembrance of me," and "this is my blood of the new covenant which is shed for you," and with the heart believe it, we shall be little concerned about Something without a name that *pre*-existed.

That these reflections and distinctions may assist others to a clearer perception of God's saving purposes, we fervently pray, because all truth is in harmony, and every additional ray helps us to see still more. And he who fancies that he knows about all the truth of God, and year after year, only rings the changes on what he learned years ago, is to be sincerely pitied. •

To be continued.

Selected.

The Forces of Evil.

No man fully understands the force of his natural propensities until some object is presented which calls them into action. The fruit presented to Eve was the exciting cause of her sin, and brought to the surface that inward longing to become wise. It developed that unholy ambition to become as gods. It was this single act of disobedience which interrupted the story of God's goodness and proud man's inability of resisting the forces of evil in his own strength. All of earth's sorrows and miseries, degradation and wretchedness are clearly traceable to this one act of disobedience. This was the source of that stream of evil which, through all the intervening centuries, has widened and deepened and deluged the world its results. So complete was the ruin thus wrought that not only man suffered, but all creation has shared alike in the universal ruin. It was because of Adam's sin that nature suffered, and when man lost his innocence creation lost its beauty. The beautiful work of of God has been sadly marred by sin, and everywhere ruin is written. The ground was cursed for man's sake, "made subject to vanity not willingly, but by reason of him who hath subjected the same in hope." The thorns and thistles grow without cultivation, and if man would get bread from the earth he must do it by the sweat of his brow.

This is not man's place of resting—incessant toil is the price of his bread. The soil must be tilled, the weeds subdued and the good seed scattered ere man can be benefitted, and then his labors would be in vain were it not for the rain and sunshine which God alone can give.

Thus has it ever been with fallen humanity. Man left to himself will degenerate. If he will not suffer the heavenly husbandman to break up the fallow ground of his rebellious heart and by grace divine subdue the roots of bitterness and destroy the seeds of evil and *sow* good seed, the harvest will be fraught with the consequences of evil. Man is of the earth earthy, and all his inclinations are in that direction. The imaginations of his heart are evil and only evil. He is utterly lost so far as any power in himself is concerned. Evil is ever predominant. The prince of the power of the air sways his sceptre over all the earth, and exerts an influence which humanity of itself cannot resist or overcome. The first man Adam was tempted and fell. There was no reason why he should have yielded. He was pure and holy, so were all his surroundings. The work of a divine hand had been pronounced very good. It was perfection. There was nothing to gain by yielding to temptation. The highest pinnacle of glory and fame was Adam's. "Thou hast set him over the work of thine hands." Nothing to gain, but, oh, how much to lose.

Suddenly was the lord of creation hurled from his lofty position and driven out of the garden to become an exile from luxury and ease. He is driven forth to toil and suffer. But with the interruption of the story of God's goodness (*for* there was nothing but goodness before the fall) began the unfolding of God's mercy. There was mercy in the heart of God before, for his mercy is from everlasting to everlasting, but there was no object on which to bestow his mercy until man had fallen. There was no need of a redeemer until man had sold himself. We see the beautiful unfolding of God's love story in the first promise made to man, "The seed of the woman shall bruise the serpent's head." Oh, matchless grace and mercy! Who but an all wise and benevolent God could conceive of such a wonderful plan? Who but a loving God could provide such a remedy for sin? Man's strength made perfect in weakness? The mighty to save sent to the rescue. O, how ungrateful through all the ages has mankind been! "When there was no eye to pity and no arm to save, his own arm brought salvation." God sent his prophets, "rising" up early and sending them," and they were stoned. He sent the Baptist as the forerunner of a Christ and they beheaded him. He sent his own Son with "healing in his wings," and they crucified him, and, as if this were not enough to exhaust his matchless grace, he has sent his Holy Spirit to convict the world of sin, of righteousness, and of judgment, and man, true to his natural instincts, has also rejected this heavenly agency.

What more can be done? The vasts treasuries of heavenly love have been opened wide that lost man might be saved, and yet the masses are unsaved. The antediluvians were destroyed because of this great wickedness. The cities of the plain suffered the vengeance of eternal fire because of their voluptuousness. Israel, God's chosen people, were scattered and peeled because of their unbelief, and to-day are a living monument of God's displeasure against unbelief. The prevailing sin of earth's closing moment is unbelief. "When the Son of man cometh shall he find faith on the earth?" The counsels of the Almighty are set at naught. His word is handled deceitfully by those who profess to promulgate its all important truth. His professed church is in a lukewarm condition. Pride and popularity have taken the place of meekness and humility, but in spite of all that is dark and sinful, and amid the deepening gloom the faithful watchmen are lifting up the trumpet and the warning notes of coming doom are penetrating the darkest corners of the earth, and all along the line of the steadily advancing hosts is heard the cry, "Behold he cometh." The morning without clouds will, ere long, break, and the perfect day dawn, never again to be marred by sin. Never again will the story of God's goodness be interrupted, but through the age of ages will be the unfoldings of the exceeding riches of his grace.—*David C. Dudley, in Crisis.*

The soul cannot be unfruitful if it realizes fellowship with Jesus.

The Contingent Fund.

To the Household of Faith Greeting:

My heart responded Amen, Amen, to Brother Wagoner's suggestion in The Restitution of Jan. 25.

I enclose $5.00 for the fund.

O, to think of any of our able men being silent for the want of means in these last days. I fear we are not showing our "faith by our works." We are not using our means to spread the news of the soon coming King.

Brother Wagoner has made a wise suggestion, now brethren come to the front, and help in this "Macedonian Cry."

I know there are many, many, that could give $25.00 and never miss it, and if you sacrifice a little it will do you good. "The earth is the Lord's and the fullness thereof." Soon, very soon, all you can occupy will be a resting place in "Mother Earth." The moments are fast slipping from us; let us improve them by using our means to spread the good news, and by living a godly life, so that when Jesus comes He will own us and crown us.

Yours in hope of eternal life,
Nancy Barber.

Editor Restitution:

Please find enclosed Draft for $0.50. I send you three new names, will send you more as soon as I can. I think we ought to be alive to every good work. I think ministers ought to speak about subscribing to The Restitution, as it is a good preacher, and he is growing, so I think we ought to feed him least he become dwarfed.

I have seen some of the brethren that can subscribe to political papers, but cannot afford to take The Restitution, but where there is a will there is a way. Did not Christ approve of the offerings in the Temple? Did not Judas receive and keep money in the bag to help along? So we ought to help to spread the truth by publication as well as by supporting men to preach the truth. Now if we believe what we preach, that the time is short, let us do all that we can, acts weigh a great deal heavier than words. So I say, brethren, be up and doing. A faith without works is dead being alone. So I say, work while it is day.

We look around and see those that we know are in darkness, how they will work and strain every nerve financially and otherwise.

It is not the mere knowledge of Christ, who is revealed to us in the Scriptures. To love Christ, and to abide in Him is the only way to bring forth much fruit. Does the branch of the vine find it difficult to bear sweet grapes? God's order is absolutely essential to that which he recognizes as Religion. He will receive no offering save from the hand of an accepted worshipper.

Brethren, let us have a will and I infer the Lord will provide the way. If we show that we have courage, it will encourage others. The Lord loveth a cheerful giver. It is more pleasant to give, than to receive.

We are all assured we have the one faith, and if so, let us help those that are not able to help themselves. May we all labor so that we may be able to give a good account of our stewardship, and enter into that rest which is promised to the people of God, is the prayer of your Brother in Christ.

J. W. Gamble.

Dear Restitution:

Will you please allow me a little space in The Restitution that we may make our requests known.

We are a lonely little band here, six in number. We have rented a hall with a seating capacity of one hundred or more, but we have no *preaching* of any consequence.

Now is there a preaching brother at liesure and not tied down, that would like to come and settle down in this part of Kansas, or in this city (Wichita) and preach for a reasonable compensation. I know of no place that labor could be more profitably had, than in this part of Kansas. Now who will respond?

We believe the time short to work in, and there are thousands of good people here that have never heard the truth.

A little kingdom, a little restitution, a little inheritance, and where and when will these things be, might be good medicine to give. Is there anyone ready to devote their time and service for a comfortable living?" Who will repsond?

We are ready to correspond with any brother of the Abrahamic Faith, relative to this business.

We can be addressed at 1020 S. Mead Ave. Wichita, Kan.

J. S. Miller.
A. J. Moyer.
S. C. Lehman.

Married by Evangelist Joblin at the home of the Bride's brother, Mrs. Luther Fish, Cedar Avenue, Cleveland, Ohio. Feb. 8th, 1893, Mr. A. W. Woodbury, of Springfield, Ohio, and Mrs. Henrietta Matilda Cook, of Cleveland.

Sister Woodbury is the daughter of Sister and Brother Wm. Fish, late of Dayton, Ohio, where for a number of years they were faithful witnesses for the Truth as it is in *Jesus*. The daughter early in life espoused the same cause, and still clings tenaciously to the grand old *covenants* of promise. We are sorry to see her vacant chair; but our sorrow is tempered with the assurance that she has a companion for life who cherishes the same blessed Hope. May the good Lord bless them and make them a blessing is our prayer.

Death's Doings.

Still again the enemy has invaded our circle. Sister Electa Conrad, who for years has courageously warded him off, has at last fallen under his power. Of a strong constitution, she has for years suffered on and on, till we thought she might possibly live for years to come, yet, though she had passed her 85th year. The end came suddenly, on Friday the 3rd inst., only a few hours notice of speedy dissolution being given. For one of her age she retained her mental faculties remarkably, and never tired of hearing or speaking of the glorious Hope of Life through Christ at the Resurrection, which she laid hold of 25 years ago. The funeral services at the Church of The Blessed Hope on Sunday were largely attended. We laid her peacefully to rest, hoping to meet again, where there shall be no more death.

M. Joblin.

O, what would it bring to you if it should be heralded to-day over all the earth and heaven: "He is coming to-morrow?" How many of us could say from deepest impulse of our being: "Even so, come, Lord Jesus, come quickly. Amen?" —*A. B. Simpson.*

He had never been slow of speech when he could bless the sons of men, but he would not say a single word for himself. "Never man spake like this man" and never man was silent like him.—*Spurgeon.*

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$164.78
Mrs. C. Parrish,	1.00
Mrs. E. C. Gilbert,	1.00

Inauguration Rates via the Pennsylvania Lines.

They will be exceptionally low and will be in effect February 28th, March 1st, 2d, and 3d, from principal ticket stations on this direct route to the National Capital. Stop-over privileges will be granted at Baltimore going or returning, and tickets will be valid to return until March 8th, inclusive. The fast through time made over the Pennsylvania to Washington is the quickest from points in Western Pennsylvania, Ohio, Indiana, Illinois, Kentucky, West Virginia; the train service is excellent, making a trip via this route replete with pleasure. Your nearest Pennsylvania Line ticket agent will cheerfully furnish any information you may desire regarding rates, tickets, and time of tains.

Poetry.

The Story of Jesus.

Tell me the story of Jesus,
Write on my heart every word.
Tell me the story most precious,
Sweetest that ever was heard;
Tell how the angels, in chorus,
Sang as they welcomed his birth—
Glory to God in the highest!
Peace and good tidings to earth.

Fasting alone in the desert,
Tell of the days that he passed
How for our sins he was tempted,
Yet was triumphant at last;
Tell of the years of his labor,
Tell of the sorrow he bore,
He was despised and afflicted,
Homeless, rejected and poor.

Tell of the cross where they nailed him,
Writhing in anguish and pain;
Tell of the grave where they laid him,
Tell how he liveth again;
Love in that story so tender,
Clearer than ever I see:
Stay, let me weep while you whisper
Love paid the ransom for me.
—Fanny J. Crosby.

Selected.

The Predicted Restitution.

The regeneration which takes place at the Millennium is to be preceded by a sweeping away of all moral evil from the earth—the almighty act of vengeance on the part of the King against the wicked powers of the earth. For almost every prophecy which portrays the coming glory, testifies to the "indignation of the Lord against all nations" (see the prophecy in Isaiah xxiv. to xxvii.) So also Christ testifies, that at his coming, "He will send forth his angels, and they shall gather out of his kingdom all things that offend and them who do iniquity." And also Ezekiel shows at length (chap. 39). And so the Revelation testifies that Christ, attended by heaven's army, shall go forth in battle against the Beast and the False Prophet and their armies. (Rev. xix.)

The earth is to be purified by fire. Isaiah, the prophet, testifies: "The Lord will come with fire and with his chariots, like a whirl-wind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many" (chap. lxvi. 15, 16.) The Apostle Peter also testifies "that the elements shall melt with fervent heat," and thence the new heavens and new earth shall emerge. And lest any should doubt whether God can save any alive under such circumstances, the apostle points, in his second epistle, to Noah saved and to Lot saved amid a general destruction, in order to show that "the Lord knows how to deliver the godly out of trial, and to reserve the unjust unto the day of judgment to be punished."

After the desolating judgments with which the returning Lord and King will visit the nations, there will still be some left when the storm has passed by, who will doubtless form the source from which the nations will spring who shall dwell on the earth during the succeeding millennial era. For so Isaiah testifies as to this spared remnant in the midst of the widespread destruction on the earth (chap. xxiv. 5, 6, 13, 16, 21, 22.) And so Zechariah declares also that some shall escape of the nations destroyed of the Lord when they come against Jerusalem, and that these shall afterwards serve him (chap. xiv. 16.)

This regeneration shall be attended by the national repentance and conversion of the Jewish people, their gathering to their own land, and their perpetual residence there, exalted as a people to be a blessing in all the earth. This many passages already quoted declare (see Isaiah lxi. 7-9; lx. 9-14.

In the "Regeneration," therefore, there will be living men in the flesh, distinct from the glorified saints who rule with Christ, and these men will be organized as nations. For so Isaiah speaks of the remnant who are escaped of the nations after the Lord's judgment of the ungodly. So John speaks of the nations of the earth as walking in the light of the New Jerusalem.

To bring about this blessed condition of things the Spirit shall be poured out in an unprecedented manner on all flesh. So the prophet Joel declares (chap. ii. 28-32) pointing, by his predicted signs, to the end of this dispensation of the Spirit, and to the conversion of the Gentiles, a pregnant prophecy that takes in the whole Messianic time, as one vast period, the beginning and end of which are foreshortened into one and the same picture.

All the nations shall be holy. So Isaiah says to Israel: "All thy children shall be taught of God." "None shall say to another, know the Lord, for all shall know him." "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

The race, on earth then made holy, will continue on the earth, in perpetual generations. For so Psalm lxxii. intimates, as already quoted (verse 5, 7, 8, 17.) So God declares that the earth will abide safe from destruction by flood under his everlasting covenant, throughout "perpetual generations." The curse shall be removed from the earth, and inanimate creation will participate in the joy of the "sons of God." So testify the prophets. Thus the Regeneration will be a blessed change affecting the whole earth and the race living upon it. The long winter has indeed stripped off the foliage and made it for a long time waste and barren. But the reviving spring, is soon to come and bring forth a "summer" of glory. —*Chas. K. Imbrie D. D. in Christian Herald.*

Is It The Land of Ophir?

Mashonaland, the new and fertile section of Central Africa which is now being opened up to civilization and Christianity, is proving a land of wonders. Its ruined cities are attracting the attention of antiquarians and scientists everywhere. Mr. J. T. Bent, an extensive author and traveler, who has lately made a tour of Mashonaland, has written a book of these wonderful ruined cities. The country contains evidences of a civilization that dates back beyond the reach of history. There are some who believe it to be Ophir of olden times, which was famous for its rich gold mines. The cities of Mashonaland seem to have been strongly fortified, if one may judge from the character of the ruins. There are round towers found among the circular ruins at Zimbabwe. These towers were presumbly built by some people who came from a distance for some special purpose who took extreme precautions to fortify themselves against attack. It is inferred that they may have been gold-seekers from Arabia. No inscriptions are found to give the slightest clue to their nationality, but as there are traces of Semetic blood in the population of that part of Africa, it is not impossible that that fact may be sufficiently significant to help the ethnologists. If they were merely seekers after gold, it is not surprising that their identity has been lost. It is with nations as with individuals. The man who devotes his life to the pursuit of wealth passes away and is forgotten. Those whose memory the world cherishes are they who have rendered it the best service, and of the righteous, God says he will "make their name to be remembered in all generations." Psalm xlv. 17.

Christ's Death Warrant.

Of the many interesting relics and fragments brought to light by the persevering researches of antiquarians, none could be more interesting to the philanthropist and believer than the following, the most imposing judicial document ever recorded. It has been thus faithfully translated:

Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross. In the year 17 of the Emperor Tiberius Cesar, and the 27th day of March the City of Holy Jerusalem—Annas and Caiphas being priests, sanctificatoes of the people of God—Pontius Pilate, Governor of Lower Galilee, sitting in the Presidential chair of the fractory, condemns Jesus of Nazareth to die on the cross, between two thieves, the great and notorious evidence of the people saying:

1. Jesus is a redeemer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple followed by a multitude having palm branches in their hands.

Order the first Centurion, Quintius Cornelius, to lead him to the place of execution. Forbid any person whomsoever, either rich or poor, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are:

1. Daniel Robani, a Pharisee.
2. Joannes Robani.
3. Raphael Robani.
4. Japel, a citizen.

Jesus shall go out of the City of Jerusalem by the gate of Strannus.

The foregoing is engraved on a copper plate, on the reverse side of which is written: "*A similar plate is sent to each tribe.*" It was found in an antique marble vase, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1810, and was discovered by the commissioners of art of the French army. At the expedition of Naples it was inclosed in a box of ebony and preserved in the sacristy of the Carthusians. The French translation was made by the commissioners of art. The original is in the Hebrew language. —*London Telegraph.*

Being Humble and Being Humbled.

Being humble before God is one thing; being humbled before God is altogether another thing. We are humbled before God because we have not been humble. We are humbled on account of sin; but had we been humble we should have received grace to prevent it. For "God resisteth the proud, but giveth grace to the humble."

The only humble place is in the presence of God. It is only out of his presence that we are in danger of being lifted up. People indeed say that it is dangerous to be too often on the mount. But the danger is not in being on the mount, but in coming down from the mount. When we come down we begin to think that we have been there, and then pride comes in. Paul did not need a thorn when he was in the third heavens. But, after his return, he was in danger of being exalted above measure by the thought that he had been where no one else had been.

True humility does not consist in thinking badly about ourselves, but in never thinking about ourselves at all. This is the place which is hard to reach—to get done with constant repetition of I, I, I. People must be talking of themselves, and their pride is nourished by telling how evil they are, if this suits their theology; just as much as telling of their holiness and conquest, when that suits their theology. It is sadly curious to see some men change their tone as they change their views; just as in the world men make a boast of their vices or of their virtues, as the one or the other may attract notice or admiration. But in either case, it is, I, I, I. Some one has said, "If you begin a sentence with *I*, there is nothing that a person will not put after it." It is wonderful to hear how men will indulge in the use of that letter under the plea of relating their experience: perhaps the boasting Pharisee called it relating his experience to the praise of God. At any rate, he showed how self-exaltation may be prefaced by "God, I thank thee;" as, sometimes, we find it in assemblies where Christ should be the theme.—*The Witness.*

A Tighter Clasp.

A little child was passing along a quiet street, clinging with one hand to the mother's dress; but when crossing one of the busiest thoroughfares, I saw the little hand quickly letting go the dress, and seeking a hold of its mother's hand, which when it got it felt safe and content. So it is with us. When pursuing the even tenor of our way, and all goes on quietly and comfortably with us, we are satisfied with the most casual and outward contact with Christ; but when we have to cross the terrible thoroughfares of life, when we are brought face to face with the dangers and distractions of sickness, or bereavement, or sorrow, then we instinctively reach up to clasp the living and loving hand; we long to see the pitying face, and to hear the old familiar voice, "Son, daughter, be of good cheer: it is I, be not afraid."

Promise and Performance.

Plutarch tells a story of two men who were invited by the Athenian authorities to undertake some great public work. One of them was full of tongue and slow of hand; the other was weak in speech, but an excellent workman. They were requested to state publicly how they would undertake the work. The man with the ready tongue stood up before the assembly, and made an eloquent speech, and described the work from point to point, and then he sat down. The other man then rose, and thus addressed the assembly: "Ye men of Athens, what that man has said in words I will make good in true performance." The wisdom of the men of Athens inclined them at once to the selection of this latter man. And so we want deeds, not words; fruit, not leaves. We want doing, not so much discussing, Christians. It has been said—I fear there is great truth in the saying—that religion too often stops where self-denial begin. Ah! and too often we may take up the words of the poet, and say

> "I use my love of others for a gilding
> To make myself look fair."

What you want is to learn to be nobly eccentric. I was struck with a remark in the memoir of Mr. Keith Falconer on this word "eccentric." He said that "the common center is self; the true center is God. If then I live for God I become out of center (that is, eccentric) with respect to those who do not live for him." Let us learn then to be nobly eccentric, and let us see to it that our work is fruit: all work is not fruit. Let us see to it that our labor is service; all labor is not service. What is it that makes work to be fruit and labor to be service? It is Christ in the work and Christ filling the laborer. And let us see to it that progress is the law of labor in our case. Let us never be contented with present attainments or with present efforts. I have read somewhere of one of the most renowned of modern sculptors that, standing before a finished work, he was heard to lament, "My genius is decaying." When asked what he meant he said, "I have never before been satisfied with any work with which I have executed. Up to this time my idea has always been beyond what I could execute, but now I am satisfied, I know that I shall never have a grand idea again; my genius is decaying." And so it is an ill sign, it is, indeed, a symptom of spiritual decay, when we are contented with our spiritual position, our attainments, our efforts. Oh, my friends, let us cultivate a wise spirit of discontent. Let us cultivate a holy, spiritual ambition, not content with that low level which is popularly accepted. Let us walk, by the grace of God, on our high places, not for our own glory, but for the glory of him who has called us to live and to labor for his glory; and for our encouragement let us take those grand words of the prophecy of Daniel, that "the people that do know their God shall be strong and do exploits."—*James Bradley.*

Poisonous Literature.

Bad books play a large part in the corruption of youth. A bad book is as bad as an evil companion. In some respects it is even worse than a living teacher of vice, since it may cling to an individual at all times. It will follow him, and poison his mind with the venom of evil. The influences of bad books in making bad children is little realized. Evil literature is sold under the name of "dime" and "nickle novels," and also under the heading of such papers as *Police Gazette*, *Police News*, and a large proportion of the sensational story books which flood the land. You might better place a coal of fire or a live viper in your bosom, than to allow yourself or your children to read bad literature. It is an awful thing to allow the mind to be thus contaminated.

Many papers and magazines sold at news-stands, and eagerly sought after by young people, are unsuitable to the mind of pure minded youth.

Every parent should closely scrutinize the reading matter that is put before the children.

The reading of works of fiction is one of the pernicious habits to which young folks become devoted and become as inveterate as the use of liquor or opium.

A prominent clergyman says: "You may tear your clothes or break a dish, and repair it again; but the point where the rip or break was made will be evident. It takes less than an hour to do your heart a damage which no time can entirely repair."

However strong and exalted your character, never read bad literature. It leaves bad impressions and that is just the kind of "food" the devil likes to feed to the people.

Higher up the Mountain.

Christians should get up above the smoke and dust and fog of sin and the present world by climbing higher up the mountain of salvation. Get close to the topmost peak and stand by the Lord's side. The way to the top of this grand mountain of the Lord is by way of the valley of humiliation. Let every one be willing to become lowly, and be found at the feet of Jesus learning of him and showing forth the same spirit that was in Jesus. The world is down in the fog of sin and unbelief and sees not that danger is ahead and that soon it will be overtaken by the great judgment day of the Lord. Christian, get up higher where you can see God and feel his spirit and know that you are his child by grace as well as creation. There is a higher life for us all. Shall we have it?—*V. F. Hunt.*

In Memoriam.

I have been requested by the sons of Bro. R. Appleyard, formerly of South Northfield, Cook Co., Ill., to write something for The Restitution respecting the religious life of their father and my old friend, as they thought I was better posted with regard to his early career than most of his acquaintances.

Bro. Appleyard was born in the same year (1817) and in the same town, Halifax, Yorkshire, England, as the writer. We were scholars in the same Sunday School, of which his father was for a long time superintendent. This school was connected with the General Baptist Church, at that time assembling in a chapel at Haley Hill, but now at North Parade, Halifax. We both became members of the church in early life; I think it was either in 1835 or 1836. For several years we attended to duties as teachers in Sunday School, and active members in the church, until a revival broke out amongst the teachers and larger scholars in school. This also roused both the minister and church into a state of activity, so that in a short time about 70 persons were baptized and added to the church.

About this time A. Campbell's "Essay on Baptism for the Remission of sins," was obtained and read by the writer, and lent to others. The result was that a number believed the doctrine, and withdrew from the church, and with a few others formed a church of Disciples, to attend to first-day ordinances, as specified in Acts ii. 42. We met in a larger upper room, and were zealous in proclaiming the Gospel as we then believed it, in connection with immersion for the remission of sins. Many of our former associates followed us. This roused persecution against us on the part of ministers, deacons, and some of the older members. We were denounced and shunned as heretics; and I am sorry to say that my friend and brother carried it out so far that he would not speak to me on the street. The truth, however, worked its way and gained the ascendency, so that after some of us had emigrated to Illinois in 1844, he left the Baptists himself, and joined the Disciples; and when he and others followed us to Geneva, Ill., in 1849, and I had the pleasure of grasping his hand once more, we believed the same things in common, and his former antipathy had departed.

Bro. Appleyard did not rest until he was assured that he had "the truth as it is in Jesus;" and when he was fully convinced of "the things concerning the kingdom of God, and the name of Jesus Christ," he was immersed into the name of the Lord for the remission of sins, thereby ignoring and publicly proclaiming his former baptism of no avail. From that time forward until his death he kept the faith, and endeavored to keep the ordinances as delivered to the church by the apostles. And now that his race is run, and his course finished, we may confidently say with the Apostle Paul, that "henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give unto him at that day; and not unto him only, but unto all those also who love his appearing."

Bro. R. Appleyard died rather unexpectedly, both by himself and friends, as he had an appointment for a meeting on the Sunday on which he died, Oct. 16th, 1892.

I have only written the above as supplementary to what Bro. J. F. Wagoner wrote, as published in The Restitution of Nov. 2nd.

B. Wilson.

DIED.

Peter Innes, of apoplexy, in San Francisco, Cal., on Thursday, Jan. 26th, 1893, at 10 o'clock p. m.,—aged 78 years and 4 months.

Bro. Innes was born at Keith, near Aberdeen, Scotland, September 26, 1815; emigrated to the United States in 1837, and settled in Bristol, Kendall Co., Illinois. For a short time Dr. John Thomas and family resided with him, until the Dr. moved upon a farm which he bought at Long Grove, in the same vicinity. While at Bristol, Bro. Innes married his first wife, who died in childbirth. After residing about ten years in Illinois he returned to Scotland on a visit, and while there met with his friend Dr. Thomas, who was then on a lecturing tour on the Gospel and Crimean war; and also writing and publishing a work called "*Elpis Israel.*" Bro. Innes accompanied his friend to several places where he lectured in Scotland, and became convinced of the truth, and was baptized. When he returned to Illinois in 1848 he brought his aged parents with him to Aurora, Kane Co., where as a respectable and popular merchant tailor he resided many years. In 1857, he was overtaken by the financial crisis of that period, which ruined so many business men, and also by a disastrous fire, which destroyed his business property, on which the insurance had only just expired. From these and some other losses he never fully recovered. *After struggling amid adverse circumstances for a few years*, he finally retired from business, and settled on a little farm in the suburbs of Aurora. There he lived for a number of years. As old age began to creep along, he felt the severity of Illinois winters, and desired a more equable climate. In 1875 he came to California on a visit to two of his daughters, who had come here with the writer in 1871. He was so well satisfied with what he saw and experienced here, that he settled up his affairs in Illinois as soon as he could, and came with his wife and two children to Sacramento. To his great grief and disappointment, however, his daughter Sarah, a school teacher, with whom he had arranged to live, had died of typhoid fever and had been buried only a few days before he arrived. This was a sad bereavement, and broke up his calculations. Not long after this his (third) wife died. Bro. Innes was married three times. His second wife gave him 3 sons and 2 daughters. His last one a son and daughter. Two oldest sons live in Illinois, and 2 sons and 2 daughters in California.

Bro. Innes died firm in the faith, though of late years he associated mainly with the Christadelphians, he did not subscribe to all their doctrines. He considered that what was preached by the apostles as gospel, is only necessary to be believed prior to immersion; and that many things which some set forth as essential, were not preached to the world by the apostles, but rather taught to the church as items of knowledge to be added to the faith of the believer.

Bro. Innes was completely helpless from the time he was struck down. His left side was paralyzed, and he laid for 18 days in a semi-comatose state, with only a few moments of consciousness at intervals, in which he could recognize his friends, or say a few rational words. Even in his delirium the things of the faith seemed to be the leading thought of his mind. At one time when his daughter wished to give him a little food, she asked him if he could [illegible] to take it, he said, "I had rather wake up in the kingdom of God where there will be no sickness, pain, or death. Oh," said he, "it is grand to stand on the threshold of eternity, and view the time when the glory of the Lord shall fill the earth," or words to that effect, as nearly as they could be gathered.

He was brought to Sacramento for interment, as his wish had always been to be buried by the side of his wife and daughter. Prior to removal from residence in San Francisco, Bro. Clarke spoke appropriate words to relatives and friends; and the writer to all gathered in the undertaker's rooms in Sacramento, and at the grave in the cemetery. It is hoped that some who heard the word of the faith and hope in which our brother died, as set forth on those occasions, may believe the Gospel and be saved.

B. Wilson.

Leila B. (Cailiat) Warner died at Argos, Ind., Jan. 4, 1893. Age 35 years 1 month and 27 days.

Sister Warner united with the Church of God, Jan. 19, 1877. Was baptized by Brother Hugh Barnhill Jan. 19, 1877. Was married to Henry W. Warner, from Mass., April 30, 1884. They moved to Massachusetts where they resided till three months before her death. They moved to Argos, Ind., on account of her health. She had been much improved, until three weeks before her death. She leaves a kind husband, two children, a father and a mother, one brother, and five sisters, to mourn her death, but not without hope, as she expressed a few days before, that she had her prayer said, and that she was ready to die. We sorrow not as those that have no hope. For we believe that Jesus died and rose again, and at his coming will God bring with him those that are his. Words of comfort were spoken by Brother N. H. Geiselman and Rev. Beal of the M. E. Church. (Mr. Warner's people belonging to the M. E. Church.) She was taken east for burial, there to rest to await the trump of God. We hope to meet our dear Sister in the sweet by and by.

Mrs. B. F. Railsback.

Evangelist Fund for Kansas.

I see in The Restitution, that a brother in western Kansas wants to start an "Evangelistic Fund" for Kansas. I heartily sanction the move. There is a brother here who says he will give $25.00. A poor brother. Now if he can do so much with but *small means*, what of those that have more.

I will give $40.00, and suggest that Brother S. C. Oliver take the field when there is a fund sufficient.

We must get into working order. I want to hear from other brethren of Kansas. We could have a treasurer and other officers. Let us hear from all through The Restitution soon. Yours in love,

E. F. Randolph.

P. S. The Restitution of Jan. 21st at hand. I have read Brother Wagoner's article, "The Macedonian Cry." I think his suggestion a good one. So many calls for the Word of life to be preached, and none to respond, or cannot on account of the necessary means. I have read of several in the last year that have died desiring baptism. O, what a terrible thought. What a responsibility upon us, to hear these calls and give no help to them. Let us awake to a sense of duty. To this "Contingent Fund" the writer subscribes $5.00.

E. F. R.

Prayer is "the soul's sincere desire" that is strong enough to continue unabated. After visiting Rome, and when speaking on the subject of prayer and urging that we should be importunate, Mr. Spurgeon remarked, "During my recent visit, when in the hotel, I desired the attendance of the waiter; observing the button to be pressed, I applied my thumb as instructed, but no waiter appeared. I repeated the experiment several times with no better success. Presently another visitor entered, and hearing my desire, asked if I had rung the bell. I told him I had without success. 'Ah' said he, you do not understand; I have been here before,' and placing his thumb upon the button, he kept it there until the waiter appeared. Brethren, that is how we must pray: keep up a continuous application until the answer arrives.

[illegible]

Trusting Jesus, That is All.

Simply trusting every day;
Trusting, through a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

Brightly doth his Spirit shine
Into this poor heart of mine;
While he leads I cannot fall,—
Trusting Jesus, that is all.

Singing, if my way is clear;
Praying, if the path is drear;
If in danger, for him call,
Trusting Jesus, that is all.

Trusting as the moments fly,
Trusting as the days go by,
Trusting him, whate'er befall,
Trusting Jesus, that is all.

Edgar Page.

Original.

The Continuity of Prophecy.

The great chains of prophecy stretch on from some event marking their beginning until they terminate at the coming of the Lord, and the establishment of his kingdom. The great metalic image of Nebuchadnezzar spans the whole period of Gentile times commencing with the golden head or Babylon, as represented by the then reigning king, and reaching down to the time when God's kingdom, as symbolized by the stone cut out of the mountain without hands, smites the image upon the feet and breaks it in pieces. The image, by its four great sections of gold, silver, brass and pure iron, symbolizes four great kingdoms succeeding one another in the order of time: Babylon, Medo-Persia, Greece and Rome. The first continued about 70 years, the second 207 years, the third 300 years when it was conquered by the Roman or fourth kingdom. The whole period of these great monarchies are represented as without a break and continuous. There are no gaps or chasms unspanned. The reader will observe that the feet and legs, in the section representing the fourth kingdom (Rome) are composed of iron and clay, the first, as we are informed in the explanation of Daniel, denoting strength, and the second brittleness. This last condition of the kingdom, as symbolized in the image, extends to the time when God's kingdom destroys and takes the place of all earthly kingdoms. So we see that in the entire field of vision there is no period of time but what is covered by the image; and this translated into history reads thus, Babylon extended to Medo-Persia, and this to Greece and the latter to Rome, and Rome in its iron strength to the period of its brittleness caused by the incursions of the northern hordes under Alaric, Attila, Genseric and Odoacer in succession as conquerors; and this last extends to the kingdom of Christ.

Turning to the 7th chapter of Dan., we find portrayed another vision embracing an entirely different set of symbols from those of Nebuchadnezzar's dream. Four great beasts appear on the scene and play their parts before the eyes of the prophet: a lion, a bear, a leopard, and a beast without name "dreadful" and "terrible." These represent the same four great kingdoms as represented by the metalic image: Babylon, Medo Persia, Greece and Rome. This vision dates from the reign of Belshazzar 47 years later than the former vision. The image is lifeless and inactive while the symbols of this vision of the 7th chapter are living and active agents.

Connected with the fourth beast is another class of symbols, ten horns denoting the division of Rome into ten inferior kingdoms, and a "little horn that comes up among these ten, before whom three of the ten are plucked up by the roots. The four beasts and the horns cover the whole time of the vision reaching from Belshazzar down to the time when the Ancient of days sits at the inauguration of the Millennial reign. Here as in the former vision is an uninterrupted and unbroken chain of prophecy, and translated into historical facts must be a chain with no links left out as the "futurist" would have us believe. Or to state the case plainly, leave out a period in the history of these world-kingdoms exceeding in length more than half of the time covered by the vision. This period left out by the "futurist" falls in the time allotted by inspiration to the fourth or Roman kingdom. Is there any need of this? Is there any principle in the prophecy that demands this severing of the chain, this break in the sequence of symbolization, this silence in the voice of the prophet? Where is the precedent in plainly fulfilled prophecy on which to base such a rule? Up to the time when Rome is represented as being strong as iron, which condition all will agree comes down this side of the first advent two or three hundred years, it is not supposed that there are any periods unspanned by the symbols: then I ask is it reasonable to suppose that there is a long interval of more than twelve centuries this side of that time across which prophecy throws no rays of light and foreshadows nothing? that this extended period is a perfect blank as far as these visions are concerned? This to me seems impossible from the very nature of the symbols, and from the interpretation given by the Spirit through Daniel. Each conquering or victorious kingdom immediately succeeded the conquered kingdom, and so the brittle state of the fourth follows closely that represented by pure iron, and in the second vision the division into ten kingdoms comes right after the condition of unity and strength.

The Futurist is obliged to admit that Rome was weakened or made brittle, as denoted by the clay in the feet and toes of the image, for the facts of history show that this fourth kingdom did not retain the marvelous strength it possessed in the days of the Cesars "when from the Euphrates to the Atlantic, from the shores of Britain, and the borders of the German forests, to the sands of the African Desert, the whole Western world was consolidated into one great commonwealth, united by the bonds of law and government."

Again, the Futurist is obliged also to admit that Rome was divided into several independent kingdoms and that it is still in this divided condition. This he must admit on the testimony of history. But he denies that this division was foreshadowed by the ten horns, and denies this on the supposition that Rome was never divided into exactly ten kingdoms, and bases the supposition on the fact that Protestant writers on this prophecy are not agreed as to the list of names comprising the ten kingdoms. I will state here that as far as my knowledge goes this disagreement is only on a small part of the list. This we might expect from students threading their difficult way through the long dark avenues of history. But who says Rome was divided into ten kingdoms? Do you reply only Protestant writers? and they are prejudiced by a theory, and that this theory which they wish to establish is that the little horn of Dan. vii. 8 is the Papal hierarchy. But others than Protestant writers have given a list of the ten kingdoms. Machiavelli, a Catholic by religious profession, but in fact a skeptic, and who of course wrote without any reference to prophetic views of any kind—Futurist or Historic—and is therefore an independent witness, gives a list of these kingdoms. Gibbon the infidel historian, author of "The Decline and Fall of Rome," informs us that Rome was divided into ten kingdoms. Ribera, a Spanish Jesuit, it seems originated the Futurist theory in 1580. According to Pareus he made the ten horns to be ten kings that shall be in the world at the coming of a future antichrist. The purpose of Ribera's exposition was to lift the burden of the Apocalyptic prophecy from the neck of the Papacy and to transfer it to some future antichrist. He wrote about 60 years after the commencement of the Reformation, and saw what a powerful weapon the Apocalypse had put into the hands of the Reformers with which to fight the Papacy, and so, sought to thrust in his imaginary antichrist between the Pope and the blow. Unfortunately this theory has been adopted and propagated though under a new form by the two Maitlands, Dr. Tod, Dr. (afterwards cardinal) Newman, Molyneux, Mr. Burgh, and Mr. Govett. Four of these had strong sympathies with the Romanizing party in the Church of England, and perhaps, some of them were Catholics in disguise, a fact that has lately come to light touching many who minister at the altar of the English Church.

THE TEN KINGDOMS.

I ask the Futurist this question: How do you know that Rome was not divided into ten kingdoms, seeing that you are obliged, on the testimony of history, to admit that it was divided? Impartial witnesses testify that it was divided into ten kingdoms. Why contradict this testimony? It is undoubtedly true that at one time there were ten. They sometimes fell to seven, and at other times rose to thirteen. It was quite natural that the number should vary at different times as the territory of Western Rome was mapped and remapped by the hand of revolution. The fact of variation is in the prophecy. The little horn plucks up three of the ten leaving seven; and yet, subsequent to this date, they are called ten and according to the historic theory hundreds of years elapsed between the plucking up of the three horns and the judgment of the motherchurch, when as the executors of God's will they are styled the ten horns and represented as hating her, and making her desolate, and naked, and eating her flesh and burning her with fire. Rev. xvii. 16. These horns as agents perform two opposite agencies.

They first give their power and strength unto the beast which the woman rides and controls, and subsequently they destroy* the woman. There is a very close and intimate relation between the woman and the beast that will carry her. So, whatever is done to the beast is done to her. The pertinent questions now are: Does the history of the past and present furnish the facts of the fulfilment of the prophecy? Has there existed for centuries a church whose character and actions and relations fittingly entitle her to the names and description given her by the Revelator? Mystery, Babylon the Great, and Abominations of the earth. Are these appropriate to the Papal church? Has she been made drunk with the blood of the saints and of the martyrs of Jesus? Did she ride and control, as the horseman his horse, the beast or civil power? Where is the man acquainted with the history of the middle ages, who will say, no. I might go on asking questions concerning this church and the echo would come from the prophetic page, Yes, yes, in response. Admitted that this church has existed so long, and been worthy of the names ascribed to her, and been guilty of the sins and crimes charged to her, then may it not be true that the ten horns (kingdoms) helped to make her what she has been an domineering power?

Is it not true that God has passed sentence on her, and that the ten horns have been for years executing this sentence? If to exalt her it was necessary for the ten kingdoms to yield to her claims and make grants of political power, remove obstacles in the way of her assumption of headships over all churches, and to make it possible for her to acquire and hold as a church untaxable property amounting to millions upon millions of dollars, then is it not necessary for the ten kingdoms to do the very opposite of this and strip her of her political power and all her temporal possessions in carrying out God's will and executing the sentence upon her? All this has been and is being done. With this view (the historic) we find in the pages of Daniel and the Revelator continuous chains of prophecy; the one stretching hir from his own time, link after link down to the coming of the Son of Man; the other taking up the chain from his standpoint of time and in harmony with the principle of a progressive revelation extending them to the same termination; adding some new symbols to make the prophecy fuller and plainer to us who live in the time of the end.

John L. Wince.

* Wrest from her what they had granted her and allowed her to assume, but not to destroy her existence as a church. J. L. W.

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings will please address him at Argos, Indiana, and arrange for the same.

Editor Restitution:

Enclosed you will find $1.50 to renew my subscription. I have been a subscriber for the paper over sixteen years. I dont know how to do without it. It has been my teacher and preacher. I am so glad to read Brother Joblin's teaching of the Word. It is food that strengthens your faith, also so many good letters from the brothers and sisters. We should encourage each other. "for they that feared the Lord spake often to each other." A Book of Remembrance was kept, and they shall be mine saith the Lord of Hosts when I come to make up my Jewels.

We meet here, a few names of us, to study the Word and break bread. All seem interested.

I cannot be thankful enough that the Lord in his great mercy and goodness to one so unworthy, opened my eyes to see the truth, life only in Christ, through the resurrection from the dead at his coming, to set up David's throne and reign in righteousness.

Your Sister waiting for the coming of the Lord.

Mrs. H. S. [illegible].

IMPORTANT NOTICES.

All persons addressing us should give their name, post-office, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for their use.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

STATE EVANGELIST FUND.

We, whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00

NOTICE.

A young man well qualified wants a position as teacher of shorthand, type writing, and bookkeeping; or will accept position as stenographer and type writer and bookkeeper. References given if required. Send word to this office.

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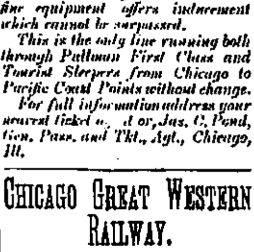

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick Pa., July 20, 1879, by Jos. Lacier. Can be had at this office at 10c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. Battle, of Mahanoy City Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts, or free to those not able to pay.

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The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 136 pages, has homely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cts. each; 3 copies for $1.00; 8 copies for $2.50; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs O. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—The Objects and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and Allied Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 258 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation; Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is in paper covers, and sells for 35 cts. each, and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously," is the title of a 32 page tract, written by R. McLauchlan of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and to do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let these works remain long on our shelves, but send them out on their mission of love.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 666 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts, Philadelphia. C. C. Halsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastors residence 3010 Euling Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Noble street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth Sunday. Bro. J. F. Wagoner, every first Sunday in the month. Lord's Supper, Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and Laporte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. G. Wilson, Elder; Elias Style, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bros. A. F. Horton and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, FEBRUARY 22, 1893. NO. 8.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Original.

The New Covenant. No. 3.

THE RELATION OF THE LAW TO THE COVENANT.

The old covenant was an agreement between Jehovah and Israel. He, on his part promised, if they would obey his voice indeed and keep his "covenant," that he would make them a peculiar treasure to him above all people, a kingdom of priests, a holy nation. They on their part, promised to obey his voice, and keep his "covenant."

Afterward in an audible "voice" he gave them his ten commandments "(ten words)" which Moses in his rehearsal declared to be his "covenant." Deut. iv. 13. After this, when the people did not want to hear his "voice" any more, he gave them "judgments" through Moses, which accepting they were erected into "a commonwealth or polity." Here is the origin of the "Commonwealth of Israel." Eph. ii. 12. These "judgments" are recorded in Ex. xxi., xxii., xxiii.

The ten commandments may be regarded as a "bill of rights," fundamental principles by which the Kingdom was to be governed. Four of those commandments embody Jehovah's claims, the Deliverer of that people, the God of their fathers, the Creator of the heavens and the earth. Six of them protect the rights of the people in their relations to each other. So the rights of the King and the rights of his subjects are alike protected by this royal "covenant."

It was reasonable that the children of Israel should keep this fundamental law. Their failing to keep it did not change one of its principles. The nullifying of the agreement between the parties did not set aside the ten commandments. Because they were not based upon the agreement, but were based upon the rights of the King eternal, immortal, invisible, and upon the rights of the intelligent creatures under his government.

In the new covenant he writes his law in the hearts of his people. Formerly he wrote the ten commandments on two tables of stone. Writing the law in the heart does not abolish the law absolutely. He did not say that he would write a new law in the heart. Had he said that that would have been proof that the ten commandments would be abolished. The law called "judgments" recorded in Ex. xxi., xxii., xxiii. chapters, being the civil law of the kingdom, would of course be made void with the abolition the covenant or agreement between the parties. The Levitical law was given after the covenant was ratified, and added because of transgressions; its object being to show the offending subjects how to obtain forgiveness of offences; or in other words, to show how reconciliation between the King and his offending subjects was to be brought about. The sacrifices under that covenant were typical of the sacrifice of Christ; and consequently would have no efficacy after Christ died upon the cross, and was raised from among the dead, and entered into the most holy place, heaven itself.

The tables of the covenant were placed in the ark which was made to receive them; and that ark was placed in the apartment of the tabernacle called the "holy of holies." Aron's rod that budded, and the pot of manna were also placed in the ark, showing that they were related in some way to the ten commandments. Heb. ix. 4. Aaron's rod that budded was a type of the Christ in his priestly office. Though he was laid away in the grave among the dead princes of Israel, he "budded" into life, and was taken up into the most holy place at the right hand of Jehovah. The manna laid up before the Lord was a type of the Christ as the "true bread" that gives life to the world. [illegible] is the "hidden manna." Rev. ii. 1[illegible] John vi. 44-51.

When [illegible] high-priest, on the great day of atonement, went into the holy of holies, he sprinkled blood of the sin offering upon the mercy seat, the covering of the ark, and before the mercy seat. Lev. xvi. 14-19. Now as the law of ten commandments was in the ark underneath that mercy seat, the sprinkling of the blood upon it signified that the transgressions of that law were expiated by the blood of sin-offering. The tabernacle was built to be the dwelling place of Jehovah among the children of Israel. Ex. xxv. 8. And it was made after the pattern of his tabernacle in heaven. Ex. xxv. 9-40; Heb. viii. 2-5. The glory of God was manifested over the ark between the cherubim. Ex. vii. 50; 1 Sam. iv. 4; 2 Sam. ii. 2. Remember that Christ, after his resurrection, entered heaven itself, to appear in the presence of God for us. He is there as our representative, to intercede for us, that on account of the shedding of his blood, our sins may be blotted out. "Sin is the transgression of the law." John iii. 4.

What law have we transgressed? We know what law Israel transgressed. It was the law written on the tables of stone, and deposited in the ark. The death of Christ did not abolish the law. The penalty of the transgression of the law was death.

Christ suffered the penalty of the law on our behalf. Suffering the penalty did not abolish the law, but "magnified it and made it honorable." Isa. xl. 21. If God's plan had been to abolish the law there would have been no need for Christ to die for sin: there would have been no need for any one to die for sin: for the abolition of a law is the abolition of its penalty.

"Sin is not imputed when there is no law. Rom. iv. 15; v. 16. Therefore if God abolished the law he did not impute sin after that. Then of course after setting aside the law he ceased to forgive sins. But after the resurrection of Jesus he sent out his apostles to preach repentance and remission of sins in his name among all nations, "beginning at Jerusalem." Luke xxiv. 46, 47. He did not send his apostles to promulgate a new law to the nations. Had he done that he would have been under the necessity of waiting till the people transgressed the new law before inviting them to receive remission of sins through his name. On the day of Pentecost, under the first discourse delivered under the great commission, the Jews were convicted of sin; not because they had transgressed a new law not yet published, but because they had transgressed the law that had been in existence for ages, and with which they were well acquainted. When it was proved that Jesus whom they had caused to be crucified, was the Messiah, it was proved that they were murderers. They felt the force of Peter's words, and enquired what they should do. They were informed that they could obtain remission of sins by repenting, accepting Jesus as the Messiah, and being baptized into his name. Acts iii. 38.

Paul makes the matter plain in his letter to the Romans. iii. 14-20. He says, "Now we know that what things soever the law says it says to them who are under the law: that every mouth may be stopped and all the world may become guilty before God. Therefore by the deeds of the law no flesh shall be justified in his sight; for by the law is the knowledge of sin." The Jews could not be under an abolished law; nor could they have a knowledge of sin by an abrogated law. In the seventh chapter seventh verse he says: "I had not know sin, but by the law, for I had not known lust except the law had said: "Thou shalt not covet;" quoting from the tenth commandment of the decalogue. So we know what law the apostle had in his mind when he said: "What the law says it says to them who are under the law."

It is plain then that the confirmation of the new covenant by the death of Christ, "the covenanted victim," did not annul the law of ten commandments. Why was the covenant (agreement) between God and Israel set aside? Because the people failed to bring forth the fruits of righteousness. Why did they fail? Because the law was not right? No. Because they were not right; were "evil," "corrupt." The tree was corrupt, and the ax was laid at the root of the tree. Matt. iii. 10. What did God propose to do? Change his law to save the nation? No. He proposed to change the people; to make them righteous by writing his law in their hearts. To change their law and give them an easier one would be to compromise with the people and virtually to admit that the law was not what it ought to be. This the unchangeable, righteous King would not do.

Jesus was born under the law. Gal. iv. 4. He was born under the covenant made between God and Israel at Sinai. That covenant was not abolished yet. He kept the law. The law could not convict him of sin. But he was the Son of God, and as such had ability to keep the flesh in subjection. Had Jesus transgressed God's law it would have condemned him as a sinner. His blood even though it had been shed would have been the blood of a sinner. It would have had no cleansing power in it. It could not have been accepted as a covering for the sins of his brethren; and he, failing to obtain a right to the inheritance himself could not have conferred a title upon others. The new covenant would not have been brought into force. But he was righteous. Though born under the old covenant, he was begotten by the spirit, the child of promise, the antitypical Isaac, a son of the new covenant, the first-born son. It was his delight to do the will of God: yea, the law of God was in his heart. Ps. xl. 7, 8; Heb. x, 5, 6, 7. None of his steps did slide, that is, he did not slip into transgression. Ps. xxxvii. 31. In Jesus, the Anointed, God initiated the fulfillment of his new covenant promise made to Israel through Jeremiah. xxxi. 31-34. He was the first fruit of the spirit. He, the captain of our salvation, was made perfect through sufferings. Heb. ii. 10; 1 Pet. ii. 21-24. His sufferings were not altogether phisical. His flesh was sin's flesh and it had to be crucified as to its desires and emotions, before his literal crucifixion could be of any account. Paul's reasoning in Rom. vii. 14-23, is very instructive on this point. He says, "I find a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members warring against the law of my mind."

In the eighth chapter he says: "The minding of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." There are two laws then, the law of God, which is the law of the spirit: and the law of the flesh. These are in opposition to each other. The law of God says, "Thou shalt not." The law of the flesh answers back, I will. When the flesh is crucified, the "I will" is taken out of it; and the response of the new creature to the Spirit's "Thou shalt not" is "I will not:" and the will of the creature is in harmony with the will of the Creator; the will of the creature being sanctified by the will of the Creator. Heb. x. 10. Jesus obtained the *victory over the flesh*, and then yielded up his life a ransom to deliver his brethren. Their sins are covered by his blood, the blood of the Righteous One. His spirit is given to them that they may crucify the flesh, destroy the law in their members, and be like him. Then his intercessory prayer will be answered. That they all may be one: as thou Father art in me, and I in thee, that they also may be one in us. John xvii. 21. Then they will no longer need a law of commandments saying "Thou shalt not." The new covenant will be complete. More if the Lord will.

J. W. NILES.

Pine Woods Bible Class. No. 40.

Leader. Dear Class, praise the Lord for his manifold goodness to us! Praise him for the light of life! Please sing hymn No. 34.

"Our tongues were made to bless the Lord,
And not speak ill of men;
When other's give a railing word,
We must not rail again."

In THE RESTITUTION of Feb. 1st, Brother Stewart propounds the following question for us to answer: "Is the Man of sin and the Antichrist the same personage?" We will answer the question to the best of our ability. We have so far answered several questions for Brother Stewart but as yet have not heard whether he has been benefited or not by our answers. We would like to hear from you Bro. Stewart.

What do you think of the question Bro. Elias?

Elias. I think the Anti-christ and the Man of Sin are identical. I will give a few proof texts from the Diaglott. See 1 John ii. 18. "Children! it is the Last Hour; and as you heard that the Antichrist is coming even now many have become antichrists." *From this text* we learn that at that time many antichrists were in existence, but to distinguish them from the personal antichrist, he affirms that "*the* antichrist is coming."

Leader. Arlos, how will we know him when he comes?

Arlos. You will notice that the phrase: "the antichrist," describes a *person*, a single individual. It would be inappropriate to apply such language to a system, or even to a collection of popes. It would be contrary to a correct use of language to style a succession of popes —"the antichrist." A personal pronoun in the singular number cannot be applied to a plurality of persons. You must all see that.

Leader. Brother Albert have we not something more definite still?

Albert. We have. I will quote verse 22: "Who is *the* liar, but *he* who denies that Jesus is the Anointed One? This is *the* antichrist, *he* who denies the Father and the Son." We have here the definite adjective "*the*" and the personal pronoun "*he*" applied to the word "*antichrist*" By no proper use of language can this be applied to a numerous body of popes.

Leader. But Lucy, cannot we describe the Antichrist in such a definite way that we may surely know him when he appears?

Lucy. Certainly. That description is found in the verse just quoted: "This is the antichrist, he who *denies the Father and the Son,*" This language describes some particular person whose distinguishing feature will be the denial of the "Father and the Son." As before observed this language cannot be applied to a *numerous* body of popes, and if it could, the distinguishing feature of denying "the Father and Son," cannot be applied to popery. As a system, popery, *professes* to *reverence* "the Father and the Son," and commands that worship be paid to them, although it is an ignorant worship. But the Antichrist, or Man of Sin will not reverence either of them, but will blaspheme God, and speak hard words against the Most High.

Leader. Lud, in what sense does the "Man of Sin," and the "Antichrist" differ?

Lud. They dont differ at all, both blaspheme and deny God, in fact these phrases represent the same persons. See 2 Thess. ii. 3-4: "Let no one delude you by any means, because the apostasy must must come first and then must be revealed that man of sin, that son of destruction." He is here called a "man" and a "son." What think you? Would it be correct to call a body of popes a "man" or a "son?" Certainly not. Is it not an unnatural and improper use of language?

Leader. But wont the Man of Sin command that reverence be paid to God as much as popery does? How is it Carrie?

Carrie. Oh, no! Popery has an ignorant form of the worship of God, but the "Man of Sin," will exalt *himself* above all divinity. If he exalts himself above God, he certainly cannot command the worship of any other god but himself. And furthermore, he will seat himself in the Temple of God, and show that he himself is God. This you will learn by reading verse 4. Popery has made many blasphemous pretentions, but she has never yet seated herself in God's temple and exalted herself above the Supreme God, although a recent writer has said, "that the Roman pontiff has stepped into the church —the temple of the living God— and has taken his throne-seat." May the Lord deliver us if the Roman Catholic Church is "*the church—the temple* of the living God!" It wont do at all to call the Church of Rome "*the church,*" or "the temple of the living God" either, in order to show that a succession of popes fills the prediction of "the man of sin" sitting in the temple. It is too much for me to believe that the Catholic Church is either *the* Church, or *God's temple* either, in order to show that the Roman Pontiffs are the antichrist, seated in God's temple exalted even above God himself.

This same writer says, speaking of the number 666, "John, the revelator, says this number is the mark of the beast, the church took it and became the Roman Church." See Rev. xiii. 17, and you will find it reads as follows: "the name of the beast, or the number of his name." The little word "*or*" changes the assertion that the above number is the mark, it recognizes the "mark" and "number" as being distinct, and not the same thing.

Leader. We will have to adjourn now, but will resume this investigation at another time.

Please sing hymn No. 104.

"Speak gently! it is better far
To rule by love than fear;
Speak gently, let no harsh words mar
The good we might do here."

W. H. WILSON.

Brother L. C. Conner's Questions.

1. When did the "tribulation" mentioned Matt. xxiv. 29, cease? and what is the force of the word "immediately" as used in that verse?

Fleetwood, after giving a historical summary of the terrible sufferings of the Jews, extending through more than sixteen weary centuries, sufferings that beggar description and move the heart to pity, says, in conclusion, "Though we have but little to say about the Jews during the eighteenth century yet that little, we hope, will be more agreeable to our readers than the foregoing details of murder and robbery. The condition of the Jews began *everywhere to improve.* During the reign of Queen Anne, the Jews began to be viewed as *human beings* in England....In A. D. 1753 a bill was passed in the time of George II for the naturalization of the Jews." The dark and doleful night of their unparalleled sufferings was ended, and the morning light had come. The *nations, everywhere*, were taking steps to ameliorate their condition, and to consider them human beings, and to exalt them to an equality with mankind. The *great tribulation* ceased with the first half of the eighteenth century, and much was done in the next intervening thirty years to better their condition.

2. What is the force of the word "immediately" as used in that verse? This word and the word "after" which it qualifies are quite indefinite as terms denoting time. Viewing the great tribulation as extending through more than sixteen centuries, the series of prophetic events, with the darkening of the sun as marking its beginning, was soon enough after the tribulation to justify the latitude of meaning I and others attach to "immediately after." The objector may object, but he has nothing available as proof to make good his objection. If the tribulation was on the scale of seven years then the events named as coming immediately after would have to be understood as proportionately near the termination of the tribulation—and I may say very near. The "Futurist" is obliged to confine the time to very narrow limits.

2. Are not the events mentioned in the 29th, 30th and 31st verses in very close connection, in point of time, in their fulfillment?

There is nothing in the wording of the prophecy to show how close *together* these were to be in their fulfillment—nothing to prove that these events were to transpire in a shorter space of time than that intervening between 1780 and the date of the Lord's coming, though this latter event may yet be several years into the future. To say that the time ought to be shorter or to try to fix its limits is to turn prophet.

3. Is not the "tribulation" of Matt. xxiv. 29, the same as that expressed in Luke xxi. 24 in these words, "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled?"

This passage in Luke does not mention the tribulation, but the treading down of Jerusalem. There is nothing in the prophecy that indicates, to my mind, that the great tribulation was to be co-extensive, in point of time, with the desolation of the City by the Gentiles. The latter might, and I will say, did extend beyond the tribulation for Mark says, "But in those days after that tribulation the sun shall be darkened," etc. So the days, and alike the down treading, run beyond the period of the tribulation, and allows a space in which the tokens of the advent may occur, and during which time, and according to the purpose of God, a body of believers might be called out, the burden of whose message should be the coming of the Lord, and its nearness to the door based upon the signs of the times, the terminations of chronological periods and the fulfillment of many great chains of prophecy.

The Jews were led away captive into all nations but their condition among the nations, you will admit, might be so ameliorated that there would be no tribulation connected with it, much less "great tribulation." If the great tribulation had not ceased then there would not have been a Baron Hirsch, the great Rothschilds bankers and other money kings, capable of controlling to an almost indefinite extent the financial interests of the civilized world. It is on account of this lifting of the mighty burden of oppression from the necks of Judah's exiled sons that they have taken rank with the smartest, best educated and most enterprising Saxon peoples, and have pushed their way, on the ground of true merit, moral fitness and intellectual capability into nearly every place and position demanding superior qualifications. Their sufferings in Russia and Poland, and that which is likely to occur almost any moment in Germany are not to be reckoned under the head of the "great tribulation," called by Mark "that tribulation." To look to the down treading of Jerusalem by Gentile feet for the signs mentioned in Matt. xxiv. 29; Mark xiii. 25; Luke xxi. 25, 26, is to look too late in the prophetic programme. The church at that point of time will have been redeemed. The Gentiles will have another opportunity of besieging and taking the city and carrying into captivity half of its population, at which crisis the Lord Jesus interferes in their behalf. This is a personal intervention. See Zech. xiv.

4. Is it not a fact that, excepting the first century immediately following the destruction of Jerusalem, the "tribulation" has been greater since 1780 than at any period of this dispensation, and if so do we not look for the signs of Matt. xxiv. 29 as yet future?

No my dear brother, it *is not* a fact. When since 1780 did this people suffer, at any particular period as they had suffered a hundred, yea a thousand times prior to the beginning of the eighteenth century? If they have why is Fleetwood and Millman and other historians silent touching the matter? and why did the first write as I have quoted him? Length of time as well as intensity of suffering comes into the estimation of this great tribulation.

JOHN L. WINCE.

Taking Possession.

When the Lord gave Joshua command to lead the host of Israel into Canaan he said, "Every place the sole of your foot shall tread upon, that have I given you." The extent of their inheritance was measured by their zeal in taking possession of it. The land was there. The iniquity of the people was full. The edict of dispossession had gone forth. From the Mediterranean to the Euphrates, the nations of Canaan, and the vast empire of the Hittites, the forfeited land was there waiting for an occupant, waiting for a righteous people that would keep the truth and serve the Lord.

The Lord did not give Israel the land to hold on speculation. He did not give them a title to it as non-residents, but he gave them all they would take possession of. They had only to walk through the land from one end of it to the other, and claim all there was. Thus Abraham was bidden to "arise and walk through the land, in the length of it and in the breadth of it, for I will give it unto thee."

There is something in this grant to the ancient servants of God which is quite like the Lord's dealings with his people in other days. The measure of our faith is the measure of our possession. The Lord is willing to give all that we are willing to take. If we will yield ourselves to him and consecrate our lives to his service, there is no measure to the blessing which he awaits to bestow. He will do for us exceedingly above all that we ask or think. He will fill us with his own life, his own love, his own power. Even the faculties which he has given us will expand beneath the influence of his spirit. The mental machinery is the same, but it is put in repair, and the power which moves it is new. That which has grown weary and lagged in its course will gain new strength, and in "the exceeding greatness of his power to us ward" we shall find ourselves able to do what we never could have done before, and shall find blessing on us such as we never beforehand experienced.

Let us learn then to take possession of all the Lord has for us. Every spot on which our foot shall tread may be ours if we will follow the lead of the great Captain of our salvation. He will make us more than conquerors through him that hath loved us.—*Christian.*

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

M. JOBLIN, *Corresponding Editor.*

PLYMOUTH, INDIANA, FEB. 22, 1893.

A PRIZE fight was fought in the Common Pleas Court room in Kansas City last week; the referee occupying the Judges' chair. An admission fee of one dollar was charged,—reserved seats in *jury* box bringing double that amount.

◆

BEECHER once said, "*Living* is death; *dying* is life." So that the last verse of the 6th chapter of Romans *ought to* read, or might read: The wages of sin is *living*, but the gift of God is *dying*. Well did Isaiah say: "Ye turn things upside down;" chap. xxix. 16. R. V.

◆

THE Revelation of Jesus to John is of no manner of use to those who do not believe the Gospel of the kingdom. It is a message to his servants, and we learn from Paul that his servants are those who obey him; and the obedience he inculcates is the obedience of faith.

◆

THE *London Economist* says the hostility of the Jews on the continent of Europe is becoming a very serious political phenomenon. To make no reference to Russia with its expulsions on a vast scale, in Austria, Hungary and Germany, there has been a great revival of the anti-Semetic Movement; and *in France*, where the Jews have been more comfortable since the revolution than in any European country, hostility to them is springing up among all classes, the press becoming more and more savage in its denunciations of them, and holds them responsible for every financial scandal.

◆

PETER enjoins his brethren to be ready always to give an answer to every man that asked them a reason of the hope that was in them. (1 Pet. iii. 15). But is it not equally *important* to be ready to tell them how *they* can lay hold of the same hope? Have not Divine instructions been given for that purpose? If we have ourselves done what Peter commanded in Acts ii. 10, and followed the example of the Samaritans Acts viii. 12, and that of the Eunuch (vs. 38, 39), and the example of Paul (Acts xxii. 16) and the Corinthians (Acts xviii. 8), we should be ready to answer the question, "what shall I do to be saved at any moment. ◆

BANK scandals are causing no little stir in the Italian House of Deputies. The precise nature of the corrupt transactions we do not understand; but Signor Tanlongo, the imprisoned governor of the Bank of Rome has made a statement implicating the present and several former prime ministers. Corruption money seems to have been lavishly used, and as the matter leaks out it causes stormy debates; and the determined effort on the part of the ministry to prevent a parliamentary inquiry tends to heighten suspicion and intensify excitement. Everything shows that human governments are rotten to the core; and down, down, down is the tendency; there is no relief from misgovernment till the advent of the righteous King. He who holds the key of truth can calmly wait the *certain* issue, while those in the dark chafe, and groan under oppressions both real and imaginary. May the Deliverer soon come, we pray.

◆

THE Rev. D. D. Read, D. D., of Hackensack, New Jersey, says Heaven is a *Place*, and as Maedler has shown that the motion of all stars is around Alcyone, that star must be the center of gravity and a most fitting place for the Eternal City. It may be interesting to know that the earth is said to move about it in an orbit of 20,000,000 of years,—that it shines with a light equal to 12000 of our suns,—and that it takes light 700 years to travel thence to earth. Being asked if Hell was also a *Place*, he answered, "Well, I don't know; I don't say that I do, but I have material enough collected to warrant me in delivering a series of sermons on the subject, and I may do that when I have finished with Heaven." He will probably find out whether Hell is a place or not after he has arranged his materials and talked awhile.

◆

"WHAT must I do to be saved?" This question of awful import was once asked of men appointed by the very Savior of men to answer such questions. As there has been no change of dispensation since that time the answer holds good yet. It was as follows:—Believe on the *Lord* Jesus Anointed, and thou *shalt* be saved." We are not proposing to show what it *is* to believe on the Lord Jesus Anointed, or *who* he is, or *what* his offices, or what it *is* to be saved, at this time, but merely to show that the Rev. (?) J. C. Ryle has attempted an improvement upon the instructions given the jailer by Paul and Silas. He does not wait to be asked, but volunteers this advice: "If you want to have your soul saved, there is one thing which you must never forget to do, and that is, *to pray*. Of all the means of grace, prayer is by far the most important." Prayer, with this leader of men, certainly takes the place of the Gospel of Christ, which Paul assures us, is *the power of God unto* salvation to every one that believeth. *In four pages of instruction* to those who wish to save their souls he never mentions either faith or Gospel. It is prayer first, last and throughout. Some of his remarks concerning prayer are excellent for *saints* but worthless for *sinners*. Brethren of the Household, the Great Head of the Church depends upon *you* to advertise the law of pardon. *Are* you doing it? *Will* you do it? If your are *indeed* justified by faith and have peace with God, you *will!*

◆

A DISCOURSE on the words "It doth not yet appear what we shall be," by Dr. John Ker is commenced as follows: "The first step of the soul into another state *of being*, is a mystery. No doubt it continues *conscious*, and its *conscious* existence, in the case of God's children, is most blessed. To depart and be with Christ, is far better. But the existence of the soul separate from the body, and from all material organs, is incomprehensible." "Incomprehensible," and yet there is *no doubt* about it! Then has God somewhere said it is *so*, and expects us to believe it *because* he said so? If *so*, *where?* If *not*, how can we help doubting it? If he has said man's thoughts perish the day his breath leaves him (Ps. cxlvi. 4) do we not doubt his *word* when we have *no doubt* of continued consciousness after death? Several things in this short quotation shows the reverend (?) gentleman ill at ease, inspite of his declar*ation of no doubt*. He says "the first step of the soul into *another* state of being, is a mystery." What other state of being does he allude to? Does he not teach that the soul is immortal naturally? If so, does it not live on and on as an immortal soul? If *so*, what *other state* is he talking about? A *mystery*, is it? It is not a Divine mystery! It is a *self*-imposed mystery that one ray of divine truth would dispel. He *says*: "To depart and be with Christ is far better;" but he does not tell us better than *what?* He says "the existence of the soul separate from the body and all material organs is incomprehensible." Why does he cling to that which is both baseless and incomprehensible?

In the *next* sentence, this man *without doubt* shows that he is *certain* of nothing. Says he: "The *place* of our future life is *obscure*." The only reason for this, is, that he does not believe what is *revealed* concerning it. Would it be obscure if he were to believe Jesus when he *says*, "Blessed are the meek for they shall *inherit the earth?*" It was not obscure with him or he would have made no such positive declaration. The author continues, "It may be far away *from* earth in some central kingdom, the glittering confines of which we can perceive in thick-sown stars, that are the pavement of the land which has its dust of gold. . . . . . It doth not yet appear." Of what use is the Bible to one who does not believe? The proof is before us that it is no revelation to him;—only a book of proverbs.

◆

A Volcano Under Europe.

Telegrams from London tell us that the *scramble for gold* by all the European powers *is regarded as one of the gravest and surest signs* that the "coming struggle" is not far off, *now*. The business world has sad forebodings, and statesmen seem dazed at the prospect. A despatch dated London Feb. 4, says: "Not only do military preparations threaten us with the most terrible war the world has ever seen, with the greatest waste of life and wealth, and a complete break up of the political systems of the *continent*, but they actually prohibit any new enterprise elsewhere. Nobody can be sure for a week of what may happen, of how the money markets of the world may be thrown into confusion. There is naturally very much uneasiness all over the continent, but throughout the world there is *hope* that the magnitude of the risks will deter any one from *beginning* the struggle."

Vain hope! It may postpone, but *it will not deter, finally*. And the effect of postponement would be *more gigantic preparation and a* more sanguinary conflict. Ordinary rules do not apply *to* this case. Money kings may *growl*, and *philanthropists* may plead but the crash will come. It is Jehovah's controversy with the nations that is to be settled. His mode of procedure is to smite with madness those whose sin becomes unbearable, so that swift retribution shall overtake them. (Deut. xxviii. 28). And we learn the fate of those who have madness of heart is that "they go to the dead," Eccl. ix. 3.

Yes; the heading of the foreign despatch tells the truth; there is a volcano under Europe, and the signs of a speedy eruption are not wanting. Well for us, is it, if we be numbered with those who are not in darkness that that day of trouble can approach unawares! What an elevation to stand upon is the sure prophetic word! Who can read the words of Jesus in Luke xxi., respecting the failing hearts of men, who see the trouble brewing, and no way of escape, and then read the *news* from Europe and doubt that our Lord was a true prophet?

As the wheels of time rush us *onward* we crave no higher *privilege*, and seek no higher honor than that of *urging* the faithful in Christ to watchfulness and prayer, and all others to *faith*, *reformation* and *obedience!* Oh, brethren and sisters scattered abroad, never forget that only those who are ready go in.

◆

What the Truth does for Us.

After being taken *out* of the Gentiles for God's name what does the truth *do* for us? It constitutes us members of the household of faith, Gal. vi. 10, the household of God, Eph. ii. 19, the house of God, 1 Tim. iii. 15; Heb. x. 21, the church, the Body of Christ, 1 Cor. xii. 27: Eph. iv. 12. And we may learn the reason why they are brought together in groups in every place by the injunctions given in Heb. x. 24–25, and other places. It says; "And let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." We have seen from the Head of the Body in John xvii. 14, that the world sets against those who receive his word, because *they* are no longer of it, even as *he* was not of it. They have to row against wind and tide all the time, and need the sympathy and moral support of each other. It was thus in Old Testament times as well as the New, for we see that, those out of harmony with their environment "spake often one to another, and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name, and *they* shall be mine saith the Lord of Hosts, in that day when I make up my jewels: and I will spare them as a man spareth his own son that serveth him."

As we intend to be suggestive rather than exhaustive, this must suffice to show the reason of local Ekklesias so far as personal benefit is concerned, although there is a vast amount of testimony to show that it is for edification, up-building, growth in both knowledge *of* and favor *with* God and Christ, the perfecting of the Body.

But what does the truth do *for* us from a Divine stand-point? It constitutes us the light of the world. "Ye, *are* the light of the world," were the words addressed to those called *out* of the world, Matt. v. 14. Not that they possessed luminous power in themselves, but that the truth had so shined into their hearts that they had become reflectors of it. And in 1 Tim. iii. 15, we learn that the church of the living God is a pillar and stay of the Truth; the support, the upholder of the Truth, the defender of the Truth. Collectively the church is the *depository* of the Truth: while individually, each member is a *conserver* of the Truth. Did our readers ever consider *why*, in the purpose of God, so many guards are thrown around the Truth? Why such an earnest contention for the Truth is to be maintained? Why it is so important to hold fast the form of *sound* words? We suggest that it is because it *is the enlightening* agent of the Spirit, Psa. cxix. 130, the *begetting* agent of the Spirit, Jas. i. 18, the *separating* agent of the Spirit, John xvii. 17, the *purifying* agent of the Spirit, 1 Pet. i. 22; Acts xv. 9, the *saving* agent of the Spirit, the veritable *power of God* unto salvation to all who believe it; Rom. i. 16, is it any wonder, then, it is so sacredly guarded? It is Divinely *adapted to save just as it is*. When men doctor divine truth they *corrupt* it, rob it of its saving power, and when robbed of its *saving* properties it only furthers the formation of human societies, not households of faith—not the Body of the Anointed. Yes, while for benevolent, moral and intellectual purposes these human societies are a boon to the world, for the life beyond, for salvation purposes they have no value, for, although they cherish bright hopes and many of them, they do not hope for what is promised, and therefore, practically, they have *no* hope.

The remarks made so far will be seen to have a *close* connection with the words of Jesus in Matt. v. 14. As the custodians of the Truth we must hold it up so as to lumine the minds of others. We must never forget what the apostle says in Rom. viii. 28, "that all things work together *for* good to them that love God, to them who are called *according to his* purpose." If we imagine that we are personally of such importance that we have been called for *ourselves* alone, let us drop that idea at once. It is not so! He has called us according to an eternal purpose. His ulterior purpose is to fill the earth with his glory, and the good message that has reached us, offers life and glory and authority and power in the age to come, *to accomplish* his eternal purpose in company with his glorious Son; at the same time binding us to invite others, as others invited us; this latter is the work assigned us in the *present* life; and we must not forget that it is according to the work of each that rewards will be given. Say, beloved, are our names on the pay roll? Are we working, is the idea? If not, for what shall we be rewarded?

A *Divine* community is the congregation of God. We cannot fail to see that our Father expects *united* effort from his adopted children. We owe him a vast debt of love; let us be *faithful* to our sacred trust. In a little while, if the Lord delay his coming, we will be laid away to await him. Who, *then*, will contend earnestly for the faith if we do slovenly work now? If we preach a gospel that does not take men *out* from among the Gentiles, leave them where they feed on chaff instead of wheat, will not their light grow dim and finally go out? And back of all this, what fellowship has light with darkness? "Come out from among them, and be ye separate," is the Spirit's standing order, but it is accompanied with the glorious promise, that if we obey it, God will be to us a Father, and we be to him sons and daughters, 2 Cor. vi. 17. Let us all be careful not to build with wood, hay or stubble. *They* will not stand fire.

◆

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth they lie in the memory of age like the coral islands, green and sunny amidst the melancholy wastes of ocean.—*Thoreau.*

◆

And sure I am it is better to be sick, providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ. - *Rutherford.*

Letter Drawer.

Dear Restitution:

Inclosed find $1.50 for your paper. I don't see how I could do without it, it gives me much joy to read all the letters from the dear brothers and sisters from our faith. We have none of them here, we would be lonely indeed if it was not for the papers we read. Comfort and joy in the precious promise the Lord has left us in believing the truth, and the truth shall make us free. I rejoice in the letter from Brother Rogers; I feel to say, Brother Rogers I could not go and hear them preach in these normal churches, for they would say many things that we don't believe. They believe in a sky heaven, but we cannot find it in the Bible. They deny the resurrection. If we receive our reward or punishment at death there would be no need of a resurrection. I often wonder why it is that we have been church members for so many years and have never seen the truth as we can see it to-day: but I suppose it was not time, but thanks be to God our heavenly Father for revealing the truth to us even in the evening-tide. After reading the Bible all our lives it seems as if the Bible is a new book to us. We are now looking for our blessed Lord and Savior to come down to reign on his father David's throne and to establish his kingdom here on earth. Your Sister in Christ.

MRS. C. DEGROOTE.

Editor Restitution:

Brother Geiselman closed a series of meetings here in Burr Oak, on Sunday night, Jan. 29. He preached 18 sermons. Good interest was manifested throughout. The house was comfortably well filled at each meeting.

One faithful sister come out on the Lord's side—baptism being deferred for a short time. There were several more almost persuaded to accept the Gospel and be saved, but "almost" is not enough—there would have been some "almost" persuaded even if the meeting had continued for several weeks.

We look forward to a time when we can have a little class of workers here in Burr Oak. We have a number here who are in sympathy with the Truth, and only await a more favorable moment—we trust they will not put it off too long.

Brother Geiselman is an earnest worker for the Lord, and is worthy of the support of every lover of the precious truth.

A collection of $6.00 was taken up at the close of the meeting.

We wish to get our faithful ones to working more in unison than they now are—we desire another short series of meetings soon, when we wish to organize a class and have regular meetings here—may the Lord bless our efforts.

Brother John Reese permitted us to hold our meetings in their (Evangelical Assn.) house. Bro. Reese is the Pastor in charge, and a whole-souled Christian worker.

Yours in Christ.

G. A. MAXEY.

Dear Restitution:

Sorry am I that circumstances have been so hard with me both financially and spiritually.

My subscription expired sometime ago, and I am much obliged for past favors, and the continuation of my paper. Several papers come to us, but none are so welcome as THE RESTITUTION. O, how I would miss its welcome visits, which cheer us on our way from this, I hope to a better world, and wish that some more would have you visit them and others would renew. O, if we would live more after the Spirit of the Lord, instead of the flesh we would do and feel far better.

Glad I am that Brother M. Joblin is a co-worker with you. His articles are more than interesting, they are inspiring, and I am fully persuaded that if we would render unto the Lord the things which are His, of what he enables us to make that he would be much better pleased. Obedience is better than sacrifice. "Our bodies a living sacrifice which is our reasonable service." Rom. xii. 2. Have I given that much? I fear that I am pleasing the flesh instead of the Lord.

I was glad of Brother Joblin's article on "The New Birth." He has the Word and Spirit of the Master for it. I wanted to ask Brother H. to explain what the Lord meant when in speaking to Nicodemus of the movement of the wind, see John, iii. 8. He said, "So is every one that is born of the Spirit." It is the thing born of Spirit that is compared to the wind in its power of locomotion.

See how the Lord after being raised from the dead by the Spirit, was seen of his disciples forty days ere he ascended into heaven. Acts i. 1-8, and his disciples could not tell from whence He came, or where He went, even so shall His disciples be. See Rom. viii. 11; Phil, iii. 21. A very important question is, have we been begotten by the Spirit, or the Word of Truth? Gal. iii. 2; James, i. 18. Are we living after the Spirit, so as to gain life from the dead?

My mind was first enlightened on this subject in the month of Dec. 1878, together with the fall of the first Adam, viz., if he had not sinned, he would not have died, and the earth would not have been cursed. Gen. iii. 22.

So when the second Adam establishes his kingdom on the earth, paradise, with the tree of life, shall be restored, and the obedient ones shall have access to it. Amen! Rom. ii. 7: xxii. 14.

Sister Woodward's article, "God pity the churches," brought to my mind 1 Cor. xv. where Paul says, "which also ye have received, wherein ye are saved if ye keep in memory what I preached unto you unless you have believed in vain."

What is it to believe in vain? Is it not to be hearers of the Word, and not doers? James i. 22-23.

Sister S. R. Wince's article concerning the fallen angels, gave me some new ideas, with Brother J. W. Niles concerning the spirits in prison, and in harmony with Brothers B. Wilson, and M. Joblin. Dan. iii. 25, does not mean Jesus, The Son of God, but a Son of God. R. V. or one of His angels who kept not their first estate, was cursed, being cast down, and reserved unto judgment. Is it not displeasing to God for the heirs of the promise to intermarry with unbelievers? 2 Peter, ii. 4: Jude 6. and a reference carries us to John viii. 44, where Jesus tells the Jews, "Ye are of your father the Devil, and the lust of your father will ye do."

Brother Niles showed that the "Invisible, unrevealed yet declared, world," was all a farce.

Yes, we agree with Brother B. Wilson in regard to the origin of our Savior, The Christ, The Only Begotten Son of God. John iii. 16. In the observance of his supper on the first day of the week, also the formula for baptism. Matt. xxviii. 10.

The Father is greater than the Son, and the Holy Spirit is an attribute of the Father which He dispenses to his children at His will. Jesus was begotten by it, and was anointed with it, and it raised him from the dead, and it was shed forth on the day of Pentecost. Luke i. 35: Acts iv. 27: x. 38: viii. 11; ii. 32. One receives the Spirit now by the hearing of faith. Gal. iii. 2. The words of Jesus are Spirit and Life to the believer. John vi. 63. As a loadstone etc. exerts an influence inexplicable, even so the Father of Light by His Spirit exerts a far greater influence on what, or whomsoever He will.

I have done very little preaching since Brother Hatch was here. I think that possibly I could do better elsewhere.

Sister Kittie C. Muncrief, of Bear, Ark. and I were married the 18th of last May, and our great desire now is to live for Jesus and His Kingdom, and ask the prayers of all God's people to this end.

In last RESTITUTION, Feb. 1, Bro. W. H. Stewart expresses my convictions better than I can, but his question is answered in the same paper by Sister Wince, viz., the Man of Sin, or the head of the false church, is the antichrist.

Enclosed you will find pay for 1893, and 25cts for Brother Joblin's tract, concerning the "Thief on the Cross."

Yours in hope of Israel's King.
KITTIE C. & R. A. HUMPHREYS.

To all the dear Brethren in Christ, Greeting:

Seeing so many letters in our dear paper, THE RESTITUTION, from the loved ones, I want to add a few words of encouragement and admonition.

Let us, dear ones, strive to walk worthy of the vocation wherewith we are called. Putting on the whole armor of God. The Apostle James says, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep your or himself unspotted from the world."

Oh, what a world of meaning in this keeping ourselves unspotted from the world. We must strive to overcome strife, envy, malice, backbiting, hatred, and all foolish talking and jesting, words that we should not, as Children of Light.

Oh, let us put off these foolish things, and strive earnestly and prayerfully to purify ourselves as our Great Example (Christ) was pure.

Dear brethren, let us strive to walk upright and godly lives, showing to the world that we are what we profess to be, followers of the meek and lowly Jesus. Let us love one another more and more, and do good to all men, and especially to the "Household of Faith."

If we do good unto those only that do good unto us what reward have we?

Submitted in love.

E. F. R.

Dear Restitution:

I write this line to tell you Mr. Munk died Jan. 28, 1893, his age was 83 years, 2 months and twelve days. He had Paralysis for seven or eight years. He was buried Thursday the 31st at this place—in our pretty little cemetery to await the coming of the Master.

The minister and choir of the Christian Church at Batavia officiated.

MRS. SARAH MUNK.

Editor Restitution:

We have been anxious to get THE RESTITUTION ever since the death of my esteemed friend, W. G. Moncrief, but could not see our way clearly to gratify the desire of our hearts with the possession of a paper so adapted to our spiritual necessities. Just here I would say, I cannot forbear my eulogy on the dear Old Patriarch, Hiram Munger of Springfield. I fain would say, —live forever, thou Prince among men, and let your light shine to the ends of the earth, and I pray that you may live to receive the answers to your all important questions, and that too, from men who will not shun to own the truths of our God's blessed Book, Brother Joblin's paper on the prayer of the dying thief is superb—superior in my mind to anything I have ever read on that grand theme, the second advent of our dear Lord—I hope it will find its way not only into the homes of our land, but also into the hearts of the millions who are in darkness and have no light. Oh, I do thank the Lord for light.

I enclose $1.00 for THE RESTITUTION for eight months, and remain, Yours in the Blessed Hope.

SAMUEL FREELAND.

Some interesting statements were made before the Oriental Congress at its recent meeting in London, and some remarkable discoveries were reported. The history of Canaan a century before Joshua's conquest has been read on the tablets excavated at Tel el Amarna, Egypt. The daughter of Pharaoh who rescued Moses has been identified as Queen Wakara Hatasu, daughter of Thothmes I. The Chinese language, hitherto of an unknown origin, has been traced to its Babylonish source. Professor Sayce feels sure that the civilization of Babylon antedates that of Egypt even, and that the Egyptians were familiar with Babylonian cuneiform writing in the days of Moses, and used it in their diplomatic correspondence with the Assyrians. A papyrus manuscript of portions of the Old Testament books of Zechariah and Malachi, discovered a few months ago in Egypt and believed to rank with the oldest manuscripts extant of the Septuagint version, was submitted to the congress. The "digging force" in the East was never so numerous and well equipped as now, and the coming year is expected to be one of "unrivaled discoveries."—*Zion's Herald.*

◆

God's presence is enough for toil and enough for rest. If he journey with us by the way, he will abide with us when night-fall comes; and his companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—*Maclaren.*

Poetry.

[Published by request.]

The Promised Land.

Of all the lovely countries
In the east or in the west,
The glorious Land of Canaan
Is the brightest and the best.
To Abraham 'twas promised
And to his seed, we're told,
To Isaac too, and Jacob,
And it never shall be sold.

Chorus.

Then cheer up, then cheer up,
All ye wanderers here;
Take courage all ye pilgrims,
Ye have no cause to fear;
The promised land is broad enough
For all of us who roam.
Canaan sure is large enough
To give us all a home.

Paul writing to Galatians
Makes mention of the deed,
And by him 'tis asserted
That Jesus is the Seed.
And joint heirs too, with Jesus,
Are these who keep His law;
And from the blessed Gospel
Their faith do not withdraw.

Old Abram was a stranger
In the land to be possessed;
He lived and died a pilgrim,
And went unto his rest.
And Isaac too, and Jacob
The land have not received,
But that they should obtain it
They to the end believed.

This country will be given
When the dead saints do arise,
And together with the living,
Are caught up to the skies,
To meet the Lord in glory,
Who himself will then descend.
With a trumpet loudly sounding,
While angels all attend.

Then Christ will take this kingdom,
His father David's throne,
And together with the chosen
Will rule the world alone.
He'll gather Jacob's children
Who have been scattered long,
He'll bring them to Mount Zion,
With joy and with a song.

And under their own fig-tree
They'll sing their exile o'er,
Planted in their own country
To be pulled down no more.
The remnant of the nations
Shall yield to Jesus' reign.
If they refuse submission,
They'll by fierce plagues be slain.

Crushed then will be the tyrants,
The oppressed will go free,
And all who groan in bondage
Be set at liberty.
Contention, war, and bloodshed,
In all the world shall cease,
The lamb then, and the leopard,
Will all lie down in peace.

Each year will all the nations
To Jerusalem repair,
To worship King Messiah,
And serve Jehovah there.
King Jesus and the chosen,
The kingdom will maintain
Till every foe is conquered,
And death at last is slain.

Original.

Holy Anointing Oil.

"Take thou also unto thee, principal spices, of pure myrrh, five hundred shekels, and of sweet cinnamon half so much, * * and of sweet calamus two hundred and fifty shekels. And of cassia five hundred shekels * *, and of oil olive an hin. And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil." Ex. xxx. 23-25. And thou shalt speak unto the children of Israel, saying: This shall be an holy anointing oil unto me throughout your generations, * * * neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever putteth any of it upon a stranger, shall even be cut off from his people."

This shows the determined and unalterable will of God concerning the use of this "holy anointing oil."

The Tabernacle of the congregation, and all pertaining thereto, with the ark of the testimony, and Aaron and his sons with the long line of priests and prophets, and kings that followed were thus consecrated even to the coming of the true Anointed One, the Messiah—Jesus Christ. In view of this anointing in Israel God spake of the nation as "mine anointed, 'saying—"Touch not mine anointed and do my prophets no harm." But of all God's elected or anointed ones, to Jesus only, it is said, "Thou has loved righteousness, and hated iniquity: therefore God even thy God, hath anointed thee with the oil of gladness above thy fellows." How my soul adores my Savior for this! Herein lies his pre-excellence above all created beings—"Holy, harmless, undefiled, separate from sinners, and made higher than the heavens—a name which is above every name."

"Thy throne, O God, is forever and ever: a scepter of righteousness is the sceptre of thy kingdom." He is emphatically "The Lord's Anointed" to the Church. In Him are his people anointed to God. "Now he which establisheth us with you in Christ, and hath anointed us, is God." 2 Cor. i. 21. "But ye have an unction—or anointing—from the Holy One." This anointing is an inward process—"abideth in you" and "teacheth you all things." It is the work of "the spirit of truth"—which, said Jesus, "the Father will send in my name: he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Under the law the Spirit was given only to individuals—of Othniel it is recorded "The spirit of the Lord came upon him and he judged Israel and went out to war."

Of Gideon—"But the Spirit of the Lord came upon Gideon and he blew a trumpet: and Abi-ezer was gathered after him."

Of Jeptha—"Then the Spirit of the Lord came upon Jeptha and he passed over * * unto the children of Ammon."

Of Samson—"And the Spirit of the Lord began to move him at times in the camp of Dan."

To Saul, Samuel said, after he had anointed him: "The Spirit of upon the Lord will come upon thee." "And the Spirit of God came upon him and he prophesied."

Of David—"The Spirit of the Lord came upon David from that day forth." From the time of his anointing. But the Spirit of the Lord departed from Saul."

Thus, also, with the prophets. Micah said—"But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin."

"For the prophecy came not in old time by the will of man: but holy men of God spoke, moved by the Holy Ghost." 2 Pet. i. 21.

Of Christ—"who through the eternal Spirit offered himself without spot to God" it is written—"for God gave not the Spirit by measure unto him." Heb. ix. 14: John iii. 34. And to the eleven, and to them that were with them, Jesus said. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—What an admonition to all who go out to do God's work! Luke xxiv. 49. And just before the cloud received him out of their sight he said unto them—"ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. And now it comes—the Pentecostal baptism, and O! may its blessed anointing be upon me while I would speak of this most wonderful event to this world. It is the power for good in my heart; it is the power for good in the church. Jesus knew what his people needed when he said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." O! adored be the name of Jesus for this abiding Comforter in the "little while" that we shall not see him! Now the enduring power from on high has come. The tongues of fire are upon them. The bud has burst into the flower and many scent its fragrance by hearing them speak in their own tongues the wonderful works of God; "a light to lighten the Gentiles and the glory of thy people Israel" is Jesus now to be presented to the world. "Go ye into all the world and preach the Gospel to every creature," is the commission. "And they went forth, preaching every where, the Lord working with them, and confirming the Word with signs following. Amen." Mat. xvi. 20.

In Jesus' name they cast out devils; they speak with new tongues; they take up serpents; deadly draughts are harmless; they lay hands on the sick and they recover; and still greater wonders follow, lands and houses are sold and the prices laid at the apostles' feet; neither said any of them that ought of the things which he possessed was his own! but they had all things common. This, to my mind, does not necessitate "Community" living; but simply that every thing was at disposal for the good of the whole, as it is written, "Neither was there any among them that lacked." for distribution was made unto every man according as he had need." No need now for "festivals," "fairs," "suppers," and "soap-bubble parties," to induce the world to give the needed money to carry on the work of the Church, but consecrated money from consecrated hearts and hands, flowed into the treasury of the Lord; while the covetous who kept back part of the price fell down dead at the apostles' feet and their money rejected as an unclean thing. How all-potent was this Primitive Church! and why? because it was filled with the Holy Ghost—anointed and sealed for God in each individual member and this sealed the whole. It had received, indeed and in truth, that of which the Holy Anointing oil was but the sign—The Holy Ghost. See Acts ii.

And here is the manifestation of its individual impress, "Love, joy, peace, long-suffering, gentleness, and goodness, faith, meekness, temperance." An earnest, or pledge of the saint's inheritance until the redemption of the purchased possession unto the praise of his glory. Eph. i. 14.

How surpassingly beautiful is this seal over all the princely or queenly jewels of this world's display, and array: from hence comes the ornament of a meek and quiet spirit of great price in God's sight. 1 Pet. iii. 4.

Let the young damsels if they would be truly beautiful and lovely to look upon, both from heaven and among men, seek these new jewels and let them sparkle out in their lives in good works, and they will have a beauty that is "not corruptible" as the following farther illustrates.

A most striking example of the fruit of the Spirit worn upon the face in this seal was Sister Johnson, the wife of Dea. Johnson of the First Baptist Church of Cincinnati. Elder J. B. Cook pastor. Though aged, her face was the very mould of meekness and quietude, a striking proof of the moulding power of mind upon the outward man. It even extended itself to the countenance of her venerable husband, as we then verily believed, and which was proven after other influences surrounded him. As we contrast her meek and quiet face with the faces of many women of her age of an opposite spirit, we are astonished to learn that the contenance is such sure index to the spirit that rules within. Another example of blessed memory—a kindred spirit—was Sister Susan Wade, wife of Dea. Wade of Bone Prairie, Indiana, Elder S. A. Chaplin Evangelist. Her daughter, middle aged woman, once remarked to me—"I never saw my mother angry." What a testimony! Earthly greatness sinks into nothingness beside it!

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. xvi. 32.

Naught but the indwelling power of the Holy Ghost could have helped this weak woman—contending as she did with a life-long consumption and rearing a large family of sons and daughters, and she so feeble at her marriage that her friends thought she would not live two years; yet, she lived, and did life's work nobly, to a good old age; and saw all her children grown, and most of them come to Christ; beside many grand children. Her face, too, wore the heavenly "seal."

Let me give you a glimpse of the most beautiful ideal that I ever conceived as I was, at early dawn, in contemplation of the fruit of the Spirit of God.

Imagine to yourself the most beautiful matron you ever saw or can conceive of, and then say of her—

She is love.
She is joy.
She is peace.
She is long-suffering.
She is gentleness.
She is goodness.
She is faith.
She is meekness.
She is temperance.
She is without partiality.
She is without hypocrisy.

This is "The king's daughter all glorious within: her clothing is of wrought gold." She is our model. Our high calling is to be like her; yea, more, to be herself—"filled with the Spirit."

F. S. WILLARD.

Epoch Men.

God has raised up men in different ages of the world—such as Adam, Noah, Abraham, Moses, David, Daniel, Christ, etc., to fulfill certain parts of the great programme of his purposes concerning the earth. Revelation has been progressive. God hath spoken to us in times past in "divers manners," through individuals who were moved by the Holy Spirit, and at different periods of the world's history, progressively as the needs of mankind required. We who are living at this late day have much given to us in having God's Revelation in its fulness, having the experience of all the past to profit, if we are willing to learn the lessons contained.

Let us consider the state of things existing at the time the Prophet Daniel is brought to view, we will find it very interesting, instructing and profitable. Daniel was of Royal lineage, like Elijah, his antecedents not known, who in his early youth was carried captive to Babylon from Jerusalem, together with three other Hebrew youths of rank, Hannaniah, Michael and Azarriah. This occurred in the 4th year of Jehoikim king of Judah about 606 years before Christ. He together with his companions was selected for their personal qualities to reside at the court of Nebuchadnezzar having the Chaldean name of "Beltehnzzar." He was thoroughly instructed in all the learning of the Chaldees. The prophet Ezekiel speaks of him as distinguished for his piety and wisdom. See Ezek. xiv. 14: xxviii. 3.

HIS CONSCIENTIOUSNESS

And firmness of character were fully tested in his bold and positive refusal to receive his supplies from the royal table. This was a remarkable instance of strength of virtue in one who had been removed at so early an age from the salutory influences of home and exposed to the powerful temptations of a luxurious court. On another occasion rather than abandon or conceal his religious principles he exposed himself to the horrors of a cruel death. God was with him and even the lions had no power to injure him. So his enemies fell into the pit of their own creating.

Having the Spirit of God in him, he was enabled to interpret several remarkable dreams of Nebuchadnezzar, showing his superiority to all the learned Magicians and Astrologers of Chaldea. For these services he was rewarded with the highest offices of State. The powerful combinations formed for his destruction were thus signally defeated, and a happy illustration furnished of the security of those who maintain unshaken confidence in God. The Book of Daniel contains the most remarkable prophecies on record, and at an epoch of the most important character and which carries us down to the setting up of

THE KINGDOM OF GOD,

At which time Daniel himself will stand in his lot. The prophecy of Daniel fills a very important place in the prophetic word. How clearly mapped out are the events of this world's history before the eye of God. He forms his plans in reference to the purpose which he hath purposed in himself, kings, generals, and statesmen, rise up at appointed times and work out their appointed schemes; and while they think they are carrying out their own plans, God is employing them in bringing about his own designs which he hath purposed from the beginning. We have a striking instance of this in the case of Daniel, a vessel prepared for God's use at the crisis of the captivity. A witness for the God of Israel in one of the most trying periods of the world's history. Infinite wisdom bore long with the stubborn rebellion of Israel and Judah and permitted them to go just so far and no farther. There was no remedy. Their seven times punishment were about to commence in their being carried captive to Babylon. Their cup of iniquity was filled up, and their kingdom overturned. A crisis of peculiar importance had arrived. A great turning point in history was reached at this juncture, which was an era of solemn change to the chosen people.

Was it not a fit crisis for a fresh outburst of prophetic light? The throne of Judah was overturned, had fallen to rise no more—until days yet to come.

The times of the Gentiles were about to commence. The kingdom of Israel was over. The heritage of Judah lay waste. The temple of God was a heap of ruins. The corporate nationality of the Jews was shattered. It was an hour of utmost gloom and deepest discouragement. The outward ordinances of religion, the typical ritual was suppressed or suspended. The Davidic Covenant apparently broken. How intensely was the light of further revelation required! Mercy was mingled with judgment at this sorrowful crisis. It was during this captivity that God gave an outline of the world's future history resulting in the establishing of a kingdom which should break in pieces and consume all other kingdoms and itself to stand forever. This may be called

THE DANIEL PROGRAMME.

It was revealed first to King Nebuchadnezzar in a dream and which only Daniel could bring to his mind and interpret. In this wonderful image which Nebuchadnezzar saw in his dream, we find outlined the future kingdoms of the world. "known unto God are all his works from the beginning of the ages." "Remember the former things (saith Isaiah) of old for I am God and there is none else. I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done; saying my counsel shall stand and I will do all my pleasure." See illustrations from Kings and Isaiah. Daniel had the same outline of the governments of the world revealed to him through the symbols of beasts, and ending in the same glorious result. "In the visions of his head upon his bed. He saw one like the Son of Man come to the ancient of days and they brought him near before him, and there was given to him a kingdom and dominion that all peoples, nations and languages should serve him, whose dominion is an everlasting dominion that shall not pass away and his kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom, and

POSSESS THE KINGDOM FOREVER AND EVER.

And all dominions shall serve and obey him." This surely is a glorious result held out to a sin-stricken world. Behold a King shall reign in Righteousness." This kingdom when established, will be the world's panacea for all existing evils. The present shame and future glory of Israel, as revealed through the prophets, is often coupled together. The present interegnum of long duration, was not taken into account. Their error consisted in their concentrated view of the glory of their Messiah, overlooking his sufferings, and so fulfilled their own prophets in condemning him.

Thus they have stumbled over that stumbling stone; but not that they should fall forever. "The Redeemer will yet come to Zion and turn away ungodliness from Jacob." "God will yet remember his mercy and his truth toward the house of Israel." "They are yet to bud and blossom and fill the whole world with fruit." "And it shall come to pass that as ye were acurse among the nations, O house of Israel, and house of Judah, so will I save you and

YE SHALL BE A BLESSING.

Thus we see that the blessing of the nations is associated with the lifting up the Jew in his true place at the return of their Messiah. While they are outcasts the world will ever be tempest tossed, and according to Isa. xlix. Jesus is the restorer.

It is a singular fact, that the great prophetic judgment upon the succession, career, and final termination of worldly sovereignty, was given out from the original head, "Nebucnadnezzar," of world empires, and from a princely Capital, "Babylon," whose very name denotes the "Gate of God." Equally striking is the further fact that the Holy Prophet through whom these divine decisions and fore-announcements were made was not only an illustrious sage and courtier in this Gate of God, but that his name, Daniel, means,

GOD'S JUDGE.

Thus by a group of coincidences which could hardly have been accidental, we see "God's Judge," in the "Gate of God," giving forth the predestination and decrees of God with regard to political power, in its whole course of earthly career.

Thus the object of this prophetic Book (Daniel) is to describe these voices of God, from the Gate of God, through the Judge of God. As the world approaches its end, errors will increase and impiety and infidelity abound. And Daniel is preeminently the man of God raised up in these evil times to instruct and stay the heart of faith. Such was his office to God's erring people in his own day, and such his book is meant to be to us, as we see the shadows of the coming judgement gather upon the world. Nowhere does the Spirit of prophecy and miracle stand out more illustriously in the eyes of men than here.

Nowhere is there a more marvelous demonstration to mankind of the power,

PROVIDENCE AND PRESENCE OF GOD

in human affairs than in this book. By the accurate fulfillment of these predictions of the Spirit through Daniel, through the entire roll of ages since, those miracles are ever more and more confirmed. It is hard to conceive what sort of Divine manifestations could be better adapted to encourage and establish God's people against the philosophies of the age, and nurture that fullness of faith which alone can withstand the storms and tempests and darkness which is already thickening around us, and to enable us to look beyond, to that heavenly light and eternal calm which are at length to take possession of this afflicted and misruled world.

Unfortunately, however, these voices from "Babylon" have not been receiving the sort of attention to which they are entitled.

Modern Theology in general has so dwindled and sunk away from the original and

PROPER FAITH OF GOD'S WORD,

That the Spirit of this Book has become estranged and uncongenial, if not offensive to it. Where do we hear its sublime teachings referred too? The general silence of the pulpit in regard to it, is very suggestive; only a very few (and those few of a very unpopular character) are taking heed to the sure word of prophecy, "while the wicked will do wickedly, the wise shall understand." "No prophecy of the Scripture is of any private interpretation or invention." What the world needs with regard to this Book is that it be ventilated, emancipated from all clogs and fetters, and that the great "Daniel" be made to speak for himself in the majesty of his own inspired words: that those sublime foreshadowings vouchsafed to him by the God of heaven, be recalled and restated as they were, and were meant and received at the beginning, and which principally relates to the

SETTING UP OF GOD'S KINGDOM ON THE EARTH.

And which is never to pass away, never to revert to another people. Of its glory and peace there is no end. It is the kingdom of the Stone, the eternal representative of the Eternal God. There is but one such kingdom, and it is the sum and fulfillment of all prophecy, the crown of dispensations. The grand consummation of Jehovah's administration toward our world. It is a wonder and an astonishment to the enlightened mind, to see professed teachers of God's word allow themselves to be turned away from this the sublimest doctrine of God's word. The doctrine of the kingdom so vividly set forth in the Book of Daniel, and which has been confirmed by subsequent history.

Twenty-five hundred years have added their seal of demonstration to the truth and accuracy of the prediction as respects the ancient Empires of this world. How can it fail in that greater and more important phase, viz: "The Theocracy" which is soon to take their place.

No matter what reverend unbelief or popular infidelity may say; let us remember the words of the Prophet,

THE DREAM IS CERTAIN

And the interpretation thereof sure. Our caviling scepticism and rationalizing, will not hinder the eternal decrees of God.

From the beginning of earthly empire Jehovah has made known to the children of men the coming of a kingdom which shall break in pieces and consume all other kingdoms and which shall stand for ever.

A kingdom of which the God-man is to be the head and King. The possessors of the authority of which are the immoral saints, and its establishment in our world will be the consummation of that redemption to which all dispensations look and for which all ages wait.

J. O. WOODRUFF.

MARRIED

By John L. Wince at the home of the Bride's parents, in Sidney, Kosciusko Co. Ind. Feb. 12th, 1893, Mr. Ira Tillman of Hopeville, Iowa, and Miss Ida Viola Musselman.

The well wishes of the guests present on this happy occasion, and the prayers of the church of which Sister Ida was an esteemed member, will go with them to their home in Iowa, to be remembered and called to mind in future days, in times of calm reflection. May God bless and prosper them in life, and guide them by His counsel, and fit and qualify them for His kingdom.

JOHN L. WINCE.

"Pray for Us."

To Mr. and Mrs. Ira Tillman, Hopeville, Iowa.

Yes, fair young bride, so well beloved,
Your last words linger in our ears,
And bring a sudden rush of tears,
—Our souls to lowest depths are stirred.

"O pray for us!" that earnest cry,
How much it means in this glad hour,
Of trust in Him whose arm of power,
Can reach to thee from worlds on high.

And we will pray—O blessed Lord,
Do Thou watch o'er this goodly pair,
Make their abode a place of prayer,
And keep and guide them by thy Word!

—S. ROXANA WINCE.

DIED.

Nathan C. Smith died at his home in Donalson this County, Feb. 8, 1893, aged 33 years 4 months and 22 days.

He was born and raised in this county, and by good deportment won the esteem of his neighbors and associates. He leaves a wife and three little children and one brother to mourn his loss, as immediate relatives, with a large circle of relatives and friends, not so near a kin. Early in life he united with the M. E. Church, but being of that investigating turn of mind he some years ago endorsed the faith of the Gospel of the Kingdom, which faith and hope he rejoiced in even to the day of his death.

Funeral services held at Poplar Grove Church, by the writer, after which we laid him to rest to await the trump of God.

N. H. GEISELMAN.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

J. F. Wagoner,	$5.00

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$166.78

NOTICE.

A young man well qualified, wants a position as teacher of shorthand, type writing, and bookkeeping; or will accept position as stenographer and type writer and book-keeper. References given if required. Send word to this office.

Selected.

The Spirit of Worldliness.

There is scarcely a more comprehensive exhortation in the New Testament than that one with which St. Paul begins the twelfth chapter of his letter to the Romans: "Be not conformed to this world." It is, of course, understood that the word "world" does not here mean the visible earth and sky, nor yet the existing social order as such. The material world, being a tangible expression of the divine thought and the open theatre of our moral probation, is not evil, but good; and human society, with all its necessary appointments, canons, and customs, answering as it does to the ultimate needs and instincts of our nature, is an ordinance of God, and not an institute of the devil.

The "world" against which the apostle puts us on our guard may be defined as the sum total of all those forces and influences, political, commercial, scientific, social and domestic, which both singly and unitedly are antagonistic to the kingdom of God. Or, to speak in concrete fashion, it denotes the aggregate of those persons over whom these ungodly forces and influences hold a dominant sway. This is "that present evil world," which "hated" the Master before it hated his disciples, "the friendship of which is enmity to God," and to "deliver" us from which our Lord Jesus freely gave his own life. "If any man love the world" in this sense—"the love of the Father is not in him."

The spirit of this "world" is as subtle and pervasive as air or light. It encompasses our whole life at every point, and, consciously or unconsciously, colors our thoughts, shapes our speech, and affects our actions with more or less force from our bright and joyous youth down to our decrepit and feeble old age. To resist it is the most difficult of tasks, requiring for its complete accomplishment a clarified spiritual discernment, an instinctive and cultivated aversion to evil of every form, and a settled and abiding personal loyalty to Jesus Christ. The well-meaning, but narrow-minded, people who suppose that they are unworldly simply because they put on an unusual kind of garb, decline to adopt the customary forms of speech, and refuse to comply with the ordinary usages of their neighbors, make a great mistake. Worldliness of the most intense kind may coexist with even the most scrupulous regard for any technical and conventional standard of outward department.

Nevertheless, and not without propriety, the church has from the beginning sought to make a pious non-conformity simpler and easier by singling out for express disapprobation certain actions, practices, and habits, which, though not by name condemned in the Scriptures, are yet supposed to represent in an eminent sense the spirit and essence of worldliness. Nothing is more interesting to the attentive student than to follow up the process by which during the first three centuries the body of believers gradually worked out a code of prohibitory rules designed to control the conduct of individual Christians in their daily life.

A good example of what we mean is furnished by the following quotation taken from Neander's Church History, Vol. 1, page 262: "Whoever followed a trade or occupation which was contrary to the generally received Christian principles, was not admitted to baptism till he had pledged himself to lay it aside. Among such occupations were reckoned all that stood in any way connected with idolatry, or which were calculated to promote it; those, for instance, of the artists and handicraftsmen who employed themselves making or adorning images of the gods." Equally stringent were the regulations against participating either as combatants or as spectators in the brutal gladiatorial games; against being present at theatres, circuses, and chariot races; against countenancing in any way the licentious dances and other forms of revelry of which the heathen were so fond, and which often constituted a part of their religious ritual.

But as times went on, and the church grew strong, many of the half-hearted disciples who had been attracted into its folds by wrong or imperfect motives, rebelled against this strict discipline, and decried the necessity for it. The arguments that they used in favor of indulgence 1,500 years ago are strangely like some of those that we hear nowadays. Verily there is nothing new under the sun. They said that the idol images were to be looked upon merely as works of art and not at all as objects of devotion; that dancing could not be wrong since even as holy a man as David had danced before the ark; that attending theatres and circuses must be harmless as Paul had drawn from them many figures descriptive of different aspects of the religious life; and that the moral propriety of the chariot races was vindicated by the fact that Elijah was carried to heaven in a chariot of fire. These are only specimen instances. Others could be easily adduced.

Nothing is more elusive and tricky than the spirit of worldliness. The effort to catch and hold it in a given form of words is like trying to dip up water in a sieve. Without breaking the letter of the law it will find some method of virtual disobedience. Or, if estopped of coveted indulgence by carefully framed enactments in one direction, it will seek to compensate itself for this enforced self-denial by excess of riotousness where the bars are down in some other direction. The merely symptomatic method of dealing with it is a form of religious quackery. Diagnosis and remedy, to be effective, must go to the root of the matter. If we wish to cleanse the church entirely from the taint of secularity, we must inculcate the great principles of the Gospel, and teach the universal supremacy of God's law.

The only complete summary of Christian ethics is: "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." When men recognize this fact the inquiry with them will no longer be how much of carnal satisfaction they may seek without utterly forfeiting their standing as Christians, but how fully they may express in their thoughts, and words and works, their fealty to God. That is to say, non-conformity to the world is to be secured only by such a "transforming" of our minds as shall enable us "to prove what is that good and acceptable and perfect will of God." If "the old man" be "crucified" within us, and "the new man in Christ Jesus" be "raised up" in its place, then we shall find obedience a joy, and service a delight. Those who "are risen with Christ" out of the death of sin into the life of holiness, naturally and easily "set their affection on things above where Christ sitteth on the right hand of God." To them the sacred Scriptures, instead of being a disagreeable and difficult code of mechanical rules, have become a vast depository of spiritual inspirations, under whose stimulating power they move with flaming heart and quickened step to the performance of all duties and the improvement of all opportunities.—*Christian Advocate.*

◆

A Word to the Undecided.

Dear reader are you one of those who, from time to time, have heard the Gospel of God's grace, and it has sounded to you like a beautiful story that has charmed you by its grace and sweetness, yet you feel you have no part in it? You have heard the things concerning the Kingdom of God and the name of Jesus Christ and you intellectually believe them, and therein you find a refuge from the prevailing doubt and uncertainty which enshrouds so many. You love to dwell in hope and contemplation on these glorious themes and hope somehow at sometime, through the mercy of God, that you may have a place in that on-coming age when earth redeemed from the curse, shall once more be the abode of holiness and happiness under the sway of its rightful sovereign; but you have no certainty, you have no settled peace with God through our Lord Jesus Christ, you are a stranger to the blessed assurance of sins forgiven, and a good hope towards God. You would fain join yourself to the people of God, but you feel that you dare not.

If this is your case, dear reader, I pray you consider well your position in the light of God's word—God's word is plain and his requirements are easily complied with. It may be, nay, it should be, your privilege to call yourself a Christian, not only in name, but in deed and in truth, by virtue of a living union existing by faith between you and the risen Lord, by which you have the witness of the indwelling spirit that you have been begotten again unto a living hope (bright with immortality) unto an inheritance incorrupt and undefiled. If you would have this blessed experience, the knowledge of sins forgiven, and a certainty of an inheritance among all those who are sanctified, delay no longer; today is yours, seize the present opportunity, make your calling and election sure by at once complying with God's divinely appointed conditions. God has done all He can do for you. In His boundless love He sent His Son to die for you. Christ, the Son of His love, went all the way to the cross for you. He has suffered, died, risen, and ascended on high where, endowed with all power and authority, He has given us simple terms on which salvation and eternal life are offered to you. "God so loved the world that he gave his only begotten Son that whosoever believeth on him shall have everlasting life." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The Master said, "If ye love me, keep my commandments;" while James tells us that faith (belief) without works (or obedience) is dead, being alone. Peter, when earnestly asked by those who believed his words at Pentecost, "What shall we do?" replied, "Repent (turn again, right about face) and be baptised (immersed) for the remission of your sins." These, then are God's terms; comply with them, they are for your eternal welfare. Believe God; accept joyfully His gracious invitation and the provisions of His love. Be buried with Christ by baptism into death; rise with Him (by faith in the operation of God) to newness of life looking for and waiting unto the appearing of our great God and Savior Jesus Christ. Do not trust or look to feeling, it is *often delusive.* Believe God; take Him at His word, and rejoice in the great salvation He has provided. Thus, and thus alone you can obtain forgiveness of sins and peace with God. Then by patient continuance in well-doing seek for glory and incorruption. The Christian life is no bed of roses. Here we have no abiding city; we seek one to come, whose builder and maker is God. While we journey on through life we have our duties and responsibilities to God, to ourselves, and to our fellow-men. God demands heart perfection, and that we should love the Lord our God and our neighbor as ourselves.

It is enjoined on Christians to assemble themselves together to break the bread and partake of the cup in remembrance of the Lord's death, until He comes. Blessed duty! Duty, did I say? Nay, privilege, thus to assemble. How it carries us back to the past when Jesus met with those disciples in that upper room; then see how it carries us forward to the time when we shall yet meet with Him at the great marriage supper of the Lamb. Blessed memory, blessed hope, how calculated to inspire the hope, joy, and faith, of every true Christian.

Dear undecided reader, in closing, let me again urge upon you to neglect and delay no longer; at once accept God's proffered terms, live the Christian life, rejoicing in the Christian hope, then you shall not be ashamed before Him at His coming. *G. A. G. in Bible Standard.*

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Beggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

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The Chicago Church has changed its place of meeting, [illegible] the Vaillant Hall, located on the corner of Marsh Street [illegible] California Avenue. They meet at [illegible] o'clock [illegible] every Sunday. Visiting brethren welcome.

The Church of God at Argos, Ind., holds meetings in their house on Michigan street [illegible] Preaching by Bro. N. H. Geiselman every [illegible] Bro. J. F. Wagoner, [illegible] Sunday [illegible] every Sunday [illegible] evening.

Church of God, Plymouth, Ind., [illegible] in hall [illegible] Corner Michigan and LaPorte [illegible] Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and [illegible] meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at [illegible] o'clock [illegible] school, and at 11 o'clock for devotional services. Any [illegible] through the city are cordially [illegible] with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in M. E. Hall. At [illegible] Chicago, Milwaukee & St. Paul R. R. [illegible]

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"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars run very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Bruce, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Guite, Keeler, or H. L. Lehman, West Milton, Ohio.

The Church of God at H[illegible], Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. [illegible] Wilson, Elder; [illegible], Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and quarterly [illegible] the first of each quarter at the [illegible] school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. [illegible] and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

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VOL. XLII. PLYMOUTH, INDIANA, MARCH 1, 1893. NO. 9.

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[illegible]
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And the words by Jesus spoken
[illegible]
[illegible]
[illegible]

Then, while I [illegible] note the day,
What [illegible] to [illegible],
For these [illegible], I am praying
To the [illegible] I must go;
But if the early hours go past
Shall I have oil enough to last?

Ah, I have thought this over,
And what folly it would be,
When the blessed bridegroom-lover
Shall come down for you and me,
To have the waiting hours gone past
And not have oil enough to last.

So my oil shall be kept ready,
And, with other oil beside,
I will watch till midnight, steady,
Jesus coming for his bride;
Then I will rise and follow fast,
With light and oil enough to last.

I need watch and wait till he foretold,
Though [illegible] I may not see;
But by many a token, flashing light
That will fainter, fainter grow;
And, as the darkness deepens fast,
Have oil to trim my lamp at last.

—S. Albert Libby.

Original.

Current Events and Sundry Thoughts.

The achievements of modern science and the rapid increase of knowledge, the pride and boast of our time, has induced many superficial thinkers to take a very roseate view of human progress, and the apparent possibilities that give promise of great social moral and physical improvement in the near future. The ideal picture is very fascinating on its face, at first sight, but there is a dark and hideous background, which on closer inspection reveals so much that is actively and energetically unpromising that a few at least of the more thoughtful find it difficult to shut their eyes to unwelcome facts.

Prof. Huxly summing up his views upon the present discontented and discordant condition of things declares "that even the best of modern civilization appears to me to exhibit a condition of mankind which neither embodies any worthy ideal, nor even possesses the merit of stability. I do not hesitate to express the opinion, that if there is no hope of a large improvement of the condition of the greater part of the human family, if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want, with its concomitant moral and physical degradation among the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation." And again he says "what's it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and air obey him, if the vulture of pauperism is to eternally tear his vitals, and keep him on the brink of destruction?" And yet so mighty is the task of human betterment, and universal well-being that this same thinker, and great naturalist that he is, in looking over the wreck and ruin of human failure declares "if I were offered a free hand by Almighty power I should like Hamlet shudderingly object to the responsibility of attempting to set right a world out of joint." If there is one thing more than another that satisfies the intelligent and earnest believer of the Gospel of the kingdom of God, that the writings of prophets and apostles, are the media of divine thoughts and ideas, it is in comparing their teaching with the utterances of the world's wise men. What an element of uncertainty, doubt and fearful foreboding of general wreck and disaster pervades almost every line of the foregoing quotation from Huxley. Everything with him is suspended upon an if. But how conspicuously absent is this element of uncertainty in the writings of inspired penmen, and not only [illegible] but how clearly is the cause and cure of a disjointed world exposed and defined.

God has ordained a man who will not like "Hamlet shudderingly object to set right a world that is out of joint." He will not only be offered a free hand with Almighty power, (for power alone is not sufficient) but clothed with infinite wisdom, goodness and an inexhaustible store of life. No man fettered with frailties of mortal existence is equal to the work of readjusting the disjointed, disjointed and chaotic condition of human affairs that depresses even the worldly wise with the unwelcome shadows of doubt and uncertainty. Something more than the increase of knowledge is necessary for the betterment of the human species. The world may have knowledge and yet not be wise. What is knowledge? It is acquaintance with what is. What is wisdom? It is the right use of knowledge for the betterment or highest well-being of those attaining it. He who created us knows best what is for man's betterment, and therefore the fear of God is said by one to be the beginning of wisdom, for the simple reason that the fear of God insures the right use of knowledge.

It is in vain that man turns his back upon God unconscious of the fact that the only remedy for the mistaken and perverse step is a return to his maker. So long as the world is out of harmony with God, just so long will it continue in a disjointed condition without the merit of stability, and with the certainty of intensifying all the ills of which it complains. But of what avail is it to reason and argue with the agnostic spirit so triumphantly abroad in the world?

One of the ambassadors of Christ was confronted at Athens by the same spirit that now prevails in the hearts of the self-reliant and sufficient. The world by increased knowledge knows not God. What are we here for? What are the issues of the invisible future? What is the purpose underlying the structure of the present cosmos the earth and its millions of inhabitants? What is to be the end of the discontent, instability, poverty of the many, and wealth for the favored few?

Has the present state an allotted time of duration under the dominion of diabolism and [illegible], or are we sailing up a [illegible] sea assured of nothing but final wreck and universal disaster. Verily no other literature in all the world save the Bible can give us light, where light is most needed and most welcome; yet one of the most popular writers and thinkers of modern times rejoices in what he terms the decline of Bibleolatry. He says "the phraseology of supernaturalism may remain on the lips of men, but their practice will be natural." What aversion for the supernatural? How distasteful the idea of God interfering in human affairs? But how I ask could the phraseology of supernaturalism still remain on the lips of men, if it had not in the first instance found a lodgment in their understanding, and more especially since their practice contradicts their phraseology? It only proves that by the law of hereditary truth, as well as falsehood, may become our heritage in spite of our dislike and opposition. The voice of God has never been audibly heard by the men of this generation, but nevertheless that voice echoes through our mental chambers as an effect, however stoutly we may deny the cause. There were those who heard the voice, and the result has been to change the history of the world. It is to be regretted that while the words of God remain on the lips of men, they no longer linger in their understanding and affection. The phraseology of supernaturalism had never seen born, save as the offspring of him whose voice was miraculous and whose words were expressive of ideas that otherwise could never have been known. "The wisdom of God came not in old time by the will of man, but holy men spake as they were moved by the Holy Spirit." In olden times God spake unto the world by the prophets, but in these last days, "He has spoken unto us by his Son." This is why the phraseology of supernaturalism still remains on the lips of men, while their hearts are far from him, and their practice natural that is, animal in accordance with the innate instincts of their animal nature.

Jehovah does not now interfere with man supernaturally, but circumstantially he does, controlling and guiding all things in accordance with his Eternal purpose. Chaldea's proud king after chastizement acknowledged that "the Most High ruleth in the kingdom of men." The time is coming when all nations shall remember and turn unto the Lord. They will not do it however voluntarily of their own volition, until they have felt the chastening rod of divine indignation and authority. Mankind can only become truly wise, by sad experience. "When the judgments of God are abroad in the earth then will the people learn righteousness" and not before. Jehovah hath appointed a day when this work will be done and he hath ordained a man, who will by no means recognize the peoples' assumed right to govern themselves independent of their Creator, and regardless of his requirements. His judgments will be right, unbiased by the blinding illusion that the people are justified in defending their homes, and their country against him who rightfully demands their submission and obedience. No man whose thoughts, and feelings are on a level with the dead flat of naturalism, would be equal to the task of executing God's judgments upon the obstinate and rebellious. But God has ordained one, whom he tested in the furnace of affliction, making him a polished shaft, for the express purpose of assuming without a shudder or faltering step the responsibility of destroying the diabolism of confusion and disorder, now holding high carnival in the earth.

"How long to the end of these wonders," is the question on the lips of all, who are heartily in earnest, and patiently waiting the return of him in whose presence is fulness of joy. I cannot well close this article, without suggesting anew the consideration of an old question "What think ye of Christ" the man whom God hath appointed to perform a work, that even makes the wise of the world shudder to think of. What is your impression-conception of Christ? Is it one founded upon the modern biographies that men have written of his life and work? If so how feeble and inoperative that conception must be? What think ye? How necessary that men and women think; and then as by reason of use strength is acquired think more. But do not let your minds always dwell upon the local scenes of our Lord's trials and temptations. Open the prophets and read of him, turn to the Psalms, and they will bring you into rapport with the inner workings of his mind and his emotional feelings both in the days of his humiliation, and the days of glory that are to follow.

We shall all be fortunate if we succeed in obeying the apostolic injunction "arm yourselves with the mind of Christ." The time is not far distant, when the question "What think you of Christ" will be reversed, so as to read "what does Christ think of you?" It would be agreeable, yea delightful, to know that he thinks well of us not only now but when he comes. Our service must please him if he thinks well of us. We cannot afford to be indifferent in this matter, for the righteous even are scarcely saved. The truth as it is in Jesus is not merely an intellectual toy to play with, if this is all better we never had heard it. It requires of us active and earnest work in the circle of our individual surroundings and opportunities. We are to stand aloof from everything that opposes or hinders us in making our calling and election sure. He who is patiently enduring in hope, frets not his soul because of evil in the world, and he has no cause to be despondent at the sight of human failure to better the world's condition, nor need he in case of continued failure be dismayed, and like the great naturalist already quoted from "hail the advent of some kindly comet" to engulph the world in disaster. Comets were always the terror of the pagan world, and to this day they have not lost the power of frightening men with the possible wreck of the material universe. The world's feverish dream will soon be over, its distressing nightmare of uncertainty, the servant of Christ can endure, knowing that the day of release will surely come. How long to the end?

Geo. Moyer.

Peter's First Epistle. Chapter 1.

1. Peter an apostle of Jesous Christ, unto elect ones away from home, of a dispersion in Pontus, Galatia, Kappadokia, Asia, and Bithunia.

2. According to God the Father's foreknowledge; may grace be yours and peace have been multiplied unto you in sanctification of Spirit unto an obedience and sprinkling of Jesous Christ's blood.

3. The God and Father of our Lord Jesous Christ be praised who according to his great mercy hath rebegotten us unto a living hope through Jesous Christ's resurrection from among the dead.

4. Unto an incorruptible and unpolluted and unfading inheritance watched to be kept in heaven for you.

5. Who are being guarded in God's ability through faith unto a salvation made ready to be revealed in a last period.

6. In which gladden yourselves though it may be expedient for you just now for a little while to have sorrowed in manifold trials.

7. That the test of your faith more precious than gold that perisheth through fire that testeth its value, may have been found unto praise and honor and glory in a revelation of Jesous Christ;

8. Whom ye love though ye have not seen him, in whom ye put faith though just now ye do not see him and are glad with joy unspeakable and full of glory,

9. Realizing the end of the faith to be a salvation of souls;

10. Concerning which salvation the prophets who prophesied about the grace for us, sought and diligently enquired.

11. Searching to know what or what sort of a period the Spirit of Christ in them was indicating in testifying beforehand of the sufferings for Christ and the glorious things after them;

12. In whom it was revealed that not for themselves, but for you were they ministering these things, which now have been announced unto you through those who evangelized you with sanctified Spirit sent from heaven; into which things angels longed to stoop to look.

13. Therefore gird up the loins of your thoughts and live soberly and hopefully for the grace that is being brought unto you in a revelation of Jesous Christ;

14. As offspring of obedience, who are not yielding in conformity to the inordinate desires formerly yours in your ignorance.

15. But rather become according to the saint who hath called you yourselves also saints in all your conduct:

16. To this end hath it been written, Become saints, because I am a saint

17. And if ye invoke the Father who judgeth impartially (without face-taking) according to each one's work, conduct yourselves in fear, during the time of your sojourn, (absence from home.)

18. Knowing that ye have not been redeemed with corruptible things, with silver or with gold, from the useless conduct of life handed down to you from your fathers,

19. But with Christ's blood, with the blood as it were of a lamb without blemish and spotless;

20. Foreknown before the founding of a cosmos, but made manifest on a last of the times for your sakes,

21. Who through him are justified to God who awakened him from among the dead, and gave him glory, so that your faith and hope might be in God.

22. Having purified yourselves in your obedience to the truth unto an unfeigned friendship for the brethren, may ye have loved one another assiduously from out a pure heart;

23. Having been begotten not from a corruptible seed but an incorruptible, through God's living and abiding word.

24. For all flesh is grass as it were; and all its glory the grass, flower as it were. The grass hath withered away and its flower hath fallen off.

25. But the oracular Word of God abideth forever. And this Gospel that hath been announced unto you is the oracular word.

COMMENT.

Peter, our English of Petros, meaning a stone not a rock; but what we mean in common parlance by a stone that one can throw with the hand, a small piece of a rock or a pebble. The same in Syrophenician the vulgar dialect of that day among the common people was Psephos, which word was also Greekized and became an adopted Greek word interchangeable with petros.

The Greek word for a large mass of stone or rock imbedded in the earth was petra.

The importance of understanding the difference between these two words is not to be overlooked, for the Catholic Church by confounding the meaning of these two words has boldly asserted the absurd claim that the Church of Christ was founded upon the man Peter, quoting Christ's language to Peter "On this rock will I found my Church," ignoring any difference between the two words *petros*, and *petra*, and the ridiculous absurdity of founding a building upon a "pebble," and while Protestantism has been all this time protesting against the church being founded upon the man Peter, no one as a commentator has gone to the foundation of Christ's statement to show the general reader what Christ did say till I published it in the columns of THE RESTITUTION some years ago.

"The Rock" that Christ *refers to* in his oracular statement is the same rock that the old prophet Ambakoum (Habbakkuk) says he as a watchman in Israel 2nd chapter went up to take his stand or to take a look in the way of vision into the future, namely, the hypostasis of *God* or faith. "Now faith is a hypostasis" &c. 1st verse of the 11th chapter of Hebrews.

Peter had a wonderful experience "in faith" or "in hypostasis," and we must expect to find some wonderful statements in the oracular word put into his mouth. We cannot be too careful then in finding out just what he did say in his Epistles.

"Gird up the loins of your thoughts" instead of "your mind" C. V. & R. V. for instance.

"Inordinate-desires" instead of "lusts" C. V. & R. V. Lust is too specific a term in English to cover the use of this Greek word in the Scriptures. In Adam all our desires of every name and nature were originally ordinate and proper; but all alike became inordinate with the entering in of sin into our human nature, requiring an absolute *regeneration of the man* in order to make them ordinate again.

"Saint" and "Saints" instead of "holy" etc. "who" instead of "which" as the antecedent *here* is a person not a thing.

"Invoke" instead of "call on" R. V. I see no evidence that the oracular word was written as poetry in any such sense as we use the word now, although much of it is in the highest degree poetical in its thought and the figures of speech used, there is no evidence that it was measured or subjected to any of the laws of metrical composition, and I think the revisers have made a great mistake in trying to make poetry of portions of the prophetic word. Ancient Hebrew poetry was never metrical in such a sense as we use meter now, and it is an anachronism to infer or assume it at this late day.

Chas. Gardner.

What is the Gospel?

This is a question that seems to trouble some of our brethren. But why should it, I ask. Paul says it is the power of God unto salvation, to every one that believeth. . . . for therein is the righteousness of God revealed, from faith to faith: as it is written, the just shall live by faith, and again Paul says, Christ sent me not to baptize, but to preach the Gospel, for the preaching of the cross is to them that perish, foolishness, but unto us that are saved it is the power of God.

We see here that preaching the cross, or the atonement, is preaching the Gospel.

But is this all the Gospel? No, by no means. Still I have heard it preached from the pulpit that it is all that is necessary for salvation, but we should preach Christ, and the things concerning Christ, if we would preach the Gospel.

Webster defines Gospel to be this. (and he is good authority) Glad Tidings concerning Christ, and salvation through Him. This seems about correct.

This is the way some would render it that I have heard talk. "Gospel is Glad Tidings concerning Christ and salvation through Him and destruction through the work of the Evil One." That is the way it sounds when they say that to preach the whole Gospel, they must preach the destruction of the wicked.

Why should there be a misunderstanding as to what the Gospel is. In every place that I know of where it is spoken of, either in the Bible or any other book, it is spoken of as something good, but the Bible should be our authority.

In Galatians we read "and the Scriptures foreseeing that God would justify the heathen (Gentiles) through faith, preached before the Gospel to Abraham, saying in thee and in thy seed shall all the nations be blessed."

Does this mean every individual man in those nations?

No, for in the next verse we read, "So then, they which be of faith are blessed with the faithful Abraham." Now certainly this must have been good news to Abraham who lived so long before the Gentiles had any hope, and were without God in the world, being aliens from the commonwealth of Israel, and strangers from the covenant of promise.

There is the Gospel of the Kingdom, Matt. iv. 23. There is the Gospel of Jesus Christ, spoken of in Mark i. 1. In the 14th verse it says, "now after John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, saying, repent ye and believe the Gospel." What was the Gospel? It was the Gospel of the Kingdom of God, or the Gospel of Jesus Christ.

In the 16th chapter and 16th verse, Christ says to his apostles, "Go ye into all the world, and preach the Gospel to every creature." What is to be preached? The Gospel. What is the result to those that believe and obey it? They are to be saved.

This is the result of obeying the Gospel. What is the outcome to those that do not believe? They shall be damned or condemned. Is this a part of the Gospel, or the result of not obeying the Gospel? I should certainly say the latter.

In Romans x. 15 we read, "How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things."

In Paul's first missionary sermon as I shall call it, he said, "Be it known unto you therefore, men and brethren, that through this man is preached the forgiveness of sins, and by him all that believe are justified from all things from which you could not be justified by the law of Moses." This that is preached then is Glad Tidings.

We shall be justified, that is stand before our Savior, as though we had not sinned. But the 40th verse of the 13th of Acts, where you will find that sermon, as, "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold ye despisers, and wonder, and perish, for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you."

Now the law could set no one free from the penalty that is promised to those that sin, but justification is complete through Christ.

They that hear the Gospel should beware, lest by rejecting it they shall receive the punishment threatened, but this punishment threatened is not the Gospel. It is the result of not obeying the Gospel that has been preached.

This woe or punishment threatened should be preached as well as the Gospel, but it never should be called the Gospel, which is Glad Tidings.

We should study to rightly divide the Word of Truth, and above all war not with the brethren, lest some fall out by the way.

Your Sister in hope.

Mrs. Almira Brooks.

How dreadful such an awakening and death! One moment peacefully sleeping in supposed safety, secure from danger, in one's own house and bedchamber—the next moment awaking in horrible confusion, deafening tumult, crushed by unknown disaster, cruelly suffering, helpless, dying—without one moment's warning. What an illustration of the divinely predicted destruction ere long to overtake the heedless, pleasure-loving world! Millions of those now living, entirely confident of safety, are exposed to this sudden, overwhelming and irretrievable destruction. Dear reader, will you heed the warning? The only hope of safety lies in immediate submission to Christ, and obedience to his commands. Then from out the awful ruin of that dread hour, angels will bear you with all the faithful to the prepared place of refuge. Matt. xxiv. 31. Oh, ye worldly, careless throng! Except ye repent ye shall all likewise perish.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 1, 1893.

BRO. F. M. Clifton is moving from Nebraska to BoneSteel, South Dakota.

ANY one wishing the address of any correspondent for this paper can get it by sending a card to this office.

A LETTER from Bro. W. H. Wilson of Chicago, states that he immersed two persons last week, and that Bro. H. V. Reed is lecturing to large audiences every Sunday evening.

SOME of your friends want a "question corner." Any question you want to ask that is within our limits, may be sent, and will be published, and answered if it can be done.

WE presume our friends who send orders for Bro. Joblin's tract on "The Thief on the Cross," understand that the work is not yet printed. Send in your orders, and they will have careful attention soon as the work is ready.

WE have received word of the death Jan. 29, 1893 of our aged brother M. I. Lewis, whose name is familiar to all readers of our paper. The last article he sent us was received here the week previous to his death, and was printed in our issue of Feb. 1. We hope to have a more extended notice than this for a future paper, as Bro. Lewis was an old and valued friend of THE RESTITUTION.

"IF children, then heirs," says the Spirit. If *not* children then what? Then *not* heirs of the kingdom which God has promised. •

HUMAN map makers for Europe are puzzled over the coolness springing up between Russia and Germany, and the internal condition of France. •

THE divorce mills are grinding fast. In New York last year fourteen hundred men secured divorces from their wives on the ground of drunkenness, and during the same year over twelve thousand wives secured divorces for the same cause. And yet the world is said to be growing better. •

"IT is now rumored that Profs. Briggs and Smith, may at no distant day secede from the Old School of Presbyterianism and form a new one. These heresy leaders are said to have been assured of support by the largest congregations of New York, Chicago, Cleveland and Cincinnati. •

AN item of good news for those of limited means, is, that the "Reading Combine" which compelled them to pay a dollar and a half per ton, over the usual price, has gone down with a crash, creating the intensest excitement in the stock exchange. It seems that McLeod of the Reading trespassed on the Vanderbilt territory and met his Waterloo! •

SUGGESTIONS for legislation on the school question by arch-bishop Ireland are being scattered broadcast through the land. He suggests that the city and state might affiliate parochial schools to the public schools, the secular education being under the state or city superintendent. The parochial school buildings might be rented at a nominal price to the state: the teachers could be Catholic, holding their certificates from the public commissioners. Yes, yes; Catholic teachers, supported by all denominations;—quite a stride, that. •

SOME twenty-six hundred years have passed since God remonstrated with men by Isaiah (lv. 2) for spending their money for that which is not bread, and their earnings for that which did not satisfy, and pleaded with them to give *him* audience, while he enjoins them to eat only that which is *good;* but his pleadings are still unheeded; they lavish their means upon things that please their *fancy,* but are never satisfied; and instead of delighting in fatness, say, "My leanness, my leanness." Astounding that God's offer to make an everlasting covenant with them, "even the sure mercies of David," should not influence them. Surely they must be strangers to those sure mercies. •

OUR OWN improvement answers a double purpose; it has a beneficial effect upon others. •

IF the right of governing was inherent in God alone, is not human government really an usurpation of God's rights? •

IF man slights the offer of God's kingdom, and alters the law of pardon to suit himself, does he not leave God out of his reckoning and undertake to save himself? •

SOME one has said that "love flows downward." This would appear to be so. The love of parents for their children is usually more powerful than that of children for their parents, or else there would be less disobedience. Witness, too, the love of God for us, and our want of love to him. •

IT is worse than a waste of time and strength to argue about *baptism* with one who is ignorant of his own origin, and the grand outlines of truth. It gives them the idea that you consider them fit subjects for baptism if they would but yield to that ordinance. A great mistake. The first fruit meet for repentance toward God, is faith in the Gospel of his Son. •

THAT downward, morally, is the constant tendency of the human mind, was suggested by a quotation from the works of Calvin. Much of the error he taught is most tenaciously held by the great Presbyterianism Body, while many will not tolerate what he wrote concerning the coming of the Lord. Dr. A. J. Gordon's Ecce Venit credits the following words to Calvin: "In plucking up the faith of Christ's coming Satan aims directly at the throat of the Church. For what end did Christ die and rise again, *but* that along with himself he might some day redeem us from death, and gather us into eternal life." •

THE preparation was the day before the Sabbath. The work of preparation goes steadily on. The Sabbath will dawn before long: everything shows that the powers of earth are determined to be ready to perform their part in the conflict that brings Gentile times to a close. A despatch dated London, Feb. 10, says the government has definitely adopted a quick fire, six inch gun, weighing seven tons, and which sends an elongated shot of 100 pound weight, a distance of four miles, so rapidly that there are four shots in the air at once. Forty of these guns are about ready for British war ships. What is the Peace Congress doing in view of these things? •

"BUT my God shall supply all your *need,* according to his riches in glory, by Christ Jesus." Phil. iv. 19. What a sermon. The apostle has been telling the brethren not to be too anxious about anything, —to take God into their confidence, make known their requests to him, and not to forget to mix thanksgivings for the past with petitions for the future, and then the God of peace which passeth all understanding, shall keep their hearts and minds through Jesus Christ. Happy frame of mind this: when nothing disturbs—nothing distracts—perfect confidence in God obtains, come what will. Be it observed, God promises to supply all our *need,* not all we *think* we need or *want.* •

"HUMBLE yourselves, *therefore,*" says the Apostle Peter, v. chapter and 6th verse. The "*therefore,*" directs us to the fact stated in the previous verse, that "God resisteth the proud and giveth favor to the humble." Reason enough, motive enough for humility. If God resists the proud, what madness to resist *him* by pride! What madness to resist him in *any* way, especially after he has declared himself as opposed to anything? Seven hundred years before Peter God had declared himself on this subject by saying that he scorneth the scorners, but giveth grace unto the lowly." Prov. iii. 34. This proves that pride is the cause of scorn. And again, "A man's pride shall bring him *low;* but honor shall uphold the humble in spirit;" in beautiful harmony with the Word by Peter, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in *due* time," or season. Never fear, the exaltation will be on time; it will not be over due. Only disappointment and vexation and loss can come of exalting one's-self before the time. •

Steadfastness.

It denotes a healthy state of the Body when the members of it relish face to face talks respecting the requirements of the gospel. Presuming on this healthy condition, let us see what our Father offers to do for those who are steadfast. We will go back to Isaiah's prophecy. At the third verse of the 26th chapter it says, "Then," addressing Jehovah, "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee;" the promise applies to no others. Steadfast trusters are kept in perfect peace: and it is safe to say that the *degree* of peace is guaged by the degree of trust. In all the walks of life steadfastness is considered a sterling quality, and unsteadiness is regarded as a serious drawback. No one knows where to find a man of a changeful disposition and of a flighty, fanciful turn of mind. Men of very moderate ability, with steadfastness, distance the most gifted if they yet lack this valuable characteristic. Men of that stamp, trust nothing till they have *good reason* to do so; but having found the rock foundation they build upon it. On the other hand double-minded men are unstable in *all* their ways, religious, or secular. Many of that make up hear the gospel and accept it for the novelty of the thing, without counting the cost, and the first shock of persecution astonishes and staggers them. Presently some other novelty attracts them; and thus they amount to nothing anywhere; they may witness *for* God today, but they may witness *against* him tomorrow.

Workers together with God must be of sterner metal than that. Listen to the apostle in view of victory over death through our Lord Jesus Christ. "Therefore, my beloved brethren, be ye *steadfast, unmoveable,* always *abounding* in the work of the Lord, not merely working, but abounding in the work of the Lord." The victory over death warrants our *utmost* endeavors; "forasmuch as ye know that your labor is *not in vain* in the Lord," no matter how abundant it may be.

In I Thess. v. 21, we are told to "*prove* all things," take nothing for granted, and having put all to the test of the immutable word, "hold fast that which is good;" that which is proved to be good. In 2 Tim. i. 13, we have another hold fast: "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus." This can only be addressed to those who have *taken hold* of the sound words. And if we want to see the folly of fickleness or carelessness about the soundness of the words, we may have what we want by turning to Heb. iii. 6. "But Christ, as a Son over his own *house,* whose house are we IF we hold fast the confidence and the rejoicing of the hope firm unto the end;" so that everything depends upon holding fast to the confidence. *Whence came their confidence and hope?* Why, the *sound* words were the words of life, the gospel of their salvation or life; and as soon as they believed and obeyed they would have confidence and rejoice in hope. If they let the *words* slip the hope and confidence must slip; so that they can only hold fast to the confidence and hope by holding fast to the words they grew out of. The 14th verse says, "For we are made partakers of Christ, IF we hold the beginning of our confidence, steadfast unto the end." And Heb. x. 21 says, "Let us hold fast the profession of our faith *without* wavering, for he is faithful that promised;" in keeping with Rom. ii. 7 where only patient continuance in well doing is shown to secure eternal life. In 1 Pet. v. 6, we are told to humble ourselves before the mighty hand of God that he may exalt us in due time, casting *all* our care upon him, for he careth for us. Would to God we could always do this—cast *all* our care upon him—we could if our confidence were where it should be. What a gracious invitation this is! When we fail to cast some care upon him, is it not pretty good evidence that we have cares that we *ought not to have?* Does it not imply that we are *ashamed* to cast them upon him? Or, that we know that we ought to throw them clean away, instead of throwing them upon any one? But the apostle goes on to enjoin soberness, vigilance, and *steadfastness in the faith* notwithstanding the afflictions it would involve, inasmuch as that the God of all grace purposes to make us perfect after we have suffered awhile.

It will be well for us who have espoused the unpopular cause of Truth to consider trials a part of our patrimony; they are sure to come; and it is well. How could we *overcome* them if they did not come? It is he who overcomes, not he who dodges the trials, that sits down with Jesus. If we please God by implicit confidence he will keep us in perfect peace. If we do not trust God, will he entrust to us his choicest blessings? We must remember that we *have to* live lives of faith in what God has promised; and it is only by fixing the eye of faith on the *prize* offered in the promises, that spiritual life can be maintained in these days of apostasy. If we only look round *about ourselves* the flame will flicker and die. The mark of the prize is what we must look at. Faith will starve to death on the husks dealt out by traditionists.

Hold fast the form of *sound* words, brethren and sisters; they are not cold abstractions—they are spirit and life. The difficulty of living a life of faith grows greater every day; ample provision has been made for this emergency, but we must *employ* it. We can be kept by the power of God. 1 Pet. i. 5, through faith; *through faith.* Faith in the power of God. What is the power of God? The answer is given by Paul in Rom. i. 16; "the gospel of Christ is the power of God unto salvation to every one that believeth." Here the gospel is proven to be the *power,* and *faith* the *means* just as Peter puts it. This excludes the idea of a blind confidence *that* we shall be mysteriously kept, and places the responsibility upon ourselves. We must use the means.

The philosophy of this plan is this, as we understand it. The gospel reveals Jehovah's loving purpose, discloses the riches of his grace; and exhibits his wonderful offer of life and glory, attainable through the gift of his only begotten Son. This begets *in us* love and obedience when believed; and, like Christ, we for the joy set before us endure all the crosses presented to us, and despise all the shame attaching to them now, and live for the bright to-morrow; love being the motive power of the gospel all the way through.

Let us be sure not to overlook the double fastener by which we must hold fast the form of sound words, viz: "*faith* and *love* which is in Christ Jesus." Love without faith will not do. We would *have* no sound words without faith in them; and in the nature of things we could not love what we *dis*-believed. Faith without love would not keep us, because we would not then endure the discipline.

Finally, as an incentive to steadfastness, let us contemplate him who was the faithful and true witness—*he* was faithful unto death. •

Original.

Do You Bear the Name of Jesus?

If not, in what are you trusting for salvation? Remember the affirmation of the word of the Lord: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Luke says: "Repentance and remission of sins should be preached in his name." Our Lord bears the all-powerful name, and apart from that sacred name there can be neither salvation or the remission of sins. Paul was sent to bear that glorious, powerful, and saving name before the Gentiles, and in order that they might receive the benefits connected with the all-powerful and glorious name of the Lord he directs that they should be baptized *in the name* of the Lord Jesus." In Acts x. 48, we read: "And he commanded them to be baptized in the *name* of the Lord." There is no way in which a believer can become a bearer of the sacred name, except it is called upon him in the sacred ordinance of baptism. It is by virtue of being a name-bearer that he is entitled to all the glorious privileges that are proclaimed in the name of Jesus. The right to Sonship is received in that holy name. See John i. 12: "But as many as received him, (in his own way) to them gave he power, (margin—right or privilege) to become the Sons of God, even to them that believe on his name."

Those who trust in their morality, apart from becoming a name-bearer will find themselves sadly disappointed. There is salvation in no other name. Paul, before his conversion received authority to place in bonds all who called on the name of Jesus, "But the Lord said *unto him, Go thy way: for he is a* chosen vessel unto me, to *bear my name* before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my *name's sake.*" And oh, how he did suffer on account of the proclamation of that holy name.

Dear reader, do we bear that precious name? then let us honor it by a godly life. It is a very serious matter to become a name-bearer and then dishonor it.

Yours trusting in that precious name,

W. H. WILSON.

An Exhortation.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. The M. E. brethren have recently been holding a meeting in this vicinity. My mind was brought to bear upon the above Scripture from the fact that they were continually preaching their sky kingdom, as well as other doctrines—contrary to Scripture.

We invited one of the ministers to our home, if perchance we might drop a word of truth that would do him good. I accosted him concerning the doctrine which he was preaching. Said he, "I do not care to argue it." I then quoted Jude 3, to him, and told him I considered it my duty to heed that exhortation. We then turned to Acts xxvi. 6, "And now I stand and am judged for the hope of the promise made of God unto our fathers," said I, "What is the 'hope of the promise,' brother? Let's turn to Gen. xiii. 15. God speaking to Abraham said, "For all the land which thou seest, to thee will I give it, and to thy seed forever." Now Brother T., why do you talk so much of going to heaven?" "To thee and to thy seed," who is the "seed" brother? Let Gal. iii. 16, tell us, "He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." Now Abraham and his seed have not yet come in possession of the land; for "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13, 39-40. See also Acts vii. 5.

We believe that we must get into Christ in order to become the "seed of Abraham." "For as many of you as have been baptized into Christ have put on Christ, And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27, 29. "Now then Bro. T., if we are Christ's, then are we Abraham's seed, and heirs to David's throne. Ez. in his twenty-first chapter, seventh verse says that David's throne should be overthrown three times, which according to history has been done. But "Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up." Acts xv. 14, 15, 16. Also Amos ix. 11, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even *forever.*" Isa. ix. 6, 7. Also Luke i. 32, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28. We also referred the brother to Rev. xx. and xxi. 1-7, Isa. lxv. 19-23, and many others, among which was this, "But though we, as an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." Gal. i. 8. Brother, are you preaching this Gospel, or some other? Paul says let any man be accursed that preaches any other. Let me admonish you to preach this Gospel. May the Lord bless you and help you to see the Truth. We submit the above, simply that those of "like precious faith may know that we, isolated as we are in Western Washington, are determined by the grace of God to let our light shine. Oh, brethren and sisters in Christ, let us be faithful, would to God that some brother who is abundantly able to defend the Truth were here. But we shall try to be content in the Lord.

J. BRYANT.

A Question of Translation.

Tolstoi in his book, "My Religion" translates Matt. v. 32, thus, "Whoever puts away his wife besides the fault of libertinism, obliges her to be an adulteress." Count Tolstoi who is as familiar with the Greek language as with his mother tongue, claims that this is an exact rendering of the original Greek, and that all renderings which make adultery the exception are unauthorized. In the light of Tolstoi's translation there is no Scriptural ground for divorce in this dispensation. He asserts that porneia is entirely a different word from moicasthai; that the former has a very precise meaning and can never signify the act of adultery, and can never be properly translated by "adultery" or "fornication." He also asserts that all translations except his are ungrammatical and absurd. I can not here give his full argument affirmatively and negatively in proof that he is right in rejecting all translations which make adultery the exception. I now put this question to Professor Charles Gardner of Chicago. Is it possible that Tolstoi is absolutely correct in the translation he has *given?* If not why not? I have your translation of the passage, which translation agrees in meaning with all others, except Tolstoi's, as far as I know. If he is right we have been far from understanding God's will on this important practical point. If there is no ground for divorce we want to know it, though late the knowledge may come to us. Submitted for the sake of the truth.

Please answer through THE RESTITUTION and oblige one reader and perhaps more.

JOHN A. WINCE.

Selected.

Prophetic Babylon.

The student of prophecy cannot fail to note with deep interest the announcements of the press respecting the sudden movement of the Turkish Government in railroad building. This movement gives a clue to the solution of one of the most puzzling problems of unfilled prophecy. The description we have in prophecy of the destruction of Babylon (Jer. l.) does not correspond with the historical fact. It has therefore long been the opinion of students of prophecy that the destruction foretold would be of another city, to be called Babylon, which would probably be built on the same site as ancient Babylon. But why and how should such a city be built in such a place at this time, and suddenly destroyed? It now appears that the network of railroads, projected and partly constructed, will have as the chief terminus the identical spot on the Persian Gulf where ancient Babylon stood. Here, then, unexpectedly is the reason for the creation of a great city at that point.

The articles on the roadways, published in the daily Journals, say: "The railway policy of the Ottoman Government has resulted, so far, in the construction of three trunk lines, through the northern and central portions of the Sultan's Asiatic dominions. These lines embrace a railway from Haidur-Pasha, a suburb of Constantinople, running right through the heart of Asia Minor and thence down the Tigris Valley, Bagdad, and to the Persian Gulf, the object being to link the latter gulf with the waters of the Golden Horn. The second, a line from Samsoun on the Black Sea southward to Ayas on the Mediterranean, and to link together the Black and the Mediterranean Seas; the third to connect the Mediterranean Sea through Damascus and the Euphrates Valley with the Persian Gulf."

Now there are over 8,000 people in the town of Hillah which stands on the site of Babylon, so that a future Babylon must appear and be destroyed suddenly by Divine wrath to fulfil the words of Scripture. Prophecy also speaks of Babylon as the glory of the Chaldees' excellency, showing the site to be the Euphratean Babylon, and not London, Paris, or Rome, as some would endeavor to prove, and the time of its downfall, to synchronize with the restoration of Israel and Judah is a thing of the future, *ergo,* the destruction of Babylon, the glory of the Chaldees' excellency, is also a thing of the future.

In the prophecy of Zechariah we have a summary of the events concerning Jerusalem and the restoration of Israel, the doings of the foolish shepherd, the Antichrist; the coming of the Christ, the Deliverer; and also in chapter v. details concerning the great commercial system of the Ephah, of which the prophet says, "This is wickedness," or lawlessness, as the Hebrew word, if properly translated, should be rendered, and lawlessness in connection with the lawless one as king of Babylon, thus he is termed in Isiah xiv. 4.

As the great railway projects are to have, according to the plans, one of their termini at the ancient site of Babylon, it is important to find out whether any indications are given us in Scripture of the character of the city that will spring up there. Turn to Zech. v. 6-11 and there is a vivid description in the strange symbol of the Ephah in which sits wickedness incarnate. "And behold there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the Ephah. Then lifted I up mine eyes and looked, and behold there came out two women, and the wind was in their wings, for they had wings like the wings of a stork, and they lifted up the Ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the Ephah? And he said unto me, to build it a house in the land of Shinar, and it shall be established and set there upon her own base." An Ephah is a Jewish measure. The woman who sat therein is the personification of wickedness. This is wickedness, it is said of her, and she embodies the evil of the whole earth. This figure is carried to the land of Shinar, the very site of Babylon (Gen. x. 10; vi. 2), there she has an habitation built for her upon a spot described as "her own base." The city then is to be reconstructed upon foundations that are her own, that have already belonged to her. —*W. Greene, C. E. in Christian Herald.*

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$166.78
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Presents for Friends.

I hereby offer until May 1st, 1893, one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," —all five for the low price of one dollar. This offer is made for the good of the cause of truth. Wiley Jones, Manchester, Va.

Original.

The Sure Word of Prophecy
No. 1.

The reliability of prophecy is assured in the declaration that the prophecy "came not at any time by the will of man, for holy men of God spake as they were moved by the Holy Spirit." We are also assured that the interpretation of prophecy is not an arbitrary matter, subject to the evil or caprice of man, for "no prophecy is of any private interpretation." Should there be any doubt as to the correct application of prophecy, the doubt may be removed by subjecting the alleged fulfilment to the Scriptural test that has been furnished by the Author of the prophecies. It is the key that God has furnished for the use of all who read prophecy. Let it be rigidly applied to all alleged fulfilled prophecy and God will take care of the consequences. Let the facts of history fit into the facts of prophecy, and when this is done the adjustment will be so readily made that there will be no need of human "saw or hammer" to force prophecy and alleged fulfilment into the harmonious relation that they sustain when tested by the divine rule. Now with due deference to the learned expositors of prophecy we ask, has the divine rule been observed in the exposition of the fourth section of the metalic image as seen in the dream and interpreted by Daniel? In other words does Rome fill the measure of the prophecy concerning the fourth kingdom as seen in the vision and described by Daniel and John? That Rome does not or rather has not fulfilled the prophecy concerning the fourth member or section of the image, we shall show by proving that the things prophesied did not follow nor come to pass in the history of of Rome. 1st Neither Rome nor any other government that has ever existed upon the earth fills the description of the fourth kingdom as given by Daniel vii. 23. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse (different) from all kingdoms and shall devour the whole earth and shall tread it down and break it in pieces."

A kingdom that is diverse from all kingdoms must possess some element or elements that distinguish it from all others. Did Rome possess a single trait that other kingdoms before and since have not possessed? Farther did Rome do what Daniel says the fourth beast would do? Did Rome "tread down the whole earth and break it in pieces? That she made extensive conquests is admitted, but instead of recklessly destroying them did she not as other nations do, utilize them for her own aggrandizement?

But the fourth kingdom is to possess an element that will in a most remarkable manner distinguish it from all other kingdoms, and that is a superhuman element that will "mingle" themselves with the "Seed of men", the human element.

Inspiration has chosen a very expressive word to describe this strange union of the human with the satanic, the word primarily means "among," indicating that kind of a union that has no coalecing properties, as in the late war the colored troops were "among" the soldiers.

These two elements are described by Daniel as follows: "And whereas thou sawest iron (the Satanic) mixed with miry clay (the human) they (the two elements) shall "mingle" (be among) themselves with the seed of men; but they shall not cleave one to another (coalesce) even as iron is not mixed with clay. "The forces thus organized will perform deeds of valor that will call forth the inquiry "Who is like the beast? Who is able to make war with him?"

In accounts of sanguinary conflicts the reports have said the "troops fought not like men, but like devils incarnate."

Both Daniel and John speak of one who will be mighty, but not in his own strength or power, hence in the power of another, and this a Satanic power. What a fearful picture of debased humanity led by the arch-enemy who will control and direct the movements of this motley army composed of the now rapidly growing elements of anarchy, nihilism, Spiritualism, and all the discontented elements that this age of skepticism has produced. The reckless destruction that will mark the bloody path of this heterogeneous mass of humanity may be imagined by calling to mind the fearful creed that the nihilists adopted, which involves the literal "breaking up" of all the existing state of things. All ties that now bind the social compact must be broken up, Christianity must be destroyed, the idea of God-abandoned. In short a complete breaking up of the present order. With such an element the fourth beast with Satanic power will indeed "tread down the earth and break it in pieces."

The fourth beast in all its power and destructive tendency was to remain intact until the fatal blow is struck by the Stone cut out of the mountain without hands.

Where now is Rome? Alas for the claim that she fills the measure of the prophecy concerning the fourth kingdom.

The "Decline and Fall of Rome" tells with most fearful distinctness that the "thing spoken did not follow or come to pass" with Rome as a factor in the allelged fulfilment.

Her power is gone, her sceptre broken, her vast domain dismembered; upon her very ruins other powers exist. But it has been claimed that it was to be in the dismembered state of Rome, symbolized by the ten toes of the image that the Stone was to strike the image and break it in pieces. And here has been displayed an ingenuity worthy not of a better cause but certainly of a better claim.

Expositors have looked over the dismembered state of the Roman Empire, and not ten, but fourteen powers that occupy the original territory have been found. Not all by one expositor, but different expositors have presented us with fourteen powers that they claim as the ten kingdoms represented by the toes of the image. Here is the list as furnished by expositors.

1. Ostrogoths; 2. Visigoths; 3. Sueves; 4. Alans; 5. Vandals; 6. Franks; 7. Burgundians; 8. Heruli and Turingi; 9. Saxons, 10. Britons; 11. Huns; 12. Lombards; 13. Allemans; 14. Greeks. And even all these, four at least too many, have been found not in all the area of what was once Rome, the vast regions of Asia Minor, Syria, Egypt, Mesopotamia, Media and Armenia once owned the sway of Rome, why not take them in in the enumeration? Ah! the reason is plain, too many have already been found.

At this time if all the petty States of Germany were counted, and they certainly ought to be, it would give in addition to the fourteen already enumerated thirty-three distinct powers all located in the territory once occupied by Rome.

Existing co-temporaneously with the fourth kingdom and running parallel with its history are the two witnesses of Rev. 11, and in the attempt to locate these two witnesses in the past expositors have certainly shown but little regard for the rule given by inspiration to test a prophetic utterance. To admit the personality of these two witnesses would be fatal to locating their history in the past, hence the necessity of denying their personality. This is the only instance in the Bible where the personality of witnesses is denied by any Bible student, but their personality is not only taught by analogy, but by positive affirmation. God calls them "these two prophets."

The supernatural power ascribed to these two witnesses (prophets) puts it beyond the shadow of a doubt that they are real personal witnesses, and that through them will be duplicated the fearful plagues that Israel's ancient prophet wrought in Egypt. In the absence of direct proof as to who the true prophets are the inference certainly is very strong that Elijah is one, and the other translated prophet Enoch is the other. The unerring finger of prophecy points to one of these prophets, Elijah as having an important mission to fill in the closing days of this dispensation.

He is to be sent to the Jews before the great and terrible day of the Lord, and his mission is an important one, it is to "turn the heart of the fathers to the children, and the heart of children to their fathers, lest I come and smite the earth with a curse." That is to readjust the relation of the Jews to the fathers to whom the promises were made; and through this restoration of their former relation, keep seed alive upon the earth; for at this time the Saints will have been translated, and unless the truth is held by the Jews, the earth will be just as it was when Noah and his family constituted the only righteous ones upon earth. Being taken away, the earth then being left without a righteous person was ripe for the curse.

The Jews will need powerful arguments to bring them under the covenant, when they are under the control and at the mercy of the "one who was to come, not in the name of the Messiah, but in *his own* name," the *Antichrist* or Satanic being who is to work such powerful miracles that if it were possible even the elect would be deceived. As in the days when Moses wrought God's mighty wonders in Egypt Satanic power duplicated some of them, so in the last fearful trial of the Jews will Satanic power be met by the omnipotent power of God.

J. F. Wagoner.

(*To be Continued.*)

Be Courteous.

Editor Restitution:

By the courtesy of my highly esteemed Brother, J. Lockwood, an able advocate of the theology promulgated by your paper, I have had the privilege of becoming acquainted with its pages. The rich mines of Divine Truth therein opened for the benefit of your readers, have been to me a source of much true happiness. I am not sure but I should have before this time been one of your paying subscribers, had it not been for some needless discourtesy indulged in by a number of your contributors, toward others who differ from them in some points of doctrine, and which have passed under your review without correction or rebuke.

I am much pleased with your constant appeal to the Divine Word for confirmation of your utterance on all questions in regard to morals and Christian faith and conduct.

Now I read in I Peter iii. 8, "Be courteous." Do you think The Restitution, heedful of that beautiful statute when it iterates, and reiterates, and applies the opprobrious nick-name of "Campbellite" to a body of people who like yourself repudiate human leadership, and wish to be called only by names having a divine warranty?

I have been acquainted with these disciples of Christ for near half a hundred years; I have had the means in that time to know the minds of thousands of their now 700,000 membership; yet I have never met with one of them, but what repudiated the slander with righteous disgust.

A few years ago the revisers of "Webster's Dictionary," inserted "Campbellite" as the Church name of the Disciples of Christ. Gen. Garfield corrected the error, and now in that work it is called "a nick-name for The Christian Church, or Disciples of Christ."

But, a greater than Webster, or Garfield, should dictate the utterances of Christians. Ignorance, or a design to insult, and slur the Disciples of Christ by giving them the repulsive cognomen of "Campbellite," it would seem must be the reason of its use by the contributors to The Restitution; either of which conclusion is painful to be forced to accept. Yours in the Great Hope.

Edward Brokeman.

[We can assure our contributor that the name Campbellite is not used by any of our friends with a desire to insult any one, but simply because it is the name commonly used to designate the people spoken of. Were we to inquire of a "Disciple of Christ," "To what church do you belong?" and get the answer, "Church of the Disciples of Christ," and we hesitate as to gaining a clear idea of the people meant, when he mentions "Campbellite" we at once understand where he is. No offense is meant, and we are sorry that any has been taken.—Ed.

* * *

Opportunities for doing good are all around us; and no evening's reflections can justify a misspent day.

Letter Drawer.

Dear Restitution:

As my subscription time is about expired, I will renew the same and also write a few lines for the letter drawer. I wish every one who renews his subscription would write for the letter drawer. It is pleasant indeed to read the heart-felt thoughts of unseen friends.

My brother's family and mine have found it expedient to leave the ones of like precious faith with whom we have been accustomed to meet with at Oleander, and locate for a time here at Graysville, where we still meet however each first day to partake of the sacred memorials left by our Savior for our observance till He should come again, and to further our knowledge in God's precious word of truth, and to stimulate or to aid to our faith virtue, knowledge, and all those Christian graces enumerated by righteousness that faleth not away

O, let us be ever mindful that a godly life of the child of God is equally important with the necessary pre-requisites which admit us into God's family. Thus the fight lasts till death or till Oh! glorious thought we shall see the Son of Man in the clouds of heaven with power and great glory. What a glorious thought, the one of being alive when Jesus comes! To think of escaping the grasp of that grim monster death, of being caught up together with the risen dead to meet the blessed Lord in the air, of escaping that terrible time of trouble that signs proclaim so near. Oh, dear reader how much ought we to do to be worthy of all that.

Brother Joblin's excellent article on "The Thief on the Cross," came in the nick of time with me. I had just been warmly discussing that subject with Mr. S, our employer the day The Restitution came which contained that article. What an overwhelming victory for me with such fortifications at my disposal. Nor is that the only article that has been of great value to me. The Restitution has been invaluable to me the last year. Continue your good work ye heralders of the Gospel, and may God speed the day when you will get your reward.

Submitted in love and faith in God's promises.

A. M. Dart.

Dear Restitution:

Enclosed please find Money Order for $7.50, $1.50 to pay for the dear old Restitution for another year, the rest to go for the forwarding of the cause of Christ as you may think best. I would like a few more tracts on baptism. I want them for my Methodist friends. The restitution of all things spoken of by all the Holy prophets since the world began.

Oh, how it makes the heart leap with joy when we realize that Jesus the Life Giver and restorer is coming soon to restore all that was lost in Adam, that not only those who belong to Christ by faith will be regenerated but the whole creation will be renewed, brought back again to the state of purity and blessedness in which it came from the hand of the great Creator. What a change, what a God and Father of love to give His only begotten Son to redeem a fallen world. All praise to His Holy Name for His goodness to the sons of Men.

I dont know how I could get along without my paper in my old age. It keeps the precious, Blessed Hope aglow in my old heart, and I can but give thanks to God for His Unspeakable Gift, and cry, Come Lord Jesus, and come quickly.

May the Lord bless His own truth, and all who are in the fear of the Lord trying to proclaim it. Oh, that we as a people would hold up the hands of the servants of the Living God, and cry to Him to send more laborers, good earnest ones, into His vineyard. Oh, I do feel that what is done must be done quickly, that time for work in this dispensation is very short.

Mrs. E. J. Rathburn.

Dear Restitution:

Enclosed find $1.50 to apply on my subscription. I received the paper this noon and could not sleep till I had read all. This number is grand, the reasoning of Bros. Joblin, Niles, Bowdle, Lewis, Sister Wince, and Bro. Moyer's Current Events, the Exhortations of Bros. Hatch, Mitchell and Stewart and the letter drawer, makes a grand array that would be hard to excel.

I am alone here in faith—no preaching that I care to hear—others know the Truth and can't give up the pleasures of the world. I do hope and pray that I may so live as to be found worthy when the Lord shall come. Your Bro. in hope of the soon coming kingdom.

J. H. Symmson.

Dear Restitution:

I have been going to write a few lines to the letter drawer for some time, and have at last found time.

It encourages me very much to read the letters of our isolated brothers and sisters. Although we live quite a distance from any church of like precious faith, yet, thank God we can be present in Spirit if not with the body. We have only a few rods to go to attend church, but it is not a home.

I have been attending revival meeting in this place, and it seemed as though I could not keep my seat while men were misconstruing the Word of God to prove some fancy, or idea of their own.

O, brother and sister, both minister and laity, it is time for us to be up and doing. I feel the responsibility of all of like precious faith, to circulate the Gospel of the Kingdom. There are so many that do not understand the nature of the Gospel. Men and women are being deceived. They are being led to the Lord's table, those who have never risen to walk in newness of life, nor buried with him in baptism, or planted in the likeness of his death, yet, they have been allowed to partake of his broken body and spilt blood, and perhaps some may never comply with the requirements of the Gospel. It does seem as though people commenced at the wrong end of the Bible. They are born into the kingdom before they are begotten of God. Oh, what errors men will have to answer for. O, that I had talent to proclaim more forcibly the Word of Truth, but I am not going to bury what talent I have. If the Lord spares my life until another fall, I will with his grace assisting me, work out my apprenticeship for him.

We need *more laborers*, for the harvest is great, and the laborers few.

I am sounding the Gospel Truth every chance I get. Some say I am almost a materialist, and then they say they would as soon be an Infidel. I can truthfully say that I am very skeptical of a religion that robs Christ of his mission on earth.

I want to do a little missionary work in this place. You will find enclosed ten cents, for which please to forward one dozen tracts of "Twenty Important Questions," and oblige. Yours, striving for victory over self.

Edward Straight.

Dear Restitution:

How often in reading the letters of cheer in The Restitution do we feel encouraged to press on in the struggle against sin and self. It is cheering and comforting to live in this age of the world when the good Father in Heaven is about to make himself known to the people on the earth. If there ever was a time when the Christian has had occasion to "lift up his head and rejoice" it is now. Surely we can know that the kingdom of God is nigh at hand. What great need for each brother and sister to keep unspotted from the world, lest they be found in the condition of the sleeping virgins who were not prepared for the coming of the Bridegroom.

Many brethren will regret to learn of the death of our loved Sister Eunice Grant, on January 3rd, 1893. No one could be near her without feeling the inspiration of her unwavering faith and pure life. Most certainly in her case we need not sorrow as those that have no hope.

W. W. Jaquith.

* * *

The Bible spreads its banquet of wisdom and love for the nations.

NOTICE.

The Brethren at Raisin, Mich., are in need of a Pastor for the coming year, and solicit correspondence with some of the Preaching Brethren, with a view of obtaining some one to preach for them the coming year. Address L. W. Chase, Box 241, Adrian, Lenawee Co. Mich

The Anointing. 1 John, ii. 27.

A few questions which it is hoped Brethren will answer through The Restitution.

1. Was the anointing to be restricted to the apostles and the early disciples?

2. As Jesus was made chief priest after the order of Melchizedek and was anointed with the Holy Spirit and with power, must not those who are to be kings and priests, and to reign with him, be anointed with the Spirit and with power also?

3. Is there a case on record where the Spirit was given that power did not accompany the gift?

Who will answer and oblige a lover of the Truth?

J. C. Kinsey.

That Macedonian Cry.

Dear Brother Underwood:

The Church of God in Cleveland herewith send ten dollars to help defray Bro. Wagoner's expenses West to baptize those anxious to obey the Truth as it is in Jesus; hoping that by the assistance of others he may be able to sow more of the incorruptible seed that shall bear fruit to God's glory.

M. Joblin.

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

J. F. Wagoner,	$5.00

The Evangelist Fund for Kansas.

Brethren and Sisters of Kansas, I was very much pleased to see Brother Randolph's suggestion for an Evangelist Fund for Kansas. It is just what we need. And I know of no better brother to put in the field than Bro. S. C. Oliver. He is an earnest advocate of the Truth, and preaches the Word in love and meekness. He has preached for years without any remuneration, showing by his arduous labor how dear God's blessed Word was to him.

Brethren help to keep the good seed, scattered, there are many perishing for the bread of life. Soon Jesus is coming, will he find us at our post and doing our duty? We must love the Truth so dearly that our lips and pocket books, are set apart for the service of God. There are other brethren in Kansas, if they would go who ought to be kept in the field too. Bro. Oliver is ready and willing to go at once. I would suggest that we all lend a helping hand in this good cause.

To this fund we subscribe $25.00.

L. A. and A. J. Chaplin.

NOTICE.

A young man well qualified, wants a position as teacher of shorthand, type writing, and bookkeeping; or will accept position as stenographer and type writer and book-keeper. References given if required. Send word to this office.

The Pansy for March is strong, terse and energetic. It is entertaining besides. There are excellent short stories, and there are serials whose worth can only be estimated by reading. The American Literature paper this month concerns itself with the poet Longfellow, and a valuable paper it is, too. The shorter timely articles, verse and poems, are supplemented by the popular Pansy Society of Christian Endeavor, everywhere well-known and highly prized. Price $1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

DIED

At her home in Geuda Springs, Kansas, of consumption, Clarisa, wife of Rolando Chaplin, Feb. 18th, 1893. Age 46 years, 11 months and 7 days.

Sister Clara was born near Pierceton, Kosciusko County, Indiana, Feb. 20th, 1846. Was married to Rolando Chaplin in April, 1867. About two years after their marriage, she became a believer in the Gospel message and life only in Christ, and she with her husband embraced the Truth, and were buried with Christ in baptism. From Indiana they moved to Kansas in 1878. Soon after settling in Kansas she was taken sick and for one year was a helpless sufferer. Doctors and friends abandoned all hope of her recovery, but by the Providence of her Heavenly Father she was spared. But the ravages of disease had left her a cripple for life and her health greatly impaired. Few indeed have passed through such severe afflictions as she has, yet she was strong in the Faith, and her faith and hope buoyed her up all through the long years of suffering that she passed through.

During her last illness, many were the words of comfort and admonition that fell from her lips, while life was ebbing away and only the faintest whisper could be heard, she would clasp the hands of her friends, and beg of them to be faithful and meet her in the Kingdom. But the poor brow will throb no more with aching pains. She is sweetly sleeping in Jesus. She is at rest awaiting the glorious Resurrection of the blest. She leaves a husband and three children to feel the loss of a wife and mother's love; also three sisters, and three brothers in Indiana and many friends here. But we sorrow not without hope, for we have the blessed assurance of meeting her again, when the Life-Giver comes. She selected the hymns sang at her funeral. "Is it well with my soul," and "Asleep in Jesus" were sung. Funeral services were held at the M. E. Church, Bro. S. C. Oliver spoke words of comfort to the bereaved relatives and friends. Then we followed her to the cemetry and saw her placed in the silent tomb, where she will rest until the trump of God shall sound. Oh, may we all so live that we can clasp glad hands with her in the Resurrection morning.

Lydia Chaplin.

An Explanation.

Some of the dear brethren in other states are worried about the apparently small sum raised by the Indiana brethren for evangelizing purposes. Do not be troubled on this score. The amount is not all published. The fund was started in The Restitution that isolated brethren might know of it and bring forward their free-will offerings to lay upon the altar of the Lord. Brethren Wagoner and Geiselman are doing good work at new points, come to their help.

S. Roxana Wince.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 400 pages, 4th edition. Cloth, 85 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Poetry.

Anticipation of the Millennium.

The groans of Nature in this nether world,
Which Heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the workings of the sea
Before a calm, that rocks itself to rest:
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved him and his wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in his chariot paved with love;
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair.

Sweet is the harp of prophecy; too sweet
Not to be wronged by a mere mortal touch;
Nor can the wonders it records be sung
To meaner music, and not suffer loss.
But when a poet, or when one like me,
Happy to rove among poetic flowers,
Though poor in skill to rear them, lights at last,
On some fair theme, some theme divinely fair,
Such is the impulse and the spur he feels
To give it praise proportioned to its worth,
That not t' attempt it, arduous as he deems
The labour, were a task more arduous still.

O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repealed.
The various seasons woven into one,
And that one season an eternal spring,
The garden fears no blight, and needs no fence,
For there is none to covet, all are full.
The lion, and the libbard, and the bear,
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place:
That creeping pestilence is driven away:
The breath of Heaven has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not; the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry,
"Worthy the Lamb, for he was slain for us!"
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.
Behold the measure of the promise filled;
See Salem built, the labour of a God!
Bright as a sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase. Thy rams are there,
Nebaioth, and the flocks of Kedar there;
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves, pay tribute there.
Praise is in all her gates; upon her walls,
And in her streets, and in her spacious courts
Is heard salvation. Eastern Java there
Kneels with the native of the farthest west;
And Æthiopia spreads abroad the hand,
And worships. Her report has travelled forth
Into all lands. From every clime they come
To see thy beauty, and to share thy joy,
O Sion! an assembly such as earth
Saw never, such as Heaven stoops down to see.

—William Cowper.

Selected.

Jewels in Christ's Diadem.

"They shall be mine when I make up my jewels." Mal. iii. 17.

A lesson that I want you to learn from the clear crystal is to strive to be one of Christ's jewels.

Two crystals are slowly growing, side by side, down in the dark soil, or in the solid rock. Many crystals are growing in just that way now. We will suppose that these two crystals are living things and can talk to each other. One of them says, "I am going to keep out of me all the mud, and all the specks of dirt, and every kind of impurity, so I may become a clear crystal."

The other says, "Oh! what's the use? It is all dark here; no one sees us; we cannot see each other, and we cannot see ourselves. Besides, it is a great deal of trouble to keep the clay and sand and iron all out. The air is full of their particles, and we shall have to watch all the time. It is too much trouble. I am go to take things just as they come, the pure and the impure together and I think I'll make a pretty fair crystal."

"Well," said the first crystal, "I have heard that up above these rocks there is a wonderful world, full of light and beauty, and I have heard that wonderful beings live there, and they sometimes come and dig the crystals out of the ground, and if they find us pure they will wear us for ornaments, or put us on nice shelves in their houses and show us to their friends. Now I believe this, and I am going to try hard to keep myself clean and pure. If a particle of dirt comes near me I cannot see it, but I can feel it, and I will drive it away. And though I may not grow very large, I shall try to be without spot and without blemish."

"Oh, well," said the second crystal, "you are a great fool to be so particular. I am going to work in everything that comes and try to be a big crystal, and I don't believe in any world above these rocks."

So they grew side by side, one working hard to keep all the mud out, and the other taking no pains at all.

A hundred years passed, when one day they heard a noise above them. It grew louder and louder, till finally there was a great crash, and the rock just above them was suddenly lifted, and a flood of light poured in on them. Then a man peered into the cavity and pulled them out and put them in a bag. When he reached home he washed them in water and looked at them very carefully.

The big crystal was so rough and full of mud and impurities that he threw it out on a heap of old rubbish and it was trampled in the dirt. The other crystal was so clear and beautiful, so sparkling and bright, so free from flaws and impurities, that he put it in a nice velvet case, and set a very high price on it, and afterward had it beautifully set in gold and wore it as a costly gem. Children, here in this world that is dark with sin, you are forming your characters. They are crystalizing. All around you are good things and there are bad things. There is plenty of material for building a pure, Christ-like character, and plenty, too, for building an evil character. You can attract the good and repel the bad if you choose. Or you can let all the bad come in and spoil your character.

You should try to keep out every impure thought and word and deed, for up in that world of light there is a being of wondrous beauty—the Savior—and he is gathering jewels—"all the pure ones, all the bright ones"—for a diadem such as the universe never saw. If we keep ourselves pure we shall be jewels in that diadem. "They shall be mine, when I make up my jewels." We shall shine in the light of everlasting life.

But if we are not pure and clear, we shall be thrown away, cast out into outer darkness, punished with everlasting destruction from the presence of our God.—*R. T. Cross, in The Agressive Worker.*

There are certain things which are hard to kill. Among them may be mentioned God's Word, God's church and God's servants. The world, the flesh, and the devil have been at work for ages trying to kill them, but they live. God's word lives, though all the powers of darkness have been arrayed against it. Princes and priest, persecutors and fault-finders, sceptics and scoffers, worldlings and idolaters, all have had their chance to assail the word of God for centuries, but it still lives, and is like to live, in spite of the rage and wrath of a helpless world. The more God's book is abused, denounced, prohibited, and burned, the more steady its onward march. The more active its foes the more courageous its friends are: and to-day, the book which has been more assailed and derided than any other book that the world has seen, is still moving onward in the calmness of a divine energy, triumphing over its foes.

There are now three piked roads in Palestine smooth enough for travel by carriage. The principal and most frequented one is the forty-mile road from Jaffa to Jerusalem, the second one runs twenty miles from Jerusalem to Hebron, and the third one, fifteen miles long, from Jerusalem down to the Jordan. Jaffa is 2,800 feet lower than Jerusalem, and the Jordan 3,500 feet, but Hebron lies 200 feet higher.

Go where duty calls, where there is ignorance to be enlightened, suffering to be relieved, vice to be reclaimed, character to be improved. These are works that must be done by living men and women.—Mark Hopkins.

To be truly happy, *forget your unhappiness in ministering to some one more miserable than yourself. Whoever carries coals to another will warm his own hands.*

If it be painful to bleed, it is worse to wither. Let me be pruned, that I may grow, rather than cut up to burn.—*Bishop Hall.*

Jesus waits to come with new and living power to the soul in the tender relationship of friendship.

"They Forsook Their Nets, and followed Him."

Jesus was walking by the Sea of Galilee. Two fishermen not far off, were casting a net into the sea, and Jesus saw, and said unto them, *"Come ye after me, and I will make you to become fishers of men."*

And *straightway* they *forsook their nets* and followed him."

There was no parleying as to what they should do to secure a living. The waters were prolific in fish,—great tempting schools blackened the surface, and danced and sported on the sparkling waves, but they were needed on a grander sea where the prizes were the souls of men. And "*they forsook their nets.*"

Do you hear it young men, in whose ears the call of Jesus has been ringing for the last six months? He has said to you, "Come ye after me, and I will make you fishers of men," but still you abide by your nets,—all making excuse that "you do not know enough," that there is no opportunity to learn the great things of God in the mill or in the workshop, but let me tell you, God will free your hands, and will give ways to learn if you are but willing to break away from the chains of earth, and give yourselves to his service.

Let the mill go, leave the office, give up your nets, and join the glad army of willing fishers, whose crowns are to be the saved sons and daughters of men, the lost jewels gathered on the closing sands of this dispensation.

Take the *matter to God*, and let Him decide. We are praying *earnestly for you.*

S. Roxana Wince.

Dear Restitution:

I have been reading the letters, and thinking perhaps others would like to hear from us. I can truly say that there are a few of us here who are holding to the faith that is set forth by our dear paper, and are trying to make ourselves heard as we have a chance.

I read the letters from the dear ones scattered abroad throughout the land, and I am cheered and encouraged to go on, and press the fight into the very citadel of the enemy. I think those tracts of Brother Joblin's on "The thief on the cross," is just the thing to scatter abroad. I will take $1.00 worth when they are published and will send as soon as I hear they are ready. Now Brother Joblin, will you please tell the people when they say that the thief was not baptized, and then of course there is no necessity that any should be, that the ordinance of Christian Baptism was not instituted until after the death and resurrection of our Lord, and so has nothing to do with our case. What promise was made to him, does not give us the right to change times and laws.

I also think that it would be better to have more to say about this all important ordinance. I think there cannot be too much said, or done to dispel the delusion that has come on the people. I find by consulting Matt. xxviii. 19, that they were to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, and that it was to be done by his disciples. So we see that it was water baptism that is meant, as they could not baptize in any other way. "For as many of you, as have been baptized into Christ, have put on Christ," Gal. iii. 27, and as being baptized into his name is being baptized into him, thus making them Christ's and Abraham's seed according to the promise, and joint-heirs with Christ in the Kingdom. I conclude that it should be attended to as soon as the candidate is ready and willing to go forward understandingly. Not to wait for anything, only to have some one that is qualified to do it, and I think that any one that has been immersed is qualified to do it. I am rejoiced to say, that we have one daughter that is almost sixteen years of age, and has made up her mind that she ought to follow her Lord, and did so last Sunday by being buried with him in a watery grave, and raised to walk in newness of life. Rejoice with us, and be glad, all ye that are scattered abroad, for the Lord is dealing graciously with us today.

Your Brother in the faith.

H. E. Norton.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

P. O. ADDRESSES

Persons requesting their address published may have them inserted here.

C. A. Sayor, Temple, Arizona.

Silas Heon, Dudley, Worcestershire, England.

J. S. Hatch, Sirclevile, Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings will please address him at Argos, Indiana, and arrange for the same.

Inauguration Rates via the Pennsylvania Lines.

They will be exceptionally low and will be in effect February 28th, March 1st, 2d, and 3d, from principal ticket stations on this direct route to the National Capital. Stop-over privileges will be granted at Baltimore going or returning, and tickets will be valid to return until March 8th, inclusive. The fast through time made over the Pennsylvania to Washington is the quickest from points in Western Pennsylvania, Ohio, Indiana, Illinois, Kentucky, West Virginia; the train service is excellent, making a trip via this route replete with pleasure. Your nearest Pennsylvania line ticket agent will cheerfully furnish any information you may desire regarding rates, tickets, and time of trains.

IMPORTANT NOTICES.

All persons addressing us should give their name, post-office, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk; money in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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For full information address your nearest ticket agent or, Jas. C. Pond, Gen. Pass. and Tkt. Agt., Chicago, Ill.

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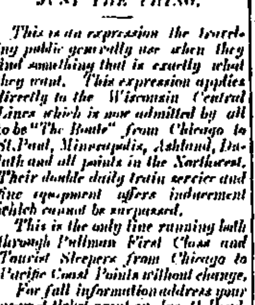

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BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by [illegible]. 3. [illegible]. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 40 cts.

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10 for 10c; 25 for 15c; 50 for 25c; 100 for 40c.

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of these two terms, to suit the Theological and Bible use.

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What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 32 page tract. Price 3c. each, 12 for 25c, 50 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 5c.

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The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth Sunday. Bro. J. F. Wagoner, every first Sunday in the month. No Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan & LaPorte streets. Services every Sunday at 10:30 a. m. Sunday school at 11 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east to cent.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alonzo Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

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The brethren of the Church of God at Greer Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Keife, Kessler, or H. L. Lehman, West Milton Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Siple, secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dayton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, MARCH 8, 1893. NO. 10.

The Restitution.

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Only.

Only a word for the Master,
Lovingly, quietly said,
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep,
Only a look!
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done,
"Surely 'twas no great thing!"
(So the proud world thought,)
But yet souls for Christ were won.

Only an hour with the children,
Pleasantly, cheerfully given,
Yet seed was sown
In that hour alone
Which would bring forth fruit for heaven.

"Only"—but Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please,
And their love he loves to crown.

Original.

The Sure Word of Prophecy
No. 2.

Expositors of prophecy tell us that the events described in Rev. xiii. concerning the wonder-working beast, received their fulfillment during the papal supremacy. This is another instance of completely ignoring the rule for testing the fulfilment of prophecy. Is there an authenticated record that any pope, cardinal or priest of the Romish church ever performing such a wonderful feat as this, and that too "in the sight of the people?" That pretenses have been made, and alleged wonders performed is not even questioned; but the statement in Revelation is not what they will pretend to do, but what they actually will do. "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." That the remarkable display is real and not pretended is clearly shown from the next verse. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." That there is a wonder-working power that has been recognized from the days of Moses is a plain Scriptural fact. That this power is Satanic is also a Bible fact, and that there was to be a mighty display of this same Satanic power at the close of this dispensation is so well known to Bible students that it need not here be argued. Satan has disguised himself in his preparatory work, as by this means he can accomplish his purpose through the agencies employed. A being of vast knowledge and about six thousand years experience with human beings is well prepared to work the daring scheme of deception, and knowing that his time is short, knowing that Christ's exaltation means his debasement and final overthrow, as a command leading a forlorn hope, all the ingenuity of Satan will be taxed for the final effort. Valuable aids, too, Satan finds in men of influence over their fellows, in the general denial of any real Satanic existence. It is said of a noted robber whose exploits struck terror into his victims, that he was wont to employ men to report his death, and when the report was believed and the people thrown off their guard they became an easy prey to this rapacious robber. Satan acting upon this device has employed a number of influential ministers who tell the people that Satan is only a "myth," that no such being ever really existed. This work is supplemented by that vast army of Spiritualists who deny the existence of a personal devil, yet with all these aids the work of deception could not be accomplished without the valuable service of that other vast army of paganized Christians who teach the fundamental idea upon which Spiritualism is built—the immortality of the soul. With the whole world united in vast associations, or as inspiration has it, "bound in bundles" the work of mobilization of the world's forces will be comparatively easy. The "Man of Sin" the culmination of human wickedness, will be the natural outgrowth of this vast combination. The prince of the power of the air with his mighty host of fallen and doomed angels now openly operating with and through the vast army of unrestrained wicked ones of earth, will furnish the material for the fearful pictures that the finger of prophecy points us to as the closing scenes of earth's final judgment. To attempt to locate these scenes during the Roman government or the ascendency of the papal church, is certainly to admit that the "thing spoken by the prophet did not follow nor come to pass," but something else followed and we are told "this is the thing the prophet said should come to pass." "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Let us not put a weapon into the hands of the enemy whereby he may slay us.

Doubtless the many readers of this and the preceding article on the same subject are anxiously asking the question: "how will this view affect the belief that the coming of Christ is near at hand?" I answer, not in the remotest degree is the precious hope of his soon coming affected by the position taken, but on the contrary the writer is firmly convinced that the first stage of our Lord's coming is an event that may be expected at any moment. The hindering cause that prevents the open manifestations of Satanic power will soon be removed. The translation of the saints will remove the hindering cause, for as in a former judgment "we can do nothing till thou be come thither," the antetypical Zoar must be reached, "enter thou into thy chambers, shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood and shall no more cover her slain." The pent up wrath of God against the antediluvians was stayed until Noah and his family were not only in the ark but shut in, and when the door was shut and the short period of awful suspense had elapsed, the guilty world, emptied of all the righteousness that was in it, became the theater of the fearful judgments of God, when the windows of heaven were open and the fountains of the great deep were broken up. Depend upon it brethren we are near the critical period, perhaps the last gleaning in the world's great harvest is now being done, in the highways and hedges. The strong appeals are compelling the last guests to come and fill up the complement that must be supplied before the feast is partaken of. But when will the predictions of Daniel and John be fulfilled? When will the two witnesses prophesy? When will the "Man of Sin" be seated in the "temple of God?" When will there be a time for the fulfilment of these prophecies if they are yet in the future, and the first stage of Christ's coming an impending event? To all these questions might be given the answer that God is never in a hurry to do his work, but while the time of preparation may seem, and indeed is long, yet a short work will the Lord make upon the earth. One hundred and twenty years rang out the world's impending doom, yet only forty days and nights were required to execute the terrible judgments that drowned a guilty race. Day after day was the righteous heart of Lot vexed with the filthy conversation of the doomed cities, yet the fearful judgment was wrought by the instantaneous lightning's flash. The electrical forces that had been slowly but surely gathering burst in all their fiery splendor with a suddenness that startled for a moment the guilty wretches, as the scathing lightning burnt its way through man, beast, city, and only spent its fury when the solid earth foundations of the place were consumed. Must the two witnesses yet prophesy? Certainly or the Word of God will prove a failure. But how long? The prophecy says 1260 days, and during their prophecy they have power to shut heaven that it will not rain during three years and six months! What a fearful drouth if each day in this prophecy represents a year! No wonder men deny the personality of the two witnesses and also of the "Man of Sin." But as to shutting heaven that it rain not for three years and six months, did not a prophet of God do this in a past age? Is that account literal? Did three years and six months then mean 1260 years? If it did not then mean that, why does it mean that now? Is there a recognized rule to interpret prophetic time given in the Scriptures that warrants us to call a day a year? True we have two instances in which this was done, but why specify two instances? That they do not constitute the rule is evident from the fact that time and prophetic time too is given in years where only years are meant. And a key to the meaning of the terms "time, times, and the dividing of time" is found in the "seven times" that passed over Nebuchadnezzar that all expositors agree the seven times represents seven literal years. That in certain prophetic times days mean days and not years is so clearly demonstrated that only a few instances need be given. Jericho was to be encompassed seven days. Jesus was to be raised the third day. The dreams of the butler and baker as interpreted by Joseph were interpreted by using days for literal days of time. But how is time reckoned in Daniel's 70 weeks? Do weeks represent literal weeks? Certainly not, for the inexorable logic of facts demonstrates that this is an exception and not a rule, as in the two cases when each day is made to represent a year. What then becomes of a portion of the 70 weeks of Daniel? Sixty-nine of these weeks or hebdomads reach to the "cutting off of the Messiah" while one week or hebdomad remains to be fulfilled. Could there be such a thing as a suspension of the time? In other words, could there be an interregnum in prophetic time? Certainly and to use a somewhat startling expression the clock of prophecy stopped at the expiration of the 69 weeks, and will resume its motion at the seventieth week!

J. F. WAGONER.

(*To be continued.*)

The Railer.

In 1 Cor. v. 11; vi. 10, Paul classes the railer or reviler with the fornicator, the drunkard and idolator, and so he is found in bad company however respectable he may think himself to be. The railer is a person who scoffs insults, or censures. Webster. One who uses opprobrious and abusive language. Greenfield's definition of the Greek word translated "railer" and reviler in the two texts to which I have made reference. Doddridge says, one who labors to provoke others by foul language and insulting behavior, and seeks to injure persons by slanderous reports. Taking the foregoing definitions as comprehending the full meaning of this noun, it is not unfitting that Paul ranks the railer with the fornicator, drunkard and idolater, nor unreasonable that he forbids members in good standing to keep company and eat with such persons. This treatment shows the true estimate in which such characters are held in the church of the living God. How inconsistent with the Christian profession, and how unlike the spirit of Christ who did no evil, neither was guile found in his mouth. How common it is to hear Christians using insulting language, scoffing, censuring, abusing, pouring out foul epithets and acting in a way most offensive, and even circulating slanderous reports with a view to injuring the reputation of innocent persons whose characters are above reproach. A trifling fault, a mistake, some fancied slight, a difference of opinion, an error of the head and not of the heart—any one of these is quite sufficient to start the railer out on his tirade of abuse; and once under a full head of steam it is difficult to fix a limit to his words usable and unusable. He may not swear after the vulgar style, but will call heaven and earth to witness to the truthfulness of what he asserts, when every person of sound mind knows that nearly every word he is uttering is as false as Satan. He magnifies faults and is silent touching noble qualities; he is severe and unforgiving toward his brother. He is self-important, self-sufficient, and self-righteous; seeing the mote in his brother's eye, failing to see the beam in his own, is indicative of his terrible blindness. He is not satisfied with one airing of his victim, but repeats again and again. My dear brother are you an occasional railer? Beware. To persist in such a course will bar you out of the kingdom of God. We will suppose you are a model Christian except your railing. This is sufficient to exclude you from the kingdom: so Paul teaches. And suppose your brother makes mistakes or is guilty of some things that might be denominated sin are you under obligations to rail on him? What is the injunction? "Brethren if a man (a brother) be overtaken in a fault, ye which are spiritual, (if a railer is such) restore such a one in the spirit of meekness; considering thyself lest thou also be tempted." Gal. vi. 1. This is one way of bearing another's burden and fulfilling the law of Christ. Again: "Brethren, if any of you do err from the Truth, and one convert him; let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. v. 20. There is no need of abusing and betraying him. This would provoke his worst feelings and confirm him in his sins. God knows best. He draws every man that is drawn by cords of love. "We love him," says John "because he first loved us." Railing does not draw but drives, and drives in the wrong direction—away from God. What a blessed thing it is to be in sweet accord with God's will in all things. Railing lowers the Christian immensely in the estimation of all sensible men, and this judgment is right. When the spirit of railing is in, the spirit of Christ is out; they are so antagonistic to each other they will not dwell in the same heart. The religion of Jesus was designed to sweeten human nature, to neutralize its acridness and smooth the sharp points of our tempers, to make us tenderly affectioned one toward another, and to mold and shape us after the moral image of God and his Son. Nonresistance is the New Testament attitude of the Christian. The weapons of his warfare are not carnal in any sense of the word. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. xvi. 12. He is not to array himself in the armor of passion, nor equip himself with all the mean words found in the vocabulary of the ruffian. God has furnished him with an armor befitting his high and holy calling as a soldier of the great Captain of salvation. His loins are girt about with truth, he has on the breastplate of righteousness; his feet are shod with the preparation of the Gospel of peace, with the shield of faith he quenches the fiery darts of the wicked, he has the helmet of salvation, and with the sword of the Spirit which is the Word of God, he wages offensive warfare. This in Rom. xiii. 12, is called "the armor of light." Imagine the Christian soldier panoplied with these, and yet unwisely and wickedly resorting to the use of carnal weapons! What sadder sight did you ever see? Defeat is absolutely certain. The temper of a Christian who has been molded after the divine pattern is entirely different from that of the world. The world believes in *one* code, the Christian in another. The disposition of the one is to get even, to pay back in the same coin, to resent and resist evil; that of the other to suffer evil, to overcome evil with good. The railer is at the greatest possible distance from this attitude of the truly Christian man. For an imaginary evil, for some trifling sin, an error of judgment, or any little thing that his own harsh judgment can construe into an offense is made the ground for abuse. If for such little things he tongue-lashes his brother and seeks to injure him, how is it possible for him to act on the motto of Paul: "Being reviled we bless, being persecuted we suffer it; being defamed we entreat." Rom. iv. 12, 13. How can he exemplify the nonresistant spirit embodied in the sermon of Christ on the Mount, and Resist not evil; when smitten on the *right* cheek to turn the other also. How can he love his enemies, bless them that curse him, do good to them that hate him, and pray for them who despitefully use him and persecute him. All this is impossible with the brother who is a railer. How few Christians there are who have attained to the divine ideal. The great majority are sadly deficient in that charity wholly without which, but possessing even miraculous gifts a man is only sounding brass and a tinkling cymbal. This ranks first, and in the Christian this must abound. It is this Paul personifies in the 13th chap. of 1 Cor. saying "Charity suffereth long, and is kind; charity envieth not; charity is not rash, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil * * * beareth all things * * * endureth all things.

Reader do you understand it? Take off the figure by substituting "Christian" for "charity" and then read these several predicates of him. If you can exemplify these in word and deed and sufferance you are the kind of Christian Paul had his eye on. Then the world will know that you are not of the world, the difference between you and it being so broad!

JOHN L. WINCH.

Present Commotion.

The innumerable trend of universal events; the present growing dissatisfaction and disturbance of families, and societies both State and Ecclesiastical; the wondrous commotion of nations; the increasing demands of socialism; the attempts at anarchism; the oppression against labor; the ruling of capital; the increasing knowledge of equal rights. Excessive inventions to reduce labor and contribute ease and comfort; sight seeing and the eye never satisfied; the mass of mankind traveling to and fro seeking rest and bliss, and finding nothing but unrest and dissatisfaction. The ever endless and increasing wickedness; the stir and vim of humanity, are all so many indexes pointing to the end of Gentile times, and a new epoch or dispensation, in the world's history, when the King in his beauty shall sit upon his throne, and the kingdoms of this world become the kingdoms of the Lord Jesus Christ.

Yours in the faith. C. M.

Prophecy.

In an article of Brother John L. Winch under the heading of "Are These the Fulfilments?" I would say that they are. Matt. xxiv. 3,5. His disciples asked him to "Tell us when shall these things be? and what shall be the signs of thy coming, and the end of the world?" And Jesus answered and said unto them, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." I would ask are there not many false Christs on earth today? But to continue, verses 9 to 13. "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. And many false prophets shall arise and shall deceive many, and because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Verse 24 says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders (spiritualists) insomuch that if it were possible they shall deceive the very elect.

Is not this a fulfilment? If you doubt it attend some of their meetings. "Wherefore if they shall say unto you, behold he is in the desert (Indian Messiah) go not forth, behold he is in the secret chamber (modern experimentalist) believe it not." Has not his words so far been fulfilled? But follow up his prophetic words.

Verse 29 says; "Immediately after those days (spoken of in verse 9) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken."

What are the tribulations spoken of here? I think it was the persecution of the Church by the different Romes. But when did the persecution cease? In the year 1775, when the Queen of Austria issued the proclamation that every person should have the right to worship God according to the dictates of their conscience. This was followed by her son then King of Italy, in the year of 1776, also by The Declaration of Independence of the United States in the same year.

Immediately after these proclamations on the 19th day of May within five years after the issuing of the first proclamation, the sun was darkened and the moon refused to shine. Then on the 13th day of November 1833 the stars fell. These were three of the signs that were to take place before his coming, and have been literally fulfilled. Our Savior said the powers of the heavens should be shaken, which was the fourth sign. Has this been fulfilled? I think it has. I think he had reference to the aerial atmosphere, which was first shaken by a cyclone in the year of 1860. Since then men's hearts have failed them for looking for those dread monsters and things coming on the earth. But whether these aerial electrical phenomena are what our Savior meant when he said "the powers of the heavens shall be shaken" or not, there is one thing I do know. In verses 34 to 37 he says, "Verily I say unto you, this generation shall not pass away until all these things be fulfilled. Heaven and earth shall pass away but my word shall not pass away, but of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as in the days of Noe so shall the coming of the Son of Man be."

[illegible]

Now take notice, the [illegible] who saw the sun darkened, the moon refuse to shine, the [illegible] and the powers of the heavens [illegible] ken, was not to pass away [illegible] was fulfilled. Verse 34.

Verse 37 says, "But as in the days of Noe were so shall the coming of the Son of Man be." A generation in the days of Noah was one hundred and twenty years. I think within one hundred and twenty years from the time the sun was darkened the [illegible] will come.

But are there not other signs or moves being made on earth which show that all things will be fulfilled before 1900. Let us hear from some of the brethren who are able to give us light on this subject.

Yours in hope.

JOHN P. GLENN.

Damaged.

A sign, advertising damaged goods of one kind and another for sale, is not an infrequent sight. In large letters, painted in striking colors, it is announced that certain articles, or the entire stock of some store, has been damaged by fire, water, etc., and must be sold at a great sacrifice.

Things that are damaged, and hence have not their former value, are not limited to auction stores and houses where fire and water have made havoc. Men walk the streets of every city who do not need to have sign-boards strapped to their shoulders, announcing a damaged body and character—and, therefore, that a great sacrifice of moral worth may be made. Here is a young man with blood-shot eyes, bloated flesh and unsteady step, who has been burned out by fires of intemperance. To another, the strange and destructive fascination for gambling, which began with a game for the cigars or the drinks, or, alas, too often in the polite forms of gambling in social life—which so-called society is horrified to have designated by its proper name, has been the agency through which a life has been made a shameful failure, ending in despair that generally finds relief in self-destruction.

And so we might go on, naming the things that damage men—secret vices, dishonest practices in business, unholy ambition, covetousness—all tending to rapidly weaken noble purposes; destroy not only reputation—that which a man is said to be—but undermining character—that which he really is. As a result of all the *forms* of sin that ruin men, we have but to look around us to see the "victories of shame and contempt, and the harvest of hell that have grown from such a seed as this."

The only hope of manhood is in that kind of right living which is prompted by faith in Him who saw enough in souls damaged, ruined by sin, to lay down his life for them.—*Young Men's Era.*

The Cholera in Russia.

It is an extraordinary rate of mortality from cholera in Russia that is indicated by the latest body of statistics printed in the *Official Gazette* of St. Petersburg. Forty per cent of all the cases of cholera that are reported for a period of four weeks proved fatal. It is not often, even when the epidemic rages fiercely, that the ratio of deaths is as high as this. There have been such records from Hindustan, and from Persia, and from Arabia, and from the seaports of China, but hardly ever in modern years from any country in Europe. The epidemic must be peculiarly malignant in Russia; the means of dealing with it must be singularly imperfect; the prospect of exterminating it there this year cannot be regarded as encouraging. It has had a long course in Russia since it appeared at Bakú nearly a year ago.—*New York Sun.*

[illegible] STAFF
[illegible] of the C. P. Association.
[illegible], Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 8, 1893.

THE Mohammedan Missionary from Ceylon has arrived, it seems; and brings with him the assurance of ample funds to build a Mosque.

GLADSTONE has introduced a bill for the disestablishment of *the* English Church of Wales. It seems to have roused the ire of the Tories, and heated debates are in progress.

AN exchange from over the waters intimates that Germany is a waning power, and, in its impatience at the loss by emigration, of her young men, and the rapid increase of her debt, may precipitate the fight.

THE Scriptural preparation to meet the Lord at his appearing, is an intelligent obedience to the good message from God concerning his kingdom. "He that believeth and is baptized shall be saved."

THERE is a dispute as to the pastorate of the Metropolitan Tabernacle (Spurgeon's). Some want Mr. Thomas Spurgeon, a Baptist, and some favor the election of a Dr. Pierson, who is a Paedobaptist. What a tangle for a Baptist Church!

AUBERLEN wrote that "the Papacy took to itself, as a robber, that glory which is an object of hope, and can only be reached by the obedience and humility of the cross. When the church became a harlot she ceased to be a Bride who goes forth to meet her Bridegroom, and thus chiliasm disappeared."

FROM all parts of the world come the news of light spreading among religionists, to some extent; but we rarely find any intimation that life from the dead to inherit the kingdom of God's dear Son, is Gospel. We have known men to some extent in the Truth for 30 years stand in the fog concerning God's converting and saving power. But *after all, the Gospel is the power of* God unto salvation; and it is strange that they do not see that the life and kingdom offered are the Gospel.

BRETHREN do not wait for some *great* opportunity, or some opportunity to do *great* things for God and truth. Look close about you and make sure that you are not neglecting something that needs to be done *now*. You will travel not this road again, work while it is called to-day. The night approaches when no man can work. Speak a word of cheer to that burdened brother, or overloaded, sorrowful sister, if you can do no more. It will give them courage to battle on *as if they had* "quaffed some elixir of life."

News concerning the Bank scandal in Italy, at which the ministers have been winking, shows a [illegible] state of affairs. It [illegible] the great Bank of Rome [illegible] kept a duplicate series of its notes and thus doubled its legal issues; a six million dollar fraud - think of it! Smaller banks have followed their example till the whole system seems ready to collapse. Many of the great financiers have been thrown into prison, and the whole country is so convulsed that the throne itself may fall. Once more we quote. "In his day the righteous shall flourish and abundance of peace *so long as the* moon endureth."

THE LONDON correspondent of the *World* says the shadow of the Great Plague has appeared at several different places, and medical authorities feel sure that it will shroud the whole continent of Europe in deadly black. Ten persons have died of cholera in St. Petersburgh; in Marseilles, France, people are trying hard to cover up the dead lest the season of pleasure there may be spoiled. At Hamburg four sailors have recently been stricken down with the disease. Vienna is inviting all nations to a congress there to formulate some plan of fighting the common foe. Southampton, England is begging Parliament to vote money to maintain a rigid quarantine.

DID you ever notice how more religious, as a rule, women are than men? Why is this? What particular trait is it that contributes to this result? Is it not because *they love, and lean, love and confide,* more than men? *Habitual* dependence makes them cling closely to the arm of safety, even when no special danger threatens.

ANOTHER soldier of the cross and the crown has fallen. We are pained to know that our dear brother M. I. Lewis, whose name has been a household word with the readers of THE RESTITUTION for many years, died on the 29th of January. As yet we have no particulars; but we tender to the family of the dear deceased one, our heartfelt sympathy, and earnestly exhort all to prepare to meet him in the goodly band, where one look from our Lord and Life Giver will make amends for all the ills of this life.

WHEN it is remembered that large cities are the hot-beds of vice, of extravagance, of political corruption and anarchy, the fact that only one-third of the population of this country lives *in* the country, is an alarming one to those who have no light to shine ahead. Of all the people on the face of the earth, only those whom God has taken into his confidence can calmly contemplate the swelling tide of iniquity. *They* know the cup will soon be full; then comes a crash, and then a brighter day.

ONE catastrophe follows another in rapid succession. A fearful loss of life and property has occurred on the railroads of this country during the last few weeks; and news from Europe is to the effect that an appalling disaster has overtaken the village of Gergely, near Pako, Hungary. A sudden rise of the Danube drove 1000 out of their mud huts into the church where pastor and people besought the intercession of the Saints (i. e. their Ghosts.) Presently the waters reached them there, and they rushed frantically into the flood hoping to reach higher ground, but only the strongest succeeded.

FORTY miles of track for the Electric railroad between Chicago and St. Louis have been laid, and the work is being vigorously pushed forward. The company expect to maintain the speed of a hundred miles an hour; the motors will be wedge shaped to cut the atmosphere, easily; switches of all kinds are to be avoided where the high rate of steam is to be maintained, *and there* are to be no grade crossings. An electric road is being built in Belgium, which, it is claimed will have a speed of 150 miles an hour, and the same is expected of one between Brussels and Paris. Surely these must be preparations for the age of centralized power about to dawn.

DON'T be scared by the cry of science, stand by the grand old record that was closed up with the message to John. Nothing the Spirit said needs correction or alteration; the times change, but there is no elasticity about the divine record. Like its author, it changes not, to suit times or seasons, although with a great flourish of trumpets so-called science every now and again declares it to be under a cloud. No; you must not be alarmed, brethren. That which is called science is constantly changing and correcting itself. You do not know *what*, of all it has said this year it may retract the next. Science was well summed up by Washington Irving when he said it "corrects the blunders of the last generation, and creates new blunders to be corrected by the next."

GOD is visiting the Gentiles with the Glad Tidings to take out a people for his name; the name in their foreheads by and by implies, we apprehend, that they will have been stamped with his divine nature. They, then, are *for* himself; and required to be *like* himself, holy because he is holy; perfect because he is perfect. A question of vast importance is it, *why* the righteous inherit the kingdom of God, and the *unrighteous* do not? Is it not because the *former* are *like* him and the latter *not* like him? If we *must* be like him in order to inherit the kingdom, our minds must be renewed in order that we may prove what is that good and acceptable and perfect will of God, for we cannot expect him to become imperfect in order to be like us.

The Woman's Seed. No. 4.

In resuming our study of this interesting subject, we remark, that as it is in the name of Jesus born of Mary, that shed his blood, and offered his body that we obtain remission of sins, is it not folly to talk about something that we know nothing about? Peter says it was *Christ* who "suffered for us, leaving us an example that ye should follow his steps, *who* did no sin, neither was guile found in his mouth; *who* when he was reviled reviled *not again;* when he suffered, he threatened not, but committed himself to him that judgeth righteously; *who* his OWN SELF bare our sins *in his body* on the tree, that we, being dead to sins should live unto righteousness; by *whose* stripes ye are healed," 1 Pet. ii. 21-24. Clearly it is the Body, the *real* Christ we are interested in.

We would ask our readers if they ever tried to unite two ends of a cord that were a trifle too short? If you have, you know exactly how it is; there is not enough *to* do anything with: it is just so with those who persist that *something* pre-existed, but do not know *what*. That *something* is not enough to take hold of, or believe in. What if something did pre-exist? We have no interest *in*, or concern *with* it. It is he who died for us and *rose* again we are interested in. Doubtless some are honestly afraid of detracting from the blessed Son of God, but be assured that nothing gives him so much honor as to believe the *record* which God gives of his Son.

Truly something *did* exist before Jesus, who was born of Mary. What was it? When the astonished maiden asked the angel *how* these things could be, she was told that the Holy Spirit should come upon her, and the power of the Highest should overshadow her: for that reason the Holy thing to be born of her was to be called the Son of God. That Holy Spirit, then, existed before Jesus. We mean that it existed before this miraculous work on the virgin;—before Jesus was made of a woman. It was the Eternal Spirit's power that was then and there exerted, but that work did not impart the divine nature of existence to the woman's seed. That would have frustrated the divine purpose. It would have made it impossible for him to have died. In the nature of things, Christ would have been immortal, and not subject to death if God had been his father in the same sense that man is father of a child. God WAS NOT in THAT sense his father, but in the sense described by the angel, Luke i. 32. In a word, he was made of a woman—that settles it. There was no immortality about the woman, or else we should have read:—"The woman brought life and immortality to light, by the gospel;" it does not read that way.

To prove that we have the key *to the subject*, it is only necessary to show by the second chapter of Luke that he grew in wisdom, waxed strong in spirit, and grew in God's favor as well as man's, just as any other perfectly obedient child would. How could he have grown in God's favor if from eternity he had been with him as a perfect being? God's Spirit was given him without measure, but that that was not divine nature of existence we have the proof in that *he existed* without that spirit in the awful ordeal of the cross, when he cried, "My God, My God, why hast thou forsaken me?"

The Spirit which was given Christ *without* measure, is what we *measurably* enjoy, doubtless; strengthening, comforting, and sustaining; but we are subject to death, all the same. It must be remembered, that it was the holy thing born of Mary, and that Mary was flesh, not spirit; and that Jesus said, "that which is born of flesh *is* flesh." John iii. 6. In this way we know of a certainty that Jesus when born was flesh, not Spirit. But Jesus also says:—"That which is born of the Spirit *is* Spirit." And, in addition to this, we learn that one who has been born of the flesh, *can be* born again, *must* be born again before he can enter the kingdom of God. The marvelous speaker had been once born as predicted. When was he born *again?* When did the flesh-born Jesus become Spirit? When did the corruptible Jesus, who was the subject of hunger and thirst, and weariness, and sadness, and pain, and death, get beyond this condition of things? These things ended with his death. We must hew to the line laid down by Jesus. "That which is born of the Spirit is Spirit." And in Col. i. 18 we learn that he was the firstborn from the dead. This was the *second* time he was born. And we know from Rom. vi. 9, that he was born into a *deathless* state of existence the second time; for we read, "that Christ being raised from the dead, dieth no more; death hath no more dominion over him." The flesh had given place to the Spirit when raised from the dead. On the supposition that he pre-existed, the pre-existent part of him would not die, would not be *born! would* not be raised again would already be deathless; so that this Scripture would relate only to the tenement of the pre-existent part; and thus we are carried away back into the old theological rut of compound being; and we look in vain in the sixth of Roman for anything but a [illegible] of our tenement; the *tenant is overlooked.*

If Jesus lived before the woman's seed was born, what became of him when the woman's seed died, and was raised again, and ascended to heaven? Are there two Jesus' at the right hand of the Father now? Of course this is no difficulty with those who maintain that man is mortal and immortal at the same time. But those who have the key to man's nature and destiny, will find it hard to reconcile the pre-existent idea with it. It *cannot* be harmonized with it, for in all things he was made like unto his brethren.

To us it is a glorious truth, that Jesus, although begotten of God, was made of a woman; and as we see him plodding over *the hills and* valleys of Judea announcing the coming of God's kingdom, and offering life from the dead in order to inherit it, we see one of our own race for the first time living a spotless life by reason of his miraculous conception, and the Spirit's sustaining power. We see one of our own race faithful unto death. Even when deprived of the Father's sustaining Spirit, he for the joy set before him endured the cross, and despised the shame. And as the angel rolled away the stone on the third day it was the woman's seed, and Abraham's seed, and David's seed, who was, agreeable to promise, redeemed from the grave without seeing corruption. And he who was taken up and received by a cloud before the astonished disciples, and was seen by Stephen at the right hand of God was the "Son of Man," Acts vii. 56. And he whose brightness blinded Saul the persecutor on the road to Damascus, said "I am Jesus, whom thou persecutest." Who was Jesus? It was he named of Gabriel before conception, Luke i. 32. Yes; he was then as now, the One glorified specimen of humanity. The first ripe sheaf of the crop of dead ones, Col. i. 18. The firstborn of a family of brethren, Rom. viii. 29. The first CREATURE born of the CREATOR, Col. i. 15; the first man to be lifted out of the human into the divine—*into the image* of the invisible God; the commencement of the new creation; the pledge that the promise to make all things new, Rev. xxi. 5, will be performed.

Yes, it is our elder brother who beckons us on, and promises life and glory at his appearing, for he says, "I am he that liveth and was dead; and behold I am alive forevermore, Amen, and have the Keys of hades and of death." That all who have named his name may depart from iniquity, and live in daily and hourly preparation for his coming, we pray.

(*To be Continued.*)

MARRIED

Married by M. Joblin, Evangelist, at his residence, 620 Woodland Av., March 1st, 1893, Mr. Joshua Bullock and Miss Annie Nicholls, both of Cleveland. One year ago they were both buried with Christ by baptism, into death; so that Joshua has a sister wife, and Annie has a brother husband. With this double tie we cannot doubt but they will share each others joys and sorrows while mortality lasts, and then enters into the joy of the Lord.

Original.

Peter's First Epistle. Chapter 2.

1. Putting away then all evil, and all deceit and acts of hypocrisy and jealousy and slander,

2. May ye, as recently-begotten unborn babes, have longed for the seasonable, unadulterated milk, that thereby ye may have grown unto salvation.

3 If ye have tasted that the Lord is a useful-good one.

4. Unto whom coming as unto a living stone which hath been rejected for want of value by men, but in the estimation of God is chosen, esteemed;

5. And upon which ye yourselves living stones, as it were are being built, a spiritual house, namely for a sanctified priesthood to offer spiritual sacrifices truly-acceptable to God through Jesus Christ.

6. Wherefore was there included in Scripture, Lo I am laying in Sion a chief-corner stone, chosen, esteemed, and the one who puts his trust on it will not have been put to shame.

7. The honor then is for you who have faith; but for those who are without faith, a stone which the builders rejected for value, this hath become a head of a corner,

8. And a stone of stumbling and rock of scandal for those who as they are without faith stumble at the word, unto which end also they were ordained.

9. But ye are a chosen race, a royal priesthood, a sanctified nation, a royal people for a special possession, that ye may have announced the intelligence of him who hath called you out of darkness into his marvelous light.

10. Ye who at one time were not a royal-people, but now are God's royal-people, ye who did not experience mercy, but now have experienced mercy.

11. Beloved ones, I exhort you as sojourners, and away from home, to refrain from the carnal inordinate-desires which war against the soul (*organic-life*)

12. Having your conduct among the nations good, that wherein they talk against you as evil-doers, being eye-witnesses of your good deeds, they may glorify God in a day of inspection.

13. Subject yourselves to every human institution for the Lord's sake, whether it be to a king or to a superior;

14. Or leaders, as though sent through his instrumentality for the requital of evil-doers and for the praise of good-doers.

15. Because in this wise is it the expressed will of God that lovers of good muzzle the ignorance of thoughtless men.

16. As freemen, and not holding your liberty as a cloak for evil-doing, but as bond-servants of God.

17. May ye have honored all. Love the brethren, fear God, honor the King.

18. Ye members of households, subject yourselves with all fear to your masters, not only to those who are good and gentle but also to the perverse.

19. For this is grace if for the sake of a conscious knowledge of God any one endure sorrows, suffering unjustly.

20. What sort of a good report is it though if ye endure patiently when ye sin and are buffeted. But if ye endure patiently when ye are doing good and suffering, this is grace in God's estimation.

21. For unto this end have ye been called, because Christ also suffered for your sakes, leaving for you an example, that ye may have followed in his footsteps;

22. And he did no sin, nor was guile found in his mouth;

23. Who when being reviled, did not revile in return, who when suffering did not threaten; but surrendered himself to the One who judgeth justly;

24. Who himself bore up our sins with his own body on the tree, that we having no more to do with the sins might live unto righteousness, with whose stripe have ye been healed.

25. For like sheep as it were were ye gone astray, but now have returned unto the Shepherd and bishop (overseer) of your souls (organic-lives.)

COMMENT.

"Unborn-babes" literally—this being the strict meaning of [illegible], and this being true to fact in the Spiritual regenerative process, as the resurrection is our birth into the full organic spiritual life.

"The reasonable, unadulterated milk" instead of "the sincere milk of the word" C. V. "That ye may have grown unto salvation" very clearly teaches that salvation is a growth analagous to the natural growth from the incipient begetting spiritual to the birth.

"A useful good one"—that is a useful-good lord is the Christ. See the idea of Christian utility here—too much ignored in so-called orthodoxy.

"Sanctified" not "holy" here.

"Wherefore" instead of "because," R. V.

"Puts his trust in or on it" instead of "believeth in him" C. V. & R. V. for obvious reasons.

"The honor" instead of "the preciousness" R. V. which is too remote a derived meaning of the Greek word [illegible].

"Those who stumble at the word" instead of "For they stumble at the word," R. V. which is some translator's thought and not Peter's. The "for" is inserted, and the whole construction of the sentence altered in its grammatical arrangement. The inference to be drawn from Peter's thought is that the Word, the oracular Word namely is this" Stone," or personified, "The Christ," the same first premise that John starts with in his Gospel. To those who accept God's word it is "a living-word," or changing the figure, "a living-stone;" while for those who reject it, it becomes "a stumbling-stone," etc. This makes the conclusion drawn here "Unto which end also they were ordained," no more difficult to understand than that if you use fire in an intelligent way it becomes a beneficient instrumentality to conserve and save life; but if you use it ignorantly or negligently it becomes a destructive agency only.

The whole Calvinistic doctrine of decrees can be resolved into an argument as simple as the first principle of common sense involved in this illustration above given. There are invariable laws operative in the spiritual-world as there are in the natural world. Conformity to their requirements in use brings the user beneficent results; while nonconformity in use involves the user in disaster and destruction. This is the whole truth in a nutshell.

"A royal people for a special possession" instead of "a people for God's own possession" R. V. for obvious reasons. The word "God" does not occur in the text, the word translated "people" means "a royal people" or "a people of a king," and the word translated "own possession" means "a special possession" among many other possessions of the same individual, and is the same word translated "jewels"—"When I make up my jewels" in Malachi. C. V.

"A sanctified nation" instead of "a holy nation." C. V. & R. V.

"The intelligence of him" instead of "the excellences" R. V. which is not a translation at all, but an interpretation.

"Were not a royal people" instead of "were no people." R. V. This passage is quoted verbatim by Peter from the 1st chapter of Osee. Read it and get the thought there and see how Peter applies it here.

"Being eye-witnesses" etc., instead of "behold" merely, R. V.

"Requital" instead of "vengeance." R. V. & C. V. God is not revengeful.

"Muzzle" instead of "silence" R. V. much more graphic and moreover literal.

"Good-report" instead of "glory" R. V.

"That we having no more to do with the sins" instead of "having died unto sins" R. V. which is an interpretation also and not a translation.

It is true that we are accounted "dead to sins" and this figure is constantly used in the Scriptures; but that is not the thought nor the illustration nor the argument here. The whole argument here is one of use and utility—the higher utility of the regenerate spiritual life and the things that belong to it.

"Stripe" instead of "stripes" R. V. which destroys the force of the figure in a measure, besides taking a liberty with the text. For Peter is quoting verbatim from the 53d chapter of Hessias, which all the church has always accepted as Messianic and oracular.

CHAS. GARDNER.

A. R. Underwood:

Dear Sir: Replying to your very kind letter of the 24th will say, my father, M. I. Lewis, was born in Vermont, Jan. 18, 1801, and was at his death, 92 years of age. He had always (with one or two exceptions) enjoyed good health. About three years ago he had a sick spell, heart trouble was the cause, and we never expected he would recover from it, but he did and has enjoyed good health ever since until his last sickness, which was a general giving away of all the vital forces. He was taken sick on Friday morning Jan. 27, and died on Sunday noon Jan. 29. He had his senses to the last and knew every one in the room, although he could not talk so we could understand him for several hours before he passed away, which he did very easy and to all appearance without pain or a struggle. He died as he had lived, a good, conscientious Christian; and will receive the reward of those who die in the Lord.

Father moved from the state of New York with his family to Fond-du Lac Co., Wis. in the year 1847, and has resided in this county ever since, and was therefore one of the oldest residents.

His funeral was very largely attended although it was one of the most blustery days of this winter.

Father was a very active worker in the cause of Temperance, and the organization that he worked with attended his funeral in a body. He wrote quite an article for the temperance organization to be read in their meeting on his 92 birthday, which was Jan. 18, 1893.

Yours very truly.

O. F. LEWIS.

Dear Restitution:

We have taken the paper ever since we were baptized by Uncle George Elton, (father's brother,) four years ago, and I read it a long time before at home. The letter drawer is of very much interest to me. There are but few that I am personally acquainted with, but I love to hear from them all, and hope I may get acquainted with them some time. We have Bible Class here every Sunday at father's house. There are but a very few of us but we try to encourage one another. We hear but very little speaking, once in a while some of the brethren come and speak. Bro. Almus Adams was here last fall and gave a few very interesting discourses.

Let us all try and be ready for we know not what hour our Lord will come. Yours in hope of eternal life.

AMANDA & GEORGE HAZARD.

To the Brethren in Kansas.

It has been suggested that Bro. Oliver take the field. This is a good suggestion. Bro. Oliver has shown his faith by his works. Is not waiting for a certain amount to be raised, but is improving every opportunity to tell the good news to a perishing world.

His modest unassuming way will never push him to the front, but his earnestness in proclaiming the good news of the Kingdom, will be commended by any body of believers. To those not acquainted with him, we would say, his life is strictly in accord with the Word. He carries no bad habits to set before the young. Wherever he goes he endeavors to build up the church by persuading the brethren to walk in the footsteps of the meek and lowly Savior. His preaching is all done in the spirit of love.

By order of the Church at Bitter Creek.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Poetry.

Littles.

Only a little sunbeam
Came shimmering on the wall,
But it made me glad and it made me sing
Of Jesus, the Light of all.

Only a little shadow
Descended across my path,
But it made me sad, as it whispered low
Of sorrow and pain and death.

Only a little songlet
Fell lightly on my ear,
But it wakened a thousand love thoughts
Of many a bygone year.

Only a little tear-drop
In the eye of a loving friend,
But it stirred my soul with a deep desire
My little help to lend.

Only a little snowdrop
In the garden by my bower,
But its pure white sweetness and tenderest mien,
Make me wish I were a flower.

Only a little brooklet
Came rippling along its way,
But its mirthful song and its dazzling light
Made me wish I were half as gay.

Away in eternal sunlight,
Away in the realm of bliss,
'Mid the harps and the songs of the angels,
It may be I'll think of this.

And the glory will be the brighter,
And the music be more sweet,
The memory of sorrow and shadow
Will make the bliss complete.

—O. G. Langford.

Original.

I Verily Thought With Myself.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Acts xxvi. 9, 10, 11. Was Saul of Tarsus a good man at that time? This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. i. 15. Then Saul was the chief of sinners when he persecuted the saints of God. Yes, he thought with himself, that was the thinkings of self when a sinner.

Oh how many now in our day think with themselves that this or that will do, when God has spoken entirely different. How many times I in my travels meet with men and women who will say, I believe if I am honest in my opinions, God will accept me in the great and final day of judgment. And others will say, I believe if I live honest and upright, and deal honestly with my fellow men, I will be saved on my morality. Then you, like honest Saul of Tarsus, that you will be saved whether you obey or not, but Saul had to learn better. I have some friends near and dear to me that think with themselves that baptism administered to them when ignorant of the gospel will do, because they were so honest, and one of those persons has told me, my husband and I have talked it over, and he thinks my baptism is all right. Then I ask, did you believe then what you do now? And they will say no. Do you believe the gospel now? Yes. Did you believe it then? No. But I was so honest then, and I felt satisfied then and I do yet. Now hear the wise man Solomon, there is a way that seemeth right unto a man; but the end thereof are the ways of death. Oh how many in the great day of accounts will find to their sorrow, that they have been mistaken, and there will be no way to rectify that mistake. To late, to late. Oh, terrible thought. Oh, how can we endure the thought now? Oh, dear Father in Heaven, may we all wake up, and let us warn them by tongue and pen, so that the blood of lost ones will not be found in our skirts. Let us hear the Prophet Isaiah, let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than my thoughts. Isaiah lv. 7, 8, 9.

Now where will honesty come in in God's plan of salvation. There is not one promise in all of God's word that God will save anyone of Adam's race on honesty alone. We may read from Genesis to Malachi, and not a promise that God will save anyone without obedience, but we find many cases where God has destroyed nations, and individuals, who transgressed his laws, and many of them were honest, and sincere. So after going through the Old Testament, and searching for salvation through honesty, and not finding a single case, we open the New Testament and search from the first chapter of Matthew till we reach the final Amen of Revelations. There is not one word hinted at, that our honesty, our think soes, or believe soes, or our opinions will ever save one man or woman. Then why believe that terrible delusion? Eternity only will reveal the terrible delusion of honesty saving men and women. Oh, the mischief that the Sectarian world has done in lulling people to sleep with I am honest, therefore God will save me, when God says except ye repent ye shall all likewise perish, repent and believe the gospel. Go ye into all the world and preach the gospel to every creature, and he that believeth the gospel and is baptized shall be saved, and he that believeth not the gospel, shall be damned. No honesty taught here. One will say, I think, or I believe one drop of water is as good as an ocean. Does Christ say any thing about your think soes, or believe soes? Not a word. No, no. What did Peter say on the Day of Pentecost when they said men and brethren what shall we do? Did Peter say, are you honest? Are you sincere? If you are, God will save you on your honesty. Was that what he said? No. But he did say, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and they that gladly received the Word, not something else, but the word, were baptized, and there was added unto them (the 120) three thousand souls. And in Acts viii., others were baptized. And in Acts x. still others were baptized. Acts xix., others were baptized. Let us stand on safe ground. Let us be faithful. Time is short.

J. S. Hatch.

Pine Woods Bible Class. No. 41.

Leader. "How sweet are thy words unto my taste! Yes, sweeter than honey to my mouth." Psa. cxix. 103.

Please sing hymn No. 234.

"Sweet Word! It calms my troubled soul!
It bids my sorrows cease to roll;
Smiles like the rainbow on the deep,
And hushes all my woes to sleep."

At our last meeting we were considering Bro. Stewart's question with regard to the Antichrist. We will continue the investigation today. Bro. Elias please give the class the names of the leading manuscripts from which our translations are made.

Elias. They are the Sinaitic, the Vatican, and the Alexandrine.

Leader. In order that we may arrive at reliable conclusions, I propose that we examine the readings of these manuscripts as given by Dr. Tishendorf, instead of depending on translations. Arlos please give the readings of these manuscripts of 2 Thess. ii. 3, 4.

Arlos. The only difference I find in verse three is this: the Sinaitic and Vatican substitute "that man of iniquity," in place of "that man of sin," which is practically the same. In verse 4, the change is more marked; the Sinaitic, Vatican, Alexandrine, omit the words: "as God," in the phrase: "he as God sitteth in the temple of God." So he does not sit in "the temple of God *as* a god among gods, but on the contrary the Divine Word says: he "exalteth himself above all that is called God or that is worshipped." A higher exaltation cannot be reached or claimed than to claim to be superior to everything *bearing* the name of God, to whom Divine adoration is paid. The great Jehovah is not excepted, but he "sitteth in the temple of God showing himself that he is God." He does not sit there "as God," (which words are not in these three manuscripts) but he declares that "he is God," he admits no superior.

Leader. Albert, has popery ever claimed to be superior to "all that is called God?"

Albert. Truly popery has made many assumptions but no one can truly say that they have ever claimed to be superior to "all that is called God." That little word "all" admits of none other being superior. Those who are childlike enough to receive the Word just as it is, cannot find a fulfilment of this in popery.

Leader. Lucy please give the reading of 1 John ii. 18.

Lucy. The Alexandrine substitutes the word "the" in place of "that," in the phrase: "that antichrist shall come." The definite article "the" singles out some one person as being pre-eminently "the Antichrist," just like the phrase "the Christ," singles out Jesus as that person. Now if the phrase "the Christ," can only apply to one person, the like course of reasoning must limit the phrase, "the Antichrist" to one person.

Leader. Carrie can you fit the phrase "the Antichrist" to popery?

Carrie. A personal phrase cannot apply to an ecclesiastical system, neither can a definite personal pronoun apply to a collection of 263 popes who have reigned over that church. Now if 263 popes can be called "the Antichrist," then a like number of persons may be denominated "the Christ."

Leader. Lud please give us 1 John i. 22.

Lud. The Sinaitic adds the word "both," in the phrase: "He is antichrist that denieth the Father and the Son." Please notice the personal pronoun "He" in this sentence. In what sense the personal pronoun "he," can be applied to 263 popes, I cannot see.

Leader. Sister Charlottie, can you remember any instance in which any one of these 263 popes have ever "denied" both the Father and the Son?

Charlottie. I cannot. Popery has a form of worship they pay to the "Father and the Son." The worshipper never denies or claims to be superior to the object worshipped. But "the Antichrist will deny "both the Father and the Son," and claim a superiority to both.

Leader. Our lesson must necessarily be short to-day, but I trust enough has been advanced to occupy our minds until next week.

Dear class, let us be joyful as we journey through this dark vale. Light from his prophetic Word has opened our minds to visions of coming glory which thrills the heart of the faithful believer.

Please sing hymn No. 128.

"Up, Christian soldier! slumber not,
'Tis not the time to rest,
A priceless crown is to be sought,
A land to be possessed.
For the great conflict now prepare,
If thou wouldst in the conquest share."

W. H. Wilson.

Selected.

"Let Us Not Sleep As Do Others."

Here, beloved, is our danger. As the watch has been long, the eyes grow heavy, the whole being cries for sleep, the weary ones want rest. But it is not here. The command is not to sleep as do others. They are asleep, they are unconscious of their danger, they are saying, "All things continue as they were from the beginning of the creation." They see no evidence of a change, they care not for the return of our coming Lord and King. Their hope is not our hope; they expect to go to their reward at death, we expect that Jesus will bring our reward with him. Rev. xxii. 12. Sleep is used in the Scripture to represent the condition of the dead. Jesus said, "Lazarus sleepeth." The disciples understood that he was taking rest in sleep, but Jesus said to them, "Lazarus is dead." Thus we find the term applied to our loved ones whom we call dead. They sleep, they are at rest, they are not lost. Again we find sleep in the Scriptures applied to the sinner. Says the apostle, "Awake, thou that sleepest; *arise from the* dead, and Christ shall give thee light." Eph. v. 14. Here is a moral condition where death and sleep are used as in the text we have be*fore us.*

The subject under consideration is the Lord Jesus' coming and the gathering of his people to himself by a resurrection of the dead and *translation* of those living. Paul writes to those mourning ones who were sorrowing for their loved ones that had fallen asleep, that he would not have them sorrow as others which had no hope of a future life, and gives them the assurance that as Jesus died and rose again so also their loved ones who sleep in Jesus, God will bring with him from the dead as he brought Jesus from the dead, to die no more. Then he calls their attention to the Word of the Lord, that teaches us that those which are alive and remain unto his coming shall not prevent them which are asleep in death. For the Lord himself, the one that went away, shall come in like manner as he ascended, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. They will have the first touch of immortality. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. With these words he gave the weeping saints comfort. If such words will not give consolation, I cannot imagine what can. Our loved ones are asleep, not among strangers, but waiting for the morning when the whole family will awake and sing together:

"Each night we seek a temporary death,
And are unhappy if it fails to come;
And morning dawns with life in every breath,
And the tongue speaks that for awhile was dumb,
And when the longer death, which none escape,
Conquers our seventy years, or lesser more,
Is it not sleep that takes another shape,
And shall we not awaken as before?"

Yes, saith the true and the faithful. But the apostle adds, "Of the times and seasons (of that event) ye have no need for me to write, for ye know perfectly that the day of the Lord (or the Lord's day) cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them." Who? Those that say peace and safety. Jesus says that they who say the Lord delays his coming will have their part with the hypocrites. Such are asleep, unconscious of their condition. The event will take place suddenly, in a moment, unexpectedly, and they shall not escape, because they were asleep, not watching. "But you, brethren, are not in darkness that that day should overtake you as a thief. You are the children of the day (the Lord's day). You are not of the night nor of darkness." For this reason let us not sleep as others do, but let us watch lest he come suddenly and finds us sleeping, with lamps in our hands but no oil in our ves*sels, and the doors be shut against* us.

Here is our danger, beloved. Sleep is creeping over us as a church. I see it, I feel it. This is the grandest of all messages that was ever given to mortal man, entrusted to earthen vessels. O let us not sleep, as do others, but be on the watch-tower, with armor on, and be ready to give the cry, "Behold he cometh." Let us be sober, not drunken with the cares or pleasures of this world. There is a solemnity which this message brings upon us when we see it as revealed in the sacred Scriptures. Here we are in mortality, and our loved ones are out of Christ and must be destroyed when that event comes. Then will come the cry for rocks and mountains to fall on them, while the heavens are being rolled together as a scroll. O sad scene, but no help then can be given. This is our weeping time." We now go forth weeping. As Jesus was, so are we in this world, ambassadors. He lived as our example, and shall we not imitate him, shall we not be sober, and hope to the end for the favor to be brought unto us at his revelation? O may we be endued with sobriety and the enthusiasm that the subject demands, that God may be glorified in us by the salvation of lost sinners for whom Christ died. Let us not sleep, as do others, but watch and be sober, and be found of him at his coming without spot or wrinkle or any such thing, and have it be said, "Come, ye blessed of my Father, enter into the joys of thy Lord."—*H. H. Serey in Crisis.*

* * *

A sporting man said, after hearing Ingersoll's recent oration in New York: "It's a spicy thing to laugh at for an hour, but not a very cheering doctrine to have around when there is a funeral in the house."—*Christian Herald.*

Telling Jesus.

The disciples, on their return from their mission, "told Jesus all things, both what they had done and what they had taught." It would be well for us at the close of each day to tell Jesus all we have done during the day. If such a habit was formed it would have a restraining influence. One is provoked to utter an angry sentence or to perform an unrighteous act. Yielding to the temptation may produce a temporary unholy gratification. It would not be a pleasant communication to make to the Savior. So of all sinful acts. The remembrance that the sad story of guilt must be told to Jesus would enable one to resist temptation.

The disciples had a report to make of their efforts to do good. No fear of self-complacency should hinder the Christian from telling Jesus what good acts the Holy Spirit has prompted and enabled him to do. Of every right act performed the Christian will say, with Paul, "Not I, but the grace of God." In telling it to Christ he is simply stating an occasion of thanksgiving and praise. Let us implore the presence of the Divine Spirit that we may have pleasant reports to make to the Savior.

Sometimes, when we have sinned, we stay away from Christ. We are ashamed to tell the story of our guilt, and ashamed to ask favors while that guilt is on our souls. We may well be ashamed to come to Christ, but nothing is gained by staying away. Our guilt will not be thereby lessened. The Divine memory never fails. The sins of former years are as fully in his view as the sins of the last hour. If we have sinned, no time should be lost. He should go at once to him who hath power to forgive sin and to cleanse from all unrighteousness. Let us begin each day with earnest prayer to divine grace to enable us to have a pleasant interview with Jesus at the close of day.

Success.

All streams, whose banks were fashioned by the creative hand, run toward deeper and broader waters. And he who is willing to follow God's laws finds not narrower but wider opportunity and blessing. The world was fashioned for man, and every element and law unite for his benefit if so be he is wise to trust the Jehovah who made them.

In these days of "short cuts" to wealth and position, men think they have outgrown the golden rule and the Sermon on the Mount; they are too smart to tie themselves to anything so old-fashioned; the result is their ships go down in the storm, and drop no anchor in the glory-land harbor.

The same hand of love and wisdom has written his will in the pages of inspiration, and in the rocks and stars, in the human body, and in all this wondrous, moving panorama of earth and sky. If his laws of sleep, food, of day and night, of gravitation and the like, are worth our following; then also are his revealed laws of love and faith and service.

The sailor committing his vessel, with its precious freight, at night, to God's law of wind and compass, is unjust to his Creator in not as readily committing his soul to his salvation and his keeping.

The farmer, burying his last peck of wheat in the earth, and trusting God's laws of dew, rain and sun and growth, to return them with bountiful increase, does no credit to his common sense if he refuses to accept God's laws for soul-culture and heavenly harvests.

Burned In.

One of the beautiful arts much in favor at present, is that of painting on porcelain. In this sort of painting, there is opportunity of displaying exquisite taste; but, in order to render the painting enduring, the porcelain must go into the fire, and the work of the artist must be burned in. This makes the figures and the coloring permanent, which may be looked upon with delight, and used for years.

Thus it is in Christian experience. The image of Jesus may be drawn upon the soul accurately and perfectly; but the fire of the Holy Ghost must pass upon it to bring out the features perfectly, and the rich colors of the graces of the Spirit. The impurities of our nature, and the features of the carnal mind, are purged away with fire; then we are transformed into the image of the beloved Savior, "the chiefest among ten thousand, and the one altogether lovely." The outer world, seeing us thus transformed, takes knowledge of us that "we have been with Jesus," and confesses that "every shape and every face is heavenly and divine." This is a salvation that amounts to something. Let it be burned in thoroughly.—*Christian Standard.*

Signficant Signs.

A correspondent of the *Christian Commonwealth*, referring to the signs of the last days, calls attention to the following items which relate to the year just past:

1. Terrible Fires, such as St. John's, Grindelwald, Russia, etc.
2. Hurricanes, such as Mauritius.
3. Explosions in Mines, such as in Wales.
4. Accidents and Disaster, such as by land and sea.
5. Labor War, such as that in Australia, America, Paris, England, etc.
6. Intense heat.
7. Wholesale Murders of a most diabolical kind, such as Deeming's, etc.
8. Eruptions, such as Etna and Pacific Isles.
9. Earthquakes, such as those which are occurring all over the globe, with increasing frequency and force.
10. Famines, such as those in India and Russia.
11. Pestilence, such as hunger, typhus, and cholera, (not to speak of influenza.)
12. Uprisings against dynasties, such as those in China, Afghanistan, India, Congo, Dakhomey, Morocco, Uganda, South America.
13. Religious Persecution, such as of Jews and Protestants in Russia, Protestants in Uganda and Algeria, and of Christians in China.

And then he goes on to say: "All these are causing men's hearts to quail for fear of those things which are coming on the earth, producing distress amongst nations with perplexity (Luke 21: 25, 26;) Jerusalem being still trodden down by the Gentiles, and scoffers saying: "Where is the promise of His coming?" (2 Pet. 3: 4;) Popery rearing anew its baneful head and claiming the whole earth as its vassal (Rev. 11: 7; 17; 2 Thess. 2; 11, 12; Rev. 19: 19,) and "The Mother of Abominations of the Earth," i. e., the Church of Rome (Rev. 17: 5; 18: 3.) now once more regaining its iniquitous power over the minds of deluded mortals. Everyone of the above "signs" is in consonance with the predictions of Christ and his Apostles and Prophets, and should produce search*ings of heart and humility of spirit,* whilst we obey the call to watch."

An Island Disappears.

Expedition Island is no more. Your map shows it lying on the northwest coast of Australia, about twenty-two miles from the mainland. When it flourished in all its glory, as it has since time out of memory, it was a beautiful tract of land, thirteen miles long and one and a half to two miles broad. The Swedish trader Laemstrom visited it early in the spring of 1892, and the Dutch naturalists of the Thignig gathered rare botanical specimens and collected many hundred sets of eggs, to say nothing of the many other objects of natural history, during the months of May and June last year. A vessel was sailing in those parts quite recently when the officers remarked the absence of the island. The Captain ordered that soundings be made. All around thousands of feet of water was found. Finally, upon observing that there were no signs of breakers on the former site of the island, he ordered that they sail directly across where the island had formerly been. Soundings were again taken, which resulted in finding that the island had only sunk to a depth of *forty-eight feet* below the surface. It was one of the largest islands on the Australian coast and its sudden subsidence is a mystery.—*St. Louis Republic.*

Destructive Earthquakes.

Earthquake shocks were experienced in various and widely separated parts of the Old World during January and the early part of February about the time of the disastrous disturbances in Zante.

There was a destructive earthquake in the island of Samothrace, in the Grecian Archipelago, the latter part of January. The extent of the damage done was not estimated at last reports, but all the buildings were said to be destroyed. There was a severe shock in New Zealand on Feb. 12. It was felt in both the North and South Islands, being most severe in the City of Wellington and the Town of Nelson. But slight damage was occasioned. A very severe shock was experienced on the borders of Afghanistan, near Quetta, and it had some curious features. The railway near Chaman was utterly destroyed and "the rails were twisted like corkscrews." A deep rent in the earth's surface was made directly along the old British frontier line with Afghanistan, as it existed before the English extended their dominion over the Khojak ridge to Chaman. The crack follows the old line of demarkation for miles, and the Afghans say it is a sign from Allah that the old frontier was the proper limit, beyond which the English should not go.

NOTICE.

The Brethren at Raisin, Mich., are in need of a Pastor for the coming year, and solicit correspondence with some of the Preaching Brethren, with a view of obtaining some one to preach for them the coming year. Address L. W. Chase, Box 941, Adrian, Lenawee Co. Mich.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$191.58
Mary Roberts	2.00

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be em*ployed in answering* calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

J. F. Wagoner,	$5.00
Nancy Barber	5.00
Church at Cleveland, O.	10.00

In the Phrenological Journal and Science of Health for February, fresh and notable features claim attention. Among them an appreciative sketch of President Diaz. A concise yet very graphic account of the late General Butler, is contributed by a new and skillful hand in observing character. In the department of Practical Phrenology, the fresh installments in "Heads and Faces," and "Human Pursuits" are very interesting. So much may be said also of Mrs. C. F. Wells' Reminiscences in Early Phrenological Biography. In Science of Health the editor gives a second installment of the very valuable article on the use of rectal injections. A million copies of the number should be taken by the people for this article alone. The editorial and correspondent departments are more than usually rich in suggestions. This magazine is issued at the popular price of $1.50 a year, or 15 cents a number. Address Fowler & Wells Co., Publishers, New York.

NOTICE.

A young man well qualified, wants a position as teacher of shorthand, type writing, and bookkeeping; or will accept position as stenographer and type writer and bookkeeper. References given if required. Send word to this office.

Life.

Life is a page where all must write
  Their names, each one.
There for a space to fade, like light,
  When day is done.

Some scribbling o'er the lines in haste
  Blot while they write,
While some with care the letters trace.
  In beauty bright.

So would I fain inscribe my name
  With glowing grace,
So, firm against the floods of shame
  Maintain my place.

Ruler of time, and men, and age,
  My prayer I make:
Let me keep pure life's sacred page
  For thy name's sake.

Selected.

The Curse of Womanhood.

Preaching at St. Margaret's church, London, Archdeacon Farrar said:

"If drink is a curse to men, it is a deadlier curse to women. We boast that Christianity has elevated the lot of women, and so it has: but not so high as the drink fiend has held them low. Is it no shame to us, is it a matter of indifference to you that, as a plain matter of fact, the lot of thousands of women in Christian England is *more* degraded, more wretched because of drink, than ever it was in heathen Greece or Rome? Have you ever seen—I have—drunken or drinking women, dehumanized into beasts, fighting and tearing each other in the streets, amid a circle of dirty and drinking, degraded spectators, amid language foul enough to poison the polluted air? Have you ever seen—I have—an aged, white-haired mother lying in bed, black and blue from the fists of a brutal youth, her drunken son; or a young woman, black and blue, who has attempted suicide after the brutal violence of the drunken wretch with whom she lived? These are perfectly common sights in Christian England. Yes—shame upon our cowardice, shame upon our faithlessness—they are common under the shadow of our great Abbey, yes, under the shadows of our house of Parliament. If you want to see some of the miseries of a woman's life, lay aside your fastidiousness, and brood a little now and then over the unspeakable tragedies which the court of every *magistrate almost* daily reveals—infamies which would disgrace Dahomey or Ashantee, of which the wives, daughters and mothers of drunken men are shuddering victims, when the hand and foot of the drunken brute, who swore to love them, was raised to kick or to maim. If you want to know the depth of debasement to which womanhood can sink, go if you dare, into some slum of your Chistian city at midnight and see what drink does there; see women squandering for gin the money got from stinting the food or pawning the clothes of their shivering and dying children.

"'You come,' says an experienced eye-witness, 'upon scene after scene, to the grim and grotesque horror of which even a Dante could not do justice. Women with hideous faces are reeling from side to side, shrieking out snatches of ribald song. From one dark court rings a cry of "murder!" and a woman with bleeding face rushes across, pursued by a yelling madman. Far into the dark hours of the night such cries will ring: or, as you pass, you may hear a heavy fall, and then a groan, and then silence. It is only a drunken man, staggering up to his attic, who has missed his footing and fallen heavily.'

"It is comparatively little that children of drunken men and women die off like flies, sacrificed yearly in Christian England in greater numbers to your demon of drink than ever there were to the fires of Moloc. It is comparatively little that in one single English town 150 little children were overlaid by drunken mothers in one single year; it is comparatively little that more infant children are thus overlaid and suffocated every Saturday night than on any other, because on that night more mothers are drunk. What is more horrible is that so many have survived to endure, for years to come, the fiend-like cruelty of drunken parents, neglected, starved, beaten, maimed, crippled, kicked, left by drunken mothers to burn themselves to death, to fly from drunken parents in horror to sleep all night in a damp cellar, or in a neighbor's chimney; or if not this, at least to grow up dirty, repellent, depraved, thievish, with the taint of gin in their blood, and the horrid craving for gin in their constitution, to become, in their turn, drunkards and paupers, if not harlots and felons, and as ruffians, to be the retributive scourge of the society of which they have been the helpless victims."—*Temperance Record.*

A Costly Bottle.

One of the most cruel things which wicked men can do is to sell strong drink to ignorant heathen savages. Thousands of barrels of strong drink are sent from Europe and America to Africa to poison the benighted Africans; and of late strong drink has been sold in Alaska to the Indians, and has produced most ruinous results. The Government has prohibited such sale, and now and then a man gets what he deserves. Stephen Merritt, of New York, who visited Alaska, says he saw a man sent to prison for nine months for selling a bottle of whisky.

He was fireman on the ship in which Mr. Merritt sailed, and when he went on shore in Alaska he took a bottle of whisky which cost him a dollar, thinking to make something by selling it for a larger amount. An Indian woman bought the whisky and paid him two dollars, so he made a dollar; but he violated United States law, and soon found that he was "out of a job," and was landed in jail for nine months. Mr. Merritt and others tried to persuade the officers to let him off with a fine, so that he could keep his place as fireman where he was needed, but they refused, and so he was sent to jail. If every man who sells whisky either to the savage or the civilized in Africa, America or Alaska could be landed in jail for nine months, the people could afford to board them there, pay them a salary and take care of their families at home, and make more money by the operation than this sailor did selling a bottle of whisky for two dollars.—*Safeguard.*

Questions for Loves' Sake.

You rich men, what are you going to do with your money, your stocks, bonds, cattle, farms, and houses to rent? You, I mean, whose plea is for righteousness, you who look for a kingdom of God at hand. What are you doing, and what are you going to do? You will keep your wealth for a time of need, do you say? Well, what time of need do you mean? Not the time of God's judgment, when the world is in the hour of an awful crisis and agony of change? Not that, probably. What do you need money for in a time of universal convulsion?

Suppose you are fifty years old and worth $50,000. The years just ahead will shake all terrestrial things as the wind shakes an aspen leaf. But suppose it were not so. Suppose you had reasonable expectation of twenty-five years more of mortal life, and could possibly need $1,000 a year for twenty-five years. Then your odd $25,000 would be rotting and rusting all that time, and be lost at last. Also how do you know it will not go to help the degenerate sons of Belial? This makes no account of interest. Or suppose you are seventy years of age, and have hope of another ten years of an aching, decrepit life. Then $40,000 out of your stored up aggregate will be utterly lost, or what is worse, may go to serve the servants of iniquity. But many poor creatures live on $100 a year apiece, more or less, and are compelled to, and can take no outings, or rarely, to rest and recuperate.

But hold! You say you have heirs, and your money is for your heirs. Heirs, indeed! And how much will they use and enjoy of what you leave for them when you go to the grave, if that is where you expect to go? And besides, suppose your heirs have already all that heart can wish or need require. Then you are laying up your riches for the rich, and the Bible utters a woe against him that giveth to the rich. See Prov. xxii. 16. In all honesty and sincerity, I think you stand in an unsatisfactory and perilous position. You may not think so. Did not the Lord say, "Lay not up for yourselves treasures upon the earth," and yet yuo have laid up, and what you have so laid up you hold on to with a vise-like grip.

But you say you will make gifts wherever the Lord wants you to make them, as fast as made known to you. But you know the Lord utters no audible words of counsel and command. He has spoken in his Word, saying, "Woe to the rich, for you have received your consolation." And do you not know that man's deceitful heart gets so incased in a hardened film of selfishness that it cannot feel, and the ear becomes so extremely dull of hearing that it cannot hear the whisper of the Spirit—cannot hear it? What then?

You say you got your money honestly and are entitled to keep it. But are you entitled to keep more than you need? What Scripture says that? And Christ emptied himself though he was rich, while you have positively superfluous abundance, a great and useless excess over any and all reasonable need. The growing and deadly conflict between labor and capital ought to ring a warning in your ears. There is a charge to the *plousioi* by an apostle, "Go to, now, weep and howl, for your coming miseries. Ye have laid up your treasures in the last days." And do you think that by some happy providence, or some sun-streak of fortune, you will escape?

Do not think I am for one moment willing to sit in judgment on you, or any man absolutely, but I wonder at the worldliness and blindness of those who hold with such desperate tenacity to their earthly store, and at the same time actually talk and pray and cry aloud in meeting as if they were not fettered by so much as a single fibre of silk, or patch of spiders' web, in worldly interest. Now I have uttered my word of warning, in love and good-will, but in terrible earnest. Mind that! You know what Jesus said, "How hardly shall they that have riches enter into the kingdom of God." Is it likely that in spite of the inherent difficulty of the case, they are going to ride in with shouts on some miraculously lucky wave in a time of high tide?

Let me say that what you have to do you had better do quickly, and with no scrimping, sparing hand. Are there no poor saints who need help, none that are pinched, whom you could as easily relieve as to draw a breath? If to give and give liberally hurts like drawing a tooth, it must be due to covetousness in the jaw, for giving ought to be a pleasure, as it has the promise of a blessing. I will close by submitting this question: If a man having wealth, and professing to believe in the crisis of the world now at hand, holds desperately fast to his possessions, is not one of two things inevitable—either that he is not absolutely honest and earnest in his profession, or else that his love of wealth is greater than his love and expectation of the now imminent advent and kingdom of God?—*Philander in World's Crisis.*

"My son, if sinners entice thee, consent thou not." What so well fitted to raise the drooping head of one bowed down under the burden of sorrow, as the recurrence of the Savior's gracious words, "I will not leave you comfortless; I will come unto you!" or to serve the disheartened and fainting to new effort as the lively recollection of the reassuring pledge, "My grace is sufficient for thee; for my strength is made perfect in weakness?"

He that hath light thoughts of sin never has great thoughts of God.

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings will please address him at *Argos, Indiana*, and arrange for the same.

Babyland for March with its two bright, joyous little serials, and its pictures with their verse and story, is as well suited to Baby's needs as are the *grown-up* magazines to the grown-up needs. Babyland is a delight in itself. Price 50 cents a year; 5 cents a number. D. Lothrop Company, Publishers, Boston.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sircleville, Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

Presents for Friends.

I hereby offer until May 1st, 1893, one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all five for the low price of one dollar. This offer is made for the good of the cause of truth. Wiley Jones, Manchester, Va.

Our Little Men and Women for March has for its frontispiece a charming girl portrait, by Miss Helen M. Knowlton, and there is a dainty bit of verse which tells the picture's story. The Columbian serial, "The House that was Made for Me," and the "Three Little Gold-Diggers" are each charming in their way. And the shorter stories, with their pretty pictures, the rhymes, verses and articles which tell just what children ought to know, are well calculated to entertain, instruct and please. "The Clock o' the Year" is an exquisite setting of verse and art. Price $1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 23, 1893 by Jos. Lester. Can be had at this office at 10c. each, 3 for 25c., or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 72 pages by W. Beattie, of Bethany, Italy. Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things, Carrie Williams. This little book of 100 pages on the above named subject is now ready and may be had from this office, or from the authoress Mrs. Carrie Williams, San Diego, Cal. for 25 cts., or free to those not able to buy.

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A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Plan and Purpose of God Concerning the Earth and All Its Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 3[illegible] pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 145 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, one of undoubted ability. This book is paper covers, and sells for 40 cts. each, and can be had at this office.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 828 Woodland Ave., Cleveland Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence [illegible] Spring Street.

The Chicago Church has changed its place of meeting. They will [illegible] Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in its house of worship [illegible] follows: [illegible] fourth Sunday [illegible] Sunday [illegible] every Thursday evening.

A church at [illegible] Plymouth, Ind., [illegible] northeast corner Michigan & Laporte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. H. Thompson, Elder.

Church of God at [illegible], Ohio, meet every first day of the week at [illegible] o'clock [illegible] and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in [illegible] Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east [illegible].

The Church of God in Frontier Co., Neb., meets in Union Sunday School [illegible] in District No. 43 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have a regular preaching [illegible] as often as he can. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. The church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be cordially welcomed. At present we meet in the school house on top of the hill; cable cars every [illegible] minutes to school house, and ferry boats from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Smith, Kessler, or H. L. Johnson, West Milton, Ohio.

The Church of God at [illegible], La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; [illegible], Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in [illegible] Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mrs. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, MARCH 15, 1893. NO. 11.

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Just to let thy Father do
What he will:
Just to know that he is true,
And be still,
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him, this is all!
Then the day will surely be
Peaceful, whatsoe're befall,
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The Sure Word of Prophecy
No. 3.

Let us bear in mind that the prophecies concerning the last times have special relation to the Jews. "Seventy weeks are determined upon *thy people* and upon thy holy city to finish the transgression, and to make an end of sins (of the same people) and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy." When then did the prophetic clock cease its motion? Since when has the indicator upon the dial of prophetic time ceased to record prophetic events? In other words when did the intimate relation between God and the Jewish nation cease?

The time is so conspicuously marked that it can be readily referred to. Jesus said to the Jews: "Behold your house is *left* unto you desolate. For I say unto you, ye shall *not see* me henceforth, till ye shall say blessed is he that cometh in the name of the Lord." And when the tragic hour arrived that was to close for a time at least the relation that had been sustained since God had chosen them as his peculiar people, who were to be the repositories of all the divine knowledge that man was to receive from God, it was eminently proper that the dissolution of this long and intimate relationship should be characterized by the rending of the vail of the temple, that Sacred place where the glory of God had been manifested. And as if to solemnize the event, nature lent her significant attestation, for the indicator upon time's dial ceased for a brief period to record time as indicated by the refusal of the sun to shine. Up to this time how high was the estimation of Jesus for Jewish obligations, but now all is changed. No one sacred spot where God meets his chosen, no holy mount upon which to offer sacrifice. Desolation is written in indelible characters upon what was once so glorious, the beautiful temple destroyed and not to exist again until the once happy relation shall be restored.

Now let us briefly sketch the work that the "Man of Sin" has had assigned to him prophetically. He was to "deny both the Father and the Son" this is certainly not the work of a pious devotee of a false religion, but the act of an infidel. Even Mahomet acknowledged "the One God" but falsely claimed to be His prophet.

Let us see what else the "Man of Sin" was to do. He was to *"Sit in the Temple of God."* Where was the temple of God? Was it geographically at Rome? The "temple of God" either means the literal structure at Jerusalem, or it refers to the "Spiritual temple" as expressed in the words "which temple ye are" addressing the Church of the Living God. Now *in which of these temples did the popes of Rome sit?* Certainly not in the literal temple at Jerusalem, as it ceased to exist, and the popes were not there to occupy it if it had existed. Then it logically follows that if papal Rome sat in the "temple of God" it must be admitted that papal Rome is the "Spiritual temple" or in other words that the Roman Catholic Church is the "Church of the Living God."

With due deference to the figure Rome has cut in ecclesiastical history, fully realizing her lofty pretensions, the line must be drawn somewhere, and where else shall the believer in the sure word of prophecy draw the line if not at the point when she makes her false claim *"The Holy Roman Catholic Church?" "The Successor of Apostolic Faith."*

Surely we must look for the "Man of Sin" in some other temple, or else place ourselves in a very embarassing position in relation to the papal church. But when the prophetic clock again measures prophetic time, when the magnificent temple shall be reared, and the temple service again in operation "as in former or ancient years" when the sons of Levi shall pass through the refining and purifying process (through obedience) when they (the Jews) shall be once more in a position to "offer unto the Lord an offering in righteousness," then as the last test of loyalty the Jews will be confronted with the bold claims of the "Man of Sin" the one of whom Jesus said, "if another come in *his own name him ye will receive.*"

The lofty pretensions of this bold infidel acting through satanic power and impiously seated *in the temple of God* will fully test the loyalty of the elect of the Jews, but will be the fatal snare that will lure thousands to destruction.

Truly a purifying and refining process they will pass through, they will "not be left altogether unpunished," for God will have a tried people, whether selected from the Gentile world, or from his own chosen people. O! "how unsearchable are his judgments, and his ways past finding out."

Gentile prejudices now bear the same relation to God's plan of salvation that was held by the Jews at the appearance of the Messiah. From having so long held the position of Gods peculiar, chosen, and favored people, they could not bear the idea that others outside of the Jewish nation should have any part or lot in the coming glory, and a miracle was wrought to convince Peter that it was his duty to go and tell the glad tidings to a "Gentile." And now it will require little short of a miracle to convince some Gentile believers that Jews can have part or lot in the blessings that are to be brought through Jesus Christ. Yet the proof is abundantly given that God will seal by his own divine approval a hundred and forty-four thousand of whose nationality and tribal relation there can be no doubt. It was said to the judgment angel who held the fierce winds of the mighty storm of wrath that was to sweep the wide earth over, that they should hold the winds in check until the sealing process (the refining and purifying of the sons of Levi) should be completed. Then follows the list giving twelve thousand from each literal tribe (not so many brought out by each "branch of the church") of the children of Israel. After this magnificent display of God's unmerited favor to the Jews all heaven and earth seem filled with ascriptions of praise, and the loud peon of rejoicing rings out from angelic throats saying, "Amen!! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen." Then among the elders arose the question as to this white-robed host. That same question was propounded through THE RESTITUTION several years ago: it was "where do the persecuted and blood-washed saints come from?" "And one of the elders answered saying unto me, what are these which are arrayed in white robes? *and whence came they?*"

Yes, the same question "where do these white-robed saints come from?" Let us never question God's power to accomplish all his purpose. If he wants millions for a special purpose he can produce them by the operation of ordinary means, yet if necessary he can produce from inanimate matter all he needs. God will not accept unworthy material, as Christ told the wicked Pharisees and Sadducees that he "was able of these stones to raise up children unto Abraham."

The great central truth that runs like a golden chain through the entire length of the plan of salvation is that every being who will be permitted to share in the coming fadeless glory must be thoroughly tested. No favored relation to God can set aside this obligation, and whether Jew or Gentile, loyalty to God must be tested by acts of obedience, and acts of obedience will necessarily be connected with persecution and suffering, hence, "if we suffer with him we shall also reign with him," and "all that will live godly in Christ Jesus shall suffer persecution." The Jews after the terrible punishments they have borne in the long ages of their dispensation, only suffered this as *punishment* not as *discipline.*

Discipline is brought about through obedience to law, while punishment is simply suffering the penalty of violated law.

It was in view of God's wonderful dealings with the Jewish people that caused Paul to cry out in rapture "O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord or who hath been his counsellor?"

While we may fail to see the details of the wondrous plan of salvation, and may not comprehend it in all its grandeur, it should not discourage us, for the angels desired to look into this redemption, even bearing a part in the operation of the stupendous plan, and if angels fail to comprehend in all its fulness the wonderful love of God as displayed in the redemptive scheme, what wonder if short-sighted mortals should only dimly perceive in the shadowy distance an imperfect view, as objects appeared to the recently opened eyes of the blind, where "men seemed as trees walking."

O, Father of light and love, help us that the eyes of our understanding may be anointed with the eye-salve of divine wisdom that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."

J. F. WAGONER.

(*Concluded.*)

Peter's First Epistle. Chapter 3.

1. Likewise, ye wives, subject yourselves to your own husbands, in order that if any even distrust the word, they may have been gained through the conduct of their wives without a word,

2. When they have observed your conduct pure in fear;

3. Whose Cosmos, let it not be the outward plaiting of your hair or a putting on of golden things or an enduement of outer-garments;

4. But the hidden man of the heart in the incorruptibility of the meek and quiet spirit, which in the sight of God is a very costly thing.

5. For in this wise did the saintly wives at one time who hoped in God adorn themselves, subjecting themselves to their own husbands.

6. As for instance Sarra obeyed Habraam, calling him a lord, whose offspring have ye become, ye who are doing good and fearing no terrorizing.

7. Ye husbands, likewise apportion honor unto the feminine implement as unto a weaker one, though also joint-heirs of a grace of life, to the end that your votive prayers be not hindered.

8. And as for the rest, be ye all agreed, sympathetic, with the friendship of brethren, truly compassionate, lowly minded,

9. Not returning evil for evil, nor reviling for reviling; but on the contrary commending (blessing) because unto this end have ye been called, that ye may inherit a blessing (or a commendation)

10. For the one who purposeth to love life and to see days, let him have caused his tongue to cease from evil and his lips from speaking guile.

11. May he have inclined away from evil and authorized good. May he have sought peace and pursued after it.

12. Because the Lord's eyes are upon justified ones and his ears are unto their supplication; but the Lord's face is against those who are authorizing (doing) evil.

13. And who is there who will do you evil if ye become zealots of the Good One?

14. If however ye do even suffer for righteousness' sake, blessed happy are ye. And fear not their fear;

15. But may ye have sanctified the Lord Christ in your hearts. Be always ready with a defense for any one who asketh you for a reason for the hope that in is you, but with meekness and fear;

16. Having a good consciousness, that wherein they are talking against you as evil-doers speaking wantonly of your good conduct in Christ, they may have been put to shame.

17. For it is a more efficient thing if it be the expressed will of God that ye suffer when doing good than when doing evil,

18. Because Christ also once for all died judicially for sins in our behalf, a just one (or justified one) for unjust ones, that he might lead (us) to God, having been put to death in flesh, and made alive in spirit,

19. In which also he went his way and heralded to the spirits in prison,

20. Who at one time were not persuaded, when the forbearance of God awaited expectantly in Noe's days, while an ark was being prepared, in which a few, namely eight souls, were preserved through water; (as an instrumentality meant)

21. Which antitypical baptismal rite now is saving us also, not being a putting away of flesh-filth, but an enquiry of a good consciousness toward God through Jesous Christ's resurrection,

22. His who is at God's right hand, having gone his way into the heavens, angels, and official-powers and hosts having been made subject to him.

COMMENT.

In these days of the self-assertion of woman it would seem to be a salutary thing for those at least who confess to the first principles of the Gospel to ponder what Peter has to say here in the name of the Lord on the relation of the wife to the husband, and of both to the Church and the State. There can be no doubt as to the first premise, I think, namely, the subjection of both, and if the husband is the head of the wife as the Christ is the head of the corporate church, there can be no more doubt that the wife is made subject to the husband, and the woman to the man in the secular order of things. As it is made just as clear that the rule of this headship must be one of love, there can be no doubt that the assertion of this headship or rule is bounded only by the limitations inhering in enlightened love. According to revelation the marriage contract in the sight of God is binding during the life of the parties to it, and can be abrogated for one cause only. If the parties to the contract for any other cause cannot agree they must agree to disagree. They cannot and do not in the sight of God by separation or pulling apart annul the contract. If for any reason the headship cannot be asserted in love and the willing subordination does not take place, or continue for any reason except the one given, there must be at least an acquiescence to the inevitable and some sort of an arrangement made to peaceably disagree.

"And as to the rest be ye all agreed" instead of "of one mind" C. V. or "like-minded" R. V. which is not the thought of the author nor the same philosophy by any means. For this is in line with the precious teaching in regard to the marriage relation, involving the same general principle to be asserted. Agree or agree to disagree. Don't quarrel or draw apart.

"Truly compassionate" instead of "tender-hearted" R. V. reminds us of "the tender-mercies of the wicked are cruel," and there is nothing truer in life. There is such a thing in revelation and God's estimate as "true-compassion" distinguished from the spurious and counterfeit and it only comes to us with grace. We don't have it by nature.

The quotation here given by Peter is not poetry and never was. See R. V. for the poetry. "If ye become zealots of the Good One," instead of "zealous of that which is good" R. V. for obvious reasons. Follow your leader in other words is the teaching, not abstract good. "Defense" instead of "answer" merely R. V.

"Having a good consciousness" instead of "a good conscience" R. V. which is equivalent merely to a conscious knowledge of good which you yourself have and not your *monitor conscience* for you.

"Having been put to death in flesh and made alive in spirit in which" etc., makes it clear that if Christ went anywhere he went after he had been "made alive in spirit" and this would be according to the record, certainly after the "third day" event of his resurrection or his being made alive, which is the same thing, and as there is no record of his descension since his ascension, and there is a record of his descension "to the lowest parts of the earth" before his ascension, the period during which this event must have occurred is limited to the forty days between his resurrection and ascension.

Then as he preached to sentient spiritual beings, and according to the uniform record, on this subject, human beings have no sentient or conscious being during the intermediate state between death and the resurrection, for there is no thought nor device nor any such thing in Hades (the grave)—he must have "heralded" or "preached" to "angels," disobedient angels as Peter elsewhere calls them and not to disembodied unperfected spirits of human beings as the general belief of the Church nowadays is. If the whole angelic host is made subject to the Christ and the saints, why should not the Gospel with its message of redemption and offer of mercy go to them? Christ's mission is to redeem "the Cosmos" and this takes in all that the Cosmos contains, everything that has the spark of the divine intelligence in it. Now we know that the place of confinement and thick gloom to which the disobedient spirits (or angels) were relegated by the fiat of the Omnipotent is somewhere in this Cosmos, and therefore we might expect that the offer of mercy through the Gospel would be heralded to them. As we have it stated here it was by the personal Christ, and the period at least when it occurred also made reasonably clear.

"Which antitypical baptismal rite" instead of "which also after a true likeness even baptism" R. V. for the reason that the latter is not a translation at all, but a theological interpretation very wide of the thought of the author.

"Is now saving" instead of "doth now save" R. V. for the same general reason.

CHARLES GARDNER.

Adam vs. Christ. Which is it?

Is immortality bestowed on man by the first Adam through natural generation, or is it the gift of God to be bestowed by Christ through spiritual re-generation? That it is the latter the Scriptures do plainly teach, and instead of the first Adam being the life-giver of the world, by disobedience he became its death-giver. Hence it is said, in Adam all die. The Scriptures teach that man is inherently mortal regardless of the teachings of those who are wise in their own conceits. I shall use God's word only. For proof of what I say upon this important subject, which word we are told is the sword of the Spirit. We will quote some passages of Scripture to show the nature of man as he now is.

MAN'S PRESENT CONSTITUTION.

Thou God art the potter, we are the clay. Isa. lxiv. 8. The first man Adam is of the earth, earthy. Cor. xv. 57, whose man's foundation is in the dust, Job iv. 10. Dust thou Adam, art, and unto dust shalt thou return, Gen. iii. 19. For he knoweth our frame, he remembereth that we are dust, Psa. ciii. 14. All flesh is as grass, as the flower of the fields he shall pass away, 1 Pet. i. 24.

That which is born of flesh is flesh, John iii. 6, 31. Abraham answered, which am but dust and ashes, Gen. xviii. 27. I also am formed out of clay, Job xxxiii. 6, These are only a few of the many Scriptures bearing upon this subject. But enough to show the frailty and constitution of our first parents, and being of the earth, earthy, they could not transmit to their offspring any better than they themselves possessed.

MAN INHERENTLY MORTAL.

Man is like unto vanity, his days are a shadow, Psa. xliv: 4. In the day thou eatest thereof, dying thou shalt surely die. (See Mar. Ref.) Gen. ii. 17.

Lest he (Adam) put forth his hand and take also of the tree of life and eat and live forever, Gen. iii. 22. By one man sin enters into the world and death by sin, in this way death passed upon all men. Rom. v. 12. As in Adam all die, 1 Cor. xv. 22.

What man is he that liveth and shall not see death, Psa. lxxxix. 48. Cease ye from man whose breath is in his nostrils, Isa. ii. 22. For what is your life (this present one) it is even a vapor, Jas. iv. 14. Shall mortal man be more just than God, Job iv. 17. My friend I find nothing in these Scriptures to support the heathen dogma of the immortality of the soul.

Now let us examine

MAN IN DEATH.

For this is a vital subject, as it is divine truth, only believed in and obeyed that will secure unto man immortality or endless life. Our Savior came not into the world to save immortal souls from eternal torment, but to redeem man from the state of death, of which redemption he was the firstborn to spirit or immortal life, as taught in the Scriptures of truth. We will now hear what the wise man says about the dead. See Eccl. ix. 5, 6. The dead know not anything, there is no work nor devise nor knowledge or wisdom in the grave whither thou goest. See also verses 9, 10. All go unto one place, both saint and sinner. All are of the dust. For I know that thou wilt bring me to death to the house appointed to all living. Job xxx. 23, also if a man die shall he live again! The grave cannot praise thee, death cannot celebrate thee. Isa. xxxviii. 18. In death there is no remembrance of thee, in the grave who shall give thee thanks. Psa. vi. 5, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. cxlvi. 34.

O spare me that I may recover strength before I go hence and be no more. Psa. xxxix. 13. These are only a few of the many passages of Scripture which show the utter unconsciousness of man in the death state. But let us inquire what is death? And here again we must take issue with the teachings of theology which says it is a separation of soul and body. But the Bible doctrine is that death is a cessation of all animate existence, a suspension of all the mental powers. And this would have been the condition of mankind to all eternity had not God in his love for the world saw fit to provide a Savior, who has become the author of eternal life to all who will accept him as the way, the truth and the life. In the study of God's word we must be willing to divest our minds of all pre-concieved ideas, and believe its teachings wherever it may lead us. This is being led by the spirit (word) of God. Christ said the words I speak unto you they are Spirit and they are life. Having now shown that Adam was created simply a living soul or being, and that he never possessed immortality, being prohibited from partaking of the tree of life, which was the only means by which he could have gained it, I will try to show in my next the source from whence it may be obtained.

S. V. REGAL.

Seed-Sowing and Fruit Gathering.

It requires much more faith and patience to be simply a seed-sower than a fruit gatherer. It is all right to sing "Bringing in the sheaves;" but, before we bring in the sheaves, fallow ground must be broken, and seed must be sown. It seems to be the lot of some to sow seed and of others to gather in the harvest. Some are all the time sowing good seed who do not gather in much fruit. Seed-sowers are tempted to think they are of no use in the world—that they are doing no good: but when the light of eternity shall break in [illegible] we will see things in a different light.

We do not know the full meaning of "Other men labored and ye have entered into their labors." We must not forget that we are not responsible for results; we are only responsible for faithful honest work. When we have done our work with an eye single to God's glory, we are quietly and patiently to leave results with him. We so fully enter into each other's labors that it is very difficult to trace our conversion to any one particular instrumentality. The faithful prayers and saintly life of a mother; the faithful Sunday School teacher; the quiet unassuming consistent life of some saint of God; have all had a share in bringing us to God. It may be that the minister gathered in the fruit, and all the rest were seed-sowers. If we are not conspicuous as fruit-gatherers, let us at least be faithful seed-sowers, and in eternity we shall have our reward.—*Standard.*

A certain gentleman when offered a package of infidel publications, answered as follows: "If you have anything better than the Sermon on the Mount,' the parable of the 'Prodigal Son,' and that of the 'Good Samaritan,' or if you have any better code of morals than the 'Ten Commandments,' or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will make this world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along."

The righteous considereth the cause of the poor; but the wicked regardeth not to know it. Prov. 29: 7.

The first point of wisdom is to discern that which is false; the second, to know that which is true.

[illegible] Staff.
[illegible] of the O. P. Association.
[illegible] Joblin, Corresponding Editor.
Plymouth, Indiana, Mar. 16, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

Orangemen in the North of Ireland, to the number of 100,000, threaten to oppose the establishment of Home Rule in that country, and talk loudly of promised support from the Colonies and the United States.

Leading politicians are suggesting that $60,000,000 can be added to the revenue by raising the tax on whisky from 90 cents to $1.35 without injury to any business interests. What a business for the "*foremost*" human government in 1893.

It is said in a Scientific Journal of high repute that Prof. Musso, the Roman physiologist has invented a machine that will weigh a thought. It says the Professor showed by experiment that the effort of thinking causes a rush of blood to the brain; this blood-rush varying in intensity according to the thought.

There is evidence of renewed activity all along the line, and our hearts *rejoice*. It is when we properly realize the privilege of having been called according to God's purpose ourselves that we look about to find somebody willing or anxious to share Gods' great salvation. Yes; we rejoice greatly at the evidences of life in the Abrahamic camp. Be not weary in well doing,—you will reap at harvest time. "Occupy till I come;" is the *standing order* of the Captain of our Salvation.

Jesus plainly teaches in Matt. vii. 24, that it takes both *hearing* and *doing* to make a wise man. When a man merely hears and believes the Words of Jesus to be true, that will not help him. It is with the heart man believes unto righteousness. The meaning of this in plain English is that he *loves what* he believes to be true;—loves it well enough to obey it; loves it enough to suffer for it; loves it enough to crush out unholy ambitions; loves it enough to make a new creature of him.

"Whatsoever thy hand findeth to do, do it with thy might." Bend all your energies to it. If it be worth doing at all, it is worth doing well. Your time will expire presently,—"there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest." You will not pass this way again; you cannot patch bad work to any purpose. Do *thorough* work if you have to do less. On being asked by the Surgeon General of France how often he had performed a certain operation, Sir Ashley Cooper answered 13 times. The Frenchman replied, Ah, Monsieur, I have done him 160 times." Sir Ashley said, I saved 11 out of 13, how many did you save? The other answered, Ah, Monsieur, I lose them all; but the operation was very brilliant.

Brethren and Sisters; you of the Abrahamic faith we mean, those who have taken the place of the natural branches, those who have become legal heirs of Abraham's blessing, are you praying for the peace of Jerusalem? If not where is the assurance of your prosperity? (see Ps. cxxii. 6.) surely, if like David you by faith saw yourselves standing within her gates, the city compactly built, the tribes going up to give thanks to the Lord, and the *thrones* of the house of David occupied by the apostles as promised, and peace within her walls and prosperity within her palaces;—Yes, surely you would pray for the peace of Jerusalem. Say, do you pray for the peace of Jerusalem? Do it, do it for the brethren of Jesus sake! They are loved for their Father's sake. [illegible] them! David prayed [illegible] the peace of Jerusalem, too, because of the House of Jehovah our God. You ought to have as much interest in that House as David did; and indeed you have, if you are one of the living stones. "Pray for the peace of Jerusalem; they shall prosper that love thee." Jesus brethren are sorely afflicted,—pray for them.

The Great Brooklyn Tabernacle is in financial straits again. Dr. Talmage says $1,040,000 have been raised for religious purposes during his pastorate; but, he says, "We must have help or stop." What does the great preacher do with all his popular lecture money? If he considers himself a co-worker with God, why does he not pay off the Tabernacle debt and quit begging if it be a good investment?

Rabbi Hahn who is lecturing every Sunday in Army and Navy Hall, believes that the future religion will have reason for its *supreme* guide. He bases this belief upon the unrest, and struggles, and agitations, and commotions among all denominations; and the breaking away from old creeds and confessions. Science will occupy the next place to reason, and moral culture the third place, and the work laid out for this new religion is to secure the happiness of the human race *in this life*. This is *reformed Judaism*. (?) Judaism without Judah's God and Judah's prophets, and Judah's Messiah, and the Lion of the tribe of Judah. Having practically laid aside Moses and the prophets they have no light that shines ahead, and hence have no alternative but to make the best of the present. Speaking to a Jew of this stamp once about the *coming of the Messiah, he replied*, that "if he come, I tell him go ahead. I stay here mit my house and lot." And yet in the face of ever multiplying proof of infidelity, the siren *song of the world's* conversion is sung. Evidently nothing but the *sight* of the Glorified Son of David will transform the Son's of Judah. The age of faith will then have *passed*; they can only be *subjects* by sight. They nestle down in America and say this is their promised land. But the God of Jacob said he would gather them,—and we expect to see him do it by natural means, or what appears to be such.

The newspapers bring us word of a "great revival" at Springfield. It says that between six and seven hundred *rose* one afternoon, at the First Presbyterian Church and professed conversion during the Chapman revival the past fifteen days. Revival it is called. Does it mean that these six or seven hundred were so many backsliders reclaimed? That *cannot be* because they professed *conversion*, unless, indeed, they were thus converted back again, and this would then make the third time, and there is no knowing when they *will* need converting again, if that be so. Did they once see how mortal and corruptible they were, and with gladness of heart accept of God's gracious offer of life in his Paradisaic kingdom,—and then give it up for something better? Did they once turn away from sin, and in obedience to faith in the gospel of the kingdom, put on Christ by baptism into the name for remission of sins, and then change their minds about it—rather be sinners than saints? Oh! no; they *know* nothing of the gospel of life from the dead to inherit the kingdom of God on earth; they know nothing of the conditions of the law of pardon, and therefore are *not* pardoned. They know nothing of the covenanted blessings, belief of which is necessary to salvation, and therefore *have* not believed them, will not believe them, therefore are in the class which Jesus says shall be condemned. Painful thought, but the love of Christ constrains us to say, it takes belief *in* and obedience *to* the gospel of the kingdom Jesus preached, in order to save men. This is a Chapman revival. He is capable, it seems, of arousing the dormant religious element in man, which of *itself* is a good thing; it will doubtless cause them to be better fathers, mothers, brothers, sisters and citizens. The grand *delusion is*, that they can be saved by living better than heretofore without any gospel. They cannot earn salvation in any such way. It is of God's *favor* they must be saved, through faith, and it must be faith in those exceeding great and precious promises by which Peter says we may be partakers of Divine nature. Would to God Mr. Chapman could illumine their minds with the light of the glorious gospel of Christ after he stirred their better parts. In any event God brings good out of this evil practice, because it makes society tolerable; but for salvation purposes it is utterly worthless.

The Woman's Seed. No. 5.

Our readers must be patient; we made up our minds *how* we would treat this subject before a line was written, and do not propose to *change* it by answering any hard questions till we are ready to do so. But we promise they shall be answered. They have many times been answered already,—answered so that objectors hardly know how to object any more; but after a time the arguments and proofs are forgotten, and the old objections are made again as if there were no difficulties at all with the objectors' views. Well, we have our own way of accounting for this state of things. When a person writes that there is "so much to be said *on both* sides that it is best not to discuss it, or not best to say what we believe," we think they must be wide,—very wide of the mark to think that both sides have support in the word of God; and it argues either a want of *inclination* to discover on which side the truth lies, or else *inability* to do so.

As we do not for a moment believe that so grand a subject, and important, would be *taught* only by a few isolated passages, so, also, we believe that it cannot be *refuted* by a few *isolated passages*. For this reason we set ourselves the task of doing what many have failed to do for themselves—mass the *plain* testimony, and then, if we cannot exactly *see* through *some* plain statements, we, if we have faith in God, will be careful not to make the Scripture stultify itself.

Attention is now invited to the statement of Peter in Acts ii. 22, that Jesus was "a *man*, approved of God by miracles and wonders and signs which *God* did by *him*, (after his thirty years' probation) in the midst of Israel." This is the description Peter gives of Him. And Paul in 1 Tim. ii. 5, speaks of him as the *man* Christ Jesus. And how often did Jesus call himself the *Son of Man?* And the statement of Peter that the miracles and wonders and signs were performed by *God*, is in strict agreement with the utterances of Jesus: "I can of *mine own self* do nothing," John v. 30; and "The Father that dwelleth in me, he doeth the works," John xiv. 10.

In the second chapter of Acts, Peter says God was the author of the wonders wrought by Jesus; and in the 10th chapter and 38th verse he shows *how* God did them by Jesus. He says, "God anointed Jesus of Nazareth," (that is where he hailed from) with Holy Spirit and power, who went about doing good, and healing all who were oppressed by the enemy, because God was with him." Clearly he performed no miracles before his anointing. There was no *Jesus of* Nazareth until he was born of Mary at Bethlehem and subsequently removed thither. It was at his baptism when about thirty years of age that the Holy Spirit anointing took place. See Matt. iii. 13-17. Previous to this he was the "Body prepared" Heb. x. 5, through which the Spirit manifested its power. And the 10th verse shows that it was the prepared Body that constituted the one offering. The preparation of this Body commenced with the Spirit's action on the woman of whom he was made, and by Spirit aid for thirty years he had led a sinless life, and then the Spirit was given *without measure*. From that time forward "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

When raised from the dead the human was swallowed up of the Divine, so that now, the fulness of the Godhead bodily, dwells in him. But the believer may turn to Heb. iv. 15, and see that this glorious change has not caused him to forget his past infirmities. It says, "we have not an high priest who cannot be touched with the feeling of our infirmities, but was in *all* points tempted like as we are, yet without sin." His own experience qualifies him for this exalted place, "therefore" we are told to "come boldly unto the throne of favor that we may obtain mercy, and find grace to help in time of need."

Just for a moment let us think how matters would stand without this glorified Son of Man as Mediator: God is a Spirit,—what do we know of Spirit. Even the gifts of the Spirit are only familiar to us as *manifestations* of Spirit power. "The *essence* of the *Spirit* is as inscrutable as the *person* of the Father."—Prophets *were* acted upon by divine impulse; but what do we know about that impulse. It is a fact—we accept it and its mystery. So too, we see only the *effects* of the Anointed Jesus. A *limited* supply of the Spirit made the prophets' minds *en rapport* with the mind of God for the time being, and were moved to speak. A *measureless* effusion established such a connection between the Father and the Son that the power and intelligence of the one *streams* into the other. "The Father dwelleth in me." This is said of the Spirit; what the Spirit does, God does.

Supposing for the present that what we have said is accepted, let us think of God without the Son. Can we grasp him? How far can we follow out the idea of the Creator? Only a step, and then we halt. Immensity bewilders us, and infinity staggers us, and we fall back stunned, almost, at our audacity. But when we look at Jesus God's love shines forth, and we take courage. He knew all about us and anticipated all our wants, and all our frailties. Oh God, no man hath seen thee, but having *not* seen we love thee, because of thy infinite love in meeting us in Jesus; yes, the blessed Jesus; of whose body and flesh and bones we are members, Eph. v. 30. We *will* praise thee, oh God.

Letter Drawer.

Editor Restitution:

It is my pleasant duty to renew my subscription to our paper, The Restitution. It affords me great encouragement while so far from any of "like precious faith," to read in its columns of the bright hopes and faith entertained by God's children, many of whom I am personally acquainted with. I with them am looking forward on bright anticipation to the day when Jesus shall return to this ungodly world, and when all things shall be made new, when he shall wipe away all sin, and establish upon the earth his kingdom, and reign king of the Most High God. Hail, Jesus of Nazareth. He is coming again, and he will save us.

I enclose $3.00 by express money order. You may place to my credit one year's subscription, and if you know of a worthy one whom you could send the paper, please do so. Yours in Christ.

C. L. Austin.

Editor Restitution:

Please notice in The Restitution the 3d Quarterly Conference of the Church of God in Southern Kan. to be held at Otto, Cowley Co. Kansas, commencing Friday Eve, March 24th, 1893. All are invited to attend. Respectfully.

Mrs. L. F. Kendall, Sec.

Editor Restitution:

The Restitution makes its weekly visits and absolutely it is a welcome visitor. Its contents are greedily devoured. Some of its articles are worth their weight in gold, especially Bro. Joblin's exposition of Thief on the Cross, it is the best exposition that I have ever seen in print.

I will take $1.00 worth of them. If 20,000 are printed they ought to be sold and distributed within 30 days. Every nail is driven in a sure place, and the next nail clinches the last one driven. Surely it is a strong hold that orthodoxy cannot demolish. May the blessing of our Heavenly Father ever rest upon the heads of all writers and readers of our highly prized paper. May they each feel the sacred influence of the everlasting arms bearing them up.

May our words, deeds and actions be of such a nature that we shall be enabled to listen to the welcome plaudit of well done. Yours in hope.

W. M. Buzzell.

Dear Restitution:

I have thought for some time I would write a few lines for the letter drawer. Hope they may cheer some one as we ourselves have been cheered by reading other letters. I feel my unworthiness and inability to write on the great subject of salvation, but when I read the following passage of Scriptures it seems to impress my mind. Awake, O sleeper, and arise from the dead and the Anointed One will shine upon thee. We see by this passage of God's holy word that it remains for us to act, to arouse ourselves and put on the whole armor of God; that the glorious light of the Anointed One may shine upon us. What greater enjoyment could we wish than to have the approving smile of the Blessed Son of God upon all our transactions in life.

I can truly say when I have been obedient to the great commands of our dear Redeemer I have felt the enkindlings of the love of God in my heart, and felt then, indeed I even esteem all things to be loss on account of the excellency of the knowledge of the Anointed Jesus my Lord. Oh, I want to be prepared to join those who will be raised up to meet the Lord in the air. Your Sister in hope.

Mrs. John Armitage.

Dear Restitution:

I have often thought I should like to write a letter for your columns, but could never get at it until now. My heart is cheered so often by reading the letters from the dear ones, whom having not seen, we love because they love and serve the same Lord and enjoy the same blessed hope. How it cheers our hearts from day to day to know this state of things is soon to be over, that Jesus is coming and coming to stay, coming to reign and remove the curse and give eternal life to those who have loved him. And now dear ones, let us give of the means the Lord has entrusted in our care, so that others may hear of this hope. It seems to me that every one who is capable of preaching the Gospel should be kept in the field instead of being obliged to stay at home for lack of means, for if they are, the Lord will hold us accountable if he has entrusted us with this world's goods. Do not wait until you have made yourselves comfortable and can spare a little as well as not, but let us make sacrifice if need be, that others may hear the Gospel. If we cannot preach we can help support those who can, and in this way it may be we can bring some precious sheaves to the Master.

I think the contingent fund a good move and will send a little to help in that way. My heart was made glad to-day while looking over Special Evangelist fund to see there was added this week $24.80. Dear sisters we have a "fund", but where is the young man to say "I will go." I do not know but some of the sisters will have to respond, for I believe there are those who are capable. May the Lord direct so that his name may be glorified by many who are yet in the broad way, is the prayer of your sister.

Adaline West.

Dear Household of Faith:

We say we believe that Jesus is soon coming. That we are living in the last days, and claim to have the faith, and hope of the gospel.

We hire ministers to proclaim his coming. We send papers and books and tracts to our friends, and every one we think might become interested in the second coming of the dear Savior and become his followers. This is all right and what a child of God is expected to do and must do. But there is one very important matter I fear many neglect. The Scriptures teach that he that hath this hope, the hope of seeing Jesus and being made immortal, at his appearing, Purifieth himself even as he is pure. When we look at the life of Jesus, and the example we are to follow in order to be an heir with him, there is a great work in us to be accomplished before we become fit subjects to inherit the blessings of God, and be his children. We may have all faith, we may believe all that God's word teaches, and yet our hearts be corrupt in his sight, and as Paul says, if we are not very careful, we ourselves may become a castaway. There are many things we must do, and many things we must not do. But we must have the Spirit of Christ or we are none of his, that is certain, and if we have the Spirit of Christ dwelling in us richly, we can overcome. If we ever expect a home in the kingdom, we must purify ourselves, for all things that are impure are to be cast out. Jesus says, that at his coming, many shall say, Lord, have we not prophesied in thy name, and in thy name done wonderful works. But he will confess unto them "I never knew you." Depart from me. Brethren and sisters, Jesus does not want merely lip service. But he wants heart service. Our hearts must be pure in his sight, else our petitions will be in vain. A true Christian's influence, is easily seen, every one that comes in contact with them feels their influence for good, and why? Because they shed a hallowed light around their pathway, that penetrates the hearts of others, and causes them to see that the religion of Jesus, is indeed beautiful. Oh that we may be pure in his sight.

Lydia Chaplin.

Selected.

Awaiting news from Egypt

It cannot be that many more days will pass without some definite, perhaps sensational, information about Egypt. Thursday there was a distinct excitement in London's financial and political circles over the news that the Seventh Dragoons instead of coming home from India, as expected, had stopped and debarked at Alexandria, and that a battery of field artillery is under orders to start Monday from Aldershot to the same place. This means that the English garrison in Egypt has doubled its infantry, quadrupled its cavalry, and put in artillery where there was none before, which is a widely different thing from the slight increase of strength Rosebery spoke of a month ago.

On top of this came the intelligence that a medical examination was ordered in the foot guards here to test the number of men fit for service in Egypt. The papers announced that questions would be put to the Secretary of War last Thursday night, and in the lobbies of the House at the dinner hour an important Egyptian announcement, and probably a debate as well, were looked forward to. But, as it turned out, no question was asked and no paper has whispered a word about Egypt since. This is obviously the result of an arrangement on a representation from the government that the discussion would be prejudicial to national interests, and makes it all clear that something is in the wind.

Of course the French Foreign Office must ask an explanation of this remarkable increase of the army of occupation on the Nile. It will do so with all the more confidence since the Panama business is visibly petering out in the public interest, and the feeling is gaining ground that men like Freycinet and Floquet have been kicked and pommeled out of political life without adequate proof of their guilt. They, with Clemenceau, certainly made out a tolerable hypothesis yesterday that they were innocent. This popular weariness of the whole thing, with a not unlikely reaction in favor of the more prominent of its victims, will make it all the easier for the quai dorsay to step in and claim public attention for an international grievance against perfide Albion.

These signs of impending strain will be in themselves enough to warrant the triple alliance an anxiety, but each member of that more or less shakey combination has special and sore worries of its own. All Italy is in sulks over the apparent conspiracy of its politicians to bury the banking scandal, and vents its petulance through the papers in sneers at Germany and open denunciations of the ultramontane Austrian court. It cannot be said that there is any French rapprochement party. Indeed it is hard now to label any Italian party with a definite policy, but the public feeling of the country for the moment is disposed to snarl at everything its politicians of all parties have done, and at the triple alliance most of all.—*Chicago Tribune.*

Where the Gold is.

At the close of 1891 the seven principal banks of Europe held $635,000,000 of gold, while at the close of 1892 they held $750,000,000. They gained $115,000,000 of gold, while the United States lost about $60,000,000. In this same period the *seven* European banks added $10,000,000 of silver to their holdings, while we gained $40,000,000.

Europe, the United States, and Australia had at the end of 1892 in silver $957,850,000, in gold $1,788,338,000. The world's gain in gold in the year was $178,332,000, in silver $58,805,000. Of Europe's gain of gold we supplied some $60,000,000, and the rest according to Mr. Ottomar Haupt, was mostly from the mines. India sent some gold and China some. "We evidently have to deal," said Mr. Haupt, "with a constant increase of the visible gold stocks in the leading countries, except in the United States, where a false monetary policy drives the more precious metal out of the country."—*New York Stockholder.*

Austria's Emperor to Abdicate.

Paris, March 10.—The *Figaro* states that it has received grave news from Buda Pesth. It is to the effect that Emperor Francis Joseph of Austria is about to abdicate in favor of his brother, the Archduke Charles Louis. Should this prove to be true great changes are impending in the world of European politics as the new Emperor is strongly in favor of an alliance with Russia.

For the Young Christian.

Do not consider the Christian life completed now, but only begun.

Do not depend upon your emotions for evidence of your piety.

Do not expect your experience to be just like that of some one else.

Do not expect the fulfillment of all the promises at once, "Patient continuance in well-doing" is a necessary virtue, and will find its reward.

Do not expect to be a successful Christian without observing the injunction, "Watch and pray."

Do not expect to be really happy unless you are diligent in the Master's vineyard.

Do not accept any standard as worthy of imitation, save that of Jesus Christ.

Do not be a periodical Christian; your privilege, as well as your duty, is to be "always abounding in the work of the Lord."

Do not fail to also incite others to diligence in the Master's work; the King's business requires haste. "Do with thy might what thy hands find to do," etc.

Be not discouraged, although you are deficient in all these things; the province of the Christian is to overcome.—*S. H. Potter.*

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

J. F. Wagoner,	$5.00
Nancy Barber	5.00
Church at Cleveland, O.	10.00
Eliza West	2.00
Adaline West	5.00
Mrs. H. L. Vickery	10.00
Jesse Ross	5.00

NOTICE.

The Brethren at Raisin, Mich., are in need of a Pastor for the coming year, and solicit correspondence with some of the Preaching Brethren, with a view of obtaining some one to preach for them the coming year. Address L. W. Chase, Box 9-1, Adrian, Lenawee Co. Mich.

Poetry.

Our Coming Lord.

Messiah comes, and comes to reign
On earth as King and Sovereign Lord.
The world will not this truth sustain
But claim he'll come with flaming sword.
He comes they say, and with him brings
The end of all terrestrial things,
But we still sound the Gospel call,
And say to one, and say to all,
Behold! He comes, and comes to reign
As King on earth, His righteous claim.

He comes, he comes—Yet some will say,
Messiah reigns with us to-day.
Mid false alarm we still proclaim,
Messiah comes, and comes to reign.
The Holy Ghost to man was given,
But Christ the Son is still in heaven.

He comes, he comes, but not as when
He came to save rebellious men,
To tread the wine-press all alone,
To conquer death, for sin atone,
He comes to spread his trophies wide,
To call his Church, and own his bride,
To share the gifts for victories won,
And claim his right to David's throne.

He comes, he comes. Ye heavens give way,
Ye golden gates his Word obey,
Ye Heavenly Host in triumph sing,
And own his holy right to reign.
Let all the heavens, let all the earth,
Let all that own Messiah's birth
Join in one song and ever sing
That Christ will come and reign as King.

He comes, he comes, prepare the way
Ye saints of God—Make no delay,
Be ready, on the watch-tower stand
And sound alarm throughout the land,
And tell to all Emmanuel's fame,
And say, behold, he comes to reign.

He comes, he comes, who dare deny
God's Holy Book of Prophecy.
Ah, yes, he comes, and in his train
His twelve apostles come to reign.
The tribes of Israel one and all
With weeping Judah through his fall
Will see the Lord, and own him King,
And shout, Amen! The Christ shall reign.

He comes, the King Triumphant comes
With marshalled host and jeweled crown.
No wreath of thorns around his head,
Or mocking robes with him is found,
No garments dyed from Edom red,
Or Bozrah's rugged road to tread.
No sighs, no groans, no bloody sweat,
Or calumny from foes beset.
But see, he comes in glory bright,
Angels rejoicing with the sight,
And earth's Redeemed exulting sing,
Hail! Blessed Savior, Conquering King.

Yes, Jesus come! To saints how dear.
Effulgent light that dims the sun,
Ten thousand suns cannot compare
With God's great light to every one,
And yet the sinner flees away
With screams of madness and dismay.

Too late! too late, is their sad wail,
Our doom is more than we can bear,
No heaven, no home, no Savior's smile,
No Father's voice, or Christian's prayer,
No Mother's kiss, no friendly word.
Too late, I'm lost, my groans unheard.

The Lordly Monarchs steeped in pride
With pompous words must step aside,
Must bring their swords and plowshares make
Their spears to pruning-hooks translate,
And learn that all of earth is vain
Since Christ is come, and come to reign.

S. Freeland.

Original.

An American Theocracy Contemplated and Considered.

"Theocracy" is derived from Theos-God, and Kratos-power. It signifies God's government. To say that a government is a Theocracy is to say that God administers the government. Such a government would be a good government, a government administered in righteousness.

The people under such a government would, if obedient to the king, be a happy people, all enjoying their "inalienable rights," would be a free people.

A theocracy once existed upon this earth; but it did not exist in America: it existed in Palestine, in Asia. The subjects of that theocracy were the descendants of "Israel," the grandson of Abraham. The history of this theocracy is in the Bible. The history of the people begins in Genesis and continues through all the succeeding books to Esther. God delivered the Israelites out of Egypt and having brought them to Mount Sinai proposed to enter into a covenant with them in order that he might be their king, and that they might be his royal people. He said to them through Moses, his minister and their leader, "If you will obey my voice indeed and keep my covenant, you shall be to me a peculiar treasure above all people of the earth, for all the earth is mine, ye shall be unto me a kingdom of priests, a holy nation." Ex. xix. 5, 6. If they accepted this proposal they accepted Jehovah as their ruler, and consequently entered under a theocratic form of government. They were not compelled to accept it. They did accept it however, and of course accept it voluntarily, promising to "obey his voice" and keep his covenant. He gave them his law of ten words, or commandments, his statutes and judgments; he selected the priestly tribe; caused the tabernacle, "sanctuary," to be built; gave the law concerning all the services of the Priests and Levites in and about the tabernacle, arranging all according to his own will and pleasure. He brought them into the land of promise, disposed the nations dwelling there, and established them in the land. Had they kept their covenant with Jehovah they would have been the happiest people on earth. They would have been afflicted with none of the diseases that afflicted other nations: there would have been no withdrawing of the early and latter rains: no failure of their crops; no diseases among their flocks: no extreme poverty among the people; no strife between labor and capital; no oppressing the hireling in his wages: and there would have been employment for all. Their king would have protected them against all their enemies. But they were disobedient, disloyal to their king. Instead of worshipping Jehovah they worshipped the false gods of the surrounding nations. They committed the "abominations of the heathen." Reproved from time to time by God's prophets they continued in their sins.

To be like the nations around them they asked their prophet for a king. A king was granted them, but finally under the administration of their kings they became so corrupt that Jehovah drove them out of the land, destroying the kingdom. Before fully accomplishing this he said by the prophet to the reigning king, "Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. . . Remove the diadem, and take off the crown. I will overturn it, overturn it, and it shall be no more until he comes whose right it is, and I will give it him." Ezek. xxi. 25-27.

He overturned the kingdom by the Babylonians: he overturned it by Antiochus Epiphanes; He finally overturned it by the Romans, and it will "be no more" till the rightful heir, God's Son, and David's seed, Jesus the Christ, comes to take David's throne, and then it will be given to him.

This is the only theocracy that has ever existed in this world. It is the only one that ever will exist till Christ returns from heaven. Yet there is in this country a large and influential class of teachers claiming to be Christ's ministers, who are teaching the necessity of a theocratic government for this country.

In the absence of the king from the earth there can be nothing but a false theocracy in this country or in any other country. A false theocracy existed for over a thousand years in Europe. Religious liberty under its rule did not bless the world. The blood of the "heretics" was copiously poured out. The bishop of Rome claimed to be the vicegerent of Christ, and as such, to have the right and authority to rule all nations,—to crown kings and uncrown them, at his will and pleasure.

The "reformation" came, revolution followed, and in the political commotions, the pope lost his political power. The ten-horned beast threw its rider. Rev. xvii. 16.

America was settled, and in process of time a government was established on the great fundamental principle that "All men are created free and equal, and endowed with certain inalienable rights; among which are life, liberty, and the pursuit of happiness." The constitution defines and limits the powers of Congress, and in the first amendment expressly says, "Congress shall make no laws respecting the establishment of religion, or prohibiting the free exercise thereof." This government then is not a theocracy. It was the intention of the framers of the constitution that church and state should be kept entirely separate. No church power was to lord it over the consciences of men, and through the civil power, enforce their religious opinions and dogmas. Every citizen was to have the right to think, believe, and act for himself, religiously. This is right, and the people have enjoyed their liberty.

"The Star-spangled banner, O long let it wave,
O'er the land of the free, and the home of the brave."

But a theocracy for this country is contemplated, contemplated by those who ought to know better, by the clergy who ought to understand the kingdom of God.

I have before me two leaves of a paper entitled "The Christian State." Now a Christian State is a state that belongs to Christ; and a state that belongs to Christ is a theocracy. On one side of one of the leaves is a "Call for a National Conference on the Christian Principles of Civil Government." The Call is signed by "Felix R. Brunot President of the National Reform Association," and "T. P. Stevenson, Corresponding Secretary." The "Call" occupies one page of the paper. The following is a copy of a portion of it. "If Christianity is to be dominant in our national life, the Christian citizens of the nation must stand and act together on a platform of sound principles, for definite ends. These are found we believe in the principles and objects of the National Reform Association. It bases its work on the fundamental truth that the Lord Jesus Christ is the actual and rightful Ruler of nations and governments as well as individual men. It stands for the maintenance of our Sabbath laws, for the Christian elements in our public education, for an avowedly Christian policy in our dealings with the liquor traffic, with the Indian and Chinaman on our own soil, and with other nations, for the Christian law of peace and arbitration, and for the reformation of our marriage and divorce laws in accordance with the law of Christ. It seeks such religious acknowledgements in our National Constitution as shall bring this great instrument into harmony with the most of our State Constitutions, and place all the Christian laws on an undeniable legal basis in the fundamental law of the land. These principles and measures have been approved by more than a quarter of a century of discussion, and it is believed that they are a thoroughly unsectarian, non-partisan platform on which the Christian citizens can stand together for the Christian reformation of the government. Without committing any one who accepts this invitation to any specific measures, the National Reform Association invites all who believe in the authority of Jesus Christ over the nation, and the supremacy of his more moral laws, to meet in Conference, in connection with its annual meeting for 1892, in the city of Philadelphia, on the 6th, 7th, and 8th days of December next.

Pastors who receive this call are requested to bring it before their churches and secure the appointment of delegates. All Women's Christian Temperance Unions; Sabbath Associations, and Committees; Young Men's Christian Associations; Young People's Societies of Christian Endeavor, and all organizations for Christian and reformatory work are also invited to send delegates. The organized Christian forces of the country are the natural legitimate constituency of this movement. The questions to be discussed are such as interest all good citizens, and the principles advocated are such as underlie every movement of reform."

From the foregoing it is plain to be seen that there is quite a combination of "forces" the object of which is to reform the government, and change it into theocracy. At the head of this combination is the "National Reform Association." "It bases its work on the fundamental truth that the Lord Jesus Christ is the actual and rightful ruler of nations and governments, as well as of individual men." Not only, according to this, is Christ the "rightful ruler" of nations and governments, but is the "actual" ruler; that is, he is the real ruler, is the ruler at the present time.

When did Christ become the actual ruler of the nations composing the Roman Empire? Certainly not when the pagan emperors were in power. Nor could it have been when Constantine and Licinius issued the edict of religious toleration, 313 A. D. It could not have been until Constantine became sole master of the Roman world, and established Christianity as the religion of the Empire. If that act made Christ the actual ruler of the Roman nations, he became so through the ambition of Constantine who was a semi-pagan and the worldly policy of the bishops who were but little, if any, better than he. But suppose Christ became ruler through Constantine united with the bishops, how long did he continue to rule the Roman government? Until the papacy was established, and then, unless the pope became his vicegerent, he ceased to rule the nations of the Roman Empire. But if the pope was not Christ's vicegerent, and if Christ was reigning before the pope, then the pope must have dethroned Christ. If the pope was Christ's vicegerent, then Christ ceased to reign when the pope lost his political power. But how is this with regard to the United States? Is Christ the actual ruler of this nation? If so, why do these men seek to reform the government? If Christ is ruling the government it is an insult to him to seek to reform it: for if he is ruling it, it is executing his will. But they do not think that he is ruling this government; for they want to have all "Christian laws," Christ's laws, acknowledged by the constitution, and placed on an "undeniable legal basis." This would not be necessary if Christ were ruling this nation; for if necessary it would have been done at the formation of the government. Strange that Christ did not see to this important matter at that time and have himself acknowledged in the constitution as the "actual and rightful ruler;" and have his laws made the basis of all laws in the land: and then he might have been ruling the nation all the time, and there would have been no need of the formation of a "National Reform Association," having for its object the placing of Christ at the head of the government, with his laws on an "undeniable legal basis in the fundamental law of the land:" no need of a great Conference of the Christian citizens to meet at Philadelphia to adopt measures to crown Jesus king of the United States, in 1892 and 1893.

It seems that the state constitutions, with a few exceptions do not need to be amended; for the "Association" seeks such religious acknowledgement in the National Constitution as shall bring this great instrument into harmony with most of our state constitutions, and place all the Christian laws, institutions, and usages, of our government on an undeniable legal basis in the fundamental law of our land."

A change in the National constitution such as will bring it into harmony with most of the state constitutions will accomplish the grand object, and make Christ the actual ruler of the nation. Wherein the state constitutions are out of harmony with the national constitution we are not informed. But the state constitutions appear, with a few exceptions, to meet the approval of these great reformers. The reformers do not tell us in their "call," what the "Christian laws" are. But whatever they may be in the estimation of these gentlemen, the placing of them in the national constitution would be putting into the hands of Congress the power to enforce those laws by legislation; and the first amendment of the constitution "would be set aside; and religious liberty would have no safeguard in the "fundamental laws of the land." Can these "National Reformers" be trusted with our liberties? When they shall have influenced Congress and the states to place the "Christian laws" in the constitution of the United States, will they not influence congress to enforce those "Christian laws" by penal statutes? Unless they do that, what will be gained? How can Christ, on National Reform "principles," rule the government, unless the government enforces his laws?

Though we do not know all of the Christian laws, which these gentlemen want the civil power to enforce, we do know one of them which they consider very important; and it is the Sabbath law. Most of the state governments have "Sabbath laws." They want a National Sabbath law. They teach the people that Christ changed the Sabbath from the seventh day of the week to the first day of the week. Though they have no evidence in the Bible to prove their doctrine, yet they affirm that it is true. The Bible says plainly, "The seventh day is the Sabbath of the Lord thy God." They declare that the first day is the Sabbath of the Lord thy God. They claim that they want God's Sabbath law enforced. The truth is they want their interpretation of God's law enforced. They want the Sabbath controversy settled by the authority of congress compelling submission to the will of those who dogmatically assert that Sunday is the Sabbath of the Lord God of Israel. The very fact that they seek to enforce their interpretation of Scripture by such means, proves that they are at heart a set of tyrants. They know that the carrying out of their measures would oppress their fellow citizens who keep the seventh day. No matter. Year after year they go on industriously and ingeniously working to carry out their purpose, to place their "principles" in the fundamental law of the land, so that they through the legislative power of the nation, may rule the American people as they please; and all under the guise of making Jesus the "actual ruler" of the nation. We might just as well be subject to one tyrant as to a multitude.

J. W. Niles.

A Question for Bro. Wagoner.

Before propounding the question let me remark that I am well pleased that Bro. Wagoner is going to give us a series of articles on prophecy. I believe him to be not only an able but a conscientious Bible expositor. A great number of students besides our Bro. Wagoner, fail to see that Rome in the past has filled the prophecies relating to the fourth beast excepting in a very limited manner. That portion which relates to its Satanic character, the ten horns, and the little horn, expositors have to use the "saw and hammer" pretty liberally to make a fit.

With regard to the ten horns the Bible never speaks of them except as a confederacy. Whenever we speak of the United States, it is always understood that we speak of a confederacy of forty-four States.

If we speak of Illinois, Indiana, Michigan, etc., it is understood that we are speaking of separate members of this confederacy. So likewise when the Bible speaks of the ten horns it means a confederacy of ten kings, and not separate members of the confederacy. Every act they perform is done as a confederacy, and never as separate members of the confederacy, as our States sometimes do. History furnishes no account of such a confederacy existing either in the past, or at the present time, on the old Roman territory. Remember that when this confederacy does exist, the God of heaven will set up his kingdom in the days of these ten kings.

A lecturer recently told his audience that the ten kings took away the temporal power of the Pope in 1870. Now we know very well that no ten kingdomed confederacy did that work, but it was solely the work of one king, viz.: the King of Italy. It will take more than a "saw and hammer" to make ten kings out of one.

A careful study of prophecy will show that most of the work of the fourth beast, the ten horns, and the little horn will be accomplished within the seventieth week—seven literal years. During the last half of this week the prepared Bride will be hid in the "chambers."

Now for the question. Bro. Wagoner seems to think that the fourth beast has not yet appeared. If we read Dan. vii. 23, 24, we see that the ten-horned beast is the fourth beast. In Rev. xiii. 1, we again read of this ten-horned beast with seven heads. Verse 2, shows that this has in its make up "a leopard," "a bear," and "a lion," the three beasts which preceded it. In the third verse we find one of the "seven heads" "wounded to death." In chapter xvii. 10, we read with regard to the seven heads, that at the time John wrote this "Five are fallen, and one is, and the other is not come." In verse nine it also speaks of the seven mountains representing the seven heads, but it must relate primarily to the "Seven Kings," as it would be inappropriate to speak of a mountain being "wounded to death." Now, Bro. Wagoner, how could six of the seven heads of the beast have already appeared on the beast in John's time, if the beast has not yet made its appearance?

Again, in chap. viii. 8, the beast is described as having three distinct stages in its existence, viz.: "the beast that was, and is not, and yet is." The Sinaitic and Alexandrine manuscripts read in place of the words: "Yet is," "and shall again be present." Hence it would read thus: "the beast that was, and is not, and shall again be present."

Please show how these three periods in the history of the beast harmonizes with the thought that the beast has not yet appeared.

Myself and others will look with interest for your answer.

Yours in the blessed hope.

W. H. Wilson.

Who is My Mother, and My Brethren?

Then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 47-50. Again Mark iii. 31-35. There came then his brethren and his mother, and standing without, sent unto him, calling him, and the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them saying, who is my mother, or my brethren? And he looked around about on them which sat about him, and said, behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, my sister, and mother. Is that enough proof to convince us who are brethren? Is proof from the Son of God all-sufficient for us all? Is a false teacher my brother? Let us hear Jesus again, Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men, Is a man that teaches doctrines and commandments of men, my brother in Christ? Has he been immersed into Christ? Is he in the family of God's dear children? Has he been adopted into the family of God's dear children? Or rather is he not without Christ, being an alien, a stranger from the covenants of promise, having no hope, and without God in the world. Is a man without Christ, without hope, without God, my brother? I can say no. I do not want any such brethren. I will work hard to teach them the gospel, and when they are immersed into Christ, I can then take them by the hand and say, Brother, Sister, now arise and walk in a new life. But as long as a man persists in teaching going to heaven at death, he is an alien, and if I invite him to my house and call him brother, I am bidding him God's speed. Then I am a partaker of his evil deeds. 2 Epistle of John, if there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed, verses 10-11. Will this help to settle who our brethren are? If I want a man to stay in an error then I will call him brother while in that error, and he can say in truth, I will stay where I am, for those people called the Church of God call me brother, and if I am a brother in Christ with them then I will stay with the Methodist people, for they are more numerous, and I can be a brother in any church or all churches, is their safe ground.

But he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Is the case named here brethren, and the teachers and taught all going to the ditch? Let us teach them first the word of God more perfectly, and if they accept the gospel of Christ, then induct them into Christ. Then they are no longer foreigners of, but fellow citizens of the household of God, and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone. I quoted from Matt. also Matt. xv. 13-14. See also Luke vi. 39. Paul says if any man be in Christ, he is a new creature, old things have passed away. Behold all things are made new. In Christ you say, Paul, how do men get into Christ? As many of you as have been baptized into Christ have put on Christ. Now brethren if I am not on safe ground I want some of you to set me right, for it is truth I want. I can't with what Bible light I have got, brother men that are teaching false doctrine. I am acquainted with many in my travels that believe the truth as we teach it, and love the truth, and do intend to obey, do we call them brethren and sisters before they are obedient? You say no, and why I ask? You say they have not obeyed. Well has that false teacher obeyed? No. I would much rather brother one who believes the gospel, than one that is a perverter of the gospel. Oh let us be consistent. What preaching I do will be all straight Bible, no compromising of God's Word. Jesus said the words I spake shall judge you in the last days. Preach the word says Paul. Speak as the oracles of God, says Peter. Brother none out of Christ. We want to accept Christ as our leader, and walk worthy of our high calling in Christ Jesus, and when the Chief Shepherd shall appear, then may we appear with him in glory.

J. S. Hatch.

Editor Restitution:

Dear brothers and sisters, after a long time I will through the columns of The Restitution, let the brethren and sisters know that I am not laying idle. I am busy all the time, I have just returned from Jasper Co., Mo. A little town called Medoc where our beloved Bro. Hiram Marrow lives, one that has stood the storm quite awhile. Well we had a good meeting, one long to be remembered. I preached 13 discourses, held them three Bible Classes something like Pine Woods Bible Class. Baptized three very intelligent ladies, that makes 7 ladies this fall and winter, three married ladies and four single, and the beauty of it is they did not come in through excitement, but through their intelligent study of the Word. We had the best order, and the best attendance I have seen for many a year. All seemed anxious to learn the truth. One lady when she made it known that she was now ready to obey, she got up on the rostrum and told the people that she had read herself into the truth, and that she was perfectly calm, and that they should not do as she did, wait until they were 42 years old, better start as soon as they hear the gospel, to start when young. Well brethren, I am out as an Evangelist, I work for Jesus and his cause and [illegible] if his children open up a way and want me to come, I will go. The time is short, let us be up and doing while it is called day. At last the night of death will overtake us. The Macedonian cry is gone out, come over and help us. But who will go. I will if the brethren will untie my hands so that I can go. I am like Rebecca was, I will go. Many are called but few are chosen. Well who will be chosen? The one who will make his calling and election sure. We have more to do than to go to church; and hear preaching and then go home again. We are to carry this good message out to others who never heard the gospel, by our means that God has placed in his hands. We must not be selfish, settle down in one location and be satisfied with that just so our friends have the gospel preached to them; it is our duty to sound out the word of life. Well to come back to our meeting. All were loathe to see our meetings close. Strangers came to me and said, Well, when will you come back again. Old men and that members of the M. E. C., said that they never saw the like for order at Medoc. Well, may the good Lord be with them till we meet again is my prayer.

John Foore.

The very certainty of prophecy should induce to its faithful study. "Hath he said, and shall he not do it?" "These are the true sayings of God," declared the angel who opened the prophetic vision to John upon Patmos. The more fully we can become permeated with the conviction of the certainty of prophecy, the higher will be our elevation and enrichment. Nothing is so stimulating to the devout mind as to mark the footprints of God along the highways of the centuries and the distant uplands of coming ages.

Selected.

Late Explorations in Palestine.

United States Consul Merrill at Jerusalem has written interestingly to the State Department about archæology in Palestine and around Jerusalem. He says:

"The only systematic exploration that has been carried on the past year or, in fact, that has been allowed by the Turkish Government has been done by an American acting for the English society known as the Palestine Exploration Fund, at Tell el Hesy, generally supposed to be the Hachish of the Old Testament, which was besieged by Sennacherib, and was of sufficient importance to be sculptured on slabs in the national galleries of Nineveh. This "Tell" is, as the word means, a mound of earth and ruins, and an effort has been made to remove it entirely bit by bit in order to ascertain its structure and archæological contents. As is usual in such cases, successive layers of civilization or of building have been unearthed, and a variety of bronze implements, stone weights, and other relics have been found; but the most interesting "find" was that of an Assyrian inscription, thought to be of as early a date as 1400 B. C. It seems to have been addressed to the Governor of the place, who was afterward murdered by his own subjects.

Many of the discoveries that have been made about Jerusalem within twenty years past have been made by accident. The ground sinks down, a hole appears, and that leads to an examination, which results in a valuable addition to our archæological knowledge of the city. This was the way the magnificent ground plan and beautiful mosaics, covering 400 or 500 square feet of St. Stephen's Church, near the Damascus gate, were first brought to light. This was built by the Empress Eudocia, wife of Theodosius the younger, A. D. 460; and the spacious tomb chambers which she cut out of the solid rock near the church, and in which she was buried likewise, became known by accident.

During the last year a hole was discovered in a piece of land southwest of the city. A man went down in it to see what he could find, and large tombs and beautiful sarcophaguses were soon made known to the world. In connection with other archæologists, I have for many years tried to locate what Josephus describes when he is marking out the line of the wall of circumvallation which Titus, during the siege of Jerusalem, A. D. 66-70, threw around the city as "the monuments" meaning the "tomb" of Herod (Wars V., 12, 2.) He gives but few general indications, points or objects well known at the time, and that of these "monuments" should be just about where this wonderful find has been made. I suppose Josephus had in mind Herod Agrippa II., and not Herod the Great, who was not buried in Jerusalem. The "rolling stone at the door" of the sepulcher, six feet in diameter and twelve inches thick, the ornamentation on the sarcophagus, the character of the masonry, and some other bits of evidence, lead me to believe that this is the very monument to which Josephus referred.

Many modern scholars in the department of Palestinean archæology, having abandoned as untenable the traditional site of the Holy Sepulcher as the place of the crucifixion and burial of our Lord, have fixed upon the hill above Jeremiah's grotto, 300 yards north of the Damascus gate, as the site of the crucifixion. Adjoining this hill, which is covered with Mohammedan graves, is a large garden controlling the face of the hill, which is rock for 150 yards.

Excavations at different times in this garden have shown that six or more feet below the surface of the ground there exist interesting ruins, and in the rock itself there is a remarkable tomb, which has recently attracted much attention. An effort has been made the last year to purchase the garden, with its appurtenances, place it in the hands of a general committee, so that it should not be in the control of any particular religious sect, have excavations made, and everything that might be found preserved and exposed for the benefit of all who take an interest in such matters. The negotiations were, it was thought, successful and the money ready to be paid, but very recently there has come a hitch of some kind, so that after all the project may fail.

In one American cemetery on Mount Zion I was overseeing the digging of a certain grave, and at the depth of four feet we came upon large blocks of stone. I tried to dig in two places near the first, but with similar results. At last we dug the grave elsewhere and subsequently I employed men to remove the earth from the stones referred to, and at that point and at two others where I made examinations I found the remains of a large building, which, I judge, was a church. These foundations of pillars were on a pavement of six or seven feet below the surface of the ground, and it is a curious fact that wherever we attempt to dig a grave in that yard we come at the depth mentioned upon human bones and skulls. It seems shocking, but as the ground is full of such remains there is nothing to be done. This filling in must have been done long ago, for this ground has been American property since about 1850. I hoped to have walled in in these finds, so that they might always be exposed, but this was too expensive for my private means, and I have partially covered them and marked the places, so that they can be avoided whenever it is necessary hereafter to dig graves.

What is Best for Us?

A great many of us fancy that we know what is best for us, and that if matters with us were a little or a great deal different from what they are then they would be right.

A physician was thus discoursing a few days ago to one of his patients: "I dare not prescribe for myself or my family. When a man comes in, as you do, a stranger to me, I can look him over and judge quite accurately as to what he needs to have done for him. But I can't look myself over in that impartial way, or my wife or my children. I have been in practice in this city fifteen years, and I have a list of forty-two physicians within my personal knowledge who in that time have died from doses prescribed and administered to themselves by themselves. Suppose one-half of them to have been intentional suicides, and that is a large supposition, there remain twenty-one deaths resulting from taking the wrong dose. I dare not prescribe for myself."

Most who read this column believe in an over-ruling Providence, that is mindful not only of the large affairs of life, but of the small as well: in a God that rules the atoms no less than the starry worlds around us, and subjects everything to his will. We plan, he counterplans. "Man proposes, God disposes." Our plans come to nought, our hopes are blasted, our fortunes are wrecked, our loved ones are snatched away, and we seem the prey and sport of adversity; fires burn us out, floods wash away our possessions, drought consumes us, storms desolate us, failures in a commercial world "ruin us," and disaster follows us fast and faster; or, what is even harder to bear, petty misfortunes pursue us, little leaks empty our cisterns, and our lives are wasted in trifling cares. How then?

If our calamities are the result of sin, of omission of duty, of want of reasonable forethought, of anything for which we can be held accountable, why, then, we are only reaping what we have sown. But if they drop upon us "from the clouds; if they come as Job's troubles came on him; why, then we must believe that our heavenly Father knows what we need and gives it to us, that we may be tried in the crucible and refined in the fire; that we may learn to say with Habakuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

The Great Physician looks us over, and he sees just what we need. Our own prescriptions for ourselves we can not trust, but his are reliable.—*Christian Advocate.*

Good but not Gracious.

There is a class of knotty and crabbed Christians whom everybody respects, and almost nobody loves. In my early ministry I had a most conscientious and godly-minded officer in my church who rigidly practiced whatsoever things were true and whatsoever things were just, and whatsoever things were honorable. He was honest to a farthing, and devout to the very core. I never knew him to do a wrong deed, and I scarcely ever knew him to do a pleasant one. There was a deal of good, solid, and most excellent meat in him, but no one liked to prick his fingers in coming at it.

The ruggest old chestnut-bur Christian might have been a great power in the church, but even the children in the street were afraid to speak to him; and so he went sturdily on his way, praying and working and growling as he went, reminding me constantly of his famous countryman, Thomas Carlyle. If there had been a few drops of the epistle of St. John distilled into him, he would have made a grand specimen of a Christian. That man did more than make a mistake, he committed a sin by destroying a large part of his influence for winning others to Christ. As a soldier has no right to wet his powder or blunt his sword when he goes into battle, so no Christian has a right to make his religion offensive when he might make it attractive. His personal influence is a trust and a talent which he is bound to use for the Master.—*Cuyler.*

John Wesley one day remarked to Dr. Adam Clarke, "As I was walking through St. Paul's churchyard I observed two women standing opposite to one another. One was speaking and gesticulating violently, while the other stood perfectly still in silence. Just as I came up and was about to pass them, the virago, clenching her fist and stamping her foot at her imperturable neighbor, exclaimed, 'Speak, wretch, that I may have something to say.' "Adam," said Wesley, "That was a lesson to me—silence is often the best answer to abuse." "A wise man's tongue is in his head."

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C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sircleville, Ind.

J. W. Niles, Edinboro, Pa.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 30 cts. each, and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously," is the title of a 32 page tract, written by R. McLauchlan of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let these works remain long on our shelves, but send them out on their mission of love.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 696 Woodland Ave., Cleveland Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1243 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts. Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1810 Elting Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every [illegible] Sunday. Bro J. F. Wagoner every first Sunday in the month. Also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meets in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

[illegible], Ohio, meet every first day of the week at 9 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, holds services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, [illegible] east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 34 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alexis Adams, comes as often as he can. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 A. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kalfe, Kessler, or H. L. Lehman, West Elkton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 1:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Watson, Elder; Silas Sipie, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F Hatian and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. 14,	" "	*3 21am
No. 102,	Local, "	†12 15pm

GOING SOUTH.

No. 11,	Passenger, Leaves	†9 47am
No. 15,	" "	†6 22pm
No. 17,	" "	*11 10pm
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In effect Feb. 1, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:25pm	For St. Joseph
No. 54, "	10:10pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:04am	For Terre Haute
No. 53, "	12:50pm	" "

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Westward.	23	9	3	1
	PM	AM	PM	PM
Pittsb'gh lv.	[illegible]	[illegible]	[illegible]	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]
Canton lv.	[illegible]	[illegible]	[illegible]	[illegible]
Massillon "	[illegible]	[illegible]	[illegible]	[illegible]
Wooster "	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield "	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus lv.	[illegible]	[illegible]	[illegible]	[illegible]
Lima "	4 07	[illegible]	[illegible]	[illegible]
Van Wert "	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne ar. / lv.	[illegible]	[illegible]	[illegible]	[illegible]
Arcola "	[illegible]	[illegible]	[illegible]	[illegible]
Coesse "	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City "	...	5 38	2 00	[illegible]
Larwill "	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton "	[illegible]	[illegible]	2 22	[illegible]
Warsaw "	...	6 10	2 38	[illegible]
Etna Green "	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon "	...	...	3 06	[illegible]
Inwood "	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth "	7 23	6 49	3 28	[illegible]
Grovertown "	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet "	[illegible]	[illegible]	[illegible]	[illegible]
Davis "	[illegible]	[illegible]	[illegible]	[illegible]
Hanna "	[illegible]	[illegible]	4 07	[illegible]
Wanatah "	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso "	...	8 00	4 45	[illegible]
Wheeler "	[illegible]	[illegible]	[illegible]	[illegible]
Hobart "	[illegible]	[illegible]	5 09	[illegible]
Liverpool "	[illegible]	[illegible]	[illegible]	[illegible]
Clarke "	[illegible]	[illegible]	[illegible]	[illegible]
Chicago ar.	10 03	9 30	6 25	[illegible]
	AM	PM	PM	

Eastward.	20	24	8	4
Chicago lv.	[illegible]	[illegible]	[illegible]	[illegible]
Clarke "	[illegible]	[illegible]	[illegible]	[illegible]
Liverpool "	[illegible]	[illegible]	[illegible]	[illegible]
Hobart "	8 32	[illegible]	[illegible]	[illegible]
Wheeler "	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso "	[illegible]	[illegible]	4 43	[illegible]
Wanatah "	9 17	[illegible]	[illegible]	[illegible]
Hanna "	[illegible]	[illegible]	[illegible]	[illegible]
Davis "	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet "	9 47	[illegible]	[illegible]	[illegible]
Grovertown "	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth "	10 19	2 50	5 50	2 32
Inwood "	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon "	10 44	[illegible]	[illegible]	3 05
Etna Green "	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw "	11 03	[illegible]	6 31	3 30
Pierceton "	[illegible]	[illegible]	[illegible]	3 56
Larwill "	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City "	[illegible]	[illegible]	7 14	4 19
Coesse "	[illegible]	[illegible]	[illegible]	[illegible]
Arcola "	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne ar. / lv.	[illegible]	4 30	7 50	5 00
Van Wert "	[illegible]	[illegible]	[illegible]	[illegible]
Lima "	[illegible]	8 07	[illegible]	[illegible]
Bucyrus "	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield lv.	[illegible]	[illegible]	[illegible]	[illegible]
Wooster "	[illegible]	[illegible]	[illegible]	[illegible]
Massillon "	[illegible]	[illegible]	[illegible]	[illegible]
Canton "	[illegible]	[illegible]	[illegible]	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]
Pittsb'gh ar.	1 00	2 20	6 40	[illegible]
	AM	AM	AM	PM

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VOL. XLII. PLYMOUTH, INDIANA, MARCH 22, 1893. NO. 12.

[illegible] of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Only a Little Cloud.

Only a little cloud, in the western sky it lay;
Only a little cloud, [illegible] away;
The [illegible] to rest
Made it gleam like an opal and left it in the west.

Meanwhile [illegible] stars softly [illegible]
Blacker and blacker grew the cloud, blacker and blacker [illegible]
Up in the [illegible] wind rose fierce and loud;
Storm, and rain, and death, followed that little cloud.

Only a little cloud, a cloud as it [illegible]
In the bright blue sky of love, over a happy home;
Just a shadow of a doubt, just a passionate [illegible]
[illegible] of the [illegible] the little cloud of doom.

Spreading [illegible] to the zenith [illegible]
[illegible] the heaven of love;
And [illegible] was swept away,
Leaving a track of sorrow and [illegible] a wretched day.

Oh! [illegible] hope and love, if a little cloud appear;
[illegible] a cloud, it is a thing to fear;
Only a fretful word or look, may shadow the brightest day.
So, while it is but little mist, [illegible] with smiles away.

Only a little cloud,—no bigger than a hand,
And it may grow until it desolates a land;
Only a fretful word or look, only some thoughtless frown,
Alas! alas, and it may grow to sorrow, ruin, shame!
Then if a little cloud should come within your home, I pray
Remember the sun of love can drive it far away.

E. S. [illegible]

Selected.

"And He Died."

As we opened the sacred Volume that reveals to us man's origin and destiny, our eyes rest upon these words, "And he died." Gen. v. 5. We ask ourself, what does it mean? We find the answer to our question in the opening record of man's creation and transgression.

There we learn after the Divine benediction had been pronounced upon nature, that the Creator placed man under certain restrictions. He was allowed free access to all the trees in the garden, except one, which he was not to touch, under penalty of death. But man did not comply with the requirements of God. He ate the forbidden fruit. His wife had listened to the voice of the wily tempter, and after partaking of the fruit, offered it to him. He yielded to her request, and was banished from Paradise. Two statements were presented for his acceptance. One was made by God: the other by the serpent. One said, "Dying, thou shalt surely die;" the other, "Thou shalt not surely die."

Which would prove true? Onward swept the years, 'till the millennial cycle was nearly complete, and then we read, "And all the days that Adam lived was nine hundred and thirty years *and he died.*" God was vindicated. His word was proved true. His veracity was unimpeached. "And he died" told of a boundary line to life. "And he died," rang the knell of doom to the hopes inspired by the Satanic lie. "And he died," was the echo of the truth spoken by God. "And he died," is the inspired epitaph that proclaims man's mortality. "And he died" is the condensed history of man from the dawn of creation 'till the present hour. "And he died," tells of blighted hopes, of ruined expectations, of sickness, sorrow, pain and the grave. "And he died," rings through the halls of mirth; echoes through the caverns of despair; casts its shadows o'er the pathway of life, and whispers in our ears the common fate of all. "And he died" is a synonym for man's weakness, frailty, corruptibility and mortality.

Men may accept the satanic theory of natural immortality, and sing "there is no death," but after they have glorified death and made it a passport to glory, there still remains the fact recorded in the Inspired Volume: "And he died." Current history agrees with revelation, and daily we find recorded in newspapers the item, "And he died." He set sail for a foreign shore where he expected to win fame and fortune, but the fierce wind caught the ship in their embrace and drove it on a rock; and through the breaches made in the ship, the water came pouring in, 'til the ship sank beneath the wave—"and he died." The winds that swept o'er the spot seemed to say, in the howling of the storm, "He bade us defiance, and he died;" and the angry waves that tossed his form upon the beach seemed to echo, in the thunder of their spray, "he died; he died;" wind and wave shouted in the chorus, "He entered our domains and he died." A lurid glare shot up into the sky as the fire fiend devoured his prey. Amid the noise of crackling flames and falling timber is heard a cry for help. An inmate has awakened to find all avenues of escape cut off by the roaring flames. A brave fireman enters the building, and seeks to rescue its imprisoned inmate. But blinded and stifled by the smoke, he falls a prey to death. The flames, as they hiss and crackle above his dead form seem to say, "He sought to conquer us and he died."

He responded to his country's call, and followed the flag of his native land to the field of battle. Where the fight raged the fiercest, there he was to be seen, foremost in the van. One day there was a battery to be taken: he led the charge, "and he died." Like a brave sentinel, he stood at his post when others fled, but the unseen bullet entered his breast, "and he died."

Success was about to crown his labors, and the plaudits of the multitude were ringing in his ears, when the assassin's dagger pierced his heart "and he died."

He left home in the morning full of life and hope. The train which he boarded ran off the embankment, crushing the inmates amid its debris: "and he died."

As they stood at the marriage altar, the orange blossoms in her hair whispered of coming joy, but ere the marriage vow was spoken, the heart that had throbbed with life ceased to beat, "and he died."

Age had bowed his form and care had wrinkled his brow, while the silver frost of many winters crowned his head; but the words of wisdom that came from his lips gave proof that his intellect was not darkened, and so he still looked forward to many years of happiness. Suddenly the "the silver cord" was loosed, the "golden bowl" was broken, "and he died."

He was young and [illegible] and the rainbow of hope [illegible] the pathway of the future, [illegible] life seemed like a summer's [illegible]; yet disease claimed him for a victim, "and he died."

He was hopeful, happy and generous; his path was hemmed with flowers, with not a serpent lurking underneath, but "the pestilence that walketh at noonday" came past his dwelling, "and he died."

He was loved by all that knew him, and hope beckoned him on towards the goal of fame. But though science tried to baffle death and keep him from its grasp; though love sought to retain him; though hopes were crushed, and tears coursed down the cheeks of those who were left to mourn, he could not escape the grim enemy "and he died."

He raised to his lips the glass in whose bottom lurked the seeds of death, and with a laugh at the fears of those who tried to restrain him, he drained its contents. As the days went by the serpent's coil began to tighten: the drunkard's stagger was seen in his walk; the drunkard's blear was in his eye; the drunkard's thickness in his speech, and the drunkard's fate became his final portion. He went on a spree, drank more than his emaciated form could stand, had the delirium tremens, "and he died."

Satan, thou art a liar! Thou didst say that if man partook of the forbidden fruit, he should not "surely die." But thy words are untrue. Adam did die, and all his posterity have to suffer the same fate. The Bible says "he died," and all nature testifies to the fact. "And he died" sums up the record of human life. Every death recorded in the annals of the human race is but the echo of the fact that Adam died. Each funeral procession that winds, like a weird shadow along the street, says, "he died." Each marble shaft that marks the last resting place of the sons of men says, "he died." Each grave that dots this earth of ours says, "he died." "The groan, the knell, the pall, the bier," all unite in testifying to the fact that "he died." Although it is recorded of the first Adam that "he died," it is also recorded of the "second Adam" that "he rose again." And the sun of hope that set in clouds of gloom above the first Adam's grave rose in undimmed splendor o'er the open tomb of the "second Adam." For although it is written of Jesus that "he died," it is also written that he is "alive forevermore."

Cheer up, ye despondent ones. The grave cannot hold its victims forever. Men may write above the tomb of the saint an epitaph, concluding with "and he died," but the hand of the Resurrection Angel shall blot it out, and in its place shall be written, on the marble shaft of eternity, "he lives forevermore."—*H. W. Bowman, selected by J. S. Hatch.*

A Short Trial.

There are persons who can remember wicked men, dishonest men, wilful men, men who were great in ability, in iniquity, in cruelty, in craft, and in crime; men who defied law and denied responsibility, and said, "What are you going to do about it?" But these men are gone; they flourished like a green bay tree, but they have passed away as in a moment; their wealth and honors have departed; their strength and influence are gone, and they are so low that none will do them reverence; so weak that no one fears them or trusts in them.

The lesson taught by God's providences and judgments, and by the events which meet us on every hand is, that "the triumphing of the wicked is short;" and that it takes but a little while to bring the proudest low, and to lay the mightiest in the dust. But the "righteous shall flourish like a palm tree: he shall grow like a cedar in Lebanon." And if we will trust ourselves in the hands of God, walk in his ways, and cast our burdens upon him, he will make us strong and hold us fast, and will cause us to abide the changes and chances of this world, and will establish us forever, when the wicked shall wither like the grass, and be burned up with unquenchable fire, like the chaff of the summer's threshing floor.—*The Christian.*

Not long ago I met a clergyman in whom I was interested, a worthy man, who somehow did not seem to get on. Nobody had anything against him, but nobody wanted to hear him preach. He was sound, solid, pious and all this. Venturing on the privilege which belongs to a friend, I said to him: "My dear brother, I hear only one fault found with you. People say that you preach very long; that you make nothing of preaching for an hour, or an hour and a quarter." He answered: "Well, when I take up a subject I like to discuss it fully. I like to do justice to a subject, even if I have to go beyond the ordinary limit." "Justice to the subject!" I exclaimed; "and is there no justice to be shown to the audience? Is the sermon the means or the end? Did God Almighty send you into the world to discuss subjects or to convert souls?"—*Zion's Watchman.*

Original.

Be of One Mind.

Unity of faith stands as one of the cardinal requirements in the system taught by Christ and the holy apostles.

It may well be said that Jesus the Christ was the most uncompromising teacher that ever appeared among men. No wonder they said of him that "he spake as never man spake" for he "spake as one having authority" (to speak) and not in the compromising manner, in doubt and uncertainty as did the Scribes and Pharisees. There is a moral sublimity in the calm dispassionate yet determined style of the Great Model Teacher in announcing the destiny of the human family. "Obey the divine law or perish" was the inexorable rule. "He that believeth and is baptized shall be saved and he that believeth not shall be damned." "Ye have heard it said...." "but I say unto you." was the authoritative manner of our blessed Lord.

Thus was literally fulfilled the prophecy concerning the Christ, "I will put my words into his mouth, and he shall speak unto them all that I shall command him." The words uttered by the Master were words his Father authorized him to speak. Christ bears testimony to this in the memorable prayer offered to his Father. "I have given unto them the words which thou gavest me." In this prayer Christ exonerates himself from all blame in teaching those who were to speak for the Father, for he had given them the words his Father had given to him. Did these chosen ones prove faithful to the responsible trust given to them? What is the record concerning their teaching?

Peter faithfully followed his Master's command when three thousand earnestly asked what they should do by telling them "to repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Paul tells us that "he had not shunned to declare all the counsel of God, that he had kept back nothing that was profitable unto them." Paul speaks in no uncertain voice in urging the claims of the gospel of Christ, no compromise here with "another gospel" no intimation that "it makes no difference what we believe if we are honest and sincere." No, not a word of this "milk and water" system that teaches "Sincerity and honesty" as the gospel that will save men and women, but a bold outspoken declaration that "though an angel from heaven should preach any other gospel than that Paul and Christ had taught, and these brethren had received, let him be accursed." When these mouth-pieces for God had ceased the word was committed "to faithful men who should be able to teach others also." Is this responsible duty being faithfully carried out now? Is the gospel still tenaciously held to be the power of God unto salvation? Does salvation depend upon belief in and obedience to the gospel of the kingdom of God? In short is there a distinct belief advocated among those who rejoice in the "one faith?" What are the things most surely believed among us? What is meant when it is said of a teacher of human tradition that "he is a whole-souled Christian worker?" Can one be a "Christian worker" who is ignorant of the gospel of the kingdom of God?

Can one who is a stranger to the covenants of promise, an alien from the commonwealth of Israel, without hope, without God be a "whole-souled Christian worker?" Such a person may have great zeal, may be an earnest worker in the religious world, but to call such a person a "Christian worker" is a misnomer, nay it is an open insult to the pure unadulterated truth taught by Christ and his faithful apostles, and all holy devoted lovers of the truth in all ages of the world. Let us have the truth in its purity, let it not be dragged in slime of false doctrine until it is shorn of its beauty and robbed of its power. Away with these unholy alliances. What concord hath light with darkness, what agreement hath the temple of God with idols? Why seek to harmonize pagan religion with the pure gospel of Jesus Christ? Call things by their right names. A teacher of heathenism no matter how cultured or eloquent is unworthy the dignified title of brother, or Christian. These Sacred titles belong to the household of faith. Let them remain as the pure unsullied prerogatives of those who have obeyed from the heart the requirements of the gospel of Jesus Christ. The law of adoption only can bestow these titles upon the children of men. O then, do not hold the truth in unrighteousness, have no fellowship with the unfruitful powers of darkness, but obey the divine command by reproving them. Are we light bearers? then let us see to it that the light in us be not obscured by darkness. No greater foe to the truth has ever appeared in the world than the weak compromising man or woman who lowers the standard of divine truth by meeting error half way. It is disloyalty to Christ, it neutralizes the effect the truth would otherwise have upon those who sit in the moral darkness of this age. O child of God, do not displease the Captain of our salvation by bearing a banner with a strange device, do not I beg of you throw disorder into the ranks of the faithful by giving the trumpet an uncertain sound. Let us move upon the enemy's works bearing aloft the banner of the gospel of Christ, our watchword the "one faith" our battle-cry loyalty to Jesus the Christ.

Another in defining the gospel says, "Webster defines gospel to be glad tidings concerning Christ and salvation through him." This writer says of Webster that "he is good authority, and of the definition that it seems about correct." That Webster is good authority in faithfully giving the definitions as used by the general consent of those using the words is unquestioned, but that he or any other uninspired man is good authority in defining the meaning of words that God has employed and also defined, is claiming too much. That Webster has given the Ecclesiastical meaning of the word gospel, is certainly true, as he has given the Ecclesiastical meaning of "soul", "Spirit" "Hell" and other words of like import, but while these definitions agree with the "orthodox" idea they fall immeasurably below the meaning the Bible gives to them. Of this definition the writer says "it seems about correct." Why not have it just correct, Sister? "About correct" is too indefinite, it may possibly mislead some, but to define the word as God has defined it leaves no doubt as to the meaning of the word "gospel." The Master, who is far better authority than Webster, says as recorded in Luke ix. 2, that he sent his disciples to "preach the kingdom of God" and at the sixth verse it is said that they went as directed and "preached the gospel." Then it logically follows that to "preach the gospel" is to "preach the kingdom of God." Here then we have the definition that our Lord has given and it ought to forever settle the meaning that our Lord has given to the word *gospel.* There can be no question in the mind of a Bible Student as to what kingdom is meant, for Jesus has told us as recorded in Luke xxiv. that it is the kingdom the prophets have spoken of, and they testify that it is the overturned kingdom of David that is to be restored and given to Christ. How sad to think that thousands are vainly hoping for salvation who have never heard the gospel. But I shall be told that these people believe on Christ, and therefore will be saved. To believe in Christ as an individual is one thing, but to accept Christ as the king of the Jews is quite another thing. To admit that Jesus suffered and died is one thing (even infidels believe this) but to believe that Jesus is to return to this earth and literally reign as king over all the earth is quite another thing.

To admit that Jesus came to save sinners (a very vague and indefinite faith) is one thing, but to accept him as the "Life Giver" is quite another thing. The first can be held by the heathen believers in the immortality of the soul and its fabled Elysian home somewhere in space, but the latter can only be accepted by those who have learned that unless they become united to the Prince of Life they must perish. Then to believe on Jesus the Christ is to admit the truth concerning him as taught by the prophets. The belief of their testimony is pure and simple faith in Christ, to reject that is to refuse to believe on Christ and consequently to fail to secure the salvation that comes through faith in Jesus the Christ. Again we are confronted with a statement, and that too from one dearly beloved, that completely staggers us. It is this "They seem to think that it is necessary for the same body that died to be made alive in order to be called a resurrection." As I believe in the unity of man, and that this unit man is a mortal being, and that in death the unit man ceases to exist as a being I cannot conceive of such a thing as a resurrection unless this same being that dies is made alive again. Now if the same body that dies is not made alive, pray tell me what is it that is raised up at the last day? In every case of resurrection that is recorded in the Bible there has been a literal raising up of the same identical body that had died. The identity of Christ's body was established beyond a doubt by the identical marks or impressions that were made upon Christ's living body. Was not the same Lazarus that died raised again? Was it really the daughter of Jairus that was raised up? Did Christ actually restore the young man to his mother? Did the prophet restore the identical son of the Shunamite woman? Did it take just this to constitute a resurrection of all these persons, and will not the same process of bringing back the identity of the dead who will live again when Jesus comes again be employed? The writer quotes Paul's familiar language "That which thou sowest is not quickened except it die," referring to the grain that is planted. Now if Paul used this figure to illustrate the resurrection of individual saints it will prove too much, for then every saint that dies will not only never come up again (as the grain that is planted never comes up) but for each saint buried there will be a crop of saints produced! Did Paul intend to teach this? Paul's language is a quotation of the words of Jesus as recorded in John xii. 24, and certainly has reference to the death and resurrection of Jesus Christ as the great cause, or through which a similar kind or crop would result. As the grain that is planted is not raised, but produces similar results or grains, so Christ the Great Causative Germ will cause to spring forth by his death and resurrection a vast number who will live again because Christ lived. Now let the two questions that Paul asked, to which his words are answers, be separately considered. The first question is, "How are the dead raised up?" This question involves the means to be used to accomplish an end. Christ being the means, or cause employed, and the resurrection of the dead saints the end that is accomplished.

This gives force to the figure that Paul used to illustrate the cause that would result in the resurrection of beings that would bear the same relation to the cause of their resurrection that the crop of grain bears to the grain that produced it. This makes the figure forcible and well illustrates the truth that Paul was teaching, but to apply the figure to illustrate the resurrection of each saint, not only destroys the true idea of a resurrection, but makes nonsense of the apostle's masterly argument.

That this was the idea in the mind of Christ when he used the figure is evident, for he says, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth *much* fruit." It is equivalent to the words of Christ when he says, "Because I (the grain or cause) live ye (the much fruit) shall live also."

In concluding this friendly criticism, the writer desires to be understood not as one who would dogmatize or formulate articles of faith to be subscribed to, or suffer excommunication, but as one who firmly believes in certain fundamental truths that are essential to our salvation, and may be comprehended briefly as a firm faith in the Gospel of the Kingdom, to be followed by acts of obedience, repentance and baptism, this as the induction into the Christ body, to be followed by a new life devoted to the cultivation of the Christian Graces, and thus be qualified for the Master's use in the coming ages. But upon matters that do not affect our salvation, I desire the same freedom of thought and expression that I so cordially extend to others.

"Let us be found striving together for the faith of the Gospel," this strife will unite us the closer in bonds of love.

Yours in the "Blessed Hope."

J. P. WAGONER.

The Temple of God.

Much is now being said through THE RESTITUTION by Bro. Wagoner, and "The Pine Wood's Bible Class," concerning the "Man of Sin," and the "Antichrist," that was to sit in the temple of God.

Now will the class and Bro. Wagoner, tell us something about the temple that they have in mind.

The temple built by Solomon was built by Divine approval, and therein was manifested the Divine presence. The God of Heaven charged king Cyrus to build him a house at Jerusalem. This temple like the one built by Solomon was destroyed. Now do Bro. Wagoner and the Pine Wood's Class, understand that God will commission some one to build a temple for the "Man of Sin" to exhibit himself in? Where will such a temple be built? Why will it be the temple of God? The same Paul that said that the Man of Sin would sit in the temple of God, said to the Church: "Ye are the temple of the Living God." 2 Cor. iii. 16: 1 Cor. iii. 10: Eph. ii. 20 to the end.

God then had a temple, but now if the Man of Sin must yet be born what temple will he sit in?

The falling away was to come and the Man of Sin was to be revealed sitting in the temple of God before the day of Christ. Will God have any other temple on earth than the one defined by this same Paul, before the day of Christ?

One more question. Who was to apostatize, or fall away, and is this future?

J. O. KIMSEY.

Editor Restitution:

Please notice in THE RESTITUTION the 3d Quarterly Conference of the Church of God in Southern Kan. to be held at Otto, Cowley Co. Kansas, commencing Friday Eve, March 24th, 1893. All are invited to attend. Respectfully.

MRS. L. F. KENDALL, Sec.

[illegible]

[illegible] of the O. P. Association.

[illegible] Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 22, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

THERE being five Wednesdays in this month, our next issue will be dated April 5.

THAT man has made some progress in the Divine life who can see as much love in God's warnings, as in his promises. When his brother tenderly shows him his faults he takes that as evidence of love too. •

THE *Messenger* says, the saloon is armed with a doubled barreled gun. One is the Republican barrel, and the other is the Democratic barrel; but the woman whose husband is killed by whisky does'nt know which barrel the shot came from. •

THE Spirit in Paul says. love "seeketh not its own." 1 Cor. xiii, 5. This must be the love of God and of Christ that does not seek its *own.* The love of *self* seeks its own, and more too, sometimes; and makes a great fuss if it does not get it. One is the fruit of the Spirit, the other of the flesh. Mark the difference. •

THERE were no less than two billion, eight hundred and ninety-two *million*, *nine* hundred *and* eighty-two thousand, eight hundred and forty cigarettes manufactured in this country *in* 1892; an increase of 214,444,000 over the previous year. This allows 44 of these paper cigars to every man, woman and child in the United States. •

WE may *as well* own up; we have little trust in God when we worry. What is the reason? Are worrying about something we have no business to? If not why do we not ask his assistance? Why do we not believe him when he says all things shall work together for good if we love Him? Do we love Him? Is not worry good evidence that our faith is not implicit, and our affection is divided?

MATTERS in connection with the Home Rule agitation in Ireland are looking serious. An Ulster county firm ordered 100,000 Martin rifles from an English manufacturer, and the order was referred to the government for advice, as to whether it should be complied with. The reply was that if an attempt were made to fill the order it would be stopped. This would indicate that the Ulster Unionists are in earnest in their threats of civil war, rather than submit to a Dublin Parliament. We are not surprised at this action of the Protestants of the north of the Emerald isle. The Catholics would thus become their masters; and they know well what that would *mean.* Gladstone will hardly be able to redress the wrong of Ireland. The trouble is too deep seated. The settlement is we apprehend, reserved for the Universal King; then the oppressed will go free. •

READER, did you know that the God of love, is also a hater? He is; he hates evil and bids you do the same. Amos v. 15. And this is what we read in Prov. vi. 16–19, "These six things doth the Lord hate, yea, seven are an abomination unto him.

1. A proud look.
2. A lying tongue.
3. Hands that shed innocent blood.
4. An heart that deviseth wicked imaginations.
5. Feet that be swift in running to mischief.
6. A false witness that speaketh lies, and
7. He that soweth discord among brethren.

Hands off; it needs no doctoring, no grading, no classifying,—nothing. It is just right as it stands. You meddle with it at your peril. Pride, and lying, and murder, and wicked imagination, and mischief making, and false witnesses, and sowing of discord among brethren, are all in one category. All seven are an abomination unto him. His thoughts are not as our thoughts. He judges without respect of persons, too. Sin is just as hateful in one as another. •

THE virtue of Paganism was, what? Power. The virtue of Christianity is what? Obedience. •

OUR Brother Gardner's translation of Col. ii. 9, published in THE RESTITUTION years ago is as follows:—"Because in him dwelleth in bodily form, all the completeness of the Divine Nature." Oh, how helpful this is! Is this not what is in reserve for *us?* If blameless members of his body to the end, will not all the completeness of the Divine Nature dwell in us? Glorious prospect. •

"PUTTING away, then, all evil, and all deceit, and acts of hypocrisy and jealousy, and slander, may ye, as *recently-begotten, unborn babes,* have longed for the seasonable, unadulterated milk, that thereby ye may have grown unto salvation, if ye have tasted that the Lord is a useful-good One." Prof. Gardner's Translation. How thankful should we be that, insignificant and unknown as are the brethren of Jesus, faithwise, it is our privilege to have those who can translate the Word from the original; and who by having the Key of the Truth, in addition to a *good* knowledge of the classics, are exceedingly helpful to the household. We hope all our readers appreciate the advantage of collating a number of different renderings, especially of those *who* know the outline of God's purpose. •

WE see by the *Toronto Globe* that the Ministerial Association of that city has been discussing the subject of an organic unity of the Protestant Churches. Principal Cavan the first speaker appeared to see very little in the way, inasmuch as they all agree that the Scriptures are the Word of God; all agree as to the Trinity; all agree concerning the Nature of Man, and but little difference in regard to his fallen condition, and hence it follows, said the speaker, "that the main conception as to redemption cannot be widely different." That Jesus is the only Savior, all agreed, also as to the state of the soul after death, the coming of the Lord in glory, the resurrection of the BODY, and the award of eternity. We are pained to see these men calling themselves Christians while utterly ignorant of the Gospel of life from the dead to inherit the Kingdom of God on earth, which Jesus the Christ preached. The Message *he* delivered *they scorn.* We pity them all but *one.* He *willfully* sits in the seat of the scornful; he has no cloak for *his* sin.

No two of the many speeches following the learned Principal of Knox College advocated the same basis of union, and there is little fear of an union, seeing they are differing about infant sprinkling, mode of baptism, apostolic succession, ordaining ministers and distributing them. They are blind leaders. We know by Matt. xv. 14. and Luke vi. 39, where they land. •

Two doctors have gotten into trouble in Cleveland. One is charged with poisoning a lady patient, and another of a different school is charged with gross neglect of duty when he *suspected* she had been poisoned. It was shown that he diagnoses cases by means of a box on the table with a telegraph key, and from it a wire extends through and underneath the top of the table, forming what is called a closed circuit. He claims to have successfully diagnosed a case in Egypt, and in different states. He said he believed there was *no death*—only physical death. He places his hand on the key and says it ticks intelligently to him, but does not know what makes the machine tick. It appears, however, that either the machine was out of order, or else he neglected to use it, for the woman is dead. These wonderful ticks and raps which are said to prove the immortality of the soul have never rapped out any history in advance, so far as we have heard. If there *be* no death will it not be demonstrated to all by and by, raps or no raps? What advantage is there in knowing it, if there be no necessary *preparation* for living right on?

It is as true as ever it was, "The legs of the lame are not equal." Well may we thank God if by his Word we know we are but wonderfully organized dust, capable of attaining to an incorruptible life through the Son of God's love. •

"JESUS said unto her (Martha) I am the Resurrection and the Life; he believing into me, even though he die, shall live. Diaglott translation of John xi. 25. Here is consolation for that dear old Sister who feels the enemy fumbling after her heart-strings. He may find them after a time, but never mind. The clock will not tick for you then; you will rest from your labor then, till awakened by the voice that will infuse immortal vigor into you. Hope on, hope ever, dear one; Jesus is coming as he said he would. And feeble old brother, you can also take some of the same medicine, with good effect; and you need not be afraid of taking an overdose, either. Take a good sip, brother. Here it is: "I am the resurrection and the life; he believing into me, even though he die, shall live." There, dont you feel better already? •

STRANGE is it that devout people can read Prov. xi. 31. "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner!"—and reject *both* statements. If we could only persuade them to believe that this is God speaking to them in their own language, and informing them of the place where each class is recompensed, we could then show from the fact that both are to be recompensed in one place, that the fire and sulphur doctrine for immortal souls is exceedingly improbable, to say the least. Certainly, it could not last long; the whole territory has been willed to the saints; and the whole earth is to be filled with God's glory. Would glory redown to God through the endless torment of his creatures, without any reformatory purpose? Would there be fullness of joy for the *redeemed* if they knew a part of their inheritance was cumbered with *myriads* of their race who were suffering indescribable torments, and ever would be? Are people honest who reject the *plain* statements of the Spirit, and accept theories without *any* statement of the Spirit for its foundation? •

READER, do you expect to live and reign with Christ during the thousand-year age of conquest? If you do, you had better look well to the qualifications necessary, before it be too late. If you *have* named the name of Christ you are only a *candidate* for that exalted position. Your election is by no means certain. 1 Peter i. 9, 10 tells you that an entrance into that kingdom will not be gained unless you give *diligence* to make your calling and election *sure.* And if you wish to see the qualifications of a ruler for that age you can have it by reference to 2 Samuel xxiii. 3. "He that ruleth over men must be just, ruling in the fear of God;" or as the revised version has it, "One that ruleth over men righteously—that ruleth in the fear of God [shall *come*, understand; see covenant to that effect in vs. 5, 6.] He shall be as the light of the morning when the sun riseth; a morning without clouds." As a mere news item this is of little importance; but as information as to the requisite qualifications for you to develop it is of *vast* imporance. You must be just here and now, or you cannot be just then; and not *just* then you will not *rule* then. Do you say you have no opportunity of developing ability to rule justly? That's a great mistake? Can you not practice on yourself? Its he who overcomes that obtains power over the nations, as you may see from Rev. ii. 26. Overcome what? Yourself, to be sure. Is not that what you have undertaken to do? Have you not set yourself the task of keeping the body under subjection to the spirit? Have you not pledged to *deny yourself* and be led by the spirit? If not you are no *candidate* as yet, for a rulership. You must be *just* to yourself first. You may think that the *easiest* thing in the world to do, but it is the *hardest*—the *very* hardest of all. If you have not started on this course of discipline yet, you had better start in now, by reading from the 15th Psalm exactly who shall dwell in the holy hill. Start in right here and be *just* to yourself, and if necessary swear to your own hurt, and about that time you will discover that you have ample opportunity to develop ability to rule. If you cannot rule *one* justly you are incompetent to rule many. To twist and turn and tone down, and apologize and equivocate because it *is you* that you are trying, is gross injustice to *yourself* —You are not overcoming—you are being overcome. •

Letter Drawer.

Dear Restitution:

Brother Almus Adams wishes me to report our Quarterly Conference held at Ainsworth, Neb. Mar. 3 and 4. The Conference was held in the Barne's Opera House rented for the purpose from March 3 to March 14. Brethren and sisters were present from east and west on this line of R. R. The special business will be reported by the Sec'y, Bro. Denson. Bro. Adams preached the Word with much power, Friday and Saturday evenings to good audiences. The interest was manifest. After meeting Friday night, Eld. T. D. De Long of the Congregational Church through me extended an invitation to Bro. Adams to preach for him on Sunday *morning in his pulpit,* and also added that he would be welcome to do the same in the evening.

Bro. Adams accepted the invitation, and the conference adjourned Saturday night to attend Bro. Adams' preaching on Sunday. In consequence of this, many were privileged to hear the Gospel who would not otherwise have been reached.

Meetings were then continued from Monday evening March 6, until Tuesday 14, at the Opera House.

On Monday evening the 13th, eight came forward giving their hand, and Tuesday evening four more pledged their faith in the Gospel of the Kingdom. Wednesday Bro. Adams baptized four, and a congregation of the Church of God was duly organized, electing, Bro. C. Shultz, Elder, Bros. Frank Stephens and ——Deacons, Sister Lillian Fancher, Secy. Bro. S. Hitchens, Treas.

People here are somewhat stirred up on the views presented by Bro. Adams. Whatever is of the Truth will make free, although it may require some time for the Truth to be fully apprehended by seekers after it. Truth *may* be discarded even by its friends for awhile, but we are praying that honest seekers for it may not reject it too long.

We are very poor here in this world's goods but are getting rich *fast through* Jesus Christ, our Blessed Lord, who for our sakes became poor that we through his poverty might become rich. The Church of God so far as I can see are lacking in practical faith in Christ. Truly Yours,

S. G. CHANEY.

Dear Restitution:

As I presume your readers would like to hear occasionely how friends are getting along in other places I thought I would write a few lines to let you know how we are prospering here.

Brother Black of Suspension Bridge, N. Y. has been holding a few meetings here with success. The audiences generally were large and good attention to the Word spoken.

Two came out on the Lord's side and put on Christ by being baptised into him. It is hoped that they may retain their union with him by walking in the path of obedience to the end, knowing that those only that endure to the end shall be saved. May this be their happy lot is my prayer.

In respect to Elder Black, I would just say, that a few years ago he was voted out of the Disciple Church for preaching what they call heresy, and quite a number of said church came out with him, and they with the assistance of some others have built a plain, comfortable little house, in which to meet together to worship in, and I understand they have a regular congregation of 40 or 50, and sometimes more.

Bro. Black is an intelligent young man, and I think will be instrumental in accomplishing much good. In conclusion, I would say, dear brethren, let us not trust altogether on a theoretical religion for salvation. We need a practical as well. It is those who do his Word, who shall be blessed.

"Blessed are those who do his commandments." It is quite necessary that we observe the command of the Savior when he said, "Watch and pray always, that ye may be counted worthy to escape those things that shall come to pass, and stand before the Son of Man." Again said Jesus. "Strive to enter in at the straight gate, for many shall seek to enter therein and shall not be able." Again brother, be careful of your words. For every idle word that men shall speak, they shall give an account thereof in the day of judgment. Let us watch and pray, lest at any time we enter into temptation, and that day come upon you *unawares.*

Yours looking for that "Blessed Hope."

P. B. BOCK.

Dear Restitution:

It is with pleasure that I drop you these few lines. I have been reading the letters from the brethren scattered abroad, and it cheers my fainting soul when I hear the words of cheer from those of like precious faith. It makes me feel as if we were gathered in a social meeting, and it was my time to speak. Brothers and sisters I feel more determined to serve the Lord than ever, when I look around and see those who serve the devil falling here and there. We had a temperence lecture in our little town last night, and it was something that we needed. *for* the monster demon has quite a hold here. While the lady was speaking on temperence, she mentioned the home, and the characters that were moulded there, and when we only stop to think that we are moulding characters to stand while the ages roll by, I think of home and the training that I received there, it fills my heart with joy to think that I was started on the right road, the road that leads to eternal happiness.

When we realize the responsibility that is resting on us as parents, it is time that we set good examples before them, that they may follow and cleave to that which is good. Be patient, long-suffering, gentle, give good advice.

Pray for me brethren, that I may ever hold out faithful to the end, and gain a crown of life that fadeth not away. Let us run with patience the race set before us.

There are no brethren here of the faith except myself, but I have a chance to speak every Sunday afternoon in the Y. M. C. A. hall and express my views. Brethren, I need your help in this work. I wish we could get some one to come and speak for us. I will close by asking you to pray for me. Your Brother in Christ.

D. K. LEHMAN.

DIED.

Jonathan Krieghbaum, near Wolf Creek, Marshall Co. Ind. Mar. 12, 1893, aged 65 years, 11 mo. and 25 days.

The subject of this notice was not a member of any church, but was in sympathy with the doctrines taught by us. The funeral was at Wolf Creek Church, and the burial at Pisgah Cemetery. He was never married, but leaves three brothers and two sisters. Funeral by the undersigned.

N. H. GEISELMAN.

Conference Notice.

The next Quarterly Conference of the Church of God, will convene at the Fairview School-house in Furnas Co. Neb. March 24, 1893, and continue over Sunday.

This meeting will be about three weeks later than usual, so that the State Evangelist may be present.

We urge the brethren to make a special effort to attend this conference, and especially the business meeting on Saturday at three o'clock, so that you may know what is being done, and help devise ways and means for future work. The Lord requires a part of our time. Let us work while we have opportunity.

J. J. CADY, Secy.

[We regret that this notice came so late, though it was sent early enough by Bro. Cady. By some means the mail delayed it till now. —ED.]

Appointments.

Second Sunday in April at New Hope, near Paris Ill. Meeting to commence on Thursday night, the 6th.

The fourth Sunday in April, in Jasper Co. Ill. at Ingraham as Bro. A. H. Rogers, may appoint. Meeting to commence on Thursday night before.

The fifth Sunday in April near Vineland, Jefferson Co. Mo. Meeting to commence on Tuesday night the 20th of April, as Brother John Morse may appoint.

J. S. HATCH.

"Significant"—Perhaps.

Our Hope, March 8, on its first page reprints THE RESTITUTION paragraph on Dr. Briggs, as "selected by J. F. Adair." There, among other things, Dr. Briggs is said to teach that, "Many of the predictions of the Old Testament have been reversed by history;" and, "The great body of Messianic prediction has not only not been fulfilled, but *cannot* now be fulfilled, for the reason that its own time has passed forever."

On this point of the non-fulfilment of the Messianic and Israelitic kingdom prophecies, the brethren of *Our Hope* are at one with Dr. Briggs, with a few exceptions. For instance, as a body they hold and teach that the Ezekiel temple and its service, so minutely described in the 40th to 40th chapters, never had a fulfilment, and never shall have a fulfilment. They teach that the Ezekiel division of the land of Palestine to the twelve tribes of Israel as foretold so particularly in Ezek. 47: 13 to 48: 35, is to have no accomplishment; these, and a host of like predictions have "lapsed," they say. On the subject of the Old Testament prophecies relating to Israel and the Messianic kingdom, *they hold with Dr. Briggs;* and, alas! so does the greater part of the religious world. To Age-to-come believers, or Millenarians, Dr. Briggs' position on this point is an error; but according to Anti-Millenarians, whether Adventists or of other denominations, he is right.

But perhaps Elder Adair and *Our Hope* have come to believe with THE RESTITUTION that the predictions concerning Israel and the kingdom of Messiah have not become a dead letter. How is it?

EX ISTIS.

Questions.

I would like to have you or some of your writers to explain what became of Lazarus, and the bodies of the saints spoken of in Matt. xxvii. 52–53. Please answer through your paper, and oblige,

A. J. BRADLEY.

Will some of the writers of THE RESTITUTION be so kind as to tell us how many times the inheritance is referred to in the Bible in its various forms. The Kingdom, The Abrahamic Promises, and direct statements like Ps. xxxvii. Matt. v. 5, and Rev. v. 9, etc.

A. G. LOMBARD.

I would like for some brother that is well posted in history and Bible also, to tell who changed the day of rest from the original 7th day, to the first day of the week, and by what authority was the change made, and oblige a lover of Truth.

M. L. ADAMS.

Combination Offer for April, 1893.

Cruden's Concordance; Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation, Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity. etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

The Preacher's Magazine for March, edited by Mark Guy Pearse and Arthur Gregory, is at hand. Among the contents of this number we notice as the leading sermon, "Atheism, its Causes and Consequences" by Dr. Edward White. The senior editor continues his article on "Moses, His Life and its lessons," and takes up the subject of the last Plague. Other sermons are by Dr. S. H. Kellogg of Toronto, and Rev. Hugh Price Hughes of London. The homiletic department is full and complete; among its contributors we notice the names of Drs. Vaughan, William M. Taylor, George Lester, and John Edwards. An excellent article by James Stalker, D. D., on "The Lord's Three-fold Question" is also in this number. Dr. Henry Wright continues his paper on "Secret Prayer a Great Reality." Among the other departments, in this most valuable magazine, are Notes on the International Lessons, Outline Addresses on the Golden Texts, Reviews of Books, etc., The subscription price is $1.50 per year. single copies 15 cents; and it is published by Wilbur B. Ketcham, 2 Cooper Union, New York.

Confession of Wrong.

I wish to point out something in the nature and effects of confession: I mean its power to bring peace and happiness back to the heart, when the conscience has been wounded by sin......Confession of sin has an almost magic power in restoring peace of mind. Providence seems to have implanted this principle in the human heart for the express purpose of having us act upon it. He has so formed us that when we have done wrong, we cannot feel at peace again until we have acknowledged our wrong to the person against whom it has been done. And this acknowledgement of it removes the uneasiness as effectually as fire removes cold, or as water extinguishes fire. It operates in all cases, small as well as great, and is infallible in its power. And yet how slowly do young persons, and even old persons, learn to use it. The remedies for almost *every* external evil are soon discovered, and are at once applied; but the remedy for that uneasiness of mind which results from having neglected some duty or committed some sin, and consists in simple confession of it to the person injured—how slowly it is learned and how reluctantly practiced.—*Jacob Abbott.*

Arctic Explorations.

Frederick Jackson, who is planning to make an expedition this summer to the North Pole by way of Franz Joseph Land, has completed his preparations. He is going to take only ten men with him, and dogs, sledges, and food for about three years. Jackson's belief is that Franz Joseph Land extends to the eighty-fifth degree, or within about 300 nautical miles of the pole. This is based on the vast icebergs that are found in the adjacent seas and the continental size of the glaciers which have been observed upon it. This will make three expeditions which will start this spring for the North. Lieut. Peary will push on his work begun in Greenland. Dr. Nansen will try to float across the pole from the west to the east, and this of Jackson overland by Franz Joseph. It is a question with geographers whether much of general value will be obtained by any one of them.

On your part there must be genuine repentance. The only genuine repentance is that which cuts up favorite sins by the roots. As it is not enough to get weeds out of a garden unless you plant the seeds of flowers and fruits in their place, so the quitting of old sins will avail you little unless you begin to do Christ's will. Do not waste time in waiting for some harrowing sorrow, or distress, or some thunderclap of excitement. Fears do not save a soul; Felix was frightened, but he did not flee to that Savior whom Paul preached. Emotion does not save. Faith saves; and the real essence of faith is the entire letting go of self and the cleaving to Jesus only. To put self under foot, even to the abandoning of any self-righteous idea of saving ourselves by church-going, Bible-reading, praying, or any other good deed, is essential to a right trust in Jesus Christ. You can not hang your hopes on two hooks at once. Nothing on self, everything on Christ, be our motto.—*Cuyler.*

NOTICE.

The Brethren at Raisin, Mich., are in need of a Pastor for the coming year, and solicit correspondence with some of the Preaching Brethren, with a view of obtaining some one to preach for them the coming year. Address L. W. Chase, Box 941, Adrian, Lenawee Co. Mich.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$103.68
"A Sister."	2.20

J. F. Wagoner, Box 251, Rochester, Ind.

Poetry.

Present Conflict.

"Europe, mother Europe! why do you stand to-day
With bristling steel and iron front in war's accursed array?
Why roar your thundering forges, but not to shape the plow?
Must war's infernal horrors hang forever round your brow?
Where rolls the icy Neva, where flows the classic Rhine,
Where Norway lifts her granite brows and shakes her mountain pine,
Where toils the Finnish peasant on Bothnia's rugged shore,
And where the brave and light-haired Dane pulls manfully the oar,
There's a sound of coming conflict, as when November gales
Burst from the icy mountains where Winter trims his sails,
And sends his fleet forerunners, and bids his trumpets blow,
Before he hurls his shot of ice and musketry of snow.
The Russian bear is growling on his wild Tartar plains,
And screams the Austrian eagle from bleak Carpathian chains,
And France, like couchant tiger, lies ready for the spring,
With glaring eyes that never leave the German eagle's wing.
From where the lowly Belgian toils ever at his loom;
From where the sturdy Hollander keeps eye on dike and dome;
From Spain's ancestral castles; from everlasting Rome;
From where the Turk grasps lance and sword to guard his father's home;
From where the Greeks are stirring, with old ambition's power;
Where bold Bulgaria trembles at each succeeding hour;
From where the brave Swiss peasant keeps well his mountain wall,
From our own mother Britain, the bravest of them all;
Come news of coming conflict and marshalling of men,
As if our mother Europe mad with maternal pain,
Had in her womb a demon, who, when he shall have birth,
Will let infernal furies forth upon our hapless earth.
O thou, before whose presence the trembling nations stand,
What hidden purpose hast thou, what awful work on hand!
Must earth's foundation tremble, and hell her furies bring,
For man's great final trial ere the coming of the King!"

Original.

Adam vs. Christ. Which is it? No. 2.

Having shown that Adam by transgression of divine law forfeited his right to eternal life and was remanded back to dust, it was therefore impossible for him to bestow upon any of his race that which he did not himself possess; but the failure and death of Adam did not frustrate God's original plan of redemption, for he has provided for man a second Adam, even Jesus our Lord, and who through obedience to divine law will carry out Jehovah's plans of redeeming the race and removing the curse of death from this once beautiful earth. Having himself become obedient unto death, even the death of the cross, he has now by a resurrection from the dead become a life-giving Spirit who now is able to impart eternal life to all for whom it has been prepared, (the elect ones according to the foreknowledge of God,) who is the author of eternal life, but has chosen his Son as the true source from whence it may be derived. The word of God being my authority I may safely say that there is not one son of Adam who is living on the earth today possesses in himself an atom of immortality, and it is a dishonor to God to propagate such a doctrine; besides it robs our Savior of the honor of bringing life and immortality to light through the gospel. I shall now show that Christ and not Adam is the true source of it and how it may be obtained. Christ said of the Father, with thee is the fountain of life, Psa. xxvi. 9. Also, For as the Father has life in himself, so hath he given to the Son to have life in himself, John v. 26. The disciples were witnesses that this is true. See first John i. 2. The life was manifested in Jesus, and we have seen it. Eternal life which was with the Father and was manifested unto us.

IMMORTALITY OFFERED.

To them who by patient continuance in well-doing seek for glory and honor and immortality, it will be given at the resurrection. See first Cor. xv. please read the whole chapter.

ETERNAL LIFE A GIFT.

The gift of God is eternal life. Rom. vi. 23, and v. 15. If thou knewest the gift of God. John iv. 10; Eph. ii. 8. God hath given to us (believers) eternal life by promise, for it has not yet been bestowed but is a matter of hope. Heirs, (not yet inheritors) together of the grace of life, first Peter iii. 7. *Looking for the mercy of our Lord Jesus Christ unto eternal life.* Jude 21.

IT IS STILL A MATTER OF PROMISE.

And this is the promise, Eternal life, 1 John ii. 25. The promise of life which was in Christ Jesus, 2 Tim. i. 1. Search the Scriptures for in them ye think ye have eternal life, and they testify of me, John v. 39, 40. For we are saved by hope, Rom. viii. 24, in hope of eternal life. Titus i. 2.

TO BE GAINED THROUGH CHRIST.

In whom was life, the light of men, John i. 4; and xii. 50. This (eternal life) is in his Son. 1 John v. 11. God sent his only begotten Son into the world, that we might have life through him. 1 John iv. 9, who (Christ) hath abolished death, and hath brought life and immortality to light, "through the gospel." 2 Tim. i. 10, and it is by a belief of the gospel and obedience thereto, that man can ever gain it. Our Savior abolished death in his own person through a resurrection of the dead. Hear him, I am he that liveth and was dead, and behold, I am alive forevermore, Rev. i. 18. I am come that they might have life, and have it more abundantly, John x. 10. Your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye appear with him in glory. Col. iii. 3-4. How plain this is. No life eternal until Jesus comes. In John xi. 25, Christ says he that believeth in me though he were dead, yet shall he live, and he that liveth and believeth on me shall never die. Some claim that this passage teaches the immortality of the soul, but if one will turn to 1 Thess. xiv. 10–17 they will there see what our Lord meant. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. There is nothing in this Scripture to support the doctrine of the immortality of the soul, it only shows that there will be a class of believers who will be alive at Christ's second advent, who will never see death but like Enoch of old will be translated. The Bible is the truth, the whole truth, and is its own interpreter. The trouble is our finite minds are incapable of grasping its meaning. But we will resume. Christ says in Matt. xxx. 17 if thou wilt enter into life keep the commandments, he that soweth to the Spirit, shall of the Spirit reap life everlasting. Gal. vi. 8, he he that doeth the will of God abideth forever, John ii. 17. For when he is tried he shall receive the crown of life. James i. 12. When will he receive it? In the world to come eternal life, Mark xxx. 10. These are but a few of the many Scriptures bearing upon this subject but enough to show that eternal life is a matter of hope and not of actual possession. We must lay hold on it. How? by faith and obedience to the promises offered in the gospel. There are many types and antetypes in the Scriptures and we must learn to rightly divide the word of truth so not to get them blended, as it will mar the simplicity of the Scriptures. We have presented therein two Fathers, two creations, two begettals, two births and two deaths, and they must be kept perfectly distinct from Genesis to regenesis. Adam our earthly parent was a type of God, who is the Spiritual father of them who believe. Adam begat a race of mortal beings or children. God will have begotten a race of immortal children or beings. Man is not a dual being, but a unite being composed of many parts, as yet, he dies, wholly dies, but if begotten in this life by the word of truth, the gospel, he will at the resurrection become immortal. This is the only way offered us through the Scriptures, of gaining it. If this be true, what then becomes of the doctrine of the soul's immortality? Why it was founded on the sand, by the father of lies, God's opposer. Turn with me to Gen. iii. 4. God who spoke the truth, said unto our parents, ye shall not eat of the *fruit* of the tree in the *midst* of the garden; ye shall not touch it, lest ye die, and the serpent said unto the woman, ye shall not die. I wish to ask a question here, how many in Christendom are there today who do not believe that lie of the *serpent*, for our Savior called him a liar from the beginning, and right here is where he makes himself most prominent by contradicting God's words which were true, for you will see in the 5th chap. and 5th verse that Adam lived nine hundred and thirty years and he died. In the very day that Adam partook of the forbidden fruit he became a subject of death, dying thou shalt die, (see margin of same chapter). Now in this garden which the Lord had prepared for Adam and his bride was found the tree of life, by the means of which Adam would have gained eternal life had he been obedient to God's law. But disobedience prohibited him from partaking of its fruits and he was therefore driven from the garden, and the tree of life was guarded. In our next we will try to show that Christ will restore what was lost in Adam.

S. V. REGAL.

A Word to the Undecided.

In "A word to the undecided," the author says, "you have heard the things concerning the kingdom of God, and the name of Jesus Christ, and you *intellectually* believe them," etc., but have not decided to become Christians.

Then the writer in a very earnest and plain way exhorts all such to faith and obedience.—to be undecided no longer.

It is quite customary to regard an intellectual faith as of little account. Is not all faith or belief, intellectual? And the more intellectual the better? Belief and faith are used in the same *sense* all through the Bible, and is purely *mental*.

The Bible speaks of a strong faith, and a dead faith (which is equal to no faith at all in the Bible sense.) It says, "Abraham was strong in faith, giving glory to God." He glorified God by such faith, on account of it, yielded obedience by lifting up his hand to slay Isaac. Others were "full of faith." Such a degree of faith in the Gospel will surely lead to a self-denying obedience of the conditions of salvation, and cause the believer to rejoice in hope of the glory of God. But we are told, "the devils believe and tremble." This fact only proves the power of faith in predicted suffering and death. They have no Gospel to believe. "The Gospel is the power of God unto salvation to every one that believeth it." Rom. i. 16.

Read the power of faith as exhibited by the exploits and sufferings of God's people in ancient days as recorded by Paul in Heb. xi.

Modern history will show the terrible sufferings of a great army of martyrs whose faith in the "exceeding great and precious promises," have given them power to endure torture and death.

Please allow me to correct a few more mistakes that are often made:

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The word heart is used to mean the affections of love or hatred,—fear or pleasure. But the original word (Kardia) has for one of its definitions the *mind*, and is often used in that sense in the Bible. The passage, therefore, should read, with the *mind* man believeth unto righteousness, for that is the fruit of a living faith, while salvation will be the glorious result of belief, righteousness and confession of Christ and his Gospel to the world.

Obedient works are the sure evidence of a living faith. James says, "let a man show me his faith without his works, and I will show him my faith by my works."

The exposition of another Scripture is often deficient,—I mean the answer of Peter to the cry of the multitude, "What shall we do?" "Repent and be baptized every one of you for the remission of your sins." Here repentance and baptism are required in order to the remission of sins. Repentance does not mean sorrow but "godly sorrow worketh repentance," and that works conversion or reformation.

Repentance is a translation of the Greek word, Meta-noia, which means a change of mind or purpose. When the new mind, or purpose is formed, an outward turning to God or reformation of life is secured.

Peter, in his next sermon, exhorts his hearers to turn to God that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ whom the heavens must hold until the times of the restoration of all things spoken by the mouth of all the holy prophets.

Repentance is first, and conversion or reformation is next, and baptism for the remission of sins and their complete blotting out at the revelation of Jesus Christ from heaven. But all this righteous feeling as well as action is the legitimate result of an "intellectual" belief of the Gospel, which is the power of God unto salvation when believed.

If you analyze faith, you will come to the same conclusion.

What is the belief of the Gospel? The original Greek word is Evangelon, the meaning of which is a good-message, (from God.)

What constitutes the belief of it? First, it must be understood by reading or hearing. That is a mental work. I need not say to one that understands history or his Bible, that a clear fulfillment of a long chain of prophetic events, together with the most stupendous miracles by Christ and His Apostles constitutes the strongest evidence to prove the good message true. This understanding of evidence and comparison with the glorious truth to be believed is surely a work of the mind. Then follows an intellectual judgment or decision of mind, that the good message is true. This is an intellectual faith that will be followed by a purpose to obey the Gospel and be baptized into the name of Jesus the Christ. Will not such a conversion be better and more enduring than that brought about by mere excitement? "The faith that saves the soul and that which in the common truth believes, in the essence is the same. Hear then what faith, true Christian faith brought salvation was. Belief in all that God revealed to men—all He promised and commanded, said, without a doubt, He who thus believed, as certainly the fruits of faith produced as human eye, in darkness, seeks the light." (Pollock.)

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven." Matt. x. 32. "For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed when he shall come in His own glory, and in His Father's, and of the holy angels." Luke ix. 26. Jesus said to the chief-priests of his day, "how can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?".

This is the great reason why so few, comparatively, believe and confess the near coming and kingdom of Messiah in our day,—because they prefer the honor of mortal man to the future honor "that cometh from God only." "If any man serve me, him will my Father honor." John xii. 26. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father. The self-same spirit beareth witness with our spirit, that we are (the begotten) children of God. "We groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. For we are saved by hope." Rom. viii. 15, 16.

How plain that Paul waited to be adopted into God's immortal family, at the redemption of his body, for he considered himself "saved only by hope" "Being begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and *abideth forever*." Peter i. 23. R. V.

E. HOYT.

Peter's First Epistle. Chapter 4.

1. Christ then having suffered in *flesh*, arm yourselves with the same concept, namely that the one who hath suffered in flesh hath ceased from sin,

2. To the end that ye no longer pass the remnant of your lifetime in the flesh in the inordinate desires of men, but in the will of God.

3. For the past time of your life should suffice to have wrought the intent of the nations, when you went your ways in acts of excess, of inordinate desire, of drunkeness, of revelling, of drinking-feasts and lawless idolatries.

4. In which way they are accustomed to show hospitality, blaspheming when ye do not run along with them in the same display of debauchery:

5. Who will give an account to Him who hath in readiness to judge the living and the dead.

6. For to this end hath the Gospel been announced to the dead, that they might be judged as human beings in flesh; but might live as God in spirit.

7. Moreover the fulfillment-(not *end* in the sense of a stop) of all things hath drawn nigh. Be discreet then and live soberly in votive-prayers.

8. Above all maintaining the love toward one another stedfastly, because love (the sanctified love) covereth a multitude of sins.

9. Be toward one another friendly to strangers without murmuring.

10. Even as each one hath received a gracious-gift, with it doing menial-service to one another, as good stewards of God's variegated grace.

11. If any one talketh as though (speaking) God's oracular words; If any one doeth (deacon) service, (let it be) as though with strength that God supplieth; that in all things God may be glorified through Jesous Christ, whose (that is God's) is the glory and the controling-power for the ages of the ages. Amen.

12. Beloved be not surprised at the fiery trial that hath occurred in your midst to prove you, as though a strange thing had happened to you.

13. But even as ye become partners in the sufferings of the Christ rejoice, that in the manifestation of his glory also ye may rejoice when made glad.

14. If ye are suffering reproach in Christ's name, blessed happy are ye; because the Spirit of the glory and of the ability and of God is resting (for an interval) upon you.

15. Let no one of you though suffer as a murderer or a thief or an evil-doer or as a busybody in other people's affairs;

16. But if as a Christian, let him not be ashamed and let him glorify God in this name.

17. Because there is an appointed time for judgment rendered to begin in the house of God; and if from you first, what will be the end of those who distrust the Gospel of God?

18. And if the justified one is with difficulty being saved, where will the irreverent and the obdurate sinner appear?

19. So then may those indeed who are suffering according to the will of God have committed their souls (lives) in well-doing unto a faithful Creator (generic-creator this word here.)

COMMENT.

"In which way they are accustomed to show hospitality" instead of "wherein they think it a strange thing," etc. R. V.

"But might live as God in Spirit" instead of "according to God in the spirit." R. V. which is neither the same thought nor a literal rendering.

The heralding of the Gospel to the dead here spoken of, I do not understand to refer to the same thing as the heralding "to the spirits in prison" already referred to in this Epistle; but to the heralding of the Gospel through Noe and the prophets from the earliest ages on down to the coming of Christ, to men who were alive, just such a reference as the one in the first of the fourth chapter of Hebrews,—or in other words the offer of the terms of the Gospel—pardon and justification in the sacrificial blood of Christ then as now.

"Friendly to strangers" instead of "hospitable" R. V. for reasons previously given.

"Doing menial-service" instead of "ministering" R. V. which has somehow come to savour too strongly of the white neck-tie and cant to express the thought of the author.

"Gracious-gift" instead of "gift" merely, R. V. We don't emphasize grace as we ought, and as the apostolic writers did.

"God's variegated grace" instead of "manifold grace" R. V. literal, and much more suggestive and significant when we think of the diversity of color and its blending in white light.

"Speaking God's oracular words" instead of "speaking as it were oracles of God" R. V. There is too much of this sort of speaking now—this "as it were" speaking.

"Whose is the glory," etc., refers to God here, not to Christ.

"Even as ye become partners in the sufferings of Christ" instead of "insomuch as ye are partakers of Christ's sufferings" etc., R. V. There is a vast difference between being "partners in" and "partakers of" something. The translators as a body seemed to have ignored for some reason the too evident and solemn fact that Christianity is "a partnership" and not a mere "participation" or "communion" or "fellowship" or "communication"—a partnership in the humiliation and sufferings of the sacrifice, and in the glory of Christ that is to follow. Think of this and pray over it if you have any doubt of "the solemn fact."

"Let him glorify God in this name." What name? Is the Christain Church of the present day doing this, obeying this oracular instruction? Can you or I glorify God as a Methodist or a Baptist or a Presbyterian and conform to these simple requirements? Think it over.

"Judgment-rendered" or verdict instead of "judgment" merely R. V. which is too indefinite as we use the term.

"The Justified One" instead of "righteous" R. V. There are no righteous saints. For Christ himself says, "I came not to call the righteous but sinners to repentance" and if they hear the call and come they are then only "justified ones." It takes quite a time and divine work to make them righteous.

"Creator" as here used is the generic creator not the casual creator.

CHARLES GARDNER.

Immortality.

This word is used by the inspired Apostle Paul, first to the Romans, see chapter 2, verse 2, in connection with these words, "To them who by patient continuance in well doing, seek for glory, and honor, and immortality."

In the 8th verse we learn, "That God will render to every man according to his deeds, to those who seek in his appointed way, for glory, honor, immortality, he will render eternal life, but unto them that are contentions and do not obey the truth, but obey unrighteousness, He will render indignation and wrath, tribulation and anguish upon every soul of a man that doeth evil, of the Jew first and also of the Gentile. Elsewhere this same apostle says to the Romans that, "the end of an evil course is death," for writes he, "the wages of sin is death, but the gift of God is eternal life." Here we learn by its first occurrence that this boon, immortality, must, if we would ever hope to attain to that deathless, incorruptible state, for this is what the Word implies, we must seek for it.

Again Paul uses the word in his letter to Timothy 2nd letter, i. 10. He shows Timothy that Christ Jesus hath abolished death or rendered death powerless, and brought life and immortality to light through the Gospel. Here we learn that immortality was brought to light by Jesus Christ, having rendered death powerless by his own resurrection to an incorruptible life.

Again we learn that in order to inherit the Kingdom of God we must put on immortality, 1 Cor. 15, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory, it is sown in weakness, it it is raised in power, it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which was spiritual, but that which is natural, and afterward that which is spiritual.

The first man is of the earth earthy, the second man is the Lord *from heaven*, and as is the earthy such are they also that are earthy, and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption and this mortal must put on immortality, so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written."

It is written in Isaiah the Prophet xxv. 8. In the 7th verse Jehovah declares by the mouth of the Prophet, "and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it.

In speaking of the office work of Jesus, Paul says in Heb. ii. 14-15, "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of all the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

In Rev. xx. 14, we learn the final end of death. The writer says, "And death and hell were cast into the lake of fire." He tells us what this lake of fire is. This is the second death.

The Scriptures teach that God alone posesses immortality, deathlessness. He has promised an incorruptible life to *mortal*, to corruptible man, on conditions, and those conditions are easy to comply with. Who will do the things that are required by the God of Heaven, and thus secure an endless *life in the everlasting Kingdom of the Lord?*

Man by nature is not a probationer for that Divine Kingdom. That the God of Heaven will set up that kingdom that shall break in pieces all other kingdoms and itself stand forever. No, he must do something. He must keep the commandments of God and the faith of Jesus Christ. Natural man cannot inherit the Kingdom of God. He must be born again of water and of the Spirit in order to inherit that kingdom. God so loved the world that He gave His Only Begotten Son to die, whom he raised from the dead, that whosoever believeth in him might not perish but have everlasting life. If this life is sweet to us, immortal life is promised and will [illegible] given to all who are faithful.

Be faithful brethren to the coming of the Lord.

H. MURPHY.

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

J. F. Wagoner,	$5.00
Nancy Barber	5.00
Church at Cleveland, O.	10.00
Eliza West	2.00
Adaline West	5.00
Mrs. H. L. Vickery	10.00
Jesse Ross	5.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Causes for Thankfulness.

For all that God in mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks.

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,
For everything give thanks.

For the sweet sleep that comes at night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord! our hearts we lift to Thee,
For everything give thanks.

—Ellen Isabella Tupper.

Selected.

Is Adventism Right or Wrong?

Where in the Bible can we read about the creation of a spirit man, who committed a spiritual crime, thus incurring the penalty of a spiritual death, but is offered a spiritual salvation, and a spiritual home, in a spirit land? If the Bible contains no such nonsense, why should theologians teach it? If God only made one man in the first place, does death make two? If death makes two men where God only made one, is not death a creator? And if so, which one is the living and true God that we should worship?

Now as God made a man out of dust, and this same man returns to dust again, if death makes another man, is not Death greater in this respect than God? For death makes a man out of nothing, while God took something to make his man of. If there can be found only the record of the creation of one man in the Bible, and he a man of dust, by what authority can men claim the existence of a spirit man, inside of a dust one? If God's offer of salvation is extended to the man he made, where does the man that death makes get his salvation? But if God made two men instead of one, why did he not say so? And if he made two men, both capable of sinning, why did he not mention the existence of different laws, one for each sinner? As he only mentioned one, was not both capable of suffering that one penalty? If so, was not both men material? And if the soul could not suffer the death penalty that was pronounced on the material man, would it have to suffer any penalty at all? How could it if [illegible] pronounced against it? If the body man was not responsible what did it have to die for? If the soul man was responsible why was it not punished as well as the body man? And if both were guilty, why not punish both? But if only one was created, only one man sinned; then there was only one man to die, and if he died, how could he still be alive? And if he was alive, how could he be dead? If when God made man out of dust it was necessary to add another inside man to make the first one conscious, of what use was the first? And if the inside man was conscious independent of the other, why not create him in the first place, and save the bother of creating the other? If the inside man was conscious, was he not responsible? If the outside man was unconscious was he not irresponsible? Did God punish the irresponsible body for the sins of the responsible soul man? If so, are his ways equal? If he punished the right party, was it not the body that was punished, and if so, was it not responsible? And how could it be responsible unless it was intelligent? And if it was intelligent and responsible, was it not a personality of itself?

And if so, what becomes of the two men theory? What was God's purpose in cutting off man's access to the tree of life? If it was that he might not "live forever," could he live forever if he did not eat of it? As he did not partake of it, did he not cease to live? And if he ceased to live, is he still alive? And if he is not alive now, must he not be dead? And if he died, then he must have been mortal, for if he had been immortal he could not have died. But if he was mortal, how could he transmit immortality to his posterity if he did not possess it? And if he could not transmit it, then where did they [illegible] it if it is already there? If God objected to the first sinner becoming immortal, is not the same objection still valid while he remains a sinner? If Adam was part mortal and part immortal, then there must have been two parts to Adam. Then must it not necessarily have taken the union of the two parts to have made Adam?

And if death separates the two parts, then how could Adam be in existence *after* the separation took place? For if it took the two parts to make Adam, then neither part of itself was Adam: then as death caused the dissolution of the parts, must it not have put an end to Adams existence? Does not the Bible tell us that Adam lived a certain period of time and then died? We would like to ask how much of Adam died? If you answer that it was only the body that died, was not the body Adam? For it is certain that Adam died; and whatever died was Adam. So how can you prove that Adam is not dead?

If the soul of Adam was a conscious personality, how could he transmit one to his posterity without robbing himself? And if he did not transmit one, where did theirs come from? At what period of time are soul and body united? Is it at conception, or at birth, or is it midway between? Is the soul a personality before it enters the body, or after, which? If it was not a conscious personality before entering the body, how can any one prove that it is after leaving it? Is it as large at birth as it is in middle or old age? Does it grow with the body? How large is it? Has it the same form as the body? If it has a form, must it not be substantial? And if it is substantial, how can it be immaterial? But if it is immaterial, we ask, how material fire could burn it? How could spirit friends embrace it? How could it come in contact with matter? How could it suffer, if the agents that would produce suffering could not come in contact with it? How could it be confined in a burning hell, if it could not be caught so as to put it there? How could they catch it if they could not touch it?

What is a corpse? Is it a dead man, or is it only a part of a dead man? If it is only a part, is the other part dead or alive? If the corpse is part of a dead man, then who is the man? If the soul is the man, then is it not the soul that is dead? For how could a corpse be part of a dead man, unless the man himself was dead? If you say that the man was alive, would it not be proper to call the corpse part of a live man? If so, then why do Bible writers speak of it as a dead man?

Has the saint a double personality! Can one personality be in heaven praising God, while the other is in the grave? Do they each have a character of their own?

If the word "death" means separation of soul and body, what does the phrase "second death" mean? Does it mean the second separation of soul and body? If so, would it not involve the Lord in the ridiculous position of raising up a dead body, putting a soul into it, judging it, and then taking out the soul again, and sending it off to hell once more? Then what would become of the body? Would it undergo corruption again? If the analogy between the first and second death was carried out, would it not be necessary for it to do so? Then what need of a resurrection of the body? If mind is a real man, does it survive death? If man has a mind can it exist independent of the man? If evil is eternal, how can God be Omnipotent? For will there not always remain in his universe something that he cannot destroy?

If a dead man knows more than one who is alive, why did not God make a dead man in the first place?

If we are heterodox in our faith, please define orthodoxy for us.—*H. W. Bowman, Selected by J. S. Hatch.*

The Real Sources of the Nile.

The report of Dr. Baumann's latest geographical investigation of the Kagera River, and the country lying between that stream and Lake Tanganyika, affords an interesting and important contribution to the history of the sources of the Nile and a singular confirmation of the ancient myths concerning the Mountains of the Moon. Sept. 5 last Dr. Baumann's expedition reached the Kagera River, and was received by the natives of Urundi with extraordinary demonstrations of joy and respect. He learned that Urundi, from Ujiji to Ruanda, for ages had been ruled by Kings who were supposed to be lineal descendants of the moon, and that the natives believed him to be the last King, who had died a generation before and who had now come back to them. On Sept. 11 the expedition crossed the Akenyaru, which is not, as supposed, a lake, but a river. Dr. Baumann also discovered that the so-called Lake Mworengo is in reality a river which flows into the Akenyaru, and came to the conclusion that there was no extensive sheet of water in Ruanda or North Urundi. On Sept. 10 he arrived at the sources of the Kagera, at the foot of the precipitous and wooded hills which form the watershed between the basins of the Rufizi and Kagera. This mountain chain is known to the natives by the name of the "Mountains of the Moon," and is held in peculiar reverence by them. Here Mr. Baumann maintains the real sources of the Nile to be, for if "it be acknowledged that the Kagera is the chief feeder of the Victoria Nyanza, it follows that the headwaters of the Nile can be none other than the Kagera itself in the Mountains of the Moon in Urundi, within the boundaries of the German East Africa."—*New York Post.*

The Search.

If we would by searching find out God, we must ask him first to search and find us. He knows us infinitely better than we know ourselves, and he knows whether we truly desire to find him. He who begins this Psalm (139) with the words, "O God, thou has searched me and known me," ends it with a prayer that God would still more search him and know him, verse 23. He wished to lay his heart open to God, well knowing that it was already before him, and that the darkness of willful concealment, as well as the light of candid confession, were "both alike" to that all-seeing eye, verse 12. Thus the Psalmist know something of God; he recognized that before him with whom we have to do all things are naked and open, for God had taught him this great truth in his deepest heart, and was ever teaching it more and more in answer to his prayer.

When God has thus searched the heart the man is no longer left in utter ignorance, standing aloof before an unknown God; he has had dealings which he can never forget with his Maker, and, having known God as the searcher, he cannot rest till the Holy Spirit of God reveals him also as the cleanser of the heart. To know God thus we must know him in Jesus Christ, who came to reveal him to man. Enlightened by this glorious relation, we know things which prophets and righteous men sought in vain to know, and are no longer forced to ask without hope of an answer, Can we find God? because now we can say, God has found us.

The Scriptures must be read by us in the same spirit that dictated them; thus also must they be understood.

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings will please address him at Argos, Indiana, and arrange for the same.

NOTICE.

A young man well qualified, wants a position as teacher of shorthand, type writing, and bookkeeping; or will accept position as stenographer and type writer and bookkeeper. References given if required. Send word to this office.

Presents for Friends.

I hereby offer until May 1st, 1893, one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth. Wiley Jones, Manchester, Va.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money lost in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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Bible Tracts, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1846. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. [illegible] or assorted packages of 100, 20 cts.

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Age to Come not a Heresy. By H. V. Reed.
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Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. S. Ashley. The above is the title of a 16-page tract. Price 5c. each, 12 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of sections upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 10c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jos. Lacier. Can be had at this office at 5c. each, 3 for 12c. or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 32 pages, by W. Brittle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 110 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.00.

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The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

The Unspeakable Gift. J. H. P. Stengell. With an introduction, by Mr. Edward White, of London, England. This is a book of 301 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50 cts.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 15 cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page, "The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 360 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 4 for 60 cents; 12 for $1.50; 50 for $5.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 440 hymns. To this is added 32 pages of hymns for Children to use in Sunday Schools or at home. Price 45 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and is is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and All its Families. What We Are, and What We May Become. The Nature, Extent, Epoch and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 246 pages. This is a compilation of the public utterances and writings of the author while engaged as a ministry in England. It is divided into some thirty-one lectures and an addition of about fifty pages of "things that have struck me in daily Bible reading," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 146 pages, written by William Glen Moncrieff, subject, "Future Probation! Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously," is the title of a 56 page tract, written by R. McLauchlan of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and to do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let these works remain long on our shelves, but send them out on their mission of love.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 614 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study at cordially invited to meet with us at 1445 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts, Philadelphia. U. C. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastors residence 1810 Uhling Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth Sunday. Bro. J. P. Wagoner, every 2 at Sunday in the month. Also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Friday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 44 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolls, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Eliza Stple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. 11, Passenger,	Leaves		†9 46am
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No. 17,	"	"	*11 10pm
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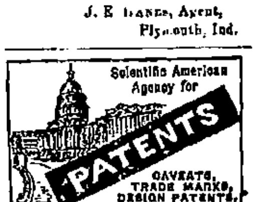

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The Restitution.

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VOL. XLII. PLYMOUTH, INDIANA, APRIL 5, 1893. NO. 13.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Mother's Prayer.

Starting forth on life's rough way,
Father, guide them;
O we know not what of harm
May betide them;
'Neath the shadow of thy wing,
Father, hide them,
Walking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee,
Do thou hear them;
From the stains of sin and shame,
Do thou clear them;
Mid the quicksands and the rocks,
Do thou steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up,
Lord, receive them;
In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;
Trustful, in thy hands of love,
We must leave them.
—William Cullen Bryant.

Original.

Additional Arguments for "Thief on the Cross."

19. Jesus in Luke xxiv. 47 clearly teaches the necessity of both death and resurrection in order that Repentance and Remission of sins should be preached in his name.

20. It was the blood life of Jesus that ratified or confirmed the New Covenant, which alone could give life after death. "This is the New Covenant in my blood," said Jesus.

21. The resurrection of Christ was proof of the acceptance of his blood for ratification purposes, proved it to be ratified. And was he not entitled to be the first to have life from the dead by that covenant? Paul says he was the firstfruits. Would not the popular idea make him second to the thief?

22. Heb. xiii. 20 furnishes proof that God raised Jesus from the dead through that blood-ratified covenant. Read and ponder over it, all you who will not come to Christ for life. You will not wonder, then, that he told Mary that he had not yet ascended. He was only just born from the dead—born again under the agreement to redeem them from death and ransom them from the power of the grave, Hosea xiii. 14.

23. As Rom. iv. 25 teaches that Christ was raised again for the justification of believers, does not that include the Thief? If so, and he went to Paradise that day, did he not go in an unjustified state, seeing that Jesus was not yet raised?

24. The great truth that Christ was raised from the dead for our justification is infallible proof that the body of Christ was Christ himself, and did not go to Paradise that day. That being the case, the body of the Thief was the Thief himself, for Christ was made like unto his brethren, Heb. ii. 17, and therefore he did not go to Paradise.

25. The proof that Jesus did not go to Paradise is proof that he did not promise to go! I think the learned will say that in the Greek language, the adverb is rarely put before the verb and its adjuncts—nearly always after, as in the Lord's prayer, "Our needful bread, give us this day," the reverse of the English idiom. Jesus, therefore, did not contradict himself when he said to Mary, "I have not yet ascended to my Father."

26. Jesus could not have been mistaken as to his own identity when he said from heaven to John, "I am he who liveth and was dead, and behold I am alive for evermore." There is only one Christ. He was dead but is now alive for evermore, and has the keys to liberate us if worthy. As he died did not the Thief die? As Christ had to be raised in order to live again, must not the Thief?

27. The assumption that it was the immaterial souls of Jesus and the Thief which went to Paradise, begs the whole question, and should be proven or abandoned. The idea of proving immaterial souls by going to Paradise, and then proving Paradise by immaterial souls!

28. When our opponents tell us that Jesus went and preached to the Spirits in Prision during the three days and nights, what do they mean? Do they forget that he went to Paradise? or do they mean that the body went and preached to them?

29. Our opponents are morally bound to tell us who died for the ungodly, if Jesus lived uninterruptedly on, and journeyed to Paradise.

30. If Christ himself did not die, then must our opponents depend upon the resurrection of the tenement he lived in, for justification.

31. When Jesus said, "As Jonah was three days and three nights in the sea monster, so the Son of Man shall be three days and three nights in the heart of the earth, did he mean only a part of himself, and did he not mean the grave in earth when he said earth, instead of a beautiful garden under ground, as some will have it?

32. The finest work of our opponents has been done on the pronouns "Me" and "I." "Thou shalt be with Me," said of himself on the cross, means the soul, that was to wing its way to heaven. Three days later, the same Jesus said, "Touch Me not for I have not yet ascended to my Father." But he is some one else now: the "Me" is the body now; it was the soul before.

What! Is the body Me walking and talking without any soul in it, seeing the soul "Me" is gone to Paradise?

33. The words "today" in Psa. xcv. 7 had not expired when the epistle to the Hebrews was written, and the author defines it to mean "after so long a time," that today still continues; it is styled "the day of salvation," 2 Cor. vi. 2. And the "today" of 1 Sam. xii. 7, if literal, would limit the harvest time to one day and night.

34. Some claim that Paradise is away beyond the bounds of space. Why locate it so far off? Surely the Alpha Polaris (the polar star) would be far enough away. Had the Thief and Jesus travelled with the speed at which the earth rushes through space—2400 times faster than the New York and Chicago fast train, they would not have reached that star yet by a long way; but we have positive evidence that Jesus safely reached heaven in a week. From crucifixion to Pentecost was fifty days. Part of the time he was dead, and forty days he was with the disciples. The Rev. D. D. Read D. D. of New Jersey locates it in the star Alcyone, around which, he says, it takes the earth 20,000,000 of years to move. It takes light 700 years to travel thence to earth. Next?

35. It is objected that "neither time nor space applies to immaterial souls." I expect this is so, because there are none. But both time and space apply to the real material Jesus who died, was buried, and rose and ascended. He passed away slow enough to be watched out of sight by mortal eyes; and this same Jesus is so coming again, if the men in white told the truth.

36. If the Thief was with Christ in Paradise the day of the promise, then what?

It is not true that man's thoughts perish when his breath goes forth. Psa. cxlvi. 4;

Not true that the dead know not any thing. Eccl. ix. 5.

Not true the dead praise not the Lord. Psa. cxv. 17.

Not true the Jews and Disciples could not go where Jesus went; John xiii. 33.

Not true that the future life of the saints is hid with Christ in God, and they only appear with him in glory when he again appears; Col. iii. 4;—but

37. It is true that the Bible contradicts itself, and is not the book of God at all, if Jesus and the Thief went to heaven that day, and

38. Infidelity is given a weapon no one can withstand!

39. If our opponents still say the Thief and Jesus went to Paradise that day, let them prove it, and harmonize it with the Scriptures, and then they will be entitled to a respectable hearing.

M. JOBLIN.

Union with Christ.

The perfect union, between Christ and his followers is very aptly described by Jesus' metaphor, "I am the vine, ye are the branches." In all the world Jesus could have found no stronger illustration of his intimacy with those whom he has dignified with his friendship.

The intimacy here described is not that of daily life, between friend and friend, so capricious and transitory: 'tis something vastly different. Friends of inharmonious lives and uncongenial sentiments may still maintain a kind of intimacy of branch and vine. Jesus' metaphor bespeaks a perfect union in every part and faculty; so perfect, that questions of "essentials" and "non-essentials" cannot arise; so close, that a branch would consider it absurd to *interrogate* the vine as to the necessity for baptism. All such unseemly questions indicate a lack of that harmony without which there can be no branch and vine relation; and to destroy the harmony is to destroy at once the pertinency of the metaphor.

When we return to the great modern churches (all claiming to be branches) for an exemplification of this harmony and intimacy, we see something sadly spectacular. One branch is engaged in indicting another; several branches have combined to lop off one: and others are determining whether they are sufficiently large in numbers to sever themselves from the balance. Surely this scene affords a strong argument against their claim to that relation.

From this pardonable digression we turn to the edifying lesson taught by our Lord's words.

The relation between branch and vine suggests immediately the idea of likeness; and in this the metaphor is perfect; for the Gospels and Epistles are replete with passages showing the necessary likeness between Christ and the Christian. "Ye are complete in him" says the Apostle. That is, ye, like Christ, are now serving the noble end to which you have been happily called. "Let this mind be in you which was also in Christ" says Paul; that is, let his exalted aims and thoughts be your aims and thoughts; emulate his virtues and exemplify his life; be faithful to his Truth; contend for the Faith; be vigilant in his service: in short, be like Him.

Now, as all valuable human attainments are a growth, the owners being the watchful cultivators, so the likeness to Christ, implied in our text, is a growth springing from careful, vigilant cultivation. Let no one suppose that God, in some mysterious way, takes us in hand, and, destroying the ennobling power of choice, moulds us into His Son's likeness without our active co-operation. Christianity implies activity—derives its strength, yea, its very life, therefrom—and in this it differs nothing from life in all departments of the creation. The Christian life, in this scene of preparation, has no attractions for those who seek repose—who delight in blissfull inaction. Its transcendent rewards presuppose a royal contest, and that, with an enemy from whose assaults there is no respite (ourselves). Its glories are attained by an active, spontaneous purification of ourselves from the defilment incident to our fallen natures; and the Christianity which does not produce this is a fraud and sham. "He that hath this hope in him purifieth himself, even as he is pure."

To be a "branch" then, is to be like the "vine," that is, we must be promulgators of His Truth (so often overlooked by the creeds); emulators of his life: possessors of his Spirit and "Mind;" keeping in perpetual view the dignity of our high calling.

STANLEY E. BOWDLE.

Prophecy Being Fulfilled.

In the daily papers of last October there were pictures reproduced from some photographs taken at the time the Jaffa and Jerusalem railway was opened, which event took place September 26th, 1892. Jaffa has rather a sombre look with the Mediterranean seen in the distance: the ticket station, and a train of cars on the track ready to start for its destination (Jerusalem) are plainly seen. We next see the train emerging out from between the mountains of Judea rounding its base, crossing a ravine over which there is a curved iron bridge; on, on, and soon it approaches its destination amid the display of Turkish flags and Arab's curiosity. This railway will be prominent for its location and destiny.

The Prophet Isaiah, not only saw this railway in its inception, but also in its consummation. He describes the work thus: Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones: lift up a standard for the people, Isa. lxii. 10.

Again in Isa. xl. 3-5, we have these words: The voice of him that crieth in the wilderness, prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. This making straight in the desert a highway for our God; mark well these words, make straight in the desert a highway, for who? for our God. This work is preparatory to the Lord's coming; it is a railway in the Lord's land to bring his people back to their own inheritance. It is also a fore-runner of Christ's second coming as John's was of his first advent. This seems conclusive from what follows, that the glory of the Lord shall be revealed, and all flesh shall see it together. A branch of this railway is now being constructed from Ramleh to Damascus reaching out in a northeast direction toward Assyria: also another branch starting from the same place (Ramleh) running southwest to Gaza, the objective point being Egypt. When these branches are completed then there will be a railway *from* Egypt to Assyria. Then this Scripture in Isa. xix. 23 seems to come in right here which reads: In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt: and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrian. Then princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God, Psa. lxviii. 31.

It seems that the prophet Nahum got a glimpse of these railway chariots when he used these words: The chariots shall rage in the streets, they shall jostle one against another in the broadway; they seem like torches, they shall run like the lightning, then will I remember my covenant with Jacob, (that is after their dispersion among the Gentiles) and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will remember the land. Lev. xxvi. 42.

But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel: for they are at hand to come Ezek. xxxvi. 8.

The Scriptures quoted above are being fulfilled at this present time, in the Lord's land, for he has said, the land shall not be sold forever, for the land is mine. Lev. xxv. 23. Then will the Lord be jealous for his land, and pity his people. Joel ii. 18. In those days, and in that time saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying come, and let us *join* ourselves to the Lord in a perpetual covenant that shall not be forgotten. Jer. l. 4 5.

Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north give up; and to the south keep not back: bring my sons from far, and my daughters from the end of the earth: even every one that is called by my name: for I have created him for my glory, I have formed him; yea I have made him. This people have I formed for myself; they shall show forth my praise. Isa. xliii. 5-7. And he shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isa. xxii. 6. So shall he know that I am the Lord your God dwelling in Zion, my holy mountain, then shall Jerusalem be holy; and there shall no stranger pass through her any more. Joel iii. 17. Further on we see the same highway in its completeness, in full possession of the Lord's people, living under the benign reign of their Lord and King, the curse lifted, the earth yielding its strength, with unending life and bliss before them. And a highway shall be there, and a way; and it shall be called the way of holiness, the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy, and gladness, and sorrow, and sighing shall flee away. Isa. xxxv. 8-10.

D. C. SATTERLEE.

Who is to Blame?

A large number of those who profess Christianity in these last days, seem to read only the surface portion of the Scriptures. The Bible is considered by them a book of mysteries which none but the D. D's. can explain.

What the minister says is taken as law and gospel, and like the Doctor's patient, swallows the dose dealt out to him and asks no questions. The fact seems to be overlooked that it is a question of life or death as to how the Scriptures are understood. Every person knows full well, that in order to obtain a correct idea of arithmatic, it is necessary to commence at the foundation; and get a complete understanding of Mathematics.

So it is with the word. A failure to fully understand God's great plan of salvation, will result in failures all through the Christian career.

But who is to blame for the ignorance and superstition on the part of a large majority of the people? I contend that the popular preachers of the day are largely to blame

So long as ministers will teach that death don't mean death, but when men die they go straight to heaven, and are in a state of happiness, just so long will people believe it, because they say, we pay our preachers for reading the Scriptures for us, and of course having made it a life study, he ought to understand it aright. The Bible will tell its own story if they would only let it. Jesus says "Search the Scripture for in them ye think ye have eternal life, and they are they that testify of me."

The writer attended the funeral of an aged lady, not long since who had been a member of the M. E. Church some forty years. A Methodist minister from one of our largest towns was called to preach the funeral.

He read a part of Cor. xv. on the resurrection. And if ever a good opportunity was offered to teach the people something in regard to the resurrection of the dead, this was one. But what did he do? He selected his text from Psa. cvii. 30, and failed to say one word about a resurrection. He said the one before him cold in death, was happy in heaven singing sweeter than any one there could possibly do. He further told the large crowd that to believe in Jesus was all there was to do, Trust him and he (Christ) would do the rest. How can men stand up before intelligent people and deceive them in such a manner.

To all who believe such the following is applicable.

Nothing either great or small,
Remains for me to do,
Jesus died and paid it all,
All to him I owe.

But what says the Bible? "Work out your own salvation with fear and trembling." Phil. ii. 12. And again, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix. 10.

Contrast the following with the popular teaching of the day. In death there is no remembrance of thee, in the grave who can give thee thanks? Psa. vi. 5.

The dead praise not the Lord, neither any that go down into silence. Psa. cxv. 17.

How important then to have our faith built upon the prophets, Christ and the apostles, then it will stand the test. But if the foundation be loose, shifting sand, it will sooner or later be swept away, for the time is coming that will try every man's works of whatever sort it is.

Dear reader, do you want to be among the blood-washed throng? To see Jesus as he is! Abraham, Isaac and Jacob, and all the ancient worthies? Then in that parable of the sower, receive the word in an honest and good heart. Keep it and bring forth fruit with patience.

J. J. CADY.

The Proposed Theocracy.

All Christians whose foundations are based upon the Abrahamic promises will believe that the Theocratic Kingdom as is contemplated by the "National Reform Association," will be anything but Theocratic in its nature, and if it should ever come into force would be nothing less than a human dictatorship whose fruits would be persecutions equal to the papal persecutions of the dark ages and would utterly fail to bring in everlasting righteousness.

The writer has for some time taught that all of our modern religious organizations will eventually with their train brother the labor organizations, fall into line with antichrist, and oppose the true Christ when He cometh in *His kingdom*. As He will not come as they desire, they will refuse to own Him as their king. Much is done in our day in all religious circles "In His Name" and for His glory and exhultation by people that know nothing of the oath-bound promise of the "Most High" and do not believe the blessed Gospel of the Kingdom even if they hear it in its primitive pureness, but look upon it as childish and fanatical. They think and believe that the desired blessings of the Theocracy cannot come without their aid, and instead of watching and patient waiting with continually praying "Thy Kingdom Come" they must go to work and from their point of view set up the desired kingdom which if they would succeed would only be another popedom and rob Jesus of His Davidic throne.

Next to death the greatest enemy to the happiness of our people is the drink traffic, and all organizations of mortal man for the removal of that curse has made it only worse. The high license law of which our Temperance organizations are the direct cause, has made these hot-beds of hell in our state (Pa.) respectable houses, and no one who patronizes them can from a legal point of view be looked upon as a disrespectful person. If these institutions were classified in our code of law, as they should be in a professing Christian land as lewd and immoral houses, not fit to be taxed, no person of any repute would dare to enter them. So with all other inventions of a purely human mind who is of itself depraved and incapable of doing any good, will and must fail to bring about the coveted blessings in social and political life, so the professed human Theocracy would utterly fail to bring in everlasting righteousness and "good will to all" but would rather increase the curse of a suffering human race.

Dear brothers and sisters, be not deceived by the sleight of sinful men but stand firm upon the oath-bound promise of the "Most High" and do not yield to the spirit of antichrist now working in the hearts of men. No power on earth is able to remove the curse and its cause, and to save a lost race. It remains for the true seed of Abraham who has overcome Himself to make all things new. All efforts made this side His coming to remove the curse, and to bring in everlasting righteousness of the Theocratic kingdom must and will fail. Therefore stand firm upon your watch-tower and only preach the Kingdom of God, and the times of restitution when Jesus comes again. Preach to a fallen race, Jesus and the resurrection as our only hope, not to be had on any part of the old Roman domain, but in the new order of things—in the kingdom of God— when Jesus will rule the world in righteousness. Watch and be vigilant, evil times are at hand.

J. Z. SCHUMAN.

Death a Blessing.

At a period in the history of the church from henceforth blessed are the dead that die in the Lord. For they rest from their labors and their works follow them. Perhaps they escape a painful time of trouble. But they rest from their labors and their works follow them, they are at peace and out of danger. Death may not be a calamity in all cases. There are many who will not die. A great blessing, but they may have painful troubles to meet before they reach that period.

One thing certain they will not go before those that are asleep, that truth forbids the common pretense that the sleeping ones have gone before the living. Perhaps we Adventists have taken too gloomy a view of death. They say the devil kills God's children. No, no. He could not kill Father Job. He was sick before Satan began. And he was sick after Satan had finished, and died in a good old age. Shout, Christian friends, over your dead ones "Blessed are the dead that die in the Lord." "Precious in the sight of the Lord is the death of his saints."

CHAS. BOARDMAN.

A good many people today are like Lot—they want just enough religion to save them. They make religion a fire escape.—*D. L. Moody.*

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, APRIL 5, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

A Small Blaze.

On the evening of March 24th, while working on our books a lamp bracket broke, the lamp was overturned and broken to pieces, the oil igniting, and before the fire could be extinguished the desk and side of the wall was burned. The books and papers on and in the desk were badly burned. A few letters that were awaiting replies before being filed, together with some manuscripts, besides many valuable papers were destroyed. Part of the oil fell on my clothing and it was necessary to give first attention to self, otherwise the fire might have been controlled sooner. We are indeed thankful that it is no worse. For ourself, the suffocation from smoke is all over with, and we are quite well again. Private papers of value are lost beyond recall and we must get along without them as best we can. Manuscripts that are burned can be replaced only by our faithful contributors. We can only ask their forbearance, and request a continuance of their favors. Because [illegible] manuscripts suffered worst of all, the copy for at least two issues of the paper being entirely lost.

Bro. [illegible] writes that the good work is still going [illegible], four [illegible] believing [illegible] to follow Christ, and [illegible] hearts are glad."

In our issue of March 22, a poem on page 5, "Only a little cloud?" has the appearance of being written by Sister Willard. She merely copied it and sent to us for publication, and does not claim the authorship. We do not know the author's name.

SISTER S. E. WILLARD, of Haddonfield, N. J. is at present visiting with Sister Chaplin in this City. Many years ago Sister Willard was here, and became well acquainted with the older friends, but the changes of life have filled the places of many of these with newer faces. The brethren and sisters met at the home of Sister Chaplin for their prayer meeting of last week, and we hope Sister Willard will find among the friends here some whose hearts are as warm as those of other years, though none can fill the vacancy caused by their removal.

THE little Church at Plymouth is prospering some what. At the meeting held by Brother Geiselman in March one young lady named Florence Burch, a daughter of Brother Loyal Burch north of this place, went forward, and desired baptism, which was attended to the same day. On last Sunday at the morning meeting two young ladies, Minnie Kipfer and Vina Hoffman oldest daughter of Bro. Josiah Hoffman, made the good confession and were immersed in the afternoon. In the evening another, Miss Susie Kauffman signified her desire to be united with the people of God, and on Monday morning was immersed. The Church is encouraged by this action on the part of the young, who have been attentive to the instruction received at home and in Sunday School. We pray the Father to be with and guide the steps of these dear sisters, that they may be among the number that shall be called to enter in to the marriage supper of the Lamb.

WHAT would we think of a God who, knowing that man would sin, yet made him capable of sinning to all eternity, and afterward sent his Son to die in order to put away sin? Would he be an all wise God? If his scheme to put an end to sin, fail, would it not be an everlasting defeat? If so, would he be an Almighty God? Would not that title belong to him by whom he had been defeated? Would a God of love make man immortal when he knew that the bulk of mankind would spend an eternity of suffering and sorrow, because out of harmony with himself? It has well been asked if the idea of the eternity of sin would not rob God of his perfection, Christ of his glory, and the Gospel of its power?

JUDGE Collins of Chicago struck alleged spirits a hard blow when he decided that acts directed by them were not legal.

SOME one has said that a day will come when these who are not born again or from above, will wish that they had never been born.

THE sufferer must remember that the more he suffers against his own will, the greater his submission to God's will, and this will ensure growth in God's favor.

IT was Thomas Erskine who said, "The Bible tells of the streams that it may allure us to the fountain; it tells us of the past acts of God's faithful love that we may be led to set our hope on God, to feel assured that he who *hath* helped will help, and He who *hath* loved will love unto the end.

MATTHEW Henry says: "They that make the glory of God their end, the Word of God their rule, the spirit of God the guide of their affections, the Providence of God the guide of their affairs, may be confident that the Lord goes before them as truly as he went before Israel in the wilderness, though not so sensibly."

A MIDWIFE at Iasiz, Russia, has been found guilty of suffocating one hundred and eleven children whose bodies were found in her cellar. As she had followed the business for nearly twenty years it is believed that her victims reach away into the hundreds, and yet, through the powerful influence of some of her former patrons, she was only sentenced to one year's imprisonment.

IT is said that ninety-one million dollars of foreign capital, mostly British, are invested in American breweries, and drain out of this country about five millions every year in the way of profits. What a devilish business that is! Five millions a year for ruining homes, blasting prospects, destroying life, making drunkards, and orphans, and widows for us to support! And besides this, drowning hundreds of thousands in perdition that possibly may hear, believe, obey and be saved, or at least subjects of the kingdom.

ALARMING news comes from Germany in regard to Prince Bismarck's health. He is reported as in a critical condition. He has been suffering for several weeks with neuralgia and insomania, and the doctors have not been able to conquer these two old enemies of his, which attack him every winter. His strength and vigor is giving way rapidly. On the first of April he will be 78 years old if living; and when this is taken into account, together with the fact that he refuses to have his wine limited, or to be moved to another climate, the gravest apprehensions are entertained.

READER, are you watching for the morning, the morning without clouds? We have read that on the night preceding the first of August, 1834, the day the slaves of the West Indian Isles were to be set free, many of them did not go to bed. Tens of thousands of them [illegible] in their places of worship, singing praises to God, waiting for the first streak of the light of day. Some of them went to the hills where they could get the first gleams, and signal to those below that they were men, and not chattels any longer. Well will it be for us if we are ever on the outlook for the morning, and the bright star of the morning. If we fall asleep now it may be a fatal sleep. It may be a hard matter to keep awake; but as it is a question of life or no life, kingdom or no kingdom, crown or no crown, it would seem that self interest should keep us awake in the absence of nobler motives. Let us heed the spirit's injunction not to sleep as do others, and be ever watching for the morning.

The Millennium.

Prof. Totten announces that the millennium is at hand. That we are actually in the midnight hour, and the parable of the ten virgins is about to be fulfilled, and the golden age of a thousand years of peace will be ushered in next September. "The clock," said the professor, "is still striking; the tenth stroke will end its sounding at the coming March equinox, the eleventh in June, and the twelfth or final stroke, at the September equinox of the current year. After that none of the virgins need be in doubt as to the 'time,' or as to what or who is at hand." "Many facts," he says, "assures me that we are at the midnight hour of the Christian dispensation, and I am sure that the seventh angel of the Savior's revelation to St. John is soon to sound the seventh trumpet and final trumpet, which lifts the veil from the mystery of God, but which is not to be confused with the 'final trump,' as commonly understood. In spite of misrepresentations to the country, I do not anticipate the end of the world, but the beginning of a new and better dispensation. I anticipate a crisis 'tomorrow' and millenium 'the day after.' I expect the first resurrection very soon but not the second until a thousand years of golden age have sped away."

The above is an item that appeared in the press dispatches of a late date, regarding a lecture delivered by Prof. Totten a short time since. We give it place in order to make occasion to say once more that the management of this paper are not yet prepared to commit themselves to the setting of definite time for the Lord's coming, but rather urge the people of God to a more prayerful and earnest watching and waiting for that event so dear to each heart. The reason we do not wish to advertise Totten is because we do not believe he knows the time of the Lord's Second Advent, any more than any other man. We believe that time is with the Father, and that while he has given an outline of what the condition of the world will be when it is ripe for that event, the time he holds himself. We are content to await the Father's will. We know full well that it is urged by friends of Prof. Totten that he does not *positively* and *actually* set the time for the Lord's coming. This may be true, and we will grant he does not, but he does positively and actually set the time for *other* events, which when they occur are bound to be *immediately* followed by the appearing of the Lord. We have no objection to those who chose reading and following out the calculations of Prof. Totten, Bro. Russell, or a host of others who are now at this business of time setting, each differing widely, however, but while doing so try and be not carried away by the idea that this one or that seems to be "specially inspired" for this time. Rather remember that these are mortal men, and are only just as positive as others have been in days gone by. The admonition is watch and be ready, for in such a time as ye think not the Son of Man will come. May we each be ready for him, and not be ashamed to meet him, but rejoice.

Original.

Editor Restitution:

I send in this $1.50 to renew my paper for 1893. It should have been sent sooner, but I could not well do so. I enjoy the paper so much of late, and am so glad to read the letters from many whose names have become familiar to us, as also to follow the thoughts of its writers on topics of common interest to us all. I will renew the paper for the brother at Sioux City soon, as his six months must be nearly out.

I wish to say in regard to my queries of a former letter, that I misstated the words of Prof. Totten in regard to the Alpha and Omega. He says in his book that it was in the year 96 that the vision was shown to John on the isle of Patmos when Christ declared himself to be the beginning, and the ending, the Alpha and Omega. As Christ was not the beginning of time which has no end, nor of creation, or the created, which has no entire end, he must, I think, have meant the duration of the vision. At least there seems to be a significance in the Greek numerals of Alpha being 1000, and of Omega 800, which being added to 96 makes 1896. While I have not read all of the Professor's book, nor endorsed all I have read, yet I will say he shows a scholarly research not attained by any other writer after whom I have read, and I recommend his studies to all candid minds who wish to find startling bits of history, both past and present, that have at least a strange coincidence with the prophets. He does not set any time for the advent of Christ, neither is he a novice.

I cannot think with Brother G. that the Antichrist is the natural man, for many things tend to the fact that it is some specific person. And the beast of Revelation 13, seems to be a definite person, one who will be helped by the dragon, and receive power of the dragon. And power was given to continue a limited time (forty, and two months) and whose number is the number of a man, not all natural men. He was also have power to cause men to worship the beast.

As to the professor using the chronology of the common version, I must say he uses all versions, and applies the test of astronomical reckoning to them using both solar and lunar time, and gives us more historical research than has been often seen on these lines of the right.

While we may gather from passing events that our Lord is near to come, we know that the day and the hour the Father has kept in his own power, for if we knew them there were no need of the command to watch, yet we are fully convinced that the midnight oil necessary for the trimming of our lamps is not more heart preparation. Although that too is necessary, for there had been some announcement that the Bridegroom was to return, and all the ten virgins went out to meet him and all alike slumbered and slept. But the Apostle has said "Ye brethren are not in darkness that that day should overtake you as a thief." No, no, let us not deceive ourselves, that oil must be that which will throw light along the way of his approach, for the oil in the lamps of the virgins was to light them individually along the way he was to come, neither could they be lighted by another's lamp, nor borrow from another. Oh, let us not be led to the other extreme, and for fear we become fanatical, neglect to study all that is written, and discern what is their fulfillment in passing events lest we at last be 'taken' with astonishment, for even Wm. Miller was making the first announcement and was only mistaken as to where his warning was to be applied.

Noah received warning 120 years before the flood came, and had faith to work steadily on under clear skies all that time, so the first great sign given by our Savior came in the dark day of 1780, just 120 years before 1900 the end of the week, or seven years of trial, or troublous times into which many think we are now entering, and the midst of which some are looking for the Lord to appear, and while we should take no one's views on trust, nor enter into idle speculation, we should not turn away from evidence unheard.

It will pay any one who can do so to read the "Our Race Series" of Colonel Totten for his historical research, and much of his application of prophecy to passing events, for while we do not receive all of it, it opens a wide field for thought and study. At any rate he is sounding out a warning to "be ye also ready" that should not be unheeded. I am watching with intense interest God's dealings with his ancient people, it seems truly that judgment has begun at the house of God. Surely they are being led in strange ways to bring them out of the nations, and plant them in their own land. Truly the stream runs more rapid, deep, and wide as it nears the ocean. May God show us each our work in these important times, for certainly it seems that we are in the day of his preparation.

LIBBIE PALMER.

Socinians.

Faustus Socinus, who died in Poland in 1604, is generally considered the founder of the sect of Socinians. Concerning that sect the "Encyclopedia of Religious Knowledge," 1848, remarks:

"Their sentiments are as follows: that the Father, and he alone, is truly and properly God; that the Son had *no existence whatsoever,* before he was conceived by the virgin Mary; and that the Holy Spirit is no distinct subsistence from the Father and the Son, but that the title is merely figurative, denoting the power or energy of God. They confess that Christ is called God in the Holy Scriptures; but contend that it is only a deputed title, investing him with great authority; and that while he is nominally God, he is really nothing more than *a mere man;* yet that he was an extraordinary person, acting under a divine commission as a teacher of truth and righteousness; and that in him the prophecies relating to the Messiah were completely, though not literally, fulfilled. They admit the whole history of his ascension and glorification in its literal acceptation; but, believing him to be *a mere man* like themselves, though endowed with a large portion of divine wisdom, they assert that the only objects of his mission were to teach the efficacy of repentance, without any proper atonement for sin, as a means of restoring us to the divine favor; to exhibit in his life and conduct an example for our imitation; to seal his doctrine with his blood; and in his resurrection from the dead, to furnish a proof of the certainty of our resurrection at the last day...... The Socinians of the sixteenth century believed that Christ was advanced to the government of the universe, after his resurrection, and that religious worship was to be paid to him; but those of the present day generally consider this notion unscriptural, and therefore reject it; and, regarding him as *a mere man* like themselves, they very consistently withhold from him all religious homage."—Page 1051.

Adam Clarke on Heb. i. 8. says, "Socinianism produces a kind of *general infidelity,* or disrespect to the Sacred Writings, so that several parts of them are rejected as being uncanonical, and the inspiration of a major part of the New Testament strongly suspected."

Let us take care not to tie such a millstone as Socinianism about the neck of the Gospel of the Kingdom, for on the belief of that Gospel our eternal salvation depends. The teaching of Socinus concerning the nature of Christ is an old and deadly error refuted long ago by profound students of the Bible.

Dr. John Thomas devoted much time to the study of that most profound subject—the nature of Christ. In 1869 commenting on 1 Jno. v. 20, he wrote, "Deity is 'very God.' *Christ,* the Word, who 'in the beginning laid the foundations of the earth,' therefore pre-existed before the birth of 'the body prepared' of the substance of Mary, and which lay dead in the tomb. That body named Jesus, had no existence until developed by the Christ-power. Federally indeed, it pre-existed in the loins of Abraham, and we in Adam, before birth, but not otherwise. The pre-existent Christ, or Deity, was not the less Deity because he veiled himself in flesh, in our sinful flesh, and styled himself JESUS, or *he* who shall be Savior......If one side of the shield be black, and the other side white, what is the color of the shield? Jesus Christ in the day of his weakness, had two sides—the one DEITY; the other MAN—the eternal Christ-Power veiled in and manifested through the flesh created from the ground......This is Jesus Christ the true Deity, whom to know is life eternal."—*Ambassador,* for August.

WILEY JONES.

Connecting the Baltic and Black Sea.

The scheme for the construction of a canal from the Elbe to the Danube, for the purpose of connecting the Baltic and the Black Sea, has assumed definite shape. The Austrian government is to provide a great part of the capital and the remainder has been subscribed by a London syndicate. The work is to be undertaken by London engineers.

A Singular River.

The waters of the River Tinto in Spain are as yellow as topaz and petrify the sand in a short time. If a stone falls into the river and rests upon another they both become perfectly united and conglutinated in a year. It withers all the plants on its banks, as well as the roots of the trees, which it dyes of the same hue as its waters. No fish live in the stream.

Obituary.

Schoolie S. Pike son of S. N. and M. L. Pike was born Oct. 4th, 1871, and died Feb. 20th, 1893, at Kalamazoo, Mich. He was at this time in the employ of J. C. Thoma, the leading jeweller Burdick Block Kalamazoo, Mich. Boarded and roomed at the Sill House, a private boarding house on Rose Street where he breathed his last. He leaves a father, mother, one brother, four sisters, grand-parents, and a host of other friends to mourn his loss.

S. N. and M. L. PIKE.

A MEMORIAL.

Schoolie Pike, the subject of this sketch was born in Watson, Allegan Co., Michigan and from his birth had heard of the things pertaining to the Kingdom of God, and the soon coming King. He was a quiet, kind and obedient child and early in life showed a desire to bear the name of Christ. At the age of fifteen, with several young associates, he was immersed and had up to the day of his death led an exemplary Christian life. He had been a dyspeptic from childhood and at times become very melancholy, saying life had no charms or brightness for him and he would be better off if he were dead. Six months ago, he being of age, sought employment in Kalamazoo, where he found what seemed to be well-fitting for him in the office of Mr. Thoma, a jeweller; he was making rapid progress in his chosen profession, and was held in high esteem by his employer; his associates were never the low and vulgar, but he always sought the company of the good and pure. But in spite of all on Feb. 20th, a fated spell took possession of him. For weeks he had complained of a headache and on this evening he complained of the pain being unusually severe, and was urged by friends to see a physician. Instead of doing this he went to his room, undressed, packed every thing in his trunk and went to bed, taking the deadly weapon with which ended his life. A 32 calibre revolver was found in his hands next morning and he lay dead with the fatal wound in his right temple, showing how true had been his aim. Without a light his room mate came in at ten and went to bed and had lain by him all night and only discovered Schoolie's condition in the morning. Bro. L. E. Conner who was holding revival meetings in Watson at the time preached the funeral sermon from the text "Thy brother shall rise again." The entire service was pathetic and impressive. Brother and Sister Pike and family have the sympathy of the entire community. Beautiful flowers adorned the casket, but brought no comfort to the sorrowing friends. Schoolie was beloved by all as the immense crowd at the funeral attested.

M. A. WOODWARD.

We laid our darling down to rest.
Away from toil and strife,
But why we had to God knows best;
It may save another's life.

He rests in peace from a world of care,
With no more heart aches here;
We must so live to meet him there,
Where the Son of God can cheer.

His life was one of the purest kind;
No one had his enmity,
But kindest words for every one,
So gains their sympathy.

But the dreaded hand of death came in,
And took his life away,
But God is able him to restore
To life and immortality.

Farewell loved one, now we leave thee
In the hands of God most pure;
For we know that in his keeping
Your eternal life is sure.

Oh! we miss thee from our circle;
Here no can fill thy place,
But we're waiting now till Jesus comes
To meet you face to face.

MRS. M. L. PIKE.

A Famous Hymn.

When Bishop Heber's famous missionary hymn, "From Greenland's Icy Mountains," which he wrote in 1824, when in Ceylon, first reached this country a lady in Charleston was much impressed with the beauty of it, and particularly anxious to find a tune suited to it. She ransacked her music in vain, and then chancing to remember that in a bank down the street was a young clerk who had considerable reputation as a musical genius, she sent her son to the clerk with the request that he write a tune to fit it. In just half an hour the boy came back with the hymn, and the melody thus dashed off in hot haste is today sung all over the world and is inseparably connected with the hymn. The young bank clerk was Lowell Mason.—*Young Men's Era.*

In Silence.

Frances Ridley Havergal says, "The dew distils in silence; so does the speech of our God; most frequently in the silence of trust. In that stillness, God's silent love can be condensed into dew-like communications: not read, not heard, but made known by the direct power of the Spirit upon the soul."

The great thing for us is to have the soul in such a quiet and trustful attitude before God as to receive these communications, distilled like dew. We must be still before God, and in a receptive mood, if we would hear his voice, inly speaking and making to us the revelations of the things of the kingdom. "Be still, and know that I am God" is the Bible order. And, in the reception of these divine communications, we shall be refreshed and strengthened, as is the earth by the softly falling dew. They may come silently, and yet be clothed with power, bringing us into the midst of marvelous spiritual verities.

The great thing is to have the communications between God and the soul open, that there be no obstruction. Sin is the deadly obstructor. It should be utterly destroyed, so that there shall be no discordant voice within, so that God can speak to us.—*Christian Standard.*

Conference Notice.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarkesville, Butler Co. Iowa, June the 2nd, 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast, yet there is an ominous tendency to falling away among all Christian societies that will proceed his coming. Then let us, as many as can possibly do so, go to this meeting, determined to make it a means of filling our lamps with that oil that will throw light along the way of the bridegroom's approach, so that if we slumber and sleep before his arrival we will be ready when the final cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

LIBBIE PALMER, Sec.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$103.58
"A Sister."	2.20

NOTICE.

A young man well qualified, wants a position as teacher of shorthand, type writing, and bookkeeping; or will accept position as stenographer and type writer and book-keeper. References given if required. Send word to this office.

Nature of Man.

A discourse delivered by Eld. Almus Adams on the Nature of Man at the Barnes Opera House Ainsworth, Neb. March 8, 1893.

The subject for to-night as already announced is "The Nature of Man." We want to discuss to-night my friends the subject from a Bible standpoint, and from the standpoint of reason coupled with the Bible. You will find the text recorded in Heb. ii. 6. "But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man that thou visitest him?"

As the most of us have come together to-night for the purpose of studying the word of God, let us do it with simplicity and in the Spirit of truth. Jesus said, "God is Spirit and they that worship him must worship him in spirit and in truth." That is we must manifest the right spirit, and a spirit that is in harmony with the truth, when we worship God in a manner to be accepted. Therefore I trust that when you come here to-night if you ever had any prejudice you left it out side, and that you have come here for the purpose of listening to what God has said.

A solemn question has been propounded here. "What is man that thou art mindful of him? or the son of man that thou visitest him?" My friends what do you think you are any-way? Why, one says, I think I am a dual being, that is, there is the natural and the spiritual, or the outward man and the inward man. Now that is the way that the world believes. There are two prevalent beliefs in the world. One is that man by virtue of his creation is immortal, that is that man possesses a dual nature; that within this mortal there is an immortal soul that survives the death of the body; while there is another class that believe that they are mortal and that all there is of man is what we see and know of him, and that he does not possess in this life any part of immortality. To that class I belong, and I am glad of it because it is the truth; you may question that, and if you really don't believe it I am glad you call it in question, until you find out in the word of God which is right. Where did this belief come from? The question arises now; did we both get our belief out of the Bible? No. God does not contradict himself, therefore you are either right and I am wrong, or I am right and you are wrong. Here is another thing; all questions have two sides. I never knew of a question but what had two sides. This is a fact too that when people hold opposite view both can not be right and possibly both may be wrong; but this question is unlike any other in this respect, there is no neutral ground, you are all either mortal or immortal, you cannot be half mortal or half immortal. It leaves the question in just this way, that you are right and I am wrong, or I am right and you are wrong. When this question is asked, what is man? Where shall we go to find out? The majority of the Christian world go to the heathen philosophers for a settlement of this question. The heathen philosophers were responsible for this doctrine being handed to the world in theology, and I am sorry to say that the world at large are not aware of the fact that they are believing a doctrine that originated with them; but it is a fact. I will show you how that can be, and I believe you will all see the point. You know that the Bible teaches us that there was a time when the Jews were the chosen people of the Lord, that the prophets were all Jews, the apostles were Jews, and Christ himself was a Jew, and the Bible says "Salvation is of the Jews." We see in times past, in Plato's day, the Gentiles had not received the gospel, they were called heathen nations, and these heathen nations having no revelation, not having ever had it revealed unto them that there was another life, and having a natural desire for it, they consequently commenced to study in reference to this matter. They knew nothing of the coming of Jesus, they knew nothing of the resurrection, consequently you can see just were they stood. They possessed this natural life the same as the Jews, and having a desire for a future life sought some way to obtain it. The only way that they could see out of it was this; that there must be a part of man that did not die. They could see people dying around them on every hand and returning back to dust. They knew nothing of the resurrection therefore their knowledge stopped at the grave, consequently they bridged over the grave, teaching there was a part of man or the real man that did not die. That is the only way that they could see out of it. Place yourselves back there, how much would you know about the future? With all the learning we have today could you find out what is beyond the grave without a revelation from God but with that natural desire that we have for life it would no doubt set some of our learned men to thinking and philosophizing. You may wipe out the Bible, and you may forget God and forget Christ and in ten years from now the world will have some kind of a god and be worshiping it. Yes it is natural for man to look beyond this life and to worship some kind of a god. These men therefore knowing nothing of the future simply taught that there was a part of man that did not die—that it went on, and lived separate from the body. But if they had had the revelation of God upon this question and could have seen that God could raise the dead they would never have had any use for that doctrine, but it was taught and believed and handed down from one to another until it was finally incorporated into the church creeds and today is a doctrinal cornerstone. I know that some will question this but it is nevertheless true. I believe that when the question is asked "What is Man?" that there is no one so able to tell us as God himself, and God being the Maker and Creator of man, He knows how he made him, and he knows his nature. He knows him, the Bible says, "Altogether." Therefore I am going to consult God and ask him what we are, and when I have found out I am going to believe what he says about it. I invite your attention to Gen. ii. 7. Listen to the reading of this text. "And the Lord God formed man of the dust of the ground." What are we studying? "What is Man?" Then man according to the text just quoted is "dust." What does it say next? "And breathed into his nostrils." Whose nostrils? Man's nostrils. "the breath of life, and man became a living soul." It doesn't say God breathed into man an immortal soul. It was the man that was formed out of the dust of the grund that became a living soul or creature by receiving the breath of life. We learn that God made two forms, the first he called earth, the second he called man. The forms are different but the material is the same and both likewise without life; therefore the difference in name can only be the result of the difference in the organism. As form always represents design it is evident from a study of the organism of the form (man) that it was designed to receive life. Life therefore being a state, never had anything to do with the man's name or nature, both remain the same. The condition of the man is changed, he is now a living man, an animate form, whereas it was inanimate before, the only point to be settled is as to whether the condition now is eternal or temporal. That the latter is true is proved from the fact that when the life leaves the organism man resumes his former condition. We can truthfully say that when death ensues man becomes as though he had not been. The life eminating from God goes back to God, the form that God made of the dust goes back to dust; the condition is just the same as it was before he was formed at all. The life Adam possessed was not his—the life you possess is not yours, it is simply loaned to you, but while you have the loan of this life you must make provisions for another, that, when you get it you can call it your own, why? Because you have worked for it? but what did you ever do to gain this present one? We will leave that for the time being and go on a little farther. The man now has no helpmeet. God now says he caused a deep sleep to fall upon Adam, and while in that deep sleep he took from his side a rib and he made Eve. Let us take the position now that the breath of life breathed into Adam was the living or immortal soul. Then what about Eve? Does it say anywhere that God breathed into her the breath of life? No. But let us now follow this pair into the garden and out again.

He says that he took the pair and put them in a garden, the garden of Eden, and he told them that they might have the right to every tree in the garden except one,—"the tree of the knowledge of good and evil." He told them they should not eat of it "for in the day thou eatest thereof thou shalt surely die." God leaves them and goes away, finally the serpent comes along and accosts the woman and requests her to eat of the forbidden fruit, but Eve said that God had told them that they should not eat. No, she says, not touch it lest we die. Don't you see Eve understood that —certainly she did! Here was the devil—let him be what he may—He is there on a mission, and his desire is to cause the fall of Adam and Eve, and cause their death and wipe them off the face of the earth. He finds when he meets them that there has been a law left there and that is that they were not to touch that tree lest they die. He finds those parties believing it. He says at once, being a subtle creature, that there is but one way for him to accomplish his mission. He sees readily that there is this fact existing—that when God says "you have the right to all of these trees except the tree of the knowledge of good and evil, and when you eat of that tree you shall surely die—it simply means this—that as long as they did not eat of it they would not die. Of course the devil sees there is but one way to bring death into the world and that is to get them to eat of that fruit. Then my friends I believe you and I would be subtle enough to see how to do that, and there was but one way that it could be done, that was to get Eve to believe that it wouldn't kill her. He sees that God meant just what he said, and the only way now that he could carry his desired end was to get that woman to believe that it wouldn't kill her. I might come here with a little white powder and try to persuade you to take a dose of it, and you might think it was strychnine and just as long as you thought it was strychnine you wouldn't take it, but I might work upon you and persuade you to believe that it was a harmless powder instead of strychnine and get you to take a dose and it would kill you just the same. Then the devil commenced upon that line and he got Eve to believe that it would not kill her. How quickly he said, "Thou shalt not surely die, but God doth know that in the day thou eatest thereof your eyes shall be opened." Then she took of the fruit of the tree and did eat, and gave to Adam and he was foolish enough to eat. Then God appeared again upon the scene, and he found that they were hid. Adam commenced excusing himself when he heard God walking in the garden. God knew something was wrong and he said, Have you eaten of the tree which I told you, you were not to eat of? And Adam commenced doing like most men do—accusing the woman. Yes, he said, Eve gave to me and I did eat, but it did no good to make excuses. The woman here arraigned the devil, she said the devil persuaded her and she did eat. The devil, having no one to attribute his conduct to, received the sentence without murmuring. Here God commenced pronouncing upon them their sentence, and when he came to Adam, He told him in so many words "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return! Who? Adam, and we have never heard tell of but one Adam and that was the one made of the dust of the ground. That is the truth. But here, is the point I want you to see that God said to Adam, "Thou shalt surely die." Positive language. The devil comes up and says, "Thou shalt not surely die." There are two statements, just alike only one is reverse to the other. Which one are we going to believe? My friends let me tell you now in solemn tones that that statement deceived our first parents and it has deceived their posterity. You may have never thought of it in this light but it is true, that if we believe and teach that the real man does not die it is the same pernicious doctrine taught by the serpent when he said, "Ye shall not surely die," and the doctrine, my friends, of a principle in man that won't die is the same thing, isn't it? Whenever we say that the real man, the true man, does not die it is the very same thing that deceived Eve and destroyed her. That is a solemn thing to think of. God plainly told them that they should surely die; the adversary said the opposite. Which told the truth? According to the facts God did, because he pronounced the death penalty upon Adam and in nine hundred and thirty years it was carried out, and Adam died and he is dead yet, and there is no part of him living, if there is where do we find it so recorded? There is another thing to take into consideration here, and that is, that after God pronounced the penalty upon them and drove them out of the garden he placed over the east gate a cherubim and a flaming sword which turned every way. What for? To guard the way of the tree of life. What did he want to guard the way of the tree of life for? Let God tell us "Lest he put forth his hands and take also of the tree of life, and eat, and live forever." I thought he had something that lived forever. Not according to that. Why didn't God want Adam and Eve to live forever? I thought he placed them in a condition to live forever? Yes, he did, just as long as they were obedient they would have lived forever, if they had never disobeyed they would have been living yet; death never would have entered into the world if they had not disobeyed, for death entered through disobedience says Paul, and if they had never disobeyed they would never have died. It is plain that if they had remained loyal they would still be alive, the same Adam and Eve, too, that God formed of the dust of the ground, not a spirit. We can see that there was a time when God desired that they should live forever. What has changed his mind? Disobedience. Here is the thought—Adam and Eve are transgressors and sinners. So you can see that the result would have been this—had God left them in the garden so they could have had access to the tree of life—He would have had immortal sinners. That is just exactly why he drove them out and guarded the tree of life—to prevent having immortal sinners. We are told by the most prominent preachers of the day that saint and sinners alike are immortal, and I will tell you the quicker we get rid of it the better; don't let us believe anything that has such an origin as that when can see so plainly that God drove them away from the tree to prevent having immortal sinners, so don't let us try at this late date to change it. It is plain that Adam and his entire posterity lost their life and character alike by disobedience, and must therefore regain them by obedience. But here we ask the question. What is immortality? It is deathlessness not only that it is unchangeable. Let us see now if we can not prove it? The Bible tells us that God is immortal it also tells us that he changes not and that He is the same yesterday, to-day and forever. Why? Because he is immortal, he possesses that nature that is unchangeable and eternal; therefore if you and I have within us a part of God or his nature it must also be deathless, eternal, and unchangeable. As it is a gift of God, and all good and perfect gifts are from God, man must have received it in that condition, hence universal salvation because it can not change. If I thought you were already immortal here in Ainsworth you would never find me fooling away my time preaching here. What would be the use? You can never change, God is immortal and if you are immortal and are subject to change, why not God? But you will find by the study of the Scripture that when you get to be immortal you will be like God, you will never change. As already stated God drove man out of the garden of Eden to prevent having immortal sinners. You can see by this action upon the part of God that he never intended that sin should go beyond the flesh—that is become immortal. As sin is to be destroyed God kept it within the bounds of destruction (hence mortal.) Paul presents this thought in the 8th chapter of Romans 3 verse and incorporates it in the mission of Jesus. The text reads—"For what the law could not do, in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Where did the Savior condemn it? He condemned it in the flesh; and there is where it is—not that man has an immortal soul or spirit that is sinful. The sin of man rests in the flesh and Jesus condemned it there consequently sin can never go beyond the flesh. That will stand the test and no reasoning will ever change it. We have seen that it was never intended that sin should go beyond the flesh yet if the doctrine be true that God has a burning hell somewhere and immortal souls are there, then we have got millions of sinners beyond the flesh and God's word broken. I want now before noticing this part any farther to notice a little in reference to the condition of man in death. People tell us that when man dies, the real man lives on in a conscious state—that is the conscious part of man is the spirit. Yes, says one, I know a text that will prove that. I know one that will too—if it can be proved. Eccl. xii. 7. reads "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Well now, that is a clincher is it not? Don't understand me to be teaching that man has no spirit; we believe as strong as anybody in the world that man has a spirit, but we do not believe that it is any part of man, ever was or ever will be—it is simply called the spirit of man. Don't you see that when a man dies the spirit returns to God? But look here, they were the dust of the earth as it was. We can see how the body can return to the earth because there is where it came from. You can not return to this house unless you have been here before. You couldn't return to the dust unless you had been there before. "And the spirit shall return unto God who gave it," that proves that the spirit has been there before. The text is brought up to prove a conscious existence at the right hand of God; then my friends if it returns there as it was before will you please tell me some things that you saw and enjoyed when you were there the first time? I don't believe there is a person before me tonight but what can see this, that if the spirit goes back in a conscious state it must have been conscious before, because it uses the word return, and if you don't know anything about what you saw there before, the spirit is very forgetful. Here is another thought—Theology teaches us that the spirit is the part of man that does the hearing, the thinking, the feeling, the tasting, and the smelling—that the five senses belong to the spirit. Very well, I want to test that point in the theology for a moment. Bishop Foster, acknowledged to be the most eloquent and learned man in the M. E. Church, during their great convention in Omaha last spring made this statement as published in the Omaha *Bee*, "You think you see Bishop Foster"—but he says "You do not see me. you just simply see the house that I, Bishop Foster, lives in, and that these eyes are only the windows that the spirit looks out of." That is the doctrine, my friends, of theology; but look here—when a man gets those windows put out he can't see, can he? No. Then it must be the spirit that is blind; if the spirit does the hearing, when you become deaf, it must be the spirit that is deaf, and so with all the five senses. So you see Bishop Foster's statement proves too much for him—therefore proves nothing except that in death man is wholly unconscious, because in death the five senses are all destroyed and if they belong to the spirit it is the spirit that is unconscious. Now these things go to prove that there is no such thing in existence as a conscious spirit in man; it is the man himself, that is conscious, the organism is the man and the consciousness remains just as long as he is alive. When man dies he returns to dust and we will leave him there till tomorrow night when we will talk of his hope and resurrection.

There are two or three points here I want to call your attention to before I close. I want you to meditate over this a little between now and tomorrow night. Turn to Eccl. 3rd chapter commencing at 18th verse and let us listen to Solomon. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." What! the world raises up in horror when we quote that and go away and say, "That man says we are no better than beasts." If you have any fault to find with that, find it with Solomon, he was an inspired man and I am not responsible for the statement. It won't sound so bad when you understand what God, in Christ, has done for us in this lowly state.

Of the three kingdoms: animal, vegetable and mineral, which do you belong to? We are taught in school that we belong to the animal. As we are talking of man's nature, we will listen to Solomon farther upon this point. He says, "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth so dieth the other." Yes, they both loose their breath and die exactly the same. When God breathed into man's nostrils the breath of life, he breathed exactly the same into beasts. We talk of man having a different breath to the animal, but Solomon says they have the same. I will take inspiration for it—that they do have the same. "So that a man hath no preeminence above the beast. All go unto one place." "All" he says are of the dust and all return to dust again. Then he asks this question—"Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" Who knoweth that is after God has made it so manifest that we are identical in nature by calling our attention to facts that we can not deny—who knoweth the spirit of the one goeth upward and the other downward? In this connection, I remark that man stands at the head of the creation of God, so far as intelligence is concerned; not so because he possesses an immortal soul or conscious spirit, but because his brain capacity is greater than that of the lower animal. It is the difference in the shape of the head and size of the brain that makes the difference in their capacity to think and act. Upon that hypothesis we can account for a little bird being able to fly directly to its nest in the hedge or field without having to hunt for it. It is because the organ of locality predominates. You can't do that notwithstanding your greater reasoning powers; likewise the little bee performs feats of mechanism in the building of the honey-comb that no mechanic on earth can approximate. Why? Because it possesses a higher principle of life? No, but because it is organized for that special work. Man can do many things that they cannot but not because he possesses an immortal soul but because he is organized for his special work. I now leave this part of the subject and hasten on to a conclusion.

I want here to ask you a question—How many times in the Word of God is the word immortal used? How many times do you suppose it is used? Please remember—it is just used once—no more I will turn and read it; 1st Timothy i. 17, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." The Bible nowhere uses this term in reference to man, I leave that with you. You hear people talk so much about immortal souls; how many times in the Bible is the word immortality used? I have asked people that before and they would say "The Bible is full of it." The pulpit is full of it, men are continually preaching about saving immortal souls, but the Scripture is silent so far as those terms are concerned. The word immortality is used but five times in the Bible, then in the five places we read, if we find one place that it says immortal soul or never dying spirit I will give up the question—but in opposition to this we read in Ezek. xviii. 4, "The soul that sinneth it shall die." Now we will follow up the five times the word immortality is used and if we can find one place that it refers to man as already possessing it I will give up the case. Turn to Romans ii. 6, 7 "Who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Why! I thought we already had immortality—but Paul says by well doing we seek for it. That doesn't look much like we had it. Friends and brethren how will the ministry of this day meet these things at the great judgment? When they teach the world that they are immortal when Paul has told us, that we by well doing, seek for it. Now the immortality that Adam had almost within his grasp, you and I have got to seek for by well doing. The reason God drove Adam and Eve from the garden was to prevent having immortal sinners. Consequently if we get it by well doing those who do not do well will not get it. It is not to save an immortal soul but to get one, that we continue in well doing.

Now we turn to 1st Corinth. xv. 51 to 56, Paul is talking here of the resurrection of the dead and he says—"Behold I show you a mystery (Friends and brethren listen—Paul is going to unfold a mystery) we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." We who are living, that is living when he comes. "For this corruptible must put on incorruption and this mortal must *put on immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then is brought to pass the saying that is written. Death is swallowed up in victory." Let me ask the question here, when is death swallowed up in victory? When you have put on incorruption and immortality and not until then, and if you have it now don't you see you have already swallowed death up in victory? Paul is pointing us to a time when this mortal that goes back to the dust, if it has done well shall come forth and be made immortal and incorruptible; the time is coming when those who have gone down in death will hear the trumpet sound and will come forth and sing that song that is written—O, grave! where is thy victory? O, death where is thy sting? The sting of death is sin and the strength of sin is the law. Now listen! where do we get this victory? Here is the beautiful part of it—"But thanks be to God who gave us the victory through our Lord Jesus Christ." You don't get the victory through the fact that you have already an immortal soul, but you gained the victory through the Lord Jesus Christ by doing well in this life and seeking for it, and if you have done that when He comes, if your name has been recorded in the "Book of Life," you will come forth never more to return into corruption. Revelations i. 18. The Savior says "I am alive forever more." The same thing you and I can at the resurrection. Now we quote from 1st Timothy *vi. 13 to 16*. If what we have already read does not finish this matter with you this ought to and if it does not it can't be done, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen." My friends if I should stand before you and try to persuade you that man possesses immortality what would you think of that text? What can you think of the man that will stand up and say that you are immortal now, when it says, in so many words, He only hath it. God we have learned is immortal. I here take the position that this refers to Jesus and that he was the one that witnessed the good confession before Pontius Pilate, and according to Paul, he was the only one that had attained to immortality, that is of the human family, and was then dwelling in the light that no mortal man can approach unto. No He had to be made immortal before he could enter the presence of the immortal One.

We will quote the last text upon this point 3rd Timothy i. 10, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." Paul doesn't say yet you have it, but that it was brought to light through the gospel, not through Adam, hence if the Gospel brought immortality to light how important for us to obey the Gospel. May you then heed the divine injunction and live for the great boon of life and immortality that Jesus, our elder brother, has already attained to. No wonder John heard them giving praise and glory and honor to Him that sitteth on the throne when we learn that we have been redeemed from such a lowly state to such an exalted nature. By a belief in the truth we may be one of that number. So "let us strive that we may enter." Amen.

An Evidence of Inspiration.

The Spirit of God is "the Spirit of truth," as destinguished from the spirit of falsehood and "the spirit of error." There are mighty evidences of the divine inspiration of the Scriptures found in the prophetic foresight exhibited in their pages. The prophets foresaw what no one else could foresee, and foretold what no mortal could have foretold without the aid of divine foreknowledge. And in this respect the writings of the prophets stand alone. The heathen world may be challenged to produce anything that can be compared with the minute, definite, and circumstantial predictions of the prophets, the fulfillment of which is written on the pages of history, and visible on the face of the earth to-day.

But mighty as is the evidence of divine inspiration derived from the prediction of future events which no mortal could have foreseen, there is yet another evidence of prophetic inspiration which is almost equally strong. The prophets not only uttered truth for days to come, but they told the truth for the hour in which they spoke. They did not write secret memoirs of events, to be sealed up in the hands of literary executors, and only opened after they and all the parties concerned were dead and buried; but they spoke the words which were needed at the time, declaring many things which other people perhaps knew, but did not dare to utter. These men, who sacrificed everything to conscience and conviction, testified for God, rebuked sin even in high places, warned men of coming danger, and bade them turn from the error of their ways, and avert the doom which their sins had provoked.

No doubt there were plenty of gossipers in Jerusalem more or less familiar with the sins and snares in which David had been entangled and led astray; and it required no divine gift to hint, and squint, and wink, and shrug the shoulders; but it required the inspiration of the Almighty to send a man into the presence of his king warning him of the sin of his wrong doing, and smiting him to the heart with the words, "Thou art the man!"

The open shamelessness of Herod's life was visible to saint and sinner alike; but there was only one man who dared at the peril of his life to rebuke the wickedness of the ruler of his people, and brave the vengeance of his guilty paramour, though he did it at the risk of his life and the cost of his head.

It may have required no special inspiration in the time of Paul to know what kind of a man Felix was, or what kind of a life he lived, but there was a degree of inspiration when the captive stood in the presence of his judge and "reasoned of righteousness, temperance, and judgment to come" till Felix trembled at his prisoner's words.

There were plenty of men in England who understood clearly enough the character of their king, but it took a man like old Hugh Latimer, with the inspiration of God in his soul, to stand in his course garment in the train of princes and courtiers who were present with their birthday gifts and congratulations, and hand to his sovereign a New Testament with a leaf turned down conspicuously to Hebrews xiii. 4,—"Whoremongers and adulterers God will judge."

The special type of inspiration, so needful in all ages, even down to the present time, is a mighty evidence of the truthfulness of the ancient prophets, and of the truth of the Holy Scriptures received from their hands. The men who uttered the words of God, were not liars nor deceivers, they were not sycophants nor time-servers; they were not men who tried to please the rich and flatter the proud; they were men who bore on their hearts the burden of the Word of God, and who uttered things which they would gladly have concealed; who restrained themselves until the Word of God was like burning fire shut up in their bones; and who then at the peril of every earthly interest, and at the risk of life itself, delivered the solemn message of Almighty God, and cleared their skirts of the blood of souls. And the books which they wrote were not forgeries which they had concocted, or fictions which they had invented, but they were the written records of the thoughts of God which were throbbing in the hearts of his people, which at last found voice in words which worldlings dared not breathe, and thundered forth truths which other men only whispered with bated breath. And these inspired words, ranging through the past, the present, and the future, witnessing for God and bearing testimony against all evil, shine forth as a fiery pillar, and as a guiding cloud, amid the darkness that enfolds a sinful world. And these words have come to us, and we thus have the prophetic word more firm, which is "as a light that shineth in a dark place until the day dawn, and the day star arise"—and to this "sure word of prophecy" we do well that we take heed.—*Armory.*

Numismatics in the Chinese Empire.

China is the paradise of the numismatist. The collections of cash, according to Consul Edward Bedloe's report to the State Department, are something marvelous. They are small coins of bronze, brass, copper, or silver, ranging in intrinsic value from one-twentieth of a cent to 25 cents. The oldest of these coins on record appeared about 1300 B. C. Over 150,000 different kinds of cash are preserved in collections.

Some are wonderful examples of coinage, but most of them are clumsy and course. The numismatist can work all his life, spend very little money, and leave to posterity thousands of coins. All he needs to do is to confine his work to the collection of cash, the small coins in brass and bronze, whose value ranges from one-tenth to one-fourteenth of a cent. Their workmanship varies, but is usually very good.

Their shape today is like that of European coins, with the exception that through the center is a square hole through which the coins are strung together like beads. In the past, however, other forms were employed, including the square, triangle, heart, ellipse, shield, key, sword, and spear. The number of kinds is simply immense. They are referred to in the literature as far back as 250 B. C. "The earliest that I have heard of," says Consul Bedloe, "dates from the Tsin dynasty, which ruled from 255 to 207 B. C.

"From that time until today these useful little coins have been used by every monarch, no matter whether he was an Emperor of the entire country or King of one of the petty principalities into which, from time to time, the Chinese Empire was broken. There have been over 1,200 occupants of the various thrones, royal and imperial. In addition to these regular issues, if such they may be called, there have been special issues from time to time and also special local issues. A wealthy mandarin in Canton is said to have the finest collection extant, containing 25,000 specimens of different kinds."

The cost increases as you go backward in time. The cash of this century can be secured at their nominal face value. Those of the eighteenth and seventeenth centuries bring from one cent to ten cents each. Those of the Han dynasties, from 206 to 100 A. D., bring $100 each when in fine state of preservation.

These true antiques are found in ancient tombs and ruins. Several hundred were discovered in Amoy this year in digging a grave, when the laborers broke into an old tomb several feet below the surface of the soil.

The coins lay in a pretty earthenware jar and were incrusted with a thin layer of malachite that here and there had been changed by moisture into azurite. The coins were sold by the lucky coolies in the next twenty-four hours, and are said to have brought $1 a piece, an immense sum to men working for 12 cents a day.

To succeed in collecting cash a person must be a fine Chinese scholar. The labor thereby involved is so severe as to preclude most collectors from indulging in the pleasure to any great extent.
Philadelphia Bulletin.

Appointments.

Second Sunday in April at New Hope, near Paris Ill. Meeting to commence on Thursday night, the 6th.

The fourth Sunday in April, in Jasper Co. Ill. at Ingraham as Bro. A. H. Rogers, may appoint. Meeting to commence on Thursday night before.

The fifth Sunday in April near Vineland, Jefferson Co. Mo. Meeting to commence on Tuesday night the 20th of April, as Brother John Morse may appoint.

J. S. Hatch.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.

Combination Offer for April, 1893.

Cruden's Concordance. Price	$1.50
Smith's Bible Dictionary.	1.50
Future Probation.	.25
Letter to a friend.	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism.	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

E. F. Randolph,	$40.00
H. L. Vickery.	40.00
A. J. Chaplin,	25.00
I. M. Vickery.	20.00
Nancy Barber,	10.00

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

J. F. Wagoner,	$5.00
Nancy Barber	5.00
Church at Cleveland, O.	10.00
Eliza West	2.00
Adaline West	2.00
Mrs. H. L. Vickery	10.00
Jesse Ross	5.00
E. Hoyt	5.00
Jesse White	1.00
Jennie Page	3.00
J. P. Bitner	3.00
EXPENDITURE.	
J. S. Hatch to go to Ingraham, Illinois	5.00

NOTICE.

The Brethren at Raisin, Mich., are in need of a Pastor for the coming year, and solicit correspondence with some of the Preaching Brethren, with a view of obtaining some one to preach for them the coming year. Address L. W. Chase, Box 941, Adrian, Lenawee Co. Mich.

SPECIAL NOTICE.

Bro. N. H. Geiselman has about completed arrangements to do some work as an evangelist soon. Any church, or isolated brother who wishes him to hold meetings will please address him at Argos, Indiana, and arrange for the same.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Presents for Friends.

I hereby offer until May 1st, 1893; one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one or 8-page tract; and one of "Seeking and Finding," all five for the low price of one dollar. This offer is made for the good of the cause of truth. Wiley Jones, Manchester, Va.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxanna Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Mars all Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

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BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., assorted; packages of 100, 25cts.

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10 for 5c; 20 for 15c; 50 for 25; 100 for 40c.
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Life and Death. A concise statement and abstract of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Thos. Stanley. The above is the title of a 16-page tract. Price 5c. each, 15 for 50; 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with an abstract of all the [illegible] upon the subject, from the most learned theologians, critics, lexicographers and encyclopedias. [illegible] pages, [illegible].

Christ's Kingdom—Where [illegible] [illegible] The above is the title of a discourse [illegible] at Berwick Pa., by J. S. Blackstone, Lecturer. Can be had at this office at 10c. each, 3 for 25c., 15 for $1.

The Gospel of Christ Neglected by the Traditional Churches. [illegible] title of a neatly printed pamphlet of 32 pages, by W. Brittle, of Kansas City. [illegible] and is a very strong appeal to thinking people. It also contains [illegible] the New Heavens [illegible] New Earth. Send 25 cents for a copy [illegible] eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 10 pages on the above named subject is now ready and may be had from The Restitution office, or of the author, [illegible] Williams, San Diego, Cal., for 25 cts. or free to those not [illegible].

Dr. Smith's Bible Dictionary. A dictionary of the Bible comprising its antiquities, biography, geography and natural history, with [illegible] full page engravings, [illegible] smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and several maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

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The Emphatic Diaglott. B. Wilson. Containing the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; library binding $[illegible].

The Unspeakable Gift, J. H. Pettingell. With an introduction, by Mr. Edward White, of London, England. This is a book of 300 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50cts.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines—a reference manual. By Wiley Jones, 1[illegible] pages, cloth bound, for 15cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas, Title page—The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; [illegible] an Appendix including various other subjects, in brief. This work contains 350 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 102 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 1.00 cents; 14 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for it or to the Author at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 224 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 500 hymns. To this is added 31 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cts. each (3 copies for $1.00); 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Bro. G. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and All its Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 343 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book, [illegible] pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously," is the title of a 32 page tract, written by R. McLaughlan of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Authors is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninformed. Don't let these works remain long on our shelves, but send them out on their mission of love.

LIST OF CHURCHES

Services will be held at the Church of the Blessed Hope, 686 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth at Spring Garden Sts., Philadelphia. C. C. R[illegible] Pastor. Services each Sunday at 10.45 a. m. at 7.30 p. m. Visiting brethren always welcome. Pastor's address [illegible] Street.

The Chicago Church has changed its place of meeting. They now worship in the Van[illegible] Hall [illegible] at the corner of Noble street and [illegible] Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God, Argos, Ind., holds meetings in their house on Michigan street, as follows: preaching by Bro. N. H. Geiselman, every fourth Sunday. Bro. J. F. Wagoner, every 2nd Sunday in the month. Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and Laporte streets. Service every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. D. Thompson, Elder.

Church of God at [illegible], Ohio, meet every first day of the week at [illegible] o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 52 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almon Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kuffe, Ke[illegible] or H. L. Lowman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Watson, Elder; Silas Siple, Secretary.

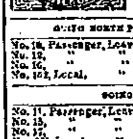
The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.



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No. 14, Passenger, Leaves		11:16pm
No. 12,	"	10:48pm
No. 16,	"	3:21am
No. 102, Local,	"	11:15pm

GOING SOUTH.

No. 11, Passenger, Leaves		10:03am
No. 13,	"	10:33pm
No. 17,	"	11:10pm
No. 101, Local,	"	11:25pm

†Daily except Sunday. *Daily except Saturday
No. 11, via Tipton, arrives Bloomington at 5:55 p. m., making direct connection with C. & A. fast train arriving Kansas City 8:55 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

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VANDALIA TIME TABLE.

In effect Feb. 1, 1893.

GOING NORTH FROM PLYMOUTH.

No. 54, Ex. Sun.	12:25pm	For St. Joseph.
No. 44. "	10:10pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 53, "	12:50pm	"

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Westward.	23	9	5	1		
	PM	AM	PM	PM		
Pittsb'gh. lv.	[illegible]	[illegible]	[illegible]	[illegible]		
Alliance. ar.	[illegible]	[illegible]	[illegible]	[illegible]		
Canton	[illegible]	[illegible]	[illegible]	[illegible]		
Massillon	[illegible]	[illegible]	[illegible]	[illegible]		
Wooster	[illegible]	[illegible]	[illegible]	[illegible]		
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]		
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]		
Bucyrus lv.	[illegible]	[illegible]	[illegible]	[illegible]		
Lima	[illegible]	[illegible]	[illegible]	[illegible]		
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	47	37
					PM	AM
FtWayne	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Coesse	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City		6 37	2 00	[illegible]	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw		6 10	2 [illegible]	[illegible]	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon			3 00	[illegible]	[illegible]	[illegible]
Inwood	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	7 23	8 49	3 23	[illegible]	[illegible]	[illegible]
Grovertown	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Davis			4 07	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]	40	[illegible]
Wanatah			4 27	[illegible]	AM	[illegible]
Valparaiso		8 00	4 45	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hobart			5 07	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chicago ar.	[illegible]	9 30	[illegible]	[illegible]	[illegible]	[illegible]
	AM	PM	AM	PM	AM	AM

Eastward.	20	22	6	4	58	40	50
Chicago lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hobart	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]		4 45	1 15	[illegible]	10 15	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	40
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Inwood	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Pierceton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
FtWayne	[illegible]	4 30	[illegible]	5 00	[illegible]	1 55	[illegible]
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Van Wert	[illegible]	[illegible]	[illegible]	[illegible]			
Lima	[illegible]	[illegible]	[illegible]	[illegible]			
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]			
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Mansfield lv.	[illegible]	[illegible]	[illegible]	[illegible]			
Wooster	[illegible]	[illegible]	[illegible]	[illegible]			
Massillon	[illegible]	[illegible]	[illegible]	[illegible]			
Canton	[illegible]	[illegible]	[illegible]	[illegible]			
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]			
Pittsb'gh ar.	[illegible]	2 20	[illegible]	[illegible]			
	AM	AM	AM	PM			

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The Restitution.

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VOL. XLII. PLYMOUTH, INDIANA, APRIL 12, 1893. NO. 14.

The Restitution.

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How Little it Costs.

How little it costs, if we give it a thought,
To make one happy each day!
Just one kind word, or a tender smile,
As we go on our daily way.
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy,
A sorrowful tear efface.

One walks in sunlight, another goes
All wearily in the shade;
One treads a path that is fair and smooth,
Another must pray for aid.
O'er ways that are rough with stumbling stones,
Where the tired feet go slow,
One sees with eyes which are glad and bright,
Another's with tears o'erflow.

We pass each other as days go by,
But we seldom have time to heed,
We who are filled with our own content,
How much our neighbors may need.
Can't we stop to give just a kindly smile?
Or a tender word or so?
Or only one glance of sympathy
Which might to some sad heart go?

And kindle therein a glow of trust,
And dry the falling tears,
And help sweet faith to revive again
In the place of grief and fears?
It costs so little! I wonder why
We give it so little thought!
A smile, kind words, a glance, a touch!
What magic with them is wrought!
—Mary D. Brine.

Original.

Current Events and Sundry Thoughts.

If there is any one thing more than another in which the heirs of eternal life are devoutly interested, it is in knowing how soon, or how near we are to the time when heirship shall cease, and inheritance *de facto* begin.

The certainty of a much desired and joyous event, as yet invisible will hardly be acceptable as a substitute for knowledge concerning the time of its occurrence, and much less will the former be equal to the latter in preserving the fire of enthusiasm and zeal that faith and hope has kindled, and which are so potent in resisting the discouraging influences of adverse times and circumstances.

The man of faith in divine testimony, ought to be of all men the most enthusiastic, and ambitious. So true was this of Paul that the skeptic has styled him an enthusiast, as if that was sufficient to dismiss his strange and unaccountable career from further notice. But enthusiasm was not peculiar to Paul, more than some of his colaborers, only as his wider field of opportunity and activity makes it of necessity more conspicuous. The man without enthusiasm is a failure, be his calling what it may, and we know from the history of the world, that when the greatest enthusiasm has been displayed it has always been accompanied and sustained by ability to comprehend the necessities of the time, and a clear perception of the results to *follow*. Enthusiasm is the best evidence in the world of sincerity, and well grounded conviction. That there is an appointed time for Christ to return and inaugurate his reign over the nations of the earth is so explicitly taught in the Scriptures and confirmed by so many precedents on record, that it seems almost superfluous to cite quotations in proof thereof. It is certainly reasonable in the light of Scripture testimony upon the subject to conclude that the approach of that long looked for time of release may be approximately known. This is all that is necessary,—to know more, would destroy the attitude of expectancy and watchfulness; to know less, would afford scope for indifference and slothfulness, and to plead excuse on the *ground of ignorance*.

This desire for certain knowledge concerning an event around which cluster all things for which the heirs expectant hope is not the mere craving of an idle curiosity, but rather a wholesome spiritual appetite, to partake of viands that will pleasurably invigorate the hungry soul, with strength and patience to endure unto the end. And not only this, but also to open the eyes to a clear perception of the fact, so liable to be overlooked, that the present world however much or little one may possess of it, is in no way permanent or satisfactory beyond the temporary necessities of food and raiment. What matters it, whether a man be a pauper or millionaire if in Christ he is rich in faith, for both practically speaking are equally poor, and equally wealthy. I may add however that it is hardly possible for a servant of Christ to accumulate much wealth, and rarely will he be found among low down paupers. Great possessions cannot be accumulated honestly, nor can they be hoarded with singleness of purpose save it be to the leanness of selfishness.

This is a day of pilfer and profit, to which all the world is given, —an age of money getting and riotous pleasure, in the midst of which, only a few will be found able to stem the tide until the day of release. These few deny themselves of present enjoyment, for the sake of obtaining something better hereafter. How long hereafter, is certainly a question of interest that will ever be uppermost in the minds of all who follow Christ in word and spirit,—wisdom and purity.

Possibly some one is ready to express his disapproval, and further his disinclination to know any thing about the time when Christ shall appear on the stage of human affairs. Surely if "ignorance be bliss 'tis folly to be wise," unless there be associated with it a desire and ambition to make knowledge conducive to our highest well being both now and hereafter.

We are seldom curious to learn what is distasteful, nor are we desirous of enquiring into that for which we cherish a *feeling of aversion* and positive dislike. The prospective presence of Christ interfering with vested interests, and enterprises of a worldly nature, will no doubt go a long way toward banishing the *thought*, or possibility of that event being imminent. At any *rate* some admitting it to be a Scriptural doctrine, will nevertheless cherish the hope that its remoteness is so great—as to be unworthy of *serious consideration*. I have heard clergyman say Christ *may* come to-morrow, and *he* may not come for a million of years, the inner desire however preferred the remoteness of a million years, to that of twenty-four hours. The earth will wear itself out moving in its *orbit* around the sun, before this class of worldly minded religionists will be ready to even think on the subject.

"Since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. 3-4. These words are expressive of a sentiment, as common ground upon which all classes of scoffers and unbelievers can meet. However much they may differ otherwise, they are one and inseparable here. The learned scientist and the illiterate laborer—the eloquent preacher, and his patronizing pew-holder all agree that nothing out of the ordinary or natural course of things has ever occurred since the creation, and how natural to infer that nothing supernatural ever will occur. The philosophy or naturalism rules the world of thought in high and low places. Of the flood in Noah's time they are "*willing ignorant*," says the apostle. These words are the more significant because the watery disaster of Noah's day is exceptionally conceded to have transpired. I say exceptionally for the reason that nearly every thing of a miraculous nature found on the page of Bible history is in these days pronounced a myth. The flood however is conceded to have transpired, some what after the manner as described in the book of *Genesis*. Of course that it was in any sense a judgment is denied, or that Noah and his family were saved in a big boat is hardly acceptable, nor was it universal says the scientist as we read it from the book of nature. The evidence that this great inundation of water actually transpired is so complete, apart from Bible history that it constitutes as it were one of the unfallen mile stones in the history of the world. The naturalist of course does not admit that there was anything of miracle in it, but simply one of those catastrophes resulting from natural courses.

Be it so, we have no disposition to contend when contention is fruitless, for the cause underlying so extraordinary an event whether natural or supernatural is in either case unseen and unknown if considered in the abstract as a physical disturbance. What causes primarily operate in the material world to produce great and disastrous disturbances are not among the discoveries of natural science. If the man of faith comes to a more summary conclusion than the naturalist, it has the advantage of being more satisfactory, and morally profitable, for no time and strength is wasted in speculating about the unknowable. The relationship that Jehovah's servants have sustained to all critical epochs of past history, and their conduct under the circumstances, is the chief element of interest, and really the only one of advantage to us who are forewarned of a like crisis to come.

The earth's submergence in water, was the end of the world to that generation—it was their predetermined set time, when their cup had come to the full. It did not occur without warning,—it did not come of an accident, it was not one of those unforeseen misfortunes coming so suddenly, as to afford, neither time or opportunity for escape,—true "They knew not until the flood took them away," but their want of knowledge or understanding was self-imposed, and not therefore an inevitable necessity. As an event it was made the final test of faith, and a typical visitation of judgment upon the obstinate and rebellious. The chart of history and of time have their distinct dispensational lines,—closely relative to each other yet distinguishable in many things, and illustrative of Jehovah's dealing with mankind. From Adam to Noah the time was short compared with subsequent times, and the shortness of human life. The great longevity to which men attained previous to the flood made them scarcely more than grandchildren to Adam. A written record of what had transpired was hardly necessary in Noah's time to relate the events of fifteen hundred years. There was hardly any scope for idolatry to obscure the light of truth, any perverting the world's knowledge of the true and living God, as it did in subsequent ages. It was hardly possible for idol worship to prevail where the knowledge of God had so many active witnesses as must have arisen in the Seth family.

Some perhaps would style it as peculiarly an age of infidelity, but it was more, it was a time of deliberate perversity of mind and heart, wherein men were defiantly disloyal to their Creator. All restraint was abandoned, and the flesh glorified itself in the gratification of its animal passions and desires. "Every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. For a long time the children of Seth continued distinct and separate from the family of Cain, but at last the woman's seed was captivated by the daughters of Adam. If the maidens of the home of Cain had the charm and merit of beauty, they had also the heritage of their father's perverse and rebellious heart. One would naturally think that a *mother's beauty*, and a father's piety would be the richest legacy a *child could inherit*, and so it would if the mother transmitted nothing but physical beauty as a companion for spirituality of a mind and heart. But it must be borne in mind that vanity and pride always have a luxuriant growth when protected by a handsome face. In the days of Noah apostacy made rapid strides when the sons of God intermarried with the daughters of men. This commingling and fraternizing of the woman's seed with the serpent's progeny soon decimated the ranks of those who "feared God and trembled at his Word." Where there had been many hundreds only one family remains,—even eight souls saved from the wreck of sin. "My Spirit saith the Lord shall not always strive with man." The old world, young in years, but hardened in wickedness grieved the Creator's spirit and it went down in the waters of darkness and death.

Thus ends the first chapter of the world's history. The thing most denied and most defiantly rejected, is what actually transpired —to wit divine interference with the affairs of man. That moral delinquincy is in any way related to or responsible for physical disturbances in the material world, resulting in discomfort and death, is to the mere naturalist a proposition worthy only of ridicule. Not more so in the days of Noah, than in other times. I cannot better conclude these articles than by calling attention to the fact that in the teaching of our Savior the condition of the world socially and religiously preceding the flood, foreshadows a like condition that shall obtain at the time when the Son of man is revealed. If to be forewarned is to be forearmed it is the more imperative that the forewarning be duly considered and apprehended in all those features wherein the servants of God are personally concerned, as acting a part in the closing drama of the times.

The history of the antediluvian world is exceedingly brief, requiring not more than a half hour to read the whole narrative. The want of time cannot be offered as an excuse for neglecting it. It is very plain in its statements, and its brevity by no means exceeds the simplicity thereof, so that it is hardly possible for the feeble of faith to misapprehend its teaching. Jesus and Paul never out done the author of Genesis in requiring the servants of God to be distinct and separate from the world. If Paul said "be not unequally yoked together with unbelievers," the author of Genesis forbids the sons of God to even intermarry with the alien daughters of men. When the servants of God relax their mental grip on the truth, and yield to the sentimentalism of the hour, and the vapid, sickly notions as to what men are pleased to style charity and liberality, they lose their bearing and begin to drift with the tide and flow that rapidly matures the harvest of sin. What matters it, that Noah cried aloud to his contemporary fellow men? Faith had been overcome of unbelief, and the fear of God, the voice of conscience, and the love of truth, had all given way before the carnal mind and the pleasures in which it delighted. No man who feels the least concern for both himself and his fellow servants can rest contented and silent, when he knows that the times in which we live, very nearly answer the shadow of the Noahchan epoch. The spirit of violence is everywhere abroad in the world. The increase of knowledge is apparently subservient to the powers of evil, and plottings of wholesale destruction and a fiendish spirit of cruelty that laughs at the ruin it has wrought.

At the same time trade and traffic for gain commands the energies of man while competitive skill hastens their footsteps to keep abreast of the world of commerce. The struggle for existence is growing more difficult and intense, irritating the human mind and goading it with a feeling of unrest that breeds discontent, and instability.

The times immediately preceding the establishment of God's kingdom on the earth, are many sided, and are not to be looked upon simply from one standpoint of observation. There are varied features and all of them must be duly considered if the true situation is to be clearly apprehended. Moreover the various aspects of the situation as given in the Scriptures, seem at first sight contradictory. For example it is said at that time "when hearts shall fail them for fear, and for looking after those things coming on earth." One is ready to ask how can such a condition obtain if the world is to be absorbed in the pleasure of eating and drinking, marrying and giving in marriage, as though nothing out of the ordinary course of things was anticipated? It is a time of war, and warlike preparation, and yet a time when they shall say "peace and safety." A time of trade and commercial activity and the accumulation of property, "buying and selling, building and planting, indicative of great prosperity and plenty. Again it is a time when men "shall run to and fro, in the earth and knowledge shall be increased," and at the same time "darkness covers the earth and gross darkness the people." These statements seem to be and no doubt are irreconcilable in the minds of some, but there is a place wherein each and all of them fit exactly. It will not do to give attention to one class of prophetic statements, and at the same time overlook all the others. This is a mistake that many have made with reference to other Bible subjects, as can be clearly seen in the fact, that all the religious sects of our time give particular attention to one or two doctrinal themes to the exclusion of all others. It is perhaps possible to gather up the truth as a whole by collecting the fragments found in the various ecclesiastical bodies of our time, but it would require the patience of Job and the wisdom of Daniel to accomplish the work. It is illustrative of the difficulty of clearly apprehending a subject as a whole when certain important elements are absent or overlooked. On the subject of unfulfilled prophecy, the utmost care is requisite in order to place all the testimony in its proper place. In recent times men have set the time for the Lord's coming, not once but many times. They have manipulated the figures of chronology and the symbolic numbers of Daniel and John, in such a way, as to make it look quite plausible, but in the meantime they have completely overlooked other lines of prophecy which if understood and considered would have enabled them to see the error of their reasoning. I cannot give much confidence to any man's figures until the situation is ripe. We will take a look at this in our next article.

GEO. MOYER.

Peter's First Epistle. Chapter 5.

1. As your fellow-elder and witness to the sufferings of the Christ, your partner also in the glory destined to be revealed, I exhort the elders among you,

2. Shepherd the flock in your midst, not in a compulsory way, but in a free-will way according to God, not in a shameless way for gain, but with forward zeal;

3. Nor as though lording it over your allotments, but in becoming patterns for the flock;

4. And when the chief-shepherd hath appeared ye will realize the amaranthine garland (crown) of the glory.

5. Likewise, ye younger ones subordinate yourselves to older ones (elders) and may ye all have worn your humility constantly as a garment in relation to one another, God arrayeth himself against the haughty, but giveth grace to the humble.

6. May ye have been humbled then under the controlling hand of God, that he may exalt you in due time.

7. Casting all your undue anxiety (worry) upon him, because he is caring for you,

8. Be temperate, be wakeful; the plaintiff your accuser (the Devil) is going about like a roaring lion as it were, seeking whom he may devour,

9. Whom resist, firm in the faith, knowing that the same (experiences) in the sufferings are being accomplished on the brotherhood in your cosmos (world)

10. And the God of all grace, who hath called you unto his eternal glory in Christ after ye have suffered a little, he will restore you to order, will stay you, will strengthen you, will place you on a foundation.

11. To him be the glory and the controling-power for the ages of the ages, Amen.

12. Through Silouanos your trustworthy brother, as I account him, have I written briefly, exhorting and testifying to this being God's true grace in which ye may stand.

13. The joint-elect (church) in Babylon greeteth you, also mark my Son,

14. Greet one another with a friendly act (kiss, embrace, handshaking, etc.,) of love (sanctified love). Peace be with you all who are in Christ, Amen.

COMMENT.

"Witness" here used in the sense of giving testimony not "eye witness."

"Partnership" the idea here in the present experiences of testimony and suffering and in the glory hereafter—not fellowship or communion. We've got to take part. We may commune and fellowship of course; but I don't think we will be satisfied to commune with the glory. We'll want a share of it no doubt. Notice these expressions here

"Shepherd the flock."

"Not in a compulsory way but in a free-will way."

"Not as though lording it over your allotments but as patterns, etc."

"And may ye have all worn your humility constantly as a garment in relation to one another." How do these expressions comport with the character and position attributed to Peter now by the whole Catholic church?

"Under the controling hand of God" is a very significant statement to say the least in view of some Calvanistic doctrines still entertained in some churches.

"Under anxiety" instead of "care" C. V. or "anxiety" merely R. V. We have to have "care" and "anxiety." It is the undue sway over us that we are cautioned against.

"Plaintiff" instead of "adversary" R. V. This legal term as used in the Scriptures. Satan has no power in relation to mankind except in a legal way, and this is a case where God is our judge and Christ our "advocate." Our case is a "state case" and "the plaintiff" in such cases is "the states attorney." This the Devil's official position and he has perverted his office and become "false-accuser."

"Brotherhood" instead of "brethren" R. V.

"Your cosmos or world" instead of "the world" R. V.

"Will" instead "shall" R. V.

"Controling-power" instead of "dominion" R. V. too indefinite a term for any power, to translate this word.

"In which ye may stand" instead of "stand ye fast therein" R. V. This is not a separate clause and an exhortation: but the two clauses are connected.

How does your idea of Peter formed from an unprejudiced perusal of this epistle, which you perceive is an epitome of Peter's theology agree with either the Catholic or Protestant idea of him?

I address this quiry to any honest reader who has been interested enough to consecutively follow this translation and comment from the beginning through to the end. Of course honest error is virtue compared with conscious deception and duplicity; but it is high time the word, both Christian and Pagan awoke to the common-sense truth as well as divinely revealed fact that one's conscience cannot rise higher in its conclusions than one's conscious knowledge in any given case. In other words that a stream cannot rise higher than its source. And that this is true in the moral as well as physical world. Our good purpose in other words cannot rise higher in action than our enlightenment or conscious knowledge of right. All this talk about obeying our intuitive, infallible conscience is bosh, and all Christian as well as Pagan experience proves it. The pagan conscience has prompted parents to offer their children to Baal in fire worship, and the Christian conscience instituted and maintained the horrors of the inquisition. Were they right?

CHARLES GARDNER.

The Passing Caravan of Camels.

A great caravan in march is a superb spectacle; alas, too infrequent now in Northern Africa. At first Arabs alone can detect it, a mere speck lost in a dusty halo, whence it emerges at length a tawny-colored mass possessed of a strange motion, the swarming of a thousand lives in one.

Here and there silhouettes of straggling camels stand profiled, like hieroglyphics, on the fiery sky, as insensibly trailing its snake-like curves, the convoy advances. Hours after being sighted, it passes in slow defile, led by a vanguard of blooded camels, whose gait and bearing have an air of arrogance not customary to that race of proletarian, the chieftains seated aloft in their floating burnooses, alert of eye, with gun in hand, statuesque guardians of the convoy treasure.

Behind them the camels of burden, exhausted less by loads than with the fatigues of the journey, their legs and croppers bald and scarred by blows, straggle forward languidly, thrusting out the tongue as they press their huge, spongy feet in the yielding ground. What resignation in their soft staring eyes! Verily, no philosopher knows better than these poor brutes how inane are the revolts against inexorable fate.

Near at hand walk the drivers, their emanciated features savagely illumined by eyes of fire, and white, gleaming teeth piercing their parched lips. Of all who started with the caravan how many have fallen by the way, abandoned to agonize alone in the desolation?—*Scribner.*

* * *

Be faithful in little things. Delude not yourself with the idea that *you* can be uncertain and untrue in trifles, and yet be reliable and trustworthy in great *matters*. Trifles make up our life, and we are the ultimate test of fidelity. The best will cannot ripen into permanent *greatness* when the fearful power of negligent habit in trivial things has given bent and character to the soul. God's laws are not broken with *impunity*.

Character is not constituted by a brilliant dash now and then, but is what we make it by the use of our powers in the routine affairs of current life. Only those who are faithful in the few things of common life are to rule over many things in the exalted stations of the heavenly realms.

* * *

A wise man should have money in his head, but not in his heart.—*Swift.*

The Restitution.

Editorial Staff:
Directors of the C. P. Association.
[illegible], Corresponding Editor.

Plymouth, Indiana, Apr. 12, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Cecil once said that self-will is so ardent and active that it will break a world to pieces to make a stool to sit on. •

Carlyle once said that *good* breeding differs from *high* breeding only in this, that it *gracefully* remembers the rights of others, rather than gracefully insisting on its own rights. •

"Redeeming the time, because the days are evil." Here is an injunction, and the reason for it. There is work enough—constant work for all who are disposed to do it; and employment is a great safeguard. Idleness is extremely dangerous. •

The Great Mormon Temple at Salt Lake was dedicated on Thursday, April 6. Between 60,000 and 70,000 people are said to have crowded *into* the immense structure, while a vast multitude surrounded it. It has been forty years in building and cost five million dollars. The ceremonies are to last fourteen days. •

News from Berlin is to the effect that a new explosive is about to take the place of gunpowder. It is said to be far superior to powder in that a spark or shock does not set it off. The explosion is obtained through contact with another chemical compound. The mighty men are wide awake, preparing for the decisive day. •

Bishop Ivo of Chartres, one day met a woman, tall, barefooted and of majestic aspect carrying a torch in one hand, and in the other a vessel of water. He asked her why she carried these things about, and the answer was, "I am going to burn heaven with this torch, and to extinguish hell with this water, to the end I may love God for himself." •

News from St Petersburg indicate that the ravages of cholera have already commenced. Official returns show that in the town of Orel, the entrepot of commerce between North and South Russia, there were sixty cases in one week and nineteen deaths. The despatch says it is a matter of common knowledge that the number of cases and deaths from the scourge are far greater in governments not included in the report. •

"Blessed are they that keep his testimonies, and that seek him (Jehovah) with the *whole heart.*" Psa. cxix. 2. This implies that we must be out and out for God,—that the *whole* heart must be given him; that he excepts nothing short of this; that he will allow no other gods to share with him, be they human gods or golden gods; and more than this, a corner of the heart will secure no blessing. It says the blessing comes to those who seek Jehovah with the *whole* heart, and this shows that no others obtain it. •

Monster demonstrations are being made in the north of Ireland against the Home Rule movement. They are headed by Balfour, the ex-secretary for Ireland, the Marquis of Londonderry, the Duke of Abercorn, the Mayor of Belfast and other notables. The marching multitude cheered them vociferously as they passed the stand, and the Dublin students tore into shreds and then burned and trampled upon a copy of the Irish Home Rule bill, while Mr. Balfour smiled and nodded approval of the demonstration. •

The fever for increased armament seems to have caught Austro-Hungary, and the Southern Empire is to follow the example of the Northern, and ask for more troops and more money to spend upon them. The Landwehr is to be re-organized upon the two-year system, the infantry strengthened, and twenty-eight new batteries added to the field artillery. The changes will cost $5,000,000 to start with and many hundreds of thousands yearly to keep it up. The press is demanding when this insane craze will end? •

Some where we once read of a man who said "good prayers never come home weeping; I am sure I shall receive either *what* I ask for, or what I *ought* to ask for." •

On Monday morning April 3rd, one employee of a large establishment in Cleveland was greeted by another, with, "Good morning Mr. N.—how are you, etc., and then in effect, added, Oh, but I heard a grand sermon last night, I wish *you* could have heard it." "Ah, indeed; what was the subject?" replied the other. Well, he spoke from the words in John x. 10, "I am come that thy might have life, and that they might have it more abundantly." "Yes;" said the other, "and do you remember anything he said about it?" "Oh yes: he said when Christ came into the world the minds of men were dull and dark and stupid; he roused them out of it and infused into them new life and energy and ambition, and so forth." Just think of this, as the mission of God's Son, for a moment; you who look to him as your very existence after death, your Lord, your all, and praise God that the light of the glorious Gospel hath shined into, and illumined your minds in spite of the midnight darkness all around. Yes, praise him for the gift of death's conquerer and life's demonstrator and dispenser. •

One Day's Doings!

A bloody conflict and defeat of National troops by rebels in Northern Brazil—Preparations for another big strike at the Carnegie mills—Judge Ricks of the United States District court makes a decision in the case of the engineers and firemen arraigned at Toledo for contempt of Court, to the effect that common carriers are subject to government control.—The Socialist's Organ, the *Volks Zeitung* raves that the die is cast. As expected, Judge Ricks has decided against the wage-workers, once more proving that the power of this so-called free republic is used in the interest of the capitalistic class, and that equality of all free citizens is a humbug,—an infamous lie. The Judge has spoken, —now workmen, it is your turn to act—The carpenter's Brotherhood demands of the World's Fair corporation that all non-union carpenters be discharged; and the press urges that faithful and competent men should be held regardless of consequences under the circumstances—There are ominous mutterings among the various railway-employees' associations that are anything but reassuring; long pent up grievances are liable to burst out just as the World's Fair is calling for the most efficient service possible—Thousands of tailors are on a strike in New York—And preparations being made for strikes among many other dissatisfied workmen, showing that a deep down unrest exists on every hand, and which no human expedients will remedy. •

The Woman's Seed. No. 6.

We invite the reader to consider the 5th and 6th verses of the 49th chapter of Isaiah if he wishes to know certainly where the personal history of Jesus of Nazareth commenced. It says: And now, saith the Lord that formed *me* from the womb to be his servant, to bring Jacob again to him. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. The prophet puts this language into the mouth of Jesus; and we see from this that he knew *where*, and *how*, and *why*, he had been formed, and by whom. In the 6th verse Jesus is still speaking—informs us still further of what Jehovah had said to him thus; "And he said, It is a *light* think that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will *also* give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." It is plain to be seen that his history commenced when the word was made flesh; when he was *made of a woman*; made under the law; it is also evident that he was formed *for* a purpose, viz: to be Jehovah's Servant; and the work assigned him was, *first*, to bring Jacob again to him, and restore the preserved of Israel,—but this was a light thing, was in fact but a means to an end. Had not God said to Abraham that all the families of the earth should be blessed in him? If in *him*—if in Abraham, *how*, in any other person, could the blessing come? Let us come down from our high notions and do as Abraham did—believe God, and then our belief will be reckoned to us for righteousness as was his to him. In harmony with this seed of promise to Abraham, we come down to David, perhaps a thousand years later, and read in 2 Sam. 7: 12, 13 "When thy days be completed, and thou wilt sleep with thy Fathers, then will I set up thy seed after thee, who shall proceed out of thy body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his Kingdom forever." This is the reading of the Jewish translation according to the Massoretic text after the best Hebrew authorities, by Isaac Leeser, an English Jew. And we submit that no one but a literal descendant of David could come and fulfill this prediction. This is emphasized in the 123 Psalm, and the 18th verse, thus:—"Of the fruit of thy body will I set upon thy throne." And when this is read in connection with Rom. 1: 1-4 we do *not* see how any reasonable person can withstand the evidence that no pre-existent personage could fill this bill. It says: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He had premised afore by his prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord." The question is, who is he? This, to us, is a most important question. *We* want to believe in the Christ of God, not in an imaginary one, the idea of whom never could have obtained but for the dual nature of man taught by Plato. As Paul tells us who he *was*, and *is*, we cannot do better than settle the matter here and now. This is what is said descriptive of the *Master* of Paul the *Servant*,—Jesus Christ:—"Which was made of the seed of David, according to the flesh," *not spirit.* That relates to his origin and nature to the time of his death. As he speaks back from heaven to tell he is *now* alive forevermore. Rev. 1: 18, and as he has informed us in John 3: 6 that "that which is born of the flesh *is* flesh, and that which is born of the spirit *is* spirit, we should be able to appreciate what is said by the apostle in the 4th verse of the first of Romans. If we read closely we shall ascertain when he became the Son of God in another sense than that of miraculous formation out of the substance of a virgin. It reads, "And declared to be the Son of God with *power*, according to the Spirit of holiness by the resurrection from the dead." All are aware that the Spirit descended upon him at his baptism, and a voice from heaven said, "This is my beloved Son in whom I am well pleased." This imparted to him supernatural power and strength for the great work before him, but to have imparted divine nature at that time would have frustrated the object of his mission. He was born of flesh, and his word for it he was flesh,—but flesh endowed with spirit power as were many others in a limited degree.

The last verse quoted shows us when he became spirit,—shows us when he was born of the spirit, brought forth of Spirit, and therefore spirit;—"by the resurrection from the dead;" and "dieth no more, death hath no more dominion over him. Rom. 6: 9. The word of the spirit for it, he by the resurrection from the dead became Son of God in a sense in which he was not Son of God before. We see, then, that he is *really* our elder brother, who has overcome; and we have to overcome as he did; we *can* and *must* follow in his footsteps; if at a distance, yet follow we must.

Let us return to 2 Sam. 7. 12, 13 a moment. Jehovah said, "He shall build a house for my name," and while this may possibly have a double application, the central idea is that embodied in the words of Jesus in Matt. 16: 18. "Upon this rock I will build my church;" for in Tim. 3: 15 the church is said to be the House of God; and in Heb. 3: 3, Christ is actually shown to be the *builder* of this House; and the promise to David, 2 Sam. 7: 12, 13, said the House was to be built *for* God's name; and Acts 15: 14 shows that this is why the Gentiles are being visited by the Gospel, to take out a people *for* his name; and in line with this thought the Spirit in Peter's first letter, chap. 2: 5 says to the elect ones, "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Another Scripture of the Old Testament worthy of our consideration is the tenth verse of the 16th Psalm. "For thou wilt not suffer thine holy one to see corruption." Certainly a pre-existent Christ would not be corruptible. If the *real* Christ pre-existed the pre-existent Christ would certainly be holy; but the testimony of the Spirit is that whatever constitutes the personality of Christ was *both* holy and corruptible; so that we have infallible testimony that God's Holy One was he formed of woman. Gabriel, indeed called the to-be-born Son, "that holy thing." Luke, 1; 35.

We are sorry for those who cannot see this stream of harmonious truth. How can they love one who could neither sin nor die, as they could love one who *could* sin but did *not*,—and who *could* die and *did* die on their account? •

(To be continued.)

Letter Drawer.

Dear Restitution:

Enclosed please find $1.50 for another year's subscription for The Restitution, as I cannot get along without it. It is the only preaching I can hear of the one faith every week, and it does me good to read the letters from different ones, and in different parts of the country, and the good that is being done by different ones scattered abroad. I also see that there are others like myself, the only preaching they hear is through the columns of The Restitution. I sometimes feel as though I was alone until I pick up the grand, old Restitution and see they are scattered all over the land, in different parts of the globe. I do feel as though we are fast drifting down the scenes of life, and when I listen to the clock and think how fast each tick passes away and can never be brought back again, I think of our deeds and acts toward mankind that can never be done over again, I think, are we doing them right?

Oh, Christian friends, we are passing to an age that is fast approaching, and can we say we are ready, or must we say there is something yet we have to do before the Master comes?

Christ having presented his own example, in keeping his Father's commandments that he might abide in his Father's, as a reason why we should keep his commandments that we may abide in his love. He then gave them one of his commandments as a test of their love for him. He says, this is my commandment, that ye love one another, as I have loved you. John xv. 12. Profession without practice will not save any one. Christ closed his great discourse on the mount with the following language, "not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

He thus informs us how we may know when we are doing our heavenly Father's will so we cannot be ignorant. Verses 24-27 in same chapter. Thus the whole issue of salvation turns upon hearing and doing the sayings of Jesus Christ, and not man. Let us keep our armor bright, and watch while it is yet day, for we know not when the Master comes. Christians are as candidates canvassing for office here, but their canvass is for a much better office than man can give. They are canvassing for election to the high position of kings and priests, to administer justice and mercy to all nations.

The Apostle Peter prescribes the virtues we must add to make our calling and election sure. He commands us to give all diligence and to add to our faith courage, knowledge, temperance, patience, godliness, brotherly kindness, love. If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Master. Ah, how sad it will be after having waited so long, to be found off our guard, with our lamps gone out, and be found among the foolish virgins on the outside, to knock for admittance when it is too late. Let us keep our armor bright, and watch a little longer. If we must fall before the Bridegroom comes let us fall at our post. Christ says, behold I come quickly, hold that fast which thou hast, that no man take thy crown. Rev. iii. 11. How sad the thought that after struggling so hard and long for the incorruptible crown, to be found off our watch tower at the last moment and another occupying the place we might have retained, and the crown that we might have worn.

Christ having given the last signs of his coming and kingdom, does not conclude without giving a word of warning and admonition to his waiting, watching people. He says, take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, so that day come upon you unawares, for as a snare it shall come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Luke xxi. 34-36. Let us make our calling and election sure, is my prayer. Your brother waiting for the return of the Master. Amen.

A. A. Foor.

Dear Restitution:

Old and respected friend, that brings us so much good news and glad tidings, from east, west, north and south. It is food for the hungry soul that lives isolated from those of the one faith of the true Gospel. We have plenty of Gospels, such as Paul says, is not another Gospel, it seems to be risky business to preach any other Gospel than that Paul preached. Is it not important that all that teaches others to know and understand what kind of a gospel that Christ and the apostles did preach in Galatians i. 6. It seems that in Paul's day, some, as Bro. Wagoner says, used the saw and hammer to make things harmonize with their own idea of things, for it seems they were perverting the Gospel of Christ, which caused Paul to pronounce a curse on such as perverted the Gospel of Christ. Paul held the Gospel very sacred when he said, "Though we or an angel from heaven preach any other Gospel let him be accursed." In Revelations xxii. 16, Jesus says, "I have sent mine angel to testify unto you these things." What things were the angels testifying to? Verse 18 tells us, "for I testify unto every man that heareth the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues written in this Book." It is a fearful thing to add any thing to what is written in the Holy Scriptures. The isms say we have immortal souls that go to heaven at death and are in the enjoyment of all the blessings of heaven. Now do they not add unto when they say that folks go to heaven at death. Jesus said, "no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. John iii. 13. Peter said that David had not ascended into the heavens. Acts ii. 34. But the isms say they do go to heaven at death and join the redeemed in praising God. "The dead praise not the Lord, neither any that go down into silence." Psa. cxv. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4. Ezekiel xviii. 20, says, "The soul that sinneth it shall die."

It seems it would take a vast amount of labor and machinery to twist such plain Scriptures to harmonize with the teachings of so many Revs. but it is no difference as long as they believe Paul was honest in persecuting the church of Christ. He said that he did it through ignorance. He thought he was doing God's service. There is no excuse in believing the devil's lie in place of God's truth, for God's Word is Truth.

A. J. S.

We are not at all sure that we shall have any possessions, anything of our own, in the future life,—anything, consequently, to give away. Perhaps it will all belong to all. So let us all have enough of giving while we can, and enjoy the best part of possession. —*Jean Ingelow.*

The Arizona Desert.

The process of reclaiming the Arizona deserts goes on apace. During recent years many irrigation projects have been put on a working basis and districts varying from a few thousands to hundreds of thousands of acres are being rapidly brought into agricultural and horticultural use. The greatest project of this character yet undertaken was practically begun a few days ago and plans for one still greater are announced. For the first contracts have been placed involving an expenditure of more than $2,000,000 for the construction of reservoirs and canals to utilize water from the Gila River in reclaiming 300,000 acres of land, which will be first-class fruit and vine land. The dam will be one of the largest in the country and seventy-two miles of canals are to be constructed. The second project contemplates the reclamation of 400,000 acres now arid land, with water taken from the Rio Verde, stored in three immense reservoirs, and distributed by 150 miles of canals. The land and the canal routes have been surveyed and the $2,500,000 necessary to undertake the work subscribed. Much of the land will make good orange growing land.—*New York Sun.*

The Loneliness of the Plains.

Mid-ocean is not more lonesome than the plains; nor night so gloomy as that of dumb sunlight. It is barren of sound. The brown grass is knee deep—and even that trifle gives a shock, in this hoof obliterated land. The bands of antelope that drift, like cloud shadows, across the dun landscape suggest less of life than of the supernatural. The spell of the plains is a wondrous thing. At first it fascinates. Then it bewilders. At last, it crushes. It is sure as the grave—and worse. It is intangible, but resistless; stronger than hope, reason, will,—stronger than humanity. When one cannot otherwise escape the plains, one takes refuge in madness.—*Scribner.*

The River Nile.

The total length of the Nile is 3,370 miles. It drains a country as extensive as Russia and for the last 1,200 miles of its course receives no surface affluent, large or small. The fall from Assoun to Cairo is from two to three inches in a mile, and throughout the Delta this slight slope diminishes to less than one inch.

Railways in Egypt.

Railway extensions are to be built in Upper and Lower Egypt to a cost of about £1,250,000. The existing line from Ghirgen to Keneh will be extended and a narrow-guage railway built to Luxor.

Every work, and every secret thing, whether good or evil, shall be brought to judgment before God.

Be such a woman, live such a life, that if every woman were such as you, and every life a life like yours, this earth would be God's paradise. *Phillips Brooks.*

God does not give us our troubles to think about. He sends them to drive us out of ourselves. He had much rather we would go out of our own accord, but if we won't go we must be sent, for go we must.—*E. S. Phelps.*

Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and is so natural to man; let it set your thoughts on work to study how to do good to others; let your love be an active love, witnessing within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Archbishop Leighton.*

It is surprising and disheartening to discover how many ingredients of self-regard lurk in our best endeavors and most generous deeds. A kind of unconscious barter, a good deal of it is; I like you because you like me. "But if ye love them which love you, what reward have ye? Do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." And the perfection here meant is God's love in its self-regardlessness. In his love, God lets clean go of himself. —*C. H. Parkhurst.*

MARRIED

Fry-Hubbell.—At the home of the bride's parents, in Huntington Co. Ind. March 23, 1893, Mr. Charles H. Fry, of Bucyrus, Ohio, and Miss Nora Hubbell, of Bracken, Ind.

A goodly number of friends and neighbors, most of whom were associates of the bride, were present to witness the ceremony, and offer congratulations. A number of presents which cannot here be enumerated were received. The evening was very pleasantly spent by the happy ones present, in singing and social conversation.

The following Saturday the young couple departed for Bucyrus, Ohio, the place of their future home.

May peace and prosperity go with them. May success crown their efforts in life, and may the glorious Gospel of the "Son of God" shine upon their pathway; and may they walk therein, and thus have on the wedding garment when the Bridegroom comes.

L. E. Conner.

DIED

Of heart failure, March 5, 1893, at his residence in Rome Center, Mich. Warren Norton in the 81st year of his age.

Brother Norton early learned and embraced the Gospel of the Kingdom, and ever after lived a consistent life. He leaves a companion, several children, and a large circle of friends to mourn his loss, but rejoice in the hope of the Resurrection. Services by the writer.

L. C. Chase.

Editor Restitution:

In The Restitution, for March 22, I am made to say, that Elder Black of Suspension Bridge, N. Y. was voted out of the Disciple Church a few years ago for preaching what they call heresy. It ought to read a few months, instead of a few years ago. I remain yours for the Truth.

P. H. Bock.

Its very much with religion as it is with cayenne pepper—if it's there, you know it.—*E. S. Phelps.*

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Chicago City Ticket Office of the Nickel Plate Road.

The management of the Nickel Plate Road announce from April 1st, their City Ticket Office in Chicago is located at No. 199 Clark Street, which is between Adams Street and Monroe Street and situated on the east side of Clark Street, less than a block north of the Post Office, where patrons of the Nickel Plate Road who visit Chicago during the World's Fair are cordially invited to have their mail addressed to them in care of the City Ticket Agent of the Nickel Plate. As this location is in the heart of the business portion of Chicago and very convenient to the principal hotels, public buildings and places of amusement, this invitation will doubtless be appreciated by the public. Look out for our reduced rate announcements and other facts of interest to those expecting to visit the World's Columbian Exposition.

Poetry.

"Thy Kingdom Come."

We pray,
"Thy kingdom come;"
And like a vision of the night
Comes up before our view
The faithful church,
Who e'en in ages past
Didst pray this prayer
That Jesus taught
His little flock to pray
Unto his Father, God—
"Thy kingdom come."
But oh, the days were long,
And weariness and pain
Filled up their sum;
And yet no sign appeared
To show the kingdom nigh.
But as the mariner on bolst'rous sea,
When storms assail his bark
And warring elements unite
To founder and to wreck,
Still holds his course,
With thoughts on destined port,
He thinks not of retreat,
But keeps his vessel's prow
Straight toward the port
For which he started out—
The goal of all his hopes,
The haven of his rest,
So did the church of God
Who prayed, "Thy kingdom come;"
For as they prayed, they journeyed on
With hearts intent,
And purpose fully set
To gain that kingdom—
Haven of their rest.
The Spirit clearly taught,
And well they knew.
The way was long
And weary wastes of years
Filled up with sorrow,
Pain and tribulation sore,
Lay 'twixt them and the goal.
Yet still they struggled on
And as they walked they prayed,
And knew by those things
Which they suffered
That their course was right
And that the kingdom lay ahead,
And thought not of retreat;
But only prayed,
"Thy kingdom come."
We pray that prayer to-day,
And as we pray,
Comes up before our view
The kingdom near.
The weary wastes of time
Behind us lay,
And looming through the mist
The way-marks rise
Which e'en did guide the church
Who kept their watch
And laid them down to sleep
'Till port was gained.
To us they left their trust
When called below;
And we to-day hold watch,
Which e'en shall see
The good ship enter port,
We pray, "Thy kingdom come."
But lo! the heavens are black,
With storm clouds tossed
And piled in rugged awful shapes;
While in and out
The lightening flashes play
Revealing caverns deep,
With glimpses of wierd and mystic forms
As though the fabled hosts of hell
Were mustering for the fray;
While on the troubled sea of time
The waves roll high
In mad tumultuous course,
As warring elements each other smite.
Upon the harbor bar
The breakers roar
And rear their crested heads
To bar the way
'Gainst all who refuge seek.
So pray, "Thy kingdom come,"
And hold the course
Straight for the harbor's mouth,
Nor think of other port.
There is no harbor on the shores of time
And only he makes port
That anchor casts
Within the head-lands
Of the eternal shore.
The storm, the strife,
The wreck of earth,
The end of time,
Lie 'twixt us and the kingdom;
Yet none of these things
Move us to affright,
But with our trust in God
We still do pray
That prayer of all the saints—
"Thy kingdom come."

—Geo. A. Bates.

Original.

The Coming Time of Trouble.

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1.

There are some prophetic expositors who think we have already entered upon the time of trouble spoken of by the angel Gabriel to Daniel. We are certainly living in a time full of peril, disaster, and calamity, which if not that referred to in our text, may be taken as premonitory of the coming storm. Gabriel was revealing certain things to Daniel, with respect to his people the Jews, and particularly what should happen to them in "the time of the end." It is such a common practice for Gentile Christians to apply promises and prophecies to themselves, which were spoken to and about the Jews, that it *requires* us to be careful as to *how* we read. This unparalelled time of trouble was to be in connection with Daniel's people, but certain ones of them had the promise of deliverance, "every one that shall be found written in the book." And these will be Jewish saints, whose names will be written in God's "book of remembrance." Mal. iii. 16-18. Those who *remain* in Jerusalem, and are *left* in Zion—those that are delivered—"shall be called *holy*, even every one that is written among the living in Jerusalem." Isa. iv. 3. But while the righteous will be delivered, "all the proud, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Mal. iv. 1. Thus we may see that the coming time will be a day of judgment as well as deliverance, but for the Jews especially. And the time is specified—"at *that time* shall Michael stand up, the great prince which standeth for the children of thy people." What time is referred to? Evidently "the time of the end," spoken of in verse 40 of preceding chapter, when there will be war between the wilful king, and the kings of the north and the south.

Some expositors think that we entered upon "the time of the end" many years ago, and adduce as proof, that many are now running to and fro, and knowledge is increasing: and that the book of Daniel which was closed up and sealed "till the time of the end" is now opened and understood. I admit that this is partially true; that *there never was* more *travel*, *nor* more facilities for the traveling public than at present, and that knowledge is rapidly increasing; also that the book of Daniel has been more read and studied within the last fifty years than ever before. And yet I think these are only approximations of what will be when the time *is* fully come. Expositors are not agreed as to the *times* mentioned in the book, whether *days* or *years*; nor as to the *little horn*, whether it is the Papacy, which has been in power for 1200 *years*, or is a power yet to be developed, and prosper only for 1200 *days*. Before we can definitely understand the *times* and the *seasons*, we will have to wait until the Father *reveals* them by fulfilling them. I have said, and still hold to the same opinion, that "the time of the end" will not come until introduced by the resurrection of the dead, and the rapture of the saints. If the reader will turn to Rev. xi. 14-19, he will find this will take place under the seventh or last trumpet. The nations are angry—God's wrath comes—the time of the dead that they should be judged—and that reward should be given to his saints, and destruction meted out to the corrupters of the earth. This agrees with Dan. xii. 1, 2, 13, and Isa. xxvi. 19-21.

This future time of trouble will not be confined to the Jews alone by any means; the Gentiles will be involved in it. An inspired apostle says—"Indignation and wrath, tribulation and anguish, upon *every* soul of man that doeth evil, to the Jew first, and also to the Gentile." Rom. ii. 8, 9. And Jehovah through Jeremiah has said—"Lo, I begin to bring evil upon the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished. * * * * The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword." Jer. xxv. 29-33. Isaiah places this judgment at the coming of the Lord. He says, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. xvi. 15, 16; 2 Thess. i. 7-10; ii. 8-10. Because the Gentiles have oppressed the Jews, and trodden their city under foot for eighteen hundred years, Jehovah has a controversy with them. "*In that day* will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zech. xii. 3; xiv. 2-5. This gathering of the *nations* against Jerusalem, will be "*in those days, and in that time*," when Jehovah shall bring again the captivity of Judah and Jerusalem." Then and there will he plead with them for his *people*, and his *land*. Joel iii. 1, 2, 9-17. The gathering of the nations will be effected by evil influences or counsels proceeding from the dragon, beast, and false prophet, to the kings of the earth, and the whole habitable. This will be to gather them to the *battle* of that great day of God Almighty; the *place* is Armageddon; and the *time* the coming of the Lord. Rev. xvi. 13-16. "The kings of the earth"—*ten* in number—represented by the *toes* of Nebuchadnezzar's image, and the *horns* of the scarlet colored beast of Rev. xvii. 3, agree to give their kingdom, power, and authority to the beast, for *one hour*, or a short time, "until the words of God shall be fulfilled," verses 12, 13, 17. This confederacy of kings turn against the lewd woman who rides the beast, "hate her, make her desolate and naked, eat her flesh, and burn her with fire." Thus will come to an end that monstrous, wicked, and deceitful system of wickedness,—the Papacy. See chapter xviii. for a detailed account thereof. The Lord uses the wicked to punish the wicked; and then punishes them for their wickedness. So when this confederacy of kings, under the rule of the beast and the false prophet, come against Jerusalem, after the downfall of mystic Babylon, intending the destruction of the city, and the suppression of the rising kingdom of the Jews, they meet a foe which is too strong for them. "These shall make war with the Lamb, and the Lamb shall overcome them." They make a grand and fatal mistake; for he is a *Lamb* no more; he is now "*the Lion* of the tribe of Judah"—"he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful," verse 14. See chap. xix. 11-21, for a description of the advent of this *mighty* Warrior and his *armies* from heaven, and their complete victory over the beast, the false prophet, the kings of the earth, and their armies.

This coming time of trouble is connected with what is called "the day of the Lord," "the day or *hour* of judgment," "the *day* of vengeance of our God," etc., and intimately associated with the glorious advent of the Son of man. Preceding remarks have already alluded to these things; but much more remains. Jesus, in answering the questions of his disciples, about the destruction of the temple, the sign of his coming and the end of the age, as given in Matt. xxiv., Mark xiii., and Luke xxi., gives prophetically, certain *signs* which would precede the demolition of the temple, and the end of the age. *First*, religious deceivers, assuming Christ's name. *Second*, wars, and political and national disturbances. *Third*, physical phenomena, such as, earthquakes, fearful sights and great signs from heaven, famine and pestilence. "All these are the beginnings of sorrows." Then, *Fourth*, persecution even unto death for "*my name's sake*;" the prevalence of iniquity; the decline of faith and love; followed by the proclamation of the Gospel of the kingdom to the whole habitable for a witness unto all the nations. *Fifth*, "and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Then follows directions for those who wish to escape from the threatened trouble—"for there shall be great distress in the land, and wrath upon this people." And *Sixth*, "Jerusalem shall be trodden *down* of the Gentiles, *until* the times of the Gentiles be fulfilled." The treading of Jerusalem and her people under the iron heel of Gentile oppression has lasted for more than eighteen centuries, but "the time to favor Zion, yea, *the set time is come*." Psa. cii. 13. The signs of the times indicate a great change. The persecution of the Jews in Russia and the exodus of large numbers of them from that land of oppression to other countries, but especially to Palestine; the building of railroads in the land, and the introduction of Western civilization and modern improvements in and around Jerusalem, show the trend of events. Chronologically, we are *now* in the very last days of Gentile times, when the resuscitated leopard-beast of Rev. xiii., will make a desperate and final effort for the supremacy of the world. This, however, we know, from the prophetic word, will be a complete failure, and bring disaster upon all those nations engaged in that conflict. It is then that Gentile times terminate, and Gentile rule is broken; for it is *at that time* when Michael, the great prince of the Jews, shall undertake their cause, and they will be delivered. And the kingdom will then come to Israel—the kingdom—which the God of heaven will set up—and which will be given to the Son of man and the saints. Dan. vii. 14, 27; ii. 44; Micah iv. 8.

This coming time of trouble will be "after the tribulation of those days," foretold by Jesus, as I have already noticed. Some say, that tribulation ended more than a century ago. Remember that the prophecy was concerning the Jews only. The tribulation which began about A. D. 70, in the destruction of the temple and city of Jerusalem, in the death by sword, famine and pestilence of over a million of Jews, and the rest led into captivity, has not ended yet. Witness the bitter trials they are passing through in Russia. Nor will "the days of vengeance" be fully completed until both Jew and Gentile have filled up the measure of their guilt, and received the punishment due to their sins. The events which Jesus spoke of to his disciples, that were to precede the end of the Mosaic age, I think may be repeated, but intensified in these last days. Even now, we hear of many false prophets; rumors of wars, and great preparations for war; great atmospheric disturbances, earthquakes, cyclones, floods, disasters on land and sea, famines, pestilences, etc.; a great decline in faith; the love of many waxing cold; infidelity spreading, and iniquity abounding; the poor and the rich, or labor and capital in conflict; and men's hearts failing them for fear of coming troubles. Nor is it at all improbable that persecution will yet rise again. Read and study Rev. xiii. 15-17; xiv. 6-13. Here we have a proclamation of the gospel to all nations—not a sectarian gospel—but *an authoritative one*, proclaiming the hour of judgment, and the good news of the coming age. This will cause trouble with the beast and false prophet, and probably be one cause of the fall of Babylon. Persecution, even unto death, will follow.

I cannot see with some that "the tribulation of those days" has any reference to the persecutions which took place under either pagan or papal Rome. It seems to me to be rather that time of trouble, of Dan. xii. 1; and called "the *great* tribulation," out of which that unnumbered company of Gentiles came, after the sealing of the 144,000 Israelites, mentioned in Rev. vii. 9, 13, 14. Jesus spoke of *that day* as coming unexpectedly upon the world; "for as a snare (gin or trap) shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to *escape* all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 34-36. How may we *escape*? Hear what the exalted and glorified Jesus sent to the church at Philadelphia, and through them to every one of like character—"Because thou hast *kept the word* of my patience, I also will *keep thee from the hour of trial*, which shall come upon the whole habitable, to try them that dwell upon the earth." Rev. iii. 10. The saints of this class, whether Jew or Gentile, will be saved from the evil to come. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Isa. xxvi. 20, 21. That day of the Lord will come stealthily and suddenly as a thief in the night, upon those who are crying, "Peace and safety;" and asking mockingly, "Where is the promise of his coming?" 1 Thess. v. 2, 3; 2 Pet. iii. 5, 10. But the children of light, are sober and watching; that day will not overtake them as a thief. "For God has not appointed us to *wrath*, but to obtain *salvation* by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should *live* together with him."

While the *signs* of the times are ominous, and are very significant of coming events, full of import to the world at large, the student of God's Word has an advantage over the unbeliever, the politician, or mere worldly man, because he can look out from his watch-tower, and see what is coming. He can say with the watchman when looking towards the East, "The morning cometh, and also the night." There is a mixture of light and darkness—joy and grief—hope and despair. There is a glorious day coming, when "He that ruleth over men will be just, ruling in the fear of God. He will be as the light of the morning when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth through clear shining after rain." 2 Sam. xxiii. 3, 4. "The Sun of righteousness will arise with healing in his wings" upon Israel, who has long been in sorrow and darkness, and also upon the nations who are seeking deliverance from human bondage. "Sorrow may endure for a night, but joy cometh in the morning."

Yes, "the morning cometh, *and also the night*." But "watchman, what of the *night?*" It is called "the day of the Lord," but the prophet asks, "Shall not the days of the Lord be darkness, and not light? even very dark, and no *brightness* in it?" "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." A very dark picture or description of a day—no light, or joy, or hope in it. We may read a symbolic prophecy of that day, under the opening of the *sixth seal*, in Rev. vi. 12, 17; and also what will transpire *during* that dark day, when the *sixth* vial of wrath is being poured out. Rev. xvi. 12-16. It is during the pouring out of this vial that Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." He comes and takes away the *watching ones*. "How great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt *hide* them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Psa. xxxi. 19, 20; xxvii. 5. This will be the lot of the watchers; saved out of the hour of trouble, and *hid* until the indignation passes over; while those who are not ready, are left over, to pass through "the great tribulation." Oh, let us all hear what the Faithful and True Witness says to the lukewarm Laodicean church, before the time of trouble overtakes us unawares; for he says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. iii. 20; if we thus act, he will share his throne with the overcomers. Amen.

B. WILSON.

Report of Meetings.

The following is a report of meeting held by Eld. Almus Adams at Fair View School House, Sheridan Co., Neb.

Bro. Adams arrived in Gordon at 12:35 a. m. Wednesday March 15. 1893. Bro. Bouck was there ready to convey him to his destination and he arrived at Bro. C. H. Watkins in time for breakfast. His time being limited he was not permitted to rest and meeting was announced for that evening.

A few weeks before Bro. Adams arrived here, Mr. Ward, a Seventh Day Adventist had been holding meeting in our school house. Of course our Bible views differed widely. This man's principal hobby was the Sabbath question and he harped on it so much that some one asked him if he would debate the question, to which he made the broad statement that he would debate that question with the king on his throne. So when Bro. Adams arrived here Mr. Ward was afforded an excellent opportunity for setting forth his views of the Sabbath, but when it came to debating instead of talking debate it was a different thing. and he made many frivolous excuses to avoid the discussion. But parties that had been attending his meetings regularly, although members of neither church, decided that he should defend his statement or acknowledge that he could not defend it. He chose the former. So on Saturday afternoon he came into the neighborhood intending to keep it a secret from our people, and by so doing surprise Bro. Adams when he came out to fill his appointment in the evening, but this failed as Bro. Orth by some means discovered his whereabouts and immediately informed Bro. Adams that his opponent was in the neighborhood engaged in hard study preparatory for a discussion that evening. Had it not been for Bro. Orth's information Bro. Adams would have been without even a *tablet* for notes, but he would have carried the day just the same for about all he needs is the Bible and that is always with him. However they met at the school-house at about 7 p. m. and made arrangements for the discussion. As Mr. Ward could spend but that night and the next day with us it was decided to discuss the question in half hour speeches until the question was settled.

Question—Is the fourth commandment binding on the Gentiles? Aff. Mr. Ward, Neg. Eld. Almus Adams. The discussion began at 8:30 p. m. and by 2:30 a. m. Mr. Ward had decided that it was highly necessary for him to return to his family, and the audience decided that he had made a failure and might as well go home. In fact it was the best thing he could do. So the discussion closed and Mr. Ward took his departure while Bro. Adams after a little rest filled his 11 o'clock appointment Sunday forenoon just as well as if he had never seen Mr. Ward or any of his people.

Our meetings then continued without further interruption until Tuesday evening when Bro. Adams was obliged to preach his farewell sermon for the present in order to fill an appointment at the quarterly conference in Furnas Co. March 24. He delivered seven sermons here and his efforts were crowned when the door of the church was opened and three willing souls accepted Christ as their Savior. Wednesday forenoon we met at my home for social meeting and to perform the sad task of bidding good bye to a brother that we have learned to love so dearly. Why? Because through his instrumentality we have been rescued from everlasting darkness and nonentity to a hope of everlasting life and happiness. "God's blessing rest upon him is my prayer. Amen."

E. C. WATKINS.

Conference Report.

The regular Quarterly Conference of the "Church of God." met at the Fairview School-house, Furnas Co. Neb. March 24, to 26.

The weather was all that could be desired and a fair audience filled the house each session.

Those present from a distance were, Bro. and Sr. Sellick, Bro. and Sr. Prime, Bro. and Sr. Brown, Bro. and Sr. Misner, Bro. J. P. Glenn and son. The preaching brethren present were, Eld. A. Adams, Eld. J. T. Prime, and Bro. J. P. Glenn. The business matters of the Conference were taken up on Saturday afternoon, and the minutes of the last meeting were read by the Secretary.

The Treasurer reported the amount received, $185.00, and the same paid out for labor, and general expenses.

The Evangelist reported the amount received $185.60. Expenses $32.01, less expenses $153.59. Number of sermons delivered, 75. Additions to the church, 15. Number of miles traveled by rail, 2017, and by team 200. Total 2367.

One church organized at Ainsworth, Neb. and a discussion held near Gordon, with one Ward, a Seventh Day Adventist.

The Assistant Evangelist reported, amount received for labor, $28.50, amount due Mar. 1, 1893, $7.00, number of days employed 23, number of sermons delivered 19, additions to church, 2. Visits were made to Wanneta, Moorsfield, Fair Haven, Kan. and the new church in Frontier Co.

Bro. Prime reports himself ready and willing to answer calls, and to do what he could towards "Gathering in the sheaves," during the remainder of the conference year.

We started out to try to do more evangelistic work this year than ever before. Bro. Adams' work for the last quarter exceeds that of any other in many respects.

Let us draw a little summary report for the six months ending Mar 1. Number of sermons delivered by both evangelists 173, additions 80, amount paid out for said work, less expenses $381.47. This we think a creditable showing.

The tent work was talked over for the coming season and it was decided to start at St. Paul, Neb. about June 15th, unless something transpired before then to necessitate a change.

Upon suggestion of the President it was decided to defer the location of the next conference until some future time.

J. J. CADY, Sec'y.

Conference Notice.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarkesville, Butler Co. Iowa, June the 2nd, 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast, yet there is an ominous tendency to falling away among all Christian societies that will proceed his coming. Then let us, as many as can possibly do so, go to this meeting, determined to make it a means of filling our lamps with that oil that will throw light along the way of the bridegroom's approach, so that if we slumber and sleep before his arrival we will be ready when the final cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

LIBBIE PALMER, Sec.

Many matters that seem of greatest moment to us, will be as nothing to our posterity while the many littles of the present, in their multiplicity or summing may prove to them a matter of greatest moment.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract Writte by M. Joblin. The design I been to issue this work as cheap as possible, and sell it as neces. as can be. It makes 16 pages, the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

J. F. Wagoner,	$5.00
Nancy Barber	5.00
Church at Cleveland, O.	10.00
Eliza West	2.00
Adaline West	5.00
Mrs. H. L. Vickery	10.00
Jesse Ross	5.00
E. Hoyt	5.00
Jesse White	1.00
Jennie Page	3.00
J. P. Bitner	3.00

EXPENDITURE.

J. S. Hatch to go to Ingraham, Illinois	5.00

Poetry.

O Lord, How Long?

They tell me
That some have heard the mighty chariot wheels
Roll in the distance; that the world's salt tears
Are clearing their last furrows in her cheeks.
It may be so; I know not. Oft the ear,
Alert and eager for some comfort [illegible],
Construes each breeze among the vocal boughs
Into the tokens of his wished approach.
But this I know; He liveth and shall stand
Upon this earth; and round Him thick as waves
That laugh with light at noon, uncounted hosts
Of his redeemed.
O dawn millennial day! Come, blessed morn!
Appear, Desire of nations! rend thy heavens
And stand revealed upon thy cloud of light!

—Dean Alford.

Original.

Does Rome Fill the Prophecy?

Did the thing that the prophet spoke of concerning the fourth member of the image as seen in the vision literally follow or come to pass? If so, that ends the contention, for this is God's rule for testing the fulfillment of prophecy. Then did Rome thus fulfil the measure of the prophecy? Is the fourth member of the vision duplicated in Rome? To admit that the prophecy is fulfilled in a very limited manner by Rome in the past is as destructive of the rule, as to claim as many do that in her the full prophecy is duplicated! The first departure from the rule in the vain attempt to fit into Daniel's precise description of the fourth member of the vision, something widely dissimilar. "These great beasts which are four, are four kings which shall arise out of the earth." Was the first member of the vision an individual king? Prophecy answers yes. Was this rule broken in the second and third members of the vision? Prophecy unhesitatingly answers no. Then by what rule can the claim be established that more than forty distinct individuals, some of whom were popes, some consuls, some kings, some tribunes, some triumvers, all be said to be the fourth king? The "saw and hammer" together with powerful hydraulic pressure, are evidently called into requisition in trying to make out a case of fulfilled prophecy. Daniel's fourth beast, seen in the prophetical vision rising out of the sea, may not be chronologically located so that it might be readily fixed in point of time, but when it is identified in John's vision in Rev. 13, its chronology is settled, for surely John could not have seen in prophetic vision the first appearance of a power that had arisen in [illegible] and was then in the zenith of its power as all must admit that Rome was at the time of John's vision. The power that is described as "dreadful and terrible and strong exceedingly" and was to "devour, break in pieces, and stamp the residue with the feet of it" was to do this when in that state of combination with the iron (satanic power) that was to give it this super-human power. While in this condition, this terrible power is to make war with the Lamb, and the issue of this battle in destruction of the Satanic host by the Lamb who at this time will be King of kings and Lord of lords assisted by the chosen and faithful who are then crowned with immortality and have this exalted honor that David describes in the 149th Psalm.

Assuming then that some phases of the prophecy have been fulfilled by Rome, the writer begs the privilege of replying to the question "How could six of the seven heads of the beast have already appeared on the beast in John's time if the beast has not yet made its appearance?" by asking another: "How could this or any other phase of prophecy exist at the time John writes it if the revelation was intended as expressed in verse 1 of first chapter, to show into his servant (John) things which must shortly come to pass." Or as expressed in verse 1 chapter 4 "I will show thee (John) things which must be hereafter?" The terms used in the prophecy by John, certainly was not present tense as related to that time, but to time when the prophecy would be fulfilled. Is not this true of all prophetic statements? Does not God speak of things that are not as though they were? Then did not John see things as they will exist when the prophecy will be fulfilled and not when it was given by the angel to him?

The three distinct stages of the beast's existence can certainly apply to the times of the fulfilment of the prophecies concerning it, and this will harmonize the apparent discrepancy.

The questions propounded by Bro. J. C. Kinsey as to the "temple of God in which the Man of Sin is to sit" are entitled to due consideration, for whatever conclusions may be reached the fact stands admitted that the "Man of Sin" was to sit in the "temple of God." If in a somewhat strained use of the prophecy the conclusion is reached that the popes of Rome and the Man of Sin are identical, the Roman Catholic Church must stand admitted as the "temple" for they did not sit in a literal temple as that did not exist! The inquiry of Bro. Kinsey is "What temple we (the writer and Bible Class) have in mind." The writer would by no means answer for the Bible Class, but would cheerfully speak of the "temple" that was in his mind and tell how it came to have an existence in the mind. Now my Brother when you ask if "we understand that God will commission some one to build a temple for the Man of Sin to exhibit himself in," would imply that this is all the use God would have for it.

As well conclude that because Christ drove the money changers out of the temple that it was built for that special purpose. The temple in the mind of the writer is the one that God so beautifully describes in the prophecy of Ezekiel, beginning at the fortieth chapter and treated in detail to the close of the forty-eighth chapter. That such a temple as the prophet describes has never been built is a fact beyond question. That such a temple will be built in the future is an item of faith based upon the sure word of prophecy. That God's children are typically "the temple of God" is a fact not questioned by Bible students, but that fact no more destroys the idea of a future literal temple to be built for the glory of God and the consummation of His purposes than it does the fact that God once had a literal temple on earth forbids the idea of God's people now being typically the temple of the living God. The same root idea belongs to both, the worship and the glory of God being inseparable connected with them. Through both, God manifests His love and power. "Where will such a temple be built?" "And he said unto me, Son of man the place of my throne and the place of the soles of my feet where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile, neither they nor their kings, by their whoredom nor by the carcasses of their kings in their high places." Ezekiel xliii. 7.

The name of the city where this grand temple is to be built is to be known by the new title that will then be given it, "Jehovah Shammah" literally "the Lord is there," now called Jerusalem, the capital city of the kingdom of God. "Why will it be called the temple of God?" Because God orders such a temple to be built for the consummation of His purpose. To this temple the Lord will come as Malachi testifies, Chapter iii. 1-4, then begins the purifying process by which the sons of Levi (Jews) shall be purged of their wickedness and thus be in a condition to offer unto the Lord an offering in righteousness. Then shall sacrifices be offered unto the Lord in Jerusalem "as in the days of old." Thus will the Lord deal with the outcasts of Israel, thus will be disciplined the "sheep" that Jesus said "were not of this fold." God would visit the Gentiles to take out of them a people for his name, but after this begins the grand work of discipline with "his own" who did not receive His Son and as a punishment for rejecting him were scattered to the four winds of heaven, but "he that scattered Israel will also gather him." No wonder that in view of the final accomplishment of God's purpose concerning his chosen people, the apostle breaks forth in that rapturous expression "O the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his *judgments* and his ways past finding out." O, yes how few comprehend his wonderful purposes concerning those who as touching the Gospel were enemies for your (Gentile) sakes." Blessed sacrifice through which the Gentiles have access to the kingly priesthood, and let us praise God that as touching the election they are beloved for the father's sakes. Truly *the gifts and calling* of God will not be repented of. No, his eternal purpose will be accomplished, and while human wisdom may not be able now to fathom the deep purposes and secret counsels of the omnipotent one, yet when the rubbish shall be all removed and the scaffolding taken away there will be heard a universal cry of joy as the acclamations of praise will be heard shouting grace, grace unto it. Then it will be acknowledged that the Judge of all the earth did do right. "Who was to apostalize or fall away and is this future?" To apostalize is to renounce faith, to fall away then or apostalize could only be done by those who once held the faith. As Gentile religionists never had the faith it would be a very bad use of the word to say they had apostalized from the faith. Is the word apostate applicable now to any other people upon the earth except the Jews? Did they once hold the faith? Yes they were for ages the sole repositories of the sacred oracles. With them God made all the covenants that were made. Now where are these people as related to the faith? Almost without exception they are apostates from the ancient faith. Let us bear in mind the fact that the Jews are almost exclusively the subjects of prophecy, and the grand mistake of expositors of prophecy has been made in trying to make Gentile history fit into the facts of Jewish prophecy. People need to be reminded often of the great Scriptural truth "salvation is of the Jews." Ignoring this fact has led to an interpretation that does violence to the truth. Take Jewish history out of the Bible and little will be left. Take the Jewish plan of salvation out and nothing will be left. Lay down the "saw and hammer" and let the facts of history fit into the facts of prophecy, and the adjustment will be so readily made that all can see that the "thing which the prophet hath spoken" hath come to pass.

Yours in the hope of Israel.

J. F. WAGONER.

Combination Offer for April, 1893.

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity. etc.	.30
	$4.05
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You Save	$1.05

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Appointments.

Second Sunday in April at New Hope, near Paris Ill. Meeting to commence on Thursday night, the 6th.

The fourth Sunday in April, in Jasper Co. Ill. at Ingraham as Bro. A. H. Rogers, may appoint. Meeting to commence on Thursday night before.

The fifth Sunday in April near Vineland, Jefferson Co. Mo. Meeting to commence on Tuesday night the 25th of April, as Brother John Morse may appoint.

J. S. HATCH.

NOTICE.

The Brethren at Raisin, Mich., are in need of a Pastor for the coming year, and solicit correspondence with some of the Preaching Brethren, with a view of obtaining some one to preach for them the coming year. Address L. W. Chase, Box 941, Adrian, Lenawee Co. Mich.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Presents for Friends.

I hereby offer until May 1st, 1893, one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding." all five for the low price of one dollar. This offer is made for the good of the cause of truth. Wiley Jones, Manchester, Va.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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Life and Death. A concise statement and contrast of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week or Lord's Day? Chas. Stapley. The above is the title of a 16-page tract. Price 5c. each, 15 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jos. Lesher. Can be had at this office at 10c., each, 3 for 25c, or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. Brittle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

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The Unspeakable Gift. J. H. Pettingell. With an Introduction, by Mr. Edward White, of London, England. This is a book of 380 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50 cts.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual, By Wiley Jones. 175 pages, cloth bound, for 13 cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas, Title page.—The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, *in brief*. This work contains 350 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; *3 for 60 cents; 12 for $1.60; 50 for $4.00. Free* to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cts. each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and Adamic Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 368 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an additional about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 142 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously," is the title of a 32 page tract, written by H. McLauchlan of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Authors is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let these works remain long on our shelves, but send them out on their mission of love.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 606 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1215 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts., Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1610 Erling Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth sunday. Bro. J. F. Wagoner, every 2 & 3 Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Bills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almos Adams, comes as often as he can. Wm Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry bridge from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knüe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Eliza Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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GOING SOUTH.

No. 11, Passenger,	Leaves	10 49am
No. 15,	"	†6 33pm
No. 17,	"	*11 10pm
No. 101, Local,	"	†12 14pm

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In effect Feb. 1, 1893.

GOING NORTH FROM PLYMOUTH.

No. 53, Ex. Sun.	10:30pm	For St. Joseph.
No. 54, "	10:10pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 53, "	12:30pm	" "

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Westward.	23	9	3	1
	PM	AM	PM	PM
Pittsb'gh lv.	1 15	7 15	1 30	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]
Canton lv.	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	11 02	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	1 46	1 10	8 00	6 20
Crestline ar.	2 15	1 40	8 30	[illegible]
Bucyrus lv.	[illegible]	[illegible]	9 02	7 36
Lima	4 07	[illegible]	[illegible]	9 50
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]
Coesse	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	6 37	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	8 10	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon	[illegible]	[illegible]	[illegible]	[illegible]
Inwood	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	8 49	[illegible]	[illegible]
Grovertown	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]
Hobart	[illegible]	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]
Chicago ar.	10 00	[illegible]	[illegible]	[illegible]

Eastward.	20	24	8	4
	AM	PM	PM	AM
Chicago lv.	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]
Hobart	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]
Grovertown	[illegible]	[illegible]	[illegible]	[illegible]
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Columbia City	[illegible]	[illegible]	[illegible]	[illegible]
Coesse	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]
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Van Wert	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield lv.	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]
Canton	[illegible]	[illegible]	[illegible]	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]
Pittsb'gh ar.	[illegible]	[illegible]	[illegible]	[illegible]

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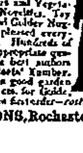

JAMES VICK'S SONS, Rochester, N.Y.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, APRIL 19, 1893. NO. 15.

The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher,
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"Let Down Your Nets."

Launch out into the deep.
The awful depth of a world's despair;
Hearts that are break[illegible] that weep,
Sorrow and ruin a[illegible]
And the sea is wide [illegible] less tide
Bears on its bosom [illegible]
Beauty and youth [illegible] rock
To its dark abyss for aye—f[illegible] aye.

But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in [illegible] strand,
And sweet and royal is his command.
His pleading call
Is to each—to all;
And where the royal call is heard,
There hang the nets of the royal Word,
Trust to the nets, and to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a day of power,
And the King's own voice comes o'er the sea,
"Let down your nets for a draught" for me!

Original.

Signs of the Times.

Dear Restitution:

If you have a little space in your columns you can grant me, I would like to write you a few lines on a favorite subject of mine, and I trust an interesting one to all the dear household of faith. "The signs of the times" or my reasons for believing and preaching, as I have for nearly a quarter of a century, that the Lord was very soon coming, yes! even at the door. But, if the positions taken by some of our dear brethren is correct who have written quite extensively of late on prophecy, and the times of its fulfillment, then the best thing I can do is to stop preaching, or at least on that subject, and use the rest of my days in humble confession for misleading the people on a subject of such vital importance.

After our Lord had fulfilled to the very letter all the predictions of the prophets in regard to his first advent, the Pharisees and Sadducees in their unbelief and impudence, came tempting him, that he would show them a sign from heaven. He answered them, "When it is evening ye say, it will be fair weather for the sky is red, and in the morning, it will be foul weather today for the sky is red and lowering." "O, ye hypocrites, ye can discern the face of the sky, but ye can not discern the signs of the times." Matt. xvi. 1, 2, 3.

In Matt. xxiv. I understand our Lord gave us, his people or church, a brief history of this Gospel Dispensation. In verse 42 we are commanded to watch. Who shall watch? Not the Jews who rejected him, but the Church of God. "But ye, brethren, are not in darkness that that day should overtake you as a thief." Why not? Because our Lord had given us the necessary instructions as per request of the disciples. In Matt. xxiv. 1-2, he speaks of the destruction of the Temple, and quotes from the prophets. As he sat upon the Mount of Olives the disciples came unto him privately saying, "tell us when shall these things be, and what shall be the signs of thy coming, and the end of the world?" Who were interested in his glorious returning then? His disciples. Who are interested now? Not a worldly church, not the Jews, but such as are looking for his return. Remember this conversation was strictly private, questions asked of awful importance then, and to us now of much more importance. Tell us when shall these things be? When shall Jerusalem be destroyed, and not one stone left upon another that shall not be thrown down, etc. At the 15th verse he gave them signs by which they might know and escape the awful fate awaiting the doomed city. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, or when ye shall see Jerusalem encompassed with armies then know the destruction is nigh. We understand Christ's followers did discern the signs and made their escape. He informed them of other things that would transpire, then gives them three definite signs by which they might know he was near, even at the door. Immediately after the tribulation of those days shall the sun be darkened, etc. The majority of the professed Christian world believe this tribulation had reference to the destruction of Jerusalem, while others believe it to be yet in the future. I cannot believe either to be right for the following reasons:

1. These three signs given by our Lord were not fulfilled immediately *after the destruction* of Jerusalem. Let us see if we can find out when they were fulfilled. We believe it applies to the papal persecutions. We understand this tribulation was to continue twelve hundred and sixty years. Rev. xii. 14. And to the woman were given two wings of a *great* eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent. Verse 6. A thousand two hundred and three score days. Symbolic days. Ezek. iv. 6; Num. xiv. 34.

A good brother not long since, asked, when the great tribulation began? A very reasonable question. Let us see. "In 533 Justinian entered upon his Vandal and Gothic wars. Wishing to receive the influence of the Pope and the Catholic party, he issued the memorable letter which was to constitute the Pope the head of all the churches, and from the carrying out of which in 538, when the last of the three Arian horns was plucked up the period of papal supremacy is *to be dated*." The catholics everywhere hailed as deliverers the army of Belisarius the General of Justinian.

What will the great tribulation do? And shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time, and times, and dividing of time. Dan. vii. 25

How has papacy worn out the saints? By its relentless persecutions of Christians, having put to death fifty millions (some writers say, one hundred millions) by every conceivable means of torture which wicked men or demons could invent through all these dreary centuries. O! if Latimer, Cranmer, Hooper, Rogers, Ridley and untold millions could speak and unfold to our horrified gaze, the Inquisition, the torturing rack, the dark, damp, slimy, dungeon, the fires of the burning victims tied to the stake, and add to these the fires of Smithfield. Think you those martyrs of Christianity would want to place those terrible persecutions in some future period?

Remember dear reader, this awful power was to wear out *"The Saints of the Most High."* Not the Jews, who had rejected their Messiah, and are now justly suffering their dispersion and punishment. All other persecutions fall into utter insignificance compared to the great tribulations suffered by the Christian Church during these ages of martyrdom, when the last great time of trouble spoken of by Daniel and other writers transpires, the *Saints* will not be worn out, but will be "caught away" or hidden under the sheltering care of God, as Isa. xxvi. 20, says, hide thyself for a little moment until the indignation be overpast. Those who are not ready will be left to pass through the greatest time of trouble the world has ever witnessed. Also this same power was to change times and laws. Has it done this? "It has expunged the greater part of the second commandment in order to establish the adoration of images, dividing the *tenth to complete the number ten."* in fact we find them nearly all greatly mutilated, which any one can find by consulting Butler's Catechism, p. 28, Edition of 1877, published by Hoffman Bros. Milwaukee, Wis. Is she guilty of changing any of the Ordinances? Yes. For the Sacred rite of Baptism by immersion, she has given us sprinkling, which is no baptism.

For that sweet and blessed remembrancer given by our Master "till he comes," she gives us in its place Transubstantiation. Has she broken the Everlasting Covenant? Look dear reader at Isa. ex. 7-8-9-10-11. See what that covenant was, and thus ask yourself if she or her apostate daughters, quick to follow in her footsteps teach that covenant now, but listen to their theories of a sky-kingdom, hell, and purgatory, and see how effectually she has broken it. Has she spoken words against the "Most High?" Listen to her. The Pope calls himself "The Vicar of Christ." Leo 10, styled himself "The Lion of the tribes of Judah" Leo 12 allowed himself to be called "The Lord our God." Pope Martin 5th called himself "The most holy, and most happy, who is arbiter of heaven, and the Lord of earth, the successor of St. Peter, the Anointed of the Lord, the Master of the universe, the Father of Kings, and the Light of the world." (Bible Readings, p. 20.) "They have assumed infallibility, which belongs only to God, and they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. They go against God when they give indulgences for sin." A. Clark, on Dan. vii. 25, Scores of other evidences might be quoted. Is papery truly the "Man of Sin?" If there is yet another one to come God pity the world!

But has God's prophetic clock ever stopped? No, not one moment, but following it in its careful tickings what do we find? At the expiration of 1260 years, Feb. 1798 Berthea entered Rome at the head of the French army and took Pope Pius 6, prisoner, established a republic in Rome and the pope died in exile the following year. Two years was the world without a pope. Chambers Encyclopedia. Thence receiving his deadly wound. No general persecutions since.

When was the sun darkened? Just at the right time, just when the Lord said it would be. Within those days, after that tribulation. Mark xiii. 34. The days ran out 1798, sun darkened 1780. Just 18 years before the expiration of the 1260 years. Something strikingly awful shall forewarn people that the world will come to an end, and that the last day is even at the door. Martin Luther.

The 19th of May 1780 was a remarkably dark day. Candles were lighted, the birds were silent and disappeared, fowls retired to their roosts, and it was the general opinion that the Day of Judgment had come. The Legislature of Connecticut was in session at Hartford, but being unable to transact business adjourned. President Dwight. The dark day of May 19th, 1780, the heavens were covered with a dense cloud for hours for which no satisfactory reason has been assigned. Noah Webster. And the moon shall not give her light. Matt. xxiv.29.

"The darkness of the following evening May 19, 1870 was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet." Mr. Tenny, N. H. quoted by Mr. Gage, to the Historical Society. This was not the result of an eclipse as history tells us the moon fulled the day before. And yet some one skeptically inclined may ask, but why were these not seen by the whole world? For the same reason that the star which guided the Wise Men of the East to the birth-place of the Savior was only seen by them. "The wise shall understand, but none of the wicked." Dan. The second sign. And the stars shall fall from heaven. Has this sign been fulfilled? Let us quote Prof. Olmstead of Yale College, a distinguished Meteorologist. "The extent of the shower of 1833 was such as to cover considerable part *of the earth's surface from the* middle of the Atlantic on the east, to the Pacific on the west, and from the northern coast of South America, to undefined regions among the British possessions of the north, the exhibition was visible, and everywhere presented the same appearance." "Those who were so fortunate as to witness the exhibitions of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history." And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. Rev. vi. 13.

One writer remarked, "This language has always been considered metaphorical, but last night it was literally fulfilled."

My dear, doubting friend, will that grand and awfully sublime phenomena satisfy your unbelief, or will you still ask for more stars and like the Pharisees of old, ask for another sign from heaven.

[illegible] proved to the Wise Men of Old, that their Savior was born. Be wise and believe the signs he has already sent of his second coming.

Third and last sign. The powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven. Now my dear reader for the application. Did you ever hear the word cyclone until within the last 25 years? When we consult the U. S. Signal Service, and there learn that over four hundred of these death-dealing, property destroying storms occurred in one year, then read from any secular paper, that the cyclone or electric storms have destroyed more life and property the last few years than has ever been known since the creation from like causes. Again, the tidal waves, and earthquakes, are much more frequent than ever before, and each year increases their number and severity. Truly, men's hearts have reason to fail them for fear, and for looking after those things which are coming upon the earth.

One of the easiest things is to say, O, well, I do not believe those things mean anything, but dear reader you can never explain them away, even to your own satisfaction. Remember the poor skeptic is just as afraid of the cyclone as we are. In all my evangelist work, this one discourse on "The Signs of the Times," has done more to arrest attention and cause thought and investigation, and acceptance of the Gospel, than any other one subject. I have in my mind two Infidels past sixty years of age, who were led to accept the Gospel by learning these facts and fulfillments. One of them has fallen asleep with the blessed words of hope upon his lips, "I know that my Redeemer liveth."

I was once asked to preach on "The Signs of the Times" and did so. Several ministers were present and the audience large, but most conspicuous there was our dearly beloved, Father Chaplin, thoughtful, earnest, to me he resembled a prophet of old, and I felt like an infant learner at his feet. At the close of the service, a brother minister, came to me and said, "Brother Woodward you have entirely misapplied Matt. xxiv. It has no reference to the Gentile Church whatever, applies to the Jews, and Jerusalem." Father Chaplin answered, "I think Brother Woodward is right." I thought so too, and have had no reason to change my mind since.

Now brethren if these three different signs given by our Lord have not yet been fulfilled, what reason have we for believing our Lord is soon to come. It may take untold years to develop them, then as we heard a minister say not long since, "It may be ten thousand years yet before the Master returns to earth." That view would forever close my mouth on that subject, and I would wait for further evidences.

Let us be consistent, for, "consistency thou art a Jewel." Not one word have I said, dearly beloved in the Lord, for controversy, but I cannot cry, "Peace and safety" and thereby lull thousands to sleep. I ask your prayerful consideration of the words written by your brother in Christ.

B. W. Woodward.

Peter's Second Epistle.
Chap. 1.

1. Symeon Peter a bond-servant and apostle of Jesous Christ unto you who have been allotted a like-precious faith in the righteousness of our God and of our Savior Jesous Christ,

2. Grace be yours and may your peace have been made full in an acquaintance with God and with Jesous our Lord;

3. Since all things belonging to his divine ability which hath been given us, are ours through our ac[illegible] called us, the things namely relating to God and life and true piety, his own (ideas) of glory and virtue (i. e. manhood)

4. Through which (divine ability and personal acquaintance) the to us precious and greatest promises have been beneficently given, that thereby (by the promises) ye might become partners in divine nature, having escaped the corruption that is in the cosmos in inordinate-desire;

5. To this very end indeed may ye have brought to bear all diligence and have added a full supply of the manhood to your faith, and to your manhood the comprehension, and to the comprehension the control from within, and to the control from within the patient endurance the true-reverence,

7. And to the true reverence the friendship-of-brethren and to the friendship-of-brethren, the sanctified-love.

8. For if these things be yours and they abound, they constitute you not slothful nor unfruitful in your acquaintance with our Lord Jesous Christ.

9. For he is blind, in whom these things are not present, short-sighted and one who ignoreth his cleansing from his former sins.

10. Therefore, brethren the rather be diligent through good works (or deeds) to make your calling and election assured. For those who do these things shall never fail.

11. Yea, in this wise will your entrance into the everlasting kingdom of our Lord and Savior Jesous Christ have been richly supplied.

12. Therefore I intend to be always reminding you about these things, though ye know them, and are firmly fixed in the present truth.

13. And I consider it right, as long as I am in this tabernacle to be stirring you up in the way of reminder:

14. Knowing that the putting off of my tabernacle is speeding even as our Lord Jesous Christ revealed to me,

15. And I shall be diligent on every occasion to have you, after my departure, bring about a remembrance of these things,

16. For not by having followed out mythical sophisms have we made known unto you the ability and coming of our Lord Jesous Christ, but in having become eye-witnesses of his majesty.

17. He having received moreover from God the Father honor and glory when a voice was brought unto him of such glory beneath the majesty, as this is my Son, my beloved, in whom I am satisfied.

18. And this voice we heard brought from out the heavens, we being along with him on the sacred mountain.

19. And we have the more assured prophetic word, which we do well to heed, as a lamp that is shining in a squalid place until the day shall dawn, and a light-bringer shall arise in your hearts.

20. Knowing this first that no Scriptural prophecy hath occurred for one's own interpretation.

21. For no prophecy was ever brought by man's will, but as men of God, saints when borne by sanctified spirits talked it.

COMMENT.

"Who have been allotted" suggests the persistent use of this term "allot" throughout the Scriptures from Genesis to the Apocalypse and all the speculation it has given rise to. If however the reader will try and understand that God's creation was just as much according to a definite plan matured in his own mind as the architect's is in his and infinitely more so; the mystery will at least be less a mystery. In such a plan every stone is quarried, cut to size and allotted to its place according to the plan long before it is placed. We are said to be "living stones" to be put into "a living temple" which is a [illegible] and plan of God. To an ignorant and undisciplined mind it seems uncomprehensible how the architect can work out all these details before ever a stone is quarried; but simple enough to any one who has mind enough to study it out. So I imagine God's "decrees" and "allotments" will by and by seem to the mind of "the perfected" saint.

"Acquaintance" instead of "knowledge" C. V. and R. V. This term implies in English a personal relation established. For example, Do you know this person? No. I am not acquainted with him. I've heard of him; but am not personally acquainted with him. This is the thought here of the writer of this epistle. He is not speaking of knowledge about Jesous Christ; but acquaintance with him personally as I apprehend the thought here. Compare this whole statement contained in the 4th and 5th verses as here translated with the C. V. and R. V. and see if I am not right in this conclusion, "Partners in" here not "partakers of" C. V. and R. V.

Definite article the important here, as the Scriptural standard of all these virtues is a definite one and very far from agreeing with that of the world's philosophy. God's man is different from the world's man and God's friend is not generally rated as the world's friend. God's love is a specific kind of love which no unregenerate heart ever experiences.

"Control from within" is the full meaning of the word rendered "temperance" in all the versions and which is *a translation of a* translation. We get the word from the Latin "temperantia" which does not translate the idea contained in Greek the word *εγκρατεια*.

"Manhood" instead of "virtue" C. V. for the same reason *αρετη* expresses in the Greek all the qualities that belong to true manhood.

"Patient-endurance" instead of "Patience" merely C. V. and R. V.

"True-reverence" as opposed to false-worship or idolatry of any form.

"Assured" instead of "sure" C. V. and R. V. A sure faith and an assured faith are not the same thought by any means.

Chas. Gardner.

The Restitution.

The Restitution advocates the "final" restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Fear Not.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Then we read, "There is no fear in love, but perfect love casteth out fear." Herein is our love made perfect that we may have boldness in the day of judgment." 1 John 4: 17.

A Christian need not fear, for the reason that he whom we serve is able to save to the uttermost all that come unto him. If we fear, it is not because God is not able to save us, but because we do not perform our part.

After the transgression of Adam the Lord God said to Adam, "Where art thou?" The reply was, I heard thy voice in the garden, and I was afraid. Gen. iii. 9. The day of judgment for his transgression had come and Adam was called on to give an account to God. He was a sinner and he knew it. He had disobeyed God's reasonable command and he had no boldness when the hour came to stand before his Judge, and so he hid himself. But he could not hide from God; he was compelled to appear, and all his excuses were of no avail.

The penalty of transgression was made known to him in advance, and he was warned to flee the wrath to come by obedience to God. After transgression came judgment. At the judgment the Judge gave sentence: "Dust thou art and unto dust shalt thou return."

Paul says, "The wages of sin (transgression) is death." Rom. vi. 23. And that God has "appointed a day in the which he will judge writes to Timothy that Christ is to "judge the living and the dead at his appearing and kingdom." There is no fear in love. If we love God we shall be obedient to his Word, and if we are obedient to him he will give us an abundant entrance into his everlasting kingdom.

If we fear not, then we may go forward, like *Moses at the* Red Sea, or like Joshua at the river Jordan. These two men of God had no fears but what their "Leader" and "Commander" would be able to open the way. They loved God, believed his Word, and went forward in obedience to the command, one step at a time, and the result was, deliverance soon came.

Now, is the day of *trial* for us. Now, is the time for us to go forward in Christian work and duty. Now, is the time to love God and fear not. If we fear not, and have faith and hope in God, we shall have boldness in the day of judgment, and can say, "Lo, this is our God! we have waited for him, and he will save us; we will rejoice in his salvation." But if we fear, and fail to go forward in the performance of what God declares we must do, then our boldness will all depart from us in the day of judgment, and we will find ourselves among those who call on the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.—*S. H. Coleman, in Our Hope.*

Aigrettes set with diamonds are the fashionable coiffure, and the woman who affect them may be interested to know that the graceful, filmy feathers are taken from a kind of heron called the egret, at the breeding season. They are attacked at the time when the young birds are fully fledged, but not able to fly, and the mother bird in her solicitude is forgetful of her own danger. When the slaughter is finished and the few handfuls of coveted feathers are plucked out the poor birds are left in a heap on the ground in sight of their orphaned young.

The longest bridge in the world, over the St. Lawrence River, is 9,144 feet.

Editorial Staff:
of the C. P. Association.
Corresponding Editor.
PLYMOUTH, INDIANA, APR. 19, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

No matter how morally good we are, no good dwells in the flesh, if Paul understood himself. •

THE Christian should remember that it is when he is in the path of duty only that he has claims upon the protection and care and mercy of the Father in heaven. •

ANOTHER sign that an era of progress has dawned upon the Holy Land is given in the daily papers. They say that the electric light has been introduced into a new flour mill near the supposed sight of Calvary, and close to the Damascus gate, at Jerusalem. •

IF it be true that we must be sanctified by God's truth, as taught by Jesus,—we cannot afford to lose sight of the solemn fact for a moment. Fathers, mothers, brothers, sisters, friends and neighbors cannot come in between us and the truth. No guess-work, Jesus word for it. •

THE Christian should never be satisfied with his present attainment. His growing season should last all the year round. This of course implies liberal feeding on food wholesome and strong; and there is nothing to prevent this, if the appetite be good and the digestion strong. Yes, the Christian motto should ever be, onward, *forward*, upward, in the divine life—ever reaching forth unto those things which are before—the coming of his Lord and life-giver, and the riches of God's favor to be dispensed by him. •

As a test of the claim that death unsheathes spirit-mind, and that the spirit-man resembles the material body in which it formerly dwelt, having eyes, tongue and limbs; and that the material arm arm, the material leg the sheath *for the spirit-man's leg, and so on; so that when the material leg is* amputated the spirit-leg is dis-embodied, an exchange suggests the following:—"In order to see if the spirit-man can suffer pain by fire, put the spirit-leg into fire, and if *it* suffers no pain by contact with fire, neither would the whole spirit-man." •

DR. GUTHRIE on Rom. ix. 32, "He spared not his own Son," supposes the case of a condemned criminal sending a petition for pardon and eagerly awaiting the result day after day till he finally hears rapid steps approaching. They stop at his cell, the bolt is drawn, and the messenger gives the answer,—"The Sovereign pities the man but cannot pardon the crime." His hopes are dashed to the ground; he wrings his hands in anguish and gives up all for lost. But the messenger adds there is but one way now by which he can be saved—if the King's Son would change places with him, he might go free. Although drowning men will catch at straws he did not catch at that. The idea of the heir to the throne dying for him! Fancy, if you can, his astonishment, sinking to incredulity, and then *rising* to paroxysm of joy when the messenger says, "I am the King's son; it is my wish and my Father's will. In *me* shall the crime be punished; in *you* shall the criminal be saved. Escape! Behold, I set before you an open door."

What a shameful carricature of the love of God and of Christ *that* is! We indistinctly turned to the words of the Spirit in Isaiah xxix. 15, 16, "Woe unto them that seek deep to hide their counsel from the Lord, and their works in the dark, and they say, who seeth us now and who knoweth us? Surely your turning of things *upside down* shall be esteemed as the potter's clay." In the words of the leaders of religions, thought as Dr. Guthrie, the songsters get inspiration for their popular pieces, such as, "Jesus paid it all;" substitution takes the place of the Gospel of the Kingdom and all its conditions; they climb up some other way only to hear the awful words, "I never knew you." •

"IF it be true, as Lavater says, "Actions, words, looks, and steps, form the alphabet by which character may be spelled," dissemblers are amongst the greatest of fools for their pains. •

FOR a minute or two we were at leisure the other day. On opening a book casually these words attracted us: "Prayer in secret is genuine prayer. Prayer in the presence of others is not necessarily so. Christ inculcates privacy in the matter; not that he *excludes* public addresses to the Father in season, for he himself exemplified this phase, John n. 41, 42. And Paul also, Acts xxvii. 35. But he enjoins secrecy on the whole, in this matter, as in almsgiving. Men of God pray much in secret as Jesus did, who often withdrew himself to solitude to pray, Luke vi. 12. And Daniel did so three times a day, Dan. vi. 10, and David who seven times a day gave thanks and praise, Psa. cxix. 164. The men *who pray most in secret*, pray best in public: for the genuineness of their private habit infuses itself into their public petitions. The formality of prayer-saying is a transparent abomination." •

THE daily papers of April 16, tell of Prince Alexander of Servia, while at a banquet with the high men of his nation, rising to his *feet and announcing to them* that they may consider themselves prisoners, and declaring himself King of Servia. These papers give startling headlines: "War not unlikely." "Almost sure to follow Alexander's accession." "Russia behind him," etc. The dispatches of April 15, in the Chicago *Tribune* contain the following in regard to the situation:

What sent the continental bourses rattling downward in such precipitation yesterday and today convinces Europe on reflection that it has a crisis on its hands not specially related to Alexander's mental outfit or moral character. By putting several things together an impressive explanation of this coup d'etat in Belgrade has been arrived at. When, a week ago, these dispatches reflected a general impression that something violent was known that officials of the Russian embassy at *Belgrade* were *making themselves conspicuous at* Radical meetings, but no definite importance was attached to this. Today, however, brings numerous proofs that the Russians in Servia knew all about the upheaval before it occurred, and brings also an official court announcement from St. Petersburg that Queen Natalie lunched with the Czar in the Crimea Thursday. It is a rather obvious guess that the telegram brought to her son that evening at dinner, upon the receipt of which he stood up and made his little history changing speech, was an outgrowth of that far-away luncheon at Livadia. It does not need the rumor that young Alexander's betrothal to the Grand Duchess Xenia, elder daughter of the Czar, will be speedily announced to reveal the stamp of Russian paternity which the entire transaction bears.

Europe views with pardonable nervousness every external move of Muscovite policy. Its special anxiety in this case is the possibility that Russia may be intending to set Servia in motion against those contumacious Bulgarians whose *Prince* is to marry a Catholic bride next Thursday. There is no doubt as to the extreme bitterness with which official Russia views this match. There is no doubt, too, about the ardor with which the younger generation of Servians, their King included, would jump at a chance of retrieving the disgrace of Slivinetza if sure of Russia backing.

Milan arrived at Belgrave to-day, and if there be any such game afoot we may trust his gambling impetuosity to set the ball rolling with the smallest possible amount of delay. Servia has gone back in every sense—financial, military, and political—since the humiliating thrashing it received at Bulgarian hands in 1885. That it will be whipped out of its boots now in a single-handed fight with Bulgaria is taken for granted by every martial expert, but *evidently* such a fight would only be begun under the guarantee of Russian help, and that would almost inevitably involve Austrian intervention and general trouble.

It is quite possible that none of these sinister mischances may ensue. Europe is kept in such a chronic state of wearied hysteria by the weight and magnitude of its armaments, and by the abiding consciousness that the issue, peace or war, lies in the hands of important but erratic and semi-civilized hordes on the eastern and southern borders, that it is continually shying at what turns out to be only a shadow. But it remembers that since Napoleonic days every big Old World war has had a quarrel of churches and creeds as its inspiring basis, if not its pretext, and the sudden importation of the ancient savage Græco-Roman feud into the perennial imbroglios in the Balkans.

A Living Sacrifice!

In Romans xii. 1, the Apostle commences a series of practical lessons drawn from what he had previously said. "I beseech you, *therefore brethren*, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *reasonable* in view of God's mercies. This passage is a reassertion of the truth taught in the 7th chapter, concerning the war between the members of the body; a reassertion of the truth in the sixth chapter; sin must not be served; a reassertion of the truth in the 7th chapter, the deeds of the body must be mortified, and mortification means death. The apostle made it his business to keep his body under and bring it into subjection, Cor. ix. 27. Not that Paul and his body were two persons; but it shows that the one Paul was possessed of animal propensities, and moral and intellectual faculties. At conversion the *whole body* was placed under the control of the renewed mind, and from this point forward it was the object of his life so far as he himself was concerned, to prevent the old man from again assuming control. And the passage at the head of this article shows that he wants us to do the same.

We see the narrowness of the way illustrated by this Scripture, and how unelastic the discipline and glory is. The flesh will ever be trying to assert itself; its desires will *frequently* make themselves known, but they must not be gratified, for if gratified they grow and become imperious in their demands. The only safe way is not to feed them, and they will gradually weaken till they practically become harmless for evil.

The intellectual believer of the Gospel does not expect to live in touch with his surroundings; understands that he has a warfare to wage, a race to run, a prize to gain. He realizes, too, that he *enlisted* to fight after counting the *cost* of forsaking all to follow Christ. And inasmuch as even Christ did not please himself (Rom. xv. 3) he could not reasonably expect to; nay; he is alive to the fact that his body must be sacrificed; the mercies of God being the lever to lift him up to the sacrificing point. If God's great mercy be kept uppermost in his mind the reasonableness of the sacrifice called for will clearly be seen; but if his attention be diverted from them, he will begin to think that somehow or other he has *some* rights which God is obliged to respect in any event, and therefore he assumes that the flesh may be humored with impunity once in a while, and once in awhile soon becomes a confirmed habit.

Our readers will see what we understand by presenting our bodies a living sacrifice to God. It is a life denial of self, a life devoted to God. To make this plainer, if possible, let us suppose one who wishes to get even, as it is called, with some one for real or imaginary wrongs. The fact that vengeance is Jehovah's prerogative is ignored, he takes matters into his own hands,—the flesh is gratified; it has begun to rule again, and the utmost vigilance will be required to prevent it from regaining complete control. This is what it is not to sacrifice the body. To sacrifice the body is not to let it have its way; it is to deprive it of any authority over our thoughts, words or deeds; it is to do the bidding of the spirit, and *confer* not with flesh and blood.

A man's name on the church book will not help him if he allows the flesh to govern his conduct, even with respect to *one* thing, if it be a violation of God's law. Sin is sin, in the sight of God. And as one leak will sink a ship, so one sin not forsaken and pardoned will remove his *sin-covering*, and sink him in the blackness of darkness forever.

Let us suppose, again, that *one* brother has offended another, there's a Divine rule laid down for its settlement. Will the offended apply that rule, or will he think he knows a better way? That depends whether or not the *renewed* mind is in authority. If it is he will go to that brother and tell him his fault alone,—but if the flesh is in the ascendant, he will nurse the wrong till hatred and variance induces him to tell everybody but the proper *one*, so that there are then two offenders in place of one. The first may not *really* be an offender; but the second *certainly is*; ah, and a double offender is he. He has willfully violated the divine rule, and added evil speaking and anger and malice to it. We are all *liable* to do this in unguarded moments, and a *family* throne for disbursing favors to God's children has been established. They can come to God in Jesus' name and ask pardon, and be again at peace if they sorrow after a godly sort, and *forsake* what they ask forgiveness for. But if they persist in doing it week after week, month after month and year after year, they are not saints, they are sinners. Their sin covering is removed. They have no part or lot or interest in Christ. They sin wilfully; they *serve* sin, and cannot serve two masters. The body was not presented to God as a living sacrifice, and the end is death.

In our judgment the violation of the rule of life mentioned in the 3rd verse of Rom. xii., entails bitterer results than that of almost any other. It is this; "Not to think of himself more highly than he *ought* to think. He *may* and must think highly enough of himself to keep himself pure, unspotted, respectable; but there is a point beyond which he must not go. The context shows the reason why the portance would cause all to want the highest office regardless of qualifications. There *are* offices of a lower order to be filled—*must* be filled. The feet and hands are as necessary to the head, as the head is to the feet and hands.

The Spirit know beforehand what we prove by experience, that those who think too highly of themselves are seldom satisfied with the estimate of others,—who, in the nature of things are best qualified to form an impartial estimate, and friction is the result. This principle is illustrated every day in political, religious and business circles. The history of faction shows that nine-tenths of all divisions and factions originate with those who are dissatisfied with the estimate formed of them by others. As there can be but one head to a body, they could not shine as stars of the first magnitude, and the only alternative was to make bodies for new heads to rest upon. If we narrow our field of vision to the church, we are safe in saying that the Divine rule of promotion is too slow and circuitous to suit them, and is therefore ignored; their turn may *never* come that way, they cannot run the risk of trying it. The divine way is as follows: "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Those who find by experience that this divine rule prevails *seem* astonished to find that the Master meant what he said. Their self importance blinds them to *other equally plain announcements* of the spirit, such as, "For not he that commendeth himself is approved, but whom the *Lord* commendeth." They forget, too, that the "flesh profiteth nothing;" and forget that "God accepteth *no man's person*," Gal. ii. 6. Should it be asked, what then, does he accept? We reply, man's humble trust and loving obedience and loyalty. This places high and low, rich and poor, learned and illiterate, young and old, black and white on a common level before God, in so far as these several states and conditions are concerned. Character alone makes the difference with God.

Our object in writing these words is to undeceive any who may think they have a title clear to mansions in the Father's house, who have *not* presented their bodies as living sacrifices to God, but who humor the whims and foibles of the flesh instead of walking in the Spirit.

The time may soon come when we shall have to give an account of our stewardship, and we want to render it with confidence and joy, not having shunned to declare the whole counsel of God so far as we understand it. We as a people have heaps of truth that others are blind to,—and while this should ever be a source of joy and cause for gratitude, we must never forget that responsibility is the basis of judgment with God, and that it is knowledge which makes us responsible. Where much is given, much is required. •

Original.

Popular Teachers hold a Moment.

THIS IS FOR YOU.

1. The Bible says that the Lord formed man of the dust of the ground. Gen. ii. 7. But you say that he only formed his body of dust of the ground. Is there any difference?

2. The Bible says—and breathed into his nostrils the breath of life, and man became a living soul. Gen. ii. 7. But you say the soul accompanied the breath of life, can you see any difference here?

3. The Bible says that man is mortal. Job. iv. 17. while you say that he is a compound being, both mortal and immortal. Is that not an addition?

4. The Bible says plainly that man dies and wastes away. Job. xvii. 10. But you say that is only the body in which the man lived. Do you say the truth, or take from the truth—which?

5. The Bible says—For the living know that they shall die, but the dead know not anything. Eccl. ix. 5. But you say the living know that they must die or be separated or divided, both soul and body. Then dare you be consistent and say that man when thus will you say it, or that the dead know more than all living?

6. The Bible says—"For there is no work nor device nor knowledge nor wisdom, in the grave whither thou goest," Eccl. ix. 10, while you say the personal pronoun thou only refers to the body while the other personal pronoun soul supplied goes to heaven or hell where there is work, device and knowledge and wisdom. What a wholesale addition of tradition.

7. The Bible says, "Dust thou art and unto dust shalt thou return." Gen. iii. 19. But you say that only refers to the body. Are you sure of it? Then the Lord was talking to the body or house, was he?

8. The Bible says, "And all the days that Adam lived were nine hundred and thirty years, and he died." Gen. v. 5. But you say that death only separated him, and Adam lives on somewhere yet, for "ye shall not surely die." Gen. iii. 4.

9. The Bible teaches plainly that in death a man's thoughts perish, or he stops thinking. Psa. cxliv. 4. But you think that the little thinker keeps on thinking, what a contrast.

10. The Bible teaches a future day of judgment, and you admit it. Acts xvii. 31. Yet will you persist in teaching that men and women go to heaven and hell at death. How inconsistent you are.

11. The Bible says, "The soul that sinneth, it shall die." Ezek. xviii. 4-20. But you say the soul is immortal and cannot die, which shall we believe?

12. The Bible says, "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe. Josh. xi. 11. But you say that the soul is immaterial, and could not be hurt by the sword.

13. The Bible says, "The King eternal is immortal. 1 Tim. i. 17. While you say the souls of all men are immortal.

14. The Bible says, "The King of kings, and Lord of lords, only hath immortality." 1 Tim. vi. 16. While you say that all mankind has immortality.

15. The Bible teaches plainly that God will give eternal life to those who seek for glory, honor and immortality. Rom. ii. 7. While you teach that God has given immortality to all of Adam's race.

16. The Bible clearly teaches that the immortality or eternal life which the righteous are seeking for, will be attained in the resurrection morning, at the sound of the last trump, when this mortal puts on immortality. 1 Cor. xv. 51-57. While you teach that mankind are now in possession of immortality independent of the resurrection. Are you not clearly against God?

17. The Bible plainly teaches, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23. While you teach that death is the coming of the Lord and life-giver.

18. The Bible tells us that death is an enemy, and will be destroyed. 1 Cor. xv. 26. While you say and sing, 'tis but the voice that Jesus sends to call us to his arms.

19. The Bible does not say, "The soul or spirit is immortal and cannot die. While you talk it, sing it, and pray it, are you not clearly out of harmony?

20. The Bible offers salvation to dying men and women. St. John iii. 14-16. While you are seeking to save immortal souls that cannot die.

21. The Bible clearly teaches that Christ died to save sinners. Rom. v. 8. While you teach that he died to save immortal souls, and only his body died at that. Did you ever stop and think how it was that the mortal body of Christ that died, and his blood that was shed, could atone for the sins of an immortal, immaterial, never-dying soul, did you?

T. E. ADAMS.

A Few Observations.

It seems that Bro. Niles has caught on to some new light touching the new covenant. If I understand him, he thinks the teaching and writing of the ten precepts the conditions of the old covenant in the hearts of men and women now constitutes the new covenant, and that the seventh day Sabbath is yet in force. Is he right? Please give the trumpet a certain sound.

And Bro. Wagoner has made a manly effort to clear away the fog and get down to solid rock on prophecy. It requires good courage and lots of it to cross over and call in question old time honored theories. Hew to the line Bro. Wagoner, but keep your eye on the line and do not hew it out, as we are yet in a dark place and need the prophetic light to guide us until the day dawns and the day star arises.

Those two articles selected by Bro. Hatch, written by Bro. Bowman, I regard as the precious truth of God and well told, and should have a wide circulation. If the author would consent to enlarge and improve them, and print them in a small tract form to scatter broadcast, there is no telling how much good they might do in reaching the hearts of a class of men and women who do their own thinking.

Brethren and Sisters, if we can not conveniently attend the conference meetings on account of means and distance, we can with very little trouble and a light expense be at the social meetings, if not in person we can in spirit or mind by sending in a word of cheer, a word of exhortation. Do not neglect the assembling together as the manner of some, but exhorting one another, and so much the more as ye see the day approaching. The wise only will see and understand.

What has become of our boy preacher Porter Haskell? Who can and will tell us something about him, and what he is doing, and oblige.

T. E. ADAMS.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $105.78

Fearful Waste Wrought by War.

Just now the civilized world is at peace or at least the civilized world is more quiet than for 100 years.

From 1793 to 1815 the Napoleonic wars prevailed.

In 1828 there was war between Russia and Turkey.

In 1830-1840 civil war prevailed in Spain and Portugal.

From 1830 to 1847 war was carried on between France and Algeria.

From 1854 to 1856 there was war between England and France and Russia.

From 1861 to 1865 civil war prevailed in America.

In 1866 Prussia and Austria were in conflict.

In 1866 France was at war with Mexico.

In 1870-71 France and Germany were at war.

In 1876 and 1877 Russia and Turkey were at war.

In this century of conflict the loss in men is estimated at 4,140,000, not counting the almost unending conflicts in South America.

In the Franco-German war Mulhall estimates the losses of both nations in killed, died of wounds, died of sickness, and disabled, at 371,751: German, 133,751; French, 238,000.

Of these numbers 107,000 were killed or died of wounds, 60,000 died of sickness, 205,000 were disabled.

The same authority thus estimates the losses in killed and wounded at the different periods of the conflict as 311,000.

The improvement in war weapons is thus stated: The Germans in the war of 1870-71 fired 400 shots to every person killed, whereas in the American war it took 740 shots to kill a man.

War costs more in life; peace costs more in expense. The German army is not killing anybody now, but it cost in 1889 to maintain it $95,000,000.

The appropriation for the army of the United States is one-fourth of this sum, or $24,000,000; but it is to be remembered that our army is only a shadow, chasing the Indians over the plains.—*Chicago Tribune.*

QUESTIONS.

Editor Restitution:

I would like to have you or some of the writers of THE RESTITUTION, to explain what is meant by calling up the Spirits, as spoken of in 1 Samuel xxviii. from the 8th to the 20th verse.

Was this woman (or witch) endowed with power from God; or was it mere witchcraft or fortune telling?

Some people seem to think that this proves the immortality of the soul. They say that these were disembodied spirits that visited Saul. Please show that they were not, and oblige, your brother in Christ.

MONTY HART.

Dear Restitution:

It is time to renew our subscription to THE RESTITUTION, please find enclosed a post office order for $1.50 to pay for 1893 and 25 cents for Bro. Joblin's tracts, which we will distribute among those not of the Abrahamic faith. How swiftly the years pass but each one brings nearer the coming and the kingdom of our Lord and Savior. He has said, "And behold I come quickly and my reward is with me to give to every man according as his work shall be." Can he say to us in that day, "Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Dear brothers and sisters that is the time I long to see. When we will be gathered together in one great family never to be separated. Eternal life is worth striving for. We know it is promised to all those that prove faithful. Let us try and be ready for we know not what hour our Lord will come. Your sister in hope.

MRS. MARY J. WORTHINGTON.

New Depot in Chicago.

On and after April 20th, passenger trains on the Nickel Plate Road will run into the company's new depot at Chicago, corner Twelfth and Clark Streets. Every convenience for the road's patrons will be found there.

Poetry.

Lead Me.

"I do not ask, dear Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead;
Lead me aright,
Tho' strength falter, and tho' heart should bleed,
Through peace to light.

I do not ask, dear Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear;
I do not ask my cross to understand,
My way to see;
Better in darkness, just to feel thy hand,
And follow thee.
Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light."

Selected.

The Gospel of the Kingdom of God.

Recently I observed a street preacher speaking very earnestly to a crowd collected around him on a street, and when I came close up I stood to listen. His subject was the parable of the sower, which is recorded in Matt. xiii. I listened very attentively until he concluded, and if I had been a public speaker, I would have stepped forward and said what I now say to you:

My Dear Friends,—I am very glad indeed that there are men amongst us who are able to come out and speak to their fellows about a life beyond this present life; and it does my heart good to see this done, and those men should be encouraged and commended for doing so, because I do think that their motive is good. Now, I have listened to a very good discourse; a good description has been given of the various kinds of hearers which are spoken of in this most interesting and instructive parable, and the closing remarks were a very earnest appeal for you to accept of Jesus as your Savior for your eternal well-being.

Now, my dear friends, I did not hear a word about the seed which Christ sowed in the hearts of His hearers when He spoke this parable, and if the proper seed is not sown it is not natural to expect a proper crop. Christ, in explaining this parable to his disciples, tells them what the seed is (v. 18), "Here ye, therefore, the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." Now the seed which Christ sowed in the hearts of his hearers was the word of the kingdom, and it is important to know what this seed is. Luke i. 30, "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Here we see Jesus is to get his father David's throne and reign king for ever, and in the first verse of Matthew we read, "The book of the generation of Jesus Christ, the son of David, the son of Abraham," where he is called the son of David. Nathan the prophet said to David, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name; and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be My son." "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. vii. 12-16). This Jesus is the promised son to David, who is to reign for ever.

Jesus is also called the son of Abraham, and in Gen. xiii. 15 we read—"For all the land which thou seest, to thee will I give it, and to thy seed for ever." Paul says—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. iii. 16). Now Christ is the promised seed to Abraham, and so the connection between Christ and David and Abraham is quite clear.

When Christ himself began to preach, He "came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel" (Mark i. 14). The Gospel preached here is, "the kingdom of God is at hand," and this gospel of the kingdom is expressed in various ways in the New Testament, such as—The word, The word of God, the gospel of God, Glad tidings, The Word of the kingdom. As in the parable of the sower, so the seed which Christ sowed in the heart of his hearers was, "The kingdom of God is at hand," or any other of those phrases you choose.

We follow Christ's teaching a little further: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people" (Matt. iv. 23). "And he (Jesus) said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke iv. 43). Now Christ being sent to preach the Gospel, and having commissioned his twelve disciples to preach the same gospel, for he said unto them, "As you go, preach, saying, The kingdom of heaven is at hand" (Matt. x. 7)—it is your duty and mine to believe it. And we see the consequence of rejecting (or not believing) this gospel (v. 14),—"And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." The consequence of not believing the gospel of the kingdom of God is very serious indeed, for in Luke x. 8, we find that Christ sent out seventy other disciples to preach the same gospel, and in giving them their instructions he said, "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein: and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is nigh unto you. But I say unto you that it shall be more tolerable in that day for Sodom than for that city."

Some may ask, In what sense was the kingdom of God at hand? In this, that it was preached to men for them to believe it so that they might participate in the kingdom of God when it did come. It was at hand in that sense then, and it is at hand in the same sense to-day, and will be till the kingdom comes.

Paul says, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (Heb. ii. 3). Now I have just been telling you what the Lord began to speak of at the first, and Paul styles it the great salvation. How then shall we escape if this is neglected? I know of no escape whatever.

Christ says, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke xviii. 17). Now the gospel of the kingdom of God which Christ preached and commissioned the twelve and the seventy disciples to preach is most assuredly the gospel of Christ, and Paul says of it in Rom. i. 16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Paul does not say that it is the power of God unto salvation to those who believe, hence the necessity of believing this gospel of the kingdom of God.

The reason why I have written all this is just because the religious world at the present day entirely overlooks these things. The gospel of the kingdom of God has no part in the pulpit ministrations of to-day. The sum and substance of what is to be believed for salvation according to this street preacher is just this, accept of Jesus as your Savior, believe in Him, believe that he died for you, and throw yourself entirely upon him, then you will find that peace which this world can neither give nor take away. And this preacher is very much in accord with the religious teaching of to-day.

Now Christ proclaimed the gospel thus, "The kingdom of God is at hand," and the twelve and the seventy disciples he sent out to preach did the same, even whilst at that time they did not know that Christ was to suffer on Calvary's cross. When Christ began to tell them of his sufferings and death, it was something foreign to their minds, they had no idea of it at all. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from Thee, Lord: this shall not be unto Thee" (Matt. xvi. 22). It is evident from this passage, and from others of the same kind, that the death of Christ had no part in their preaching, and in Matthew, Mark, Luke, and John we have a detailed account of Christ's sufferings, death, and resurrection, but we have no command in these four gospels to repent and believe in the death of Christ, but we have a command from the Lord himself to repent and believe the gospel, as in Mark i. 14. The death of Christ is not proclaimed till the day of Pentecost, then after this the gospel of the kingdom of God and the things concerning the Lord Jesus Christ go together for belief. We quote another passage in John xx. 30, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." It seems that John wrote his book for the purpose of showing that Jesus was the Christ, the Son of God. Now the Christ is "the anointed." David was anointed king over God's people Israel, and Solomon and Saul likewise; these kings are dead, but Jesus is the Christ, the anointed of God for the throne of His father David, and he shall reign for ever. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Is. ix. 6). It is evident from these Scriptures that Christ is to reign king for ever on David's throne, which was in Jerusalem. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 27). Here again we see that this kingdom will be set up on the earth, and the good news of this kingdom is the seed which Christ sowed in the hearts of his hearers when he spoke the parable of the sower.

I will quote again. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John xx. 31). To believe in His name is to believe that he is the Christ, or God's Messiah (the Son of God)—the anointed of God for the throne of his father David. Christ himself confessed to the woman of Samaria that he was the Messiah:—"The woman saith unto him, I know that Messias cometh, which is called; Christ when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he" (John iv. 26).

Jesus said: "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins" (John viii. 24). And, as I said before, the gospel of the kingdom of God and the things concerning the Lord Jesus Christ go together for belief after the day of Pentecost, but not before. We have a case in Acts x. Cornelius sent for Peter, and Peter went to his house and "opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all), that word, I say, ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached." Now the things which Peter did not need to say anything about were just the things which I have been telling you about, as they were already known to his little audience; and the remainder of his discourse is upon the things concerning the Lord Jesus Christ. Again, we read—"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts xxviii. 30). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of the Lord Jesus Christ, they were baptized, both men and women" (Acts viii. 12). Further evidence that these two go together for belief after the day of Pentecost is not required.

Now, my dear friends, I would have you to examine the Scriptures, every passage which I have quoted, and see for yourselves whether I have spoken according thereto. It is a question of very great importance indeed, even a question of life and death. The gospel of Christ is the power of God unto salvation, to them who believe, and belief, in the Bible sense, is not merely an operation of the mind, or a simple assent to certain truths stated, it must go further. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 10). When the truth enters your heart it will produce fruit; first, obedience in being baptized into Christ and putting on Christ in the way appointed by God; then a consistent life, devoting yourself to the service of God in your every day life; living for him whose blood was shed for the remission of sin.

May God open your heart to receive and believe the truth, is the prayer of the writer.—*R. Camron, in Messenger.*

Original.

For the Scattered Children of God, also for the Lost Sheep of the House of Israel.

As Brother Underwood in his letter to me March 7, 1893 concluded by saying—write again, I do hereby gladly avail myself with the privilege conferred upon me. Truly I have much to say in honor of our dear Lord, so I will try and tell of his *love* and extol his holy name. for he has been watching over me for sixty-seven years and mercifully leading me by a way which I knew not—leading amidst storm and tempest—amidst sickness and pain and amidst all the disappointments of my pilgrim journey; but my pen cannot write one-thousandth part of the praise and honor and glory which is due to our Father and to his Son our ever blessed Lord. Can I honor him with my pen and my one talent by writing some humble thoughts on paper? Can I advance a word of comfort to one of my fellow men or women whose heart is bowed down under affliction's rod, who like myself have had to wade through deep waters until in anguish of heart and mind, I have been constrained to cry out of the deep emotions of my heart—tired so tired. Cloud upon cloud is gathering around me and loud the thunders roll. Father take my hand and through the gloom lead up to light thy child. I have felt the iron hand of poverty grip, I have known what it is to have and abound. I have been led as it were through the valley of the shadow of death, yet fearing no evil—His rod and his staff did comfort me. Ah then do I gladly write, for I know my Lord will say, inasmuch as ye did it unto one of the least of these my little ones—Ye did it unto me—enter into the joy of thy Lord. Yes, Lord and I will wait for the full fruition of that joy, for when Christ who is our life shall appear, then shall ye also appear with him in glory. If I can write such words of hope that may catch the eyes and touch the heart of one who all his life time has been living without hope and without God in the world, and should my feeble efforts be blessed to such an one—leading him to flee for refuge to our blessed Lord, and to lay hold on the hope set before him in the Gospel of the kingdom. Then, yes then, will my soul be elated to know that I have brought one more soul to Jesus and one more snatched as a brand from the burning, one more jewel to my crown of rejoicing, one more benighted child of darkness brought into the light, one more to testify to the honored name of Jesus, one more mother with a gladdened heart, one father more with stronger faith, shouting in ecstasy of joy. cxvi. Psa. 1-2. I love the Lord because he hath heard my voice. Because he hath inclined his ear unto me, one more home made brighter, one more jubilant song in heaven over another trophy won for the Lord, and I ventured to say the fruits will follow, for when one is born of God he will seek to impart his joy to others. God grant that the fruit may be a facsimile of the tree of life, producing fruit every month and sending forth its foliage for the healing of the nations.

When I sat down to write these lines my heart was very sad, my way very dark, my needs very many, my resources meagre, my outer man trying to dominate over my new nature, to claim supremacy of government. Oh, what a warfare—troubled on every side—without fightings within fears. Demon foemen standing in battle array well armed and well equipped for the conflict; but blessed be God I have here before me upon my table the good old book that tells me of the armor of God, so I put it on and take the sword of the spirit. "And the victory is mine through Christ Jesus my Lord, O the depth of the riches both of wisdom and knowledge of God how unsearchable are his judgments and his ways past finding out."

"Now child of God awake—and put the armor
And take the shield of faith—for your enemies are strong
And get your feet well shod—with the Gospel—sound and true
And bear your breast in righteousness—and God will lead you through.

Put on your head the helmet of salvation tried and strong,
And then test well your armor—let the whole of it be on
When tried—go forth to battle—and sweep your foes away,
For one can chase a hundred—and two a thousand slay.

You know friends—your God's Israel—though captives for a while,
You wandered in the wilderness—and bitter was your trial,
The Lord did bring you back again—from perils so forlorn,
He proved you in the wilderness—through trials made you strong.

Only a little longer wait—at most a few more years
Only a few more sighs to heave, only a few more tears,
Only a little longer toil and the strife will soon be done
Only to be in readiness—and then the battle's won."

"Be ye also ready for in such an hour as ye think not the Son of man cometh."

Samuel Freeland.

Report of Meeting.

Editor Restitution:

For the first time we write to you, sending you a report of a meeting held in our city, by Bro. John Foore, of Parsons, Kansas.

The meetings begun Saturday, evening, March 25, and continued over two Sundays.

The weather was the best that could be expected all through the meetings, and the moon being near its fullness gave us plenty of light by night.

Although the number of people present was small, the best of attention was given, and we think that good will be the result of our efforts in securing Bro. Foore to preach for us. This was the first for a long time, that the restitution-age has been preached in this city. The meetings were given out by our parents, Mr. Lehman, and Mr. Allen. Bro. Foore preached Saturday night and Sunday, and as the meetings were not very well attended, we had some notices printed and handed out to the people, and in this way it became extensively advertized, and the result was that a few more came out to hear the Word, but prejudice was so great that the house was not filled at any one time.

The subjects selected, were ably handled, and truly by a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The following subjects were selected and well discussed.

Saturday evening, March, 25, "Come let us reason together." That we should upon any given subject reason together with one unbroken link all the way through.

Sunday *forenoon*, "Rightly dividing the Word of Truth." That upon any given subject we should see to it, that the Word is harmoniously divided.

Sunday evening. "The Restitution;" bringing back and restoring earth and man to its original state.

The Church thought best to have Bible Class, which they started on Wednesday forenoon. It proved to be very interesting and instructive.

Monday evening's subject, "Wilt thou at this time restore the kingdom to Israel? Acts i. 6." That the literal Kingdom of Israel was the Kingdom of God, that it is now in ruins and when we pray "Thy Kingdom come." It is the Kingdom of Israel restored under Jesus the King.

Tuesday evening's subject, "Good news or Glad Tidings, Mark i. 14 15; Gal. i. 6."

Wednesday Bible class was changed from morning to three o'clock in the afternoon.

Wednesday evening, St. John xiv. 20. The commencing at Jerusalem of the apostles to preach after being endowed with the Holy Spirit. God's order was that the apostles should first commence at Jerusalem, and there swing out to all others. So when the kingdom is set up, it will commence at Jerusalem and swing out or increase to all nations, like the stone cut out of the mountain without hand and become a great mountain and fill the whole world. The Bible class Thursday afternoon was very interesting. The subject for Thursday night, "The Nature of Man, Gen. ii. 7." Proving that man was entirely mortal, that he does die, and that when dead, he is laid away in the gave, and were it not for a resurrection he would never have a future life, and that Jesus is the [illegible] Life, and that he arose triumphantly, and bursted the bars of the *tomb*, such as he was, will the harvest be. The Bible class Friday afternoon was interesting and instructive.

Friday evening, "The Seed of the Woman, Gen. iii. 15; Gal. iii. 16." It should bruise or crush the serpent's head, that Christ and the saints would become masters of the situation, and bless the obedient nations.

The Bible class for Saturday was postponed on account of preparing for the communion which took place at the residence of one of the members on Saturday evening in commemoration of their dying Lord. They *surrounded* the table, leaving a vacant chair for their absent Lord, who died and shed his blood, for the *remission of sins.* When through they sang a hymn and went out.

The subject for Saturday evening was, "If a man die shall he live again?" Proving most successfully that it is the man that dies, that shall live again. Good proof was given to sustain both sides.

Sunday forenoon, the subject was "The blessing of all nations. Gen. xii. 18, xviii. 18."

Bro. Foore said he was always glad to get hold of this subject and liked to preach on it because it was all good from beginning to end. It was well handled, and the only objection was that the house was not crowded with people.

Sunday afternoon we again met for Bible class. The Subject was "The Kingdom of God." The way in which Bro. Foore *leads* a Bible class is something new and affords great satisfaction. Sunday evening the meetings were closed by preaching on the "Signs of the Times." Matt. xxiv. 1-12, xxix. 42."

It was good to be there. History and the Bible was brought forward to teach us where we are, and what we may expect. The teaching has awakened in us a desire to be on the Lord's side, and we are counting the cost. Will it pay? Besides we want to fully understand the whole Gospel.

Submitted in love to the brethren, and for the cause of Truth.

Miss Della J. Miller.
Miss Zora Z. Moyer.

Editor Restitution:

As requested I send you a short report of trip to Hopeville, Ia. to baptize Bro. Tillman's boys.

We had a good meeting. The first one was held in the "New Light Church." This was said to be a "union" house, and although Bro. Tillman had the consent of the trustees for the use of the house during our meetings, yet after the first sermon on "What did Jesus preach?" we were kindly told that "the members objected to a further use of the house." The "Christian Church" then invited us to preach *in their house,* which we occupied during our stay. We spoke here five times, making six sermons in all on the Gospel, The coming of Christ, The Kingdom, and The Restitution.

On Sunday afternoon, Ira W. Tillman, and Karie B. Tillman were baptized in Grand River. They are young men of promise and are firm in the things concerning the Kingdom of God, and the name of Jesus Christ.

The meetings aroused an interest and we look for much good from the seed sown. With many earnest invitations to come again the people manifested their interest in the Truth.

There was a large attendance throughout the meeting which began April 6, and closed April 10.

Bro. Tillman then took me to Thayer, the nearest R. R. Station, whence I returned home. I shall long remember the happy hours spent with Bro. and Sr. Tillman and family, in singing and talking of the stirring events connected with our Lord's return. Expenses $9.20. Yours in the hope.

A. J. Eychaner.

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTI- ceipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.00
EXPENDITURE.	
J. S. Hatch to go to Ingraham, Illinois	5.00
A. J. Eychnaer, to Hopeville, Iowa.	9.20

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.

Chicago City Ticket Office of the Nickel Plate Road.

The management of the Nickel Plate Road announce from April 1st, their City Ticket Office in Chicago is located at No. 199 Clark Street, which is between Adams Street and Monroe Street and situated on the east side of Clark Street, less than a block north of the Post Office, where patrons of the Nickel Plate Road who visit Chicago during the World's Fair are cordially invited to have their mail addressed to them in care of the City Ticket Agent of the Nickel Plate. As this location is in the heart of the business portion of Chicago and very convenient to the principal hotels, public buildings and places of amusement, this invitation will doubtless be appreciated by the public. Look out for our reduced rate announcements and other facts of interest to those expecting to visit the World's Columbian Exposition.

[illegible]etry.

Perfect Trust.

Acquaint thyself with Him,
So shalt thou find release
From every bolt a waged within,
From every fetter forged by sin;
Perplexing doubts shall cease,
Faith's angel brood where strife has been,
And white-robed peace.

Acquaint thyself with him,
Child of the dust,
Thy cares and burdens day by day
Bring boldly at his feet to lay,
All merciful and just!
So shalt thou bear a song away
Of perfect trust.

Original.

Editor Restitution:

The words of the wise are as goads and as nails fastened by the masters of assemblies, which are given from one Shepherd.

And further by these my Son, be admonished; of making many books there is no end; and much study is a weariness to the flesh.

Dear brothers and sisters, as the rain keeps us from attending church or Sunday school to-day I thought I would sit down and talk to you a little through THE RESTITUTION, that is if Bro. Underwood sees fit to publish this poor little letter.

While reading the above quotation, and thinking upon the words of the wise man, although written so long ago, yet they seem to be a prophecy of these days. Every mail brings in a goodly supply of literature, good, bad and indifferent. We can truly say, of making many books there is no end. And if we should read one half of them, truly it would be a weariness to the flesh. But as I have often heard Bro. Prosser say, "We should be as wise as the fowls, pick out the wheat and leave the chaff."

There are so many issues abroad in our land. One that is not well versed in the Bible scarcely knows what to believe, so much is written on all kinds of subjects and so promiscuously scattered, and every writer seems to think his own little hobby the one to ride. Instead of getting behind the cross, and ever holding it up in front of self they seem to forget to say "In the cross of Christ I glory." Christians this ought not to be with us, but I feel that is too true with some of us. And it is for this reason that some are led to let the whole matter go, and as some have said to me, when I have undertaken to talk to them on the subject of eternal life through Christ, "We scarcely know what to believe, so many differ on the same subject. What is the use, if I live a good moral life I am tempted to believe I shall come out all right." I think they have some excuse for their conduct; they can see that the would be teachers do not come to a unity of faith. Yet they seem to have forgotten the words of our Savior, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." These persons would not want to own that they were against the Lord and Savior, because they do believe in Him not by an experimental, but by an intellectual knowledge. Yet if they are not with the Christ they are against Him, so He says and his words are truth. This kind of people are not striving for an incorruptible crown, but for a corruptible one that will vanish away. It may be very alluring, so much so that they will tax their uttermost strength to attain it. Conscience itself may be sacrificed in obtaining or trying to obtain that which is very uncertain and often unsatisfactory after it has been obtained. Let us dear brothers and sisters, strive for the incorruptible crown, and never feel that we are safe unless we are using all our energy to obtain this crown of righteousness that Paul said awaited him, and not him only but all those that loved the appearing of our Lord and Savior Jesus Christ.

We should be able to say with Paul, "and herein do I exercise myself to have always a conscience void of offense toward God and man." His crown is not like the corruptible crown that is perishing but it is lasting as heaven itself, and can be obtained by all if they will run the race, not with an uncertain step, but with a certainty of winning at last. "Blessed is that man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to all those that love him." "Cast not away then your confidence of which hath great recompense of reward. For in a little while, and He will come and will not tarry. But let us be up and doing, while the day lasts, for the night cometh when no man can work. Now in conclusion let us hear what the wisest man said, "Fear God and his commandments keep asking for his aid." Then your whole duty you have done and your crown you have won.

ALMIRA BROOKS.

Two Ways.

Dear friend, just where you now stand on your way through this world, two ways branch out—one leads to life and immortality, the other leads to death and destruction. As you cannot travel on both ways, and time does not permit you to stand still to consider but moves you onward with great speed, you must decide quickly on which way you will travel the remaining days of your life.

"Thou, O Christ, art all I want;
All I need, in Thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind,
Thou of life the fountain art!
Freely let us take of Thee:
Spring thou up within my heart,
Rise to all eternity."

Remember you cannot serve two masters. You cannot be full of the fire of God's love and be cold or lukewarm. You cannot go on the royal road to life and immortality, and pursue the pleasures of this world. You cannot be filled with the power of the Holy Ghost and with the pride and lusts of this world and the flesh. You cannot run for the high calling in Christ Jesus and for honors and riches of this world. You cannot sit in the counsel of the "Most High" and walk in the ways of evil doers. You cannot eat and drink the bread and water of life and be a glutton of this world. You cannot overcome the world with its lust and follow your own interest. You cannot love God and hate your enemy. You cannot wear the white robes of righteousness and true holiness and the garments of sin.

"Take the raiment soiled away,
That I wear with shame to-day;
Beautiful with holiness
Let me wear the white robes here
E'en on earth, my Father dear!
Holding fast thy hand, and so
Through the world unspotted go."

Remember that the spirit of life cannot quicken your mortal body as long as you entertain the spirit that works death.

Your body cannot be a temple of the Holy Ghost as long as the members of sin occupy it. You cannot be a fruit-bearing branch on the true vine Jesus Christ and bring forth the fruits of the spirit as long as the fleshly mind reigns in you. You cannot enter the kingdom of God without self denials crucifixion of the old Adamic nature. You cannot trust your own convictions and good feeling as a guarantee that you are saved from sin and alive in Christ Jesus.

"My hope is built on nothing less
Than Jesus blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus name.
His oath, His covenant and His blood
Support me in the whelming flood
When all around my soul gives way
He then is all my hope and stay."

Dear reader, the way to life and death is open before you without any obstruction to hinder you. Naturally you are on the broad way to destruction and it is only by becoming obedient to the Gospel of Jesus Christ that you can enter the way that leads to life. If you are not among the saved company, then make haste, time is fleeting and will soon be no more, and you can make no excuse before the judgment seat of Jesus. Make your calling and election sure while it is called to-day.

"Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliverer,
Be thou still my strength and shield,
As I near the time of trouble
Bid my faith in thee increase;
While the thousands round are falling,
Keep me, keep in perfect peace:
Refuge! Fortress
Thou hast set thy love on me."

J. Z. SCHUMAN.

The sea is salt by reason of the earth washings which are poured into it. It has different densities because of the influence of rainfalls, evaporation, etc., and would become stagnant but for the working of the great ocean arteries—the currents.

Conference Notice.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarkesville, Butler Co. Iowa, June the 2nd, 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast, yet there is an ominous tendency to falling away among all Christian societies that will proceed his coming. Then let us, as many as can possibly do so, go to this meeting, determined to make it a means of filling our lamps with that oil that will throw light along the way of the bridegroom's approach, so that if we slumber and sleep before his arrival we will be ready when the final cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

LIBBIE PALMER, Sec.

The standard of proper giving is the same to-day as in the days of the apostolic church: "Every man according to his ability." Not every man according to his mood and fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. —*H. C. Trumbull D. D.*

The pouch of a large pelican will contain seven or eight quarts of water.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Combination Offer for April, 1893.

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom, Where is it? What is it?	.10
Doctrine of Baptism.	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

Kansas Evangelist Fund

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Appointments.

Second Sunday in April at New Hope, near Paris Ill. Meeting to commence on Thursday night, the 6th.

The fourth Sunday in April, in Jasper Co. Ill. at Ingraham as Bro. A. H. Rogers may appoint. Meeting to commence on Thursday night before.

The fifth Sunday in April near Vineland, Jefferson Co. Mo. Meeting to commence on Tuesday night the 25th of April, as Brother John Morse may appoint.

J. S. HATCH.

Twenty Importent Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Presents for Friends.

I hereby offer until May 1st. 1893, one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding;" all five for the low price of one dollar. This offer is made for the good of the cause of truth. Wiley Jones, Manchester, Va.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle.	25.00

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

[illegible] of the paper you have, and order only what you see advertised in that.

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By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 24 pages price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 28, 1879, by Jos. Lacier. Can be had at this office at 10c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 72 pages, by W. Brittle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Rest of All Things. Carrie Williams. This little book of 110 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 778 pages, price $1.50.

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Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

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The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page, "The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 350 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 60 cents; 12 for $1.25, 20 for $1.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

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A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. O. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and Allied Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 325 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the Author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 144 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25cts. each, and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously." is the title of a 32 page tract, written by R. McLaughlin of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninterested. Don't let these works remain long on your shelves, but send them out on their mission of love.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 645 Woodland Ave., Cleveland Ohio, every Sunday at 10:30 a. m. and 6:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1745 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden sts, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1810 Erling street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Noble street and Calhoun Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth Sunday. Bro. J. F. W. Gower, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall [illegible] corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting [illegible] evenings. W. D. Thompson, Elder

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in [illegible] hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 41 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams comes as often as he can. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kniffe, Kessler, or U. L. Lennon, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Eliza Blair, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance and all lovers of truth are cordially invited to meet with us. Bro. A. F. Horton and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. 18, " " .... [illegible]
No. 102, Local, ... †11 15pm

GOING SOUTH.

No. 11, Passenger, Leaves .... [illegible]
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No. 17, " " *12 10pm
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VANDALIA TIME TABLE.

In effect Feb. 1, 1893.

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No. 52, Ex. Sun. ..12:26pm For St. Joseph.
No. 54, " .... 10:30pm For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun....... 6:20am For Terre Haute.
No 53, " ...... [illegible] " "

For complete Time Card, giving all trains and stations and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

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Canton	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]
Lima	4 07	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]
Coesse	[illegible]	[illegible]	[illegible]	[illegible]
Columbia Cy	[illegible]	5 37	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	[illegible]	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon	[illegible]	[illegible]	3 06	[illegible]
Inwood	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	7 22	[illegible]	3 28	[illegible]
Grovertown	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]
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Liverpool	[illegible]	[illegible]	[illegible]	[illegible]
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The Morning Cometh.

[illegible]

Original.

A Discourse.

Delivered at the house of a neighbor, at Scotland, Ct., with some additions.

I refer you to-day to Jude 3 "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

It will be my purpose to enquire, what is the faith which Jude has in view in this exhortation? If a man that you have confidence in should make you a promise, you have faith in the promise because you have confidence in the man. So when God makes a promise, we we have faith in that promise, because we have confidence in God.

Now we want to enquire, had God made a promise to any of the saints of olden time that had not been fulfilled in Jude's day, so that it was still a matter of faith and hope?

The Apostle Paul, in Acts xiv. 22, exhorts the disciples to "continue in the faith." Also in Col. i. 23, Paul says, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel." Also in 2 Cor. xiii. 5, "Examine yourselves whether ye be in the faith." Also in 2 Tim. iv. 7, he says "I have fought a good fight, I have finished my course, I have kept the faith." Now what faith is Paul talking about?

In examining the subject of the Gospel faith, we want to stick very closely to the Scriptures. Whatever God has promised, he is certain to fulfil, so as to make that promise good. He is not a man to forget his promises, nor to change his purpose. He saw the end from the beginning, and laid his plans accordingly, and dealt with mankind with especial reference to that end.

Let us go back to the creation, so that we may get a right starting point. Turn to Gen. i. 31, "And God saw everything that he had made, and behold it was very good." Not a note of discord could be found; but harmony prevailed throughout all his works. 26th verse. And God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."

Here was a universal dominion of earth given to Adam as its first king. But this dominion and government was predicated upon condition of obedience to God's law. Adam had no character for loyalty nor disloyalty to God until he could develop a character. So God placed him on trial: "Of every tree of the garden mayest thou freely eat of it. But of the tree of the knowledge of good and evil, thou shalt not eat of it." But Adam disobeyed, and was therefore a rebel against God, and for his rebellion, the dominion of earth passed out of his hands, and has been in the hands of the adversary near six thousand years. God has permitted the great rebellion to continue on, and on, down through the weary years of man's pilgrimage journey, in order to develop a class of men and women who shall have been tried through adverse surroundings and who shall develop a character for loyalty to God, into whose hands the government of earth may be safely committed.

In developing character for loyalty to God and of obedience to his will and requirements, it seems to have been, and still is, God's purpose to place his creatures in adverse surroundings, so that it requires a sacrifice on their part to do his will. Even Jesus, God's well beloved Son, had to be tempted and tried before his heavenly Father could trust the government of earth in his hands. The trials and cruel mockings and painful deaths of the martyrs bear witness to this thought. God's plan appears to be, "The cross before the crown."

When Adam proved himself unworthy to hold the reins of government, God drove him forth from Eden to gain his bread by the sweat of his face. "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." This has been realized by all of Adam's posterity by painful experience. But the curse that was pronounced upon the earth, and the enemies of man's best interests are all to be taken away. A complete restitution is to be effected. To this end God has been conducting the whole scheme of redemption. The death of Christ and the preaching of the gospel point to the restitution of earth as their ultimatum. But how shall this be done and who shall do it? These are important questions, and they are fully answered in God's Word.

As already intimated, Jesus the Christ, the Son of David and also the Son of God, and as the seed of the woman, has been tempted and tried and found faithful, as Paul says—"He was tempted in all points, like as we are, yet without sin." for "he loved righteousness and hated iniquity, therefore God even thy God hath anointed thee with the oil of gladness above thy fellows."

God evidently foreordained this earth to be a vast monarchy, to be governed by one who should represent the mind and will of its creator. And as Adam, by giving heed to the seductions of the serpent, failed to represent the mind and will of God, he was therefore removed, and the promise was left on record, that the seed of the woman should bruise the serpent's head. This evidently means that the seed of the woman should destroy the serpent and all his progeny. This promise evidently points to Christ who was to be manifested to destroy the works of the devil. 1 John iii. 8. Christ, then, is to take the dominion of earth as the second Adam, and cleanse the earth from the least and last effects of the fall, and this only can be done by his having power to compel obedience to his laws. And this is brought to view in Rev. xix. 19, "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army." "And the beast was taken, and with him the false prophet," etc. The beast and false prophet here are evidently not individuals, but ecclesiastical powers: probably the Catholic and Mohammedan churches.

In Ex. xix., God made a promise unto the children of Israel: he said unto them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." "And ye shall be unto me a kingdom of priests," etc. It seems to have been God's design in his dealings with mankind; both under the law and in the gospel; to have a priesthood or days-man between himself and the people. So he chose the Hebrew nation and promised them that if they would obey his voice, he would make them a kingdom of priests, or a nation between himself and other nations. This they agreed to do, but failed to perform, and like Adam, they rebelled against God. The Savior, therefore, in delineating the parable of the vineyard, teaches the Jews that the vineyard should be taken from them and given to others; evidently showing that the Jewish nation should be rejected from being this kingdom of priests, and an offer of a counselorship with the Messiah in his kingdom should be given to the Gentiles, and "Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled." This offer, therefore, has been made to the Gentiles, as James says, in Acts xv. 14, and the time alloted for the offer to be accepted is called "Gentile times" and commenced when Peter preached the gospel at the house of Cornelius, and will continue until the second coming of Christ. And we may know, therefore, that the coming of Christ is near at hand, for Jerusalem is beginning to arise and is shaking herself from the dust of ages.

When Gentile times are accomplished, Christ will come again to earth, set up the kingdom of God, for he is appointed as the second Adam to take the dominion which the first Adam lost by transgression, and replenish the earth, and subdue it by putting down the great rebellion and take the reins of government into his own hands, and give a stable government to earth, and so restore peace and harmony among mankind.

Now let us turn to Micah. iv. 8, for a thought in regard to restitution. "And thou, O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem." Here we see that the dominion that was given to Adam is to be restored, and is the kingdom that is brought to view in the Lord's prayer. "Thy kingdom come." This is the restitution that Peter speaks of in Acts iii. 21. This is the faith that Jude exhorts his brethren to contend earnestly for, and yet this faith or gospel platform contains several planks, or subdivisions of faith, which all go to make up the faith that Jude contemplates.

One of the articles or subdivisions of this faith is the inheritance of the saints. In Acts xx. 32, Paul says, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." In Gal. iii. 18, he says, "For if the inheritance be of the law, it is no more by promise; but God gave it to Abraham by promise."

Now let us go back and ascertain what the inheritance was that was promised to Abraham. See Gen. xiii. 14. Here we learn that the inheritance promised Abraham was land, "All the land that thou seest," real *tera firma*. This promise also was confirmed to Abraham by an oath-bound covenant. Now we enquire, Did Abraham receive his promised inheritance in his life time? Stephen in Acts vii. 2, says —"And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised to give it to him for a possession and to his seed after him, yet an inheritance in that land he never obtained. The promise, therefore, stands good, and will be realized by Abraham and his seed in the resurrection. But who are the seed of Abraham? Paul in Gal. iii. 29, says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." *Heirs to what?* Heirs to the same inheritance that was promised to Abraham.

Again in Gal. iii. 16, Paul says, "Now to *Abraham* and his seed were the promises made. He saith not, And to *seeds*, as of *many*: but as of one, and to thy seed which is Christ." Christ, then, is the *seed* to whom the inheritance was promised and he has promised to share the inheritance with the meek of the earth, for he says, "Blessed are the meek for they shall inherit the earth." Again he says,—Rev. ii. 26, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and shall rule them with a rod of iron."

See also Rev. v. 9, 10. "And they sung a new song. . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." This is the promised reward to the righteous of all ages.

Now friends, what does this mean? We believe that the gospel promises are founded upon common sense principles. You can use common sense in your business, why not use common sense in understanding the gospel? Mankind is in rebellion against God, and the earth is under the curse. Will God permit this state of things to continue indefinitely? Will he permit his laws to be trampled upon by the creatures that he has made? Does he delight in war, murder and crime of all kinds? He has declared in his Word that he will send Jesus Christ in the times of restitution: and so, this earth must be restored and brought back to its allegiance to God and to his laws, for he says—"Behold I create new heavens and a new earth wherein dwelleth righteousness. And to this end God has been conducting the whole scheme of salvation from Adam down to the present time. But to teach as orthodoxy does, that the righteous are to go to heaven to be rewarded; is to teach nonsense. Paul never taught anything of the kind, and he says—"I kept back nothing that was profitable."

Again, allow me to ask, what can be your object in going to heaven? Will your presence there add in the least degree to the glory of God? We want to study this subject on common sense principles. Are there any nations in heaven that are in rebellion, and need to be ruled with a rod of iron? Can't you put two ideas together, and ascertain the sum of them? The promise of reward must have full scope for its fulfilment, otherwise the promise would be worthless. In order that the saints may rule the nations; there must be nations *to be* ruled. We cannot admit that there are nations in heaven that need to be ruled with a rod of iron, but there are nations on earth that are *in* rebellion against God, and it is the plan of salvation that this rebellion must be defeated and overturned. The whole plan of salvation is predicted upon restitution. Earth must be restored back to the position that it occupied before it was marred by sin; and the Lord Jesus Christ is appointed to do this great work. By man came sin into the world, and death by sin, so, by man must come the redemption and restoration, and to this end the gospel call has been sent out to take out a people for this very purpose, a people who shall be constituted righteous in Christ, and who shall assist the great work of restitution. Christ shows clearly by the promises that he has made to the faithful, that he will want officers to publish and execute his will and laws in all the earth, and *so* to bring all mankind into entire obedience to law and order. He has promised the overcomers, that they shal rule the nations with a rod of iron: for Satan will not give up the supremacy of earth without a desperate struggle, but will marshall his forces and set the battle in array against the King of kings and Lord of lords, as is brought to view in Lev. xix.

Again, the second Psalm brings this opposition to Christ to view— "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth *set* themselves, and the rulers take counsel together against the Lord and against his anointed," etc. "Yet have I set my king upon my holy hill of Zion." Isa. lxvi 18, 19, after speaking of a time of trouble and many slain in that day, says "For I know their works and their thoughts: it shall come that I will gather all nations and tongues and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, etc., and they shall declare my glory among the Gentiles." This is evidently after Christ has set up and established his kingdom, for his glory will then be seen. This evidently is a great missionary enterprise in which those engaged in it will carry the gospel of peace to the *ends of the earth* and will *not* have to spend years in studying the languages, before they can teach the people, for they will be under the Spirit's power, and can speak to all nations in their own tongues the wonderful works of God.

DANIEL HOWARD.

(*To be continued.*)

Thoughts on the Second Psalm.

The Psalm opens with asking, "Why do the heathen rage, and the people imagine a vain thing?"

The word *heathen* in other places is translated *Gentiles* and *nations*. The word *people* here may mean the *Jews*. An answer to the question asked, is found in Acts iv. 27,—"For of a truth against thy holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy *counsel determined* before to be done." They thought a vain thing. Their design was to put an end to the contention that had arisen about the royalty of Jesus, and to quiet his claim to the throne and kingdom of Israel, as the legal heir of David, by putting him to death. When the proprietor of the vineyard sent his son to receive the rental due to him, "the husbandmen when they saw the son, said among themselves. This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Matt. xxi. 38, 39. That was *their hour*, and the power of darkness, (see Luke xxii. 52.) but it was *his hour* of suffering and death on our behalf. John xii. 27. The rage and plots of his enemies, however, were futile: they could not alter or frustrate the purposes of Jehovah. He ridicules their vain attempts to thwart his designs, God raises his Son from the dead, and exalts him to the right hand of power, *until* his enemies are made a footstool for his feet. Then he will place Jesus, whom he has anointed, as his King upon Zion, the hill of his holiness. The decree will then be known that he is the Son of the living God, to whom he has given the heathen or nations for his inheritance, and the uttermost parts of the earth for his possession.

This prophecy has had only a partial fulfillment. There will be another attempt on the part of the kings and rulers of the earth to frustrate the purposes of Jehovah. Not that they mean it to be so; but following out their own designs, if not foreseen, and prevented, would lead to that result. So in the first instance, when they conspired to kill Jesus, their wicked purposes only fulfilled God's plan for the ultimate blessing of the nations. The apostle Peter, speaking to the Jews about the killing of the Prince of Life, said, "And *now*, brethren, I know that through ignorance ye did it, as did also your rulers." Acts iii. 17: and Paul said that they were ignorant of God's hidden wisdom, which is revealed in the Gospel, "which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1 Cor. ii. 8. The Spirit of prophecy which dictated this Psalm looked beyond the time of the first advent of the Messiah: it embraced the period of his second appearing in power and glory as King on Mount Zion. As that time approaches great and important changes may be expected in the political and religious affairs of the world. Jerusalem, the land of Palestine, and returning Jews to colonize their fatherland, will be the immediate disturbing elements which will cause the nations to rage, and the people to imagine a vain thing. Probably they will think it a wise policy to crush the rising power of the Jews, and once more to drive them out of the land. That something of this kind of spirit will animate them will be seen by consulting the following prophecies, which foretell the gathering of kings and armies against Jerusalem and her people; in this Psalm said to be, against Jehovah and his anointed.

The prophets who speak of this gathering of nations, represent it to be of the Lord; and undoubtedly in the course of his providence, he will accomplish all these things. For when these armies are come up against Jerusalem, they will say, "let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: *for he* shall gather them as the sheaves into the floor." Micah iv. 11, 12. *In Joel iii. 2*, when the Lord will bring again the captivity of Judah and Jerusalem, he says, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will *plead* with them there for *my* people and *my* heritage Israel, whom they have scattered among the nations, and parted *my land*." Read from verse 8-16, and there notice the call for the nations to come up to Jerusalem prepared for war, and there be judged in the valley of decision, when the Lord and his mighty ones come down for judgment. See 2 Thess. i. 7-10. It will be then that Jehovah "will be jealous for his land, and pity his people." Joel ii. 18. Zech. viii. 2. The Lord also declared through the prophet Zephaniah, "my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger." chap. iii. 8. During the pouring out of the sixth vial of wrath, John the revelator, sees another cause for the gathering of the nations. He says, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of demons, working miracles, going forth to the kings of the whole habitable, to gather them to the battle of that great day of God Almighty." The inspiring cause is evil, and for an evil purpose, but the Lord will overrule for the accomplishment of his own designs. He will make the wrath of man to praise him; and the remainder of wrath he will restrain; and this will be when God shall arise to judgment, to save all the meek of the earth. Psa. lxxvi. 9, 10. This gathering of the nations to Armageddon for battle, is at the time when Jesus announces, "*Behold, I come as a thief.*" Rev. xvi. 13-16.

This confederacy of kings, rulers, and people, that the Psalmist foresaw, gathered against the Lord, and against his Christ, will be a failure, and come to nought Isaiah says, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for *God* is with us." Isa. viii. 9, 10. The fate of this coalition of kings is found in Rev. xvii. 12-14; xix, 11-21. The ten kings of the Roman habitable "will make war with the Lamb, and the Lamb shall *overcome* them; for he is Lord of lords, and King of kings". "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. * * * * These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain," etc. This victory of Christ and his saints over these armies of confederated kings will be followed by the binding of the dragon for one thousand years. The possession of the nations and the uttermost parts of the earth having now become the inheritance of the Messiah, it will only be the part of wisdom of the kings and the judges of the earth to "serve the Lord with fear, and rejoice with trembling;" to submit, and make terms of peace with God's Son, "lest he be angry, and they perish in the way, when his wrath is kindled but a little." The binding of the dragon will be accomplished in the restraint of sin in all its manifold forms, and the introduction of everlasting righteousness, by the establishment of the throne and kingdom of the Messiah, over Israel and the nations. For a more detailed account of the way in which the dragon or sin-power, will be restrained, see what David says in Psa. xviii. of his victory over his enemies, and no doubt prophetically of the Christ, his Son, and Lord (in verse 39 he says,—"Thou hast girded me with strength unto the battle; thou hast subdued under me those that rose up against me." Verse 43-44. "Thou hast made me the head of the nations; a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me." Read also Psa. cxlix. "Blessed are all they that put their trust in him."

B. WILSON.

The Name of London.

The old name for the City of London was Lynden or Llnyden, meaning "the city by the lake." An old tradition gives us to understand that London was founded by Brute, a descendant of Æneas, and that it was first called New Troy or Troynovant. In the time of Lud it was surrounded by a wall, and was then known as Lud's Town, or Caer-Lud. This latter is probably the correct version of the origin of the name of London, if for no other reason, because it is such an easy matter to detect a similarity between the expressions London and Lud's Town. It is claimed by some writers that there was a city on the present site of London in the year 1107 B. C., and it is known that the Romans founded a city there and called it Londinium in the year 61 A. D.

The growth of the Argentine Republic in the last thirty-five years has been remarkable. According to recent statistics the population is now 4,000,000, as against 1,350,000 in 1861.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the hand, and tramples upon temptations.

The Temple of Diana at Ephesus was 425 feet long, 225 broad, and with statues and columns innumerable. Of this magnificent structure not a trace remains even of the foundations.

[illegible] Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, *Corresponding Editor.*
PLYMOUTH, INDIANA, APR. 26, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE population of London, England is said to increase at the enormous rate of 200 per day, or 73000 per year; quite a city of itself. •

WE all differ in some respects. Circumstances beyond our control have made us different from one another, but our Father takes this into account: and these very differences often fit us for different work, and so all can be workers together with God. •

IT makes no difference, brother, or sister, whether you have one or two or five or ten talents, the account in proportion will have to be made by and by. Don't forget it. The reckoning time is sure to come. The award to *every one* will be according to his works. Only living faith produces works. •

A SINGLE plant of purslane has been known to produce 388,800 seeds, the thistle 95,300, and the plantain 42,200 seeds in a single season. This is a part of Moses' writings that has been literally fulfilled, whatever the scientists and higher critics may say. They yield bountiful harvests without any assistance from man; but the bread question keeps him busy—he still eats bread in the sweat of his face; the spontaneous crops bring him sorrow still; and he still returns to the ground he was taken from. Honest skeptics would wrestle with these facts,—dishonest ones evade them. •

IF the light of the glorious gospel has shone into one's heart, it has not been for himself alone. He is expected to lumine others. "Ye are the light of the world" includes every one, who has been enlightened. Reader, how does this affect *you?* Where do *you* stand? Are *you* doing *your* share of the Master's business? If not, who *is* doing it? If any one else *is doing* it, there is one thing that such an one will not be able to do for you: he will not be able to render an account for *you*. But what folly to talk of *some one else* doing *your* duty; the duty of *every* one will keep him busy. *Personal responsibility* is the lesson we are trying to teach. It is a very important one. •

THE labor troubles in the little kingdom of Belgium, are assuming vast proportions. France on one side and Germany on the other are watching eagerly to see how matters are likely to turn. It is thought that Germany will lend its powerful support to Belgium rather than let its government be overthrown, and thus enthuse the disaffected in all the countries in Europe. The king seems to [illegible] in favor with the people, because he is willing to largely extend the suffrage; but the parliament, which represents only 130,000 voters in a population of 6,000,000 refuses to grant it; and the result is thousands of clamorous voters in Mans, Liege, Brussels and Antwerp, and desperate street fights between the mobs and mounted police. •

Pentecost Repeated.

The subject announced for Sunday evening last, at a church one block from us, was "Pentecost repeated;" and in addition to this was the announcement that the "Pentecostal service would last ten days." Many years had elapsed since we had witnessed the methods employed to manufacture converts without any gospel, and we concluded to go and see the workings of the *modern* Gentile systems. Well, stirring singing was in progress as we entered. This was followed by a few remarks from the pastor and assistant, and then another song was announced, the words of which showed that the singers had had all their sins put away. Those whose sins were pardoned were to rise and sing. About all except ourselves and next neighbor arose and sang lustily; and we remarked that there was a poor chance for making converts there. After singing there was prayer, then reading and expounding or confounding, rather, of 1 John iv.; In the course of which we were astonished to hear that the coming of Christ in the flesh did not mean that he was born at Bethlehem, that he had come to reside in each brother and sister's heart. After this, testimonies were in order. Camp meeting incidents and revival meetings were spoken of as the times when and places where they found peace; all efforts being unavailing till they went forward to the altar or knelt on the straw. One old man wanted to know if all converts were expected to *be perfectly holy?* Why yes: but not all at once, not when first born, they could, however, *very soon* pass over into that land. Some were sure they had *got it*, because they felt it, and were not afraid of being killed by the cars, and were not afraid to die, any way, one even rejoiced when his mother died, and so was confident that *he* had it. The "Testimonies" being over, a call for penitents was made, and just *one* young man stood up. He was called up to kneel at the altar,—the preacher stroked him on the head and called all the believers who wanted *their* hearts cleansed to come and kneel with him. Then all the pray-ers were to gather up around the young man at once, for "*the Lord could do this business in a very short time.*" By this time we were so full of disgust at the heathenish practices and pity for the poor deluded young man, that we walked out. Not one word of Gospel from beginning to end; nothing about faith in the covenants of *promise*, nothing *about* repentance toward God, not even a hint about the law of pardon, but "come and be baptized with the Holy Ghost;" and yet we would be surprised if that young man was not turned out as a full-fledged Christian before he went home.

Oh, we praise and magnify our Father that the things hidden from the wise and the prudent have been revealed unto babes, and that we are among them. We see no improvement in 25 years; and how could there be without even the first principles of God's saving power—the Gospel. •

Stephen's Dying Request.

As no one has answered a correspondent's request for an explanation of Stephen's dying prayer, we offer the following suggestions to aid the correspondent to investigate it for himself.

First, as the correctness of his faith will not be doubted,—look carefully at the 7th of Acts where he gives a grand outline of the faith once for all given to the saints. Secondly, his *faith* being *sound*, his hope would be a *good* one, because he *could* have no hope save the hope of what God had promised as the basis, or subject matter of faith. Third, note the impossibility of his hoping to go to heaven, as sought to be taught by his dying request, when his expectations were based on the promise to Abraham, and he knew that Abraham himself had never yet received what God promised, Heb. ii. 30, and besides that, the promised inheritance is *here*, Heb. ii. 8, and why should he want to go away? If his faith was right, his hope was right, and the realization will meet his expectation both as to its nature, time and place. And, as Abraham was still waiting for it in the death state, the promise included a resurrection to a future life; and that includes all who have the faith of Abraham. He was suffering intensely at the time, no doubt, and the end was *sure* to be death, sooner or later; the quicker it came the better for him; for he would sleep in Jesus, and *rest from* his labors, and his works would follow by and by. This, briefly, is the truth regarding the situation of Stephen the first martyr after the crucifixion. We have all that Moses, the apostles, and Jesus said to guide us to a correct understanding of Stephen's prayer; and no one is *worth* teaching who will not employ the Bible to explain itself because it is conclusive proof of a settled opinion he does not want shaken by any such course. Fifth, the Bible view of man's state in death annihilates the idea pressed into the prayer of Stephen. The Bible time of reward and punishments also destroy it, so that it only remains to explain the *terms* of the prayer in harmony with what the Bible elsewhere abundantly teaches. The interest centers in the Word spirit. What was it Stephen prayed the Lord to receive? It was *not* himself; but something he *possessed*. It was not an immortal soul, because that is a human concept, and finds no place in the Scriptures. The primary meaning of the word is breath or wind, and is so used by James (chap. ii. 26) *where he says,* "The body without the spirit is dead;" margin, breath. Consult, Gen. ii. 7; Gen. vii. 22; Eccl. iii. 19; Num. xvi. 22. In Rev. xiii. 15 the margin substitutes breath for life. Sixth, *whatever* the spirit of Stephen was, it is the man who offered the prayer we want,—and he fell asleep. There is only one Stephen, and this settles it, he sleeps in Jesus,—he did not go to Jesus in heaven. Seventh, "Devout men carried Stephen to his burial," and this shows that he was dead. We are aware of the imprudent *assumption* that that only referred to his body; *but the fact* that nothing else was worth mentioning, tells the whole story. This is all about Stephen, that like his Master was faithful unto death; but prayed that the spirit of the breath of lives that made him conscious of pain might be taken away, then his thoughts would perish. Ps. cxlvi. 4. •

The Woman's Seed. No. 7.

In writing upon this great theme we only write what we believe with our whole heart to be God's truth in the premises, and which, therefore it will be to his glory to make known. We are inspired with the hope that others may rejoice with us in a truth which helps *us* to understand the scheme of redemption better than any other single *truth*. We want our *readers* to understand that we write about the *Woman's Seed*, not about some other person. We do *not* write covertly under this title of some one else; and we think it would trouble any one to show that we had. We do not force our views upon any one. We tell what we believe in what we conceive to be a common sense way, presuming that we are writing to an honest, truth-loving, and truth-seeking people. And, as those who have come out of both the religious and secular world in obedience to the voice of truth, we expect all exceptions to *be taken from* a Bible *standpoint*. We presume, too, that we are writing for those who want to *grow* in God's favor, and in the knowledge of our Lord and Savior Jesus Christ;—*not* to those who think they have reached the topmost round of the Divine truth, as well as the *depths* of its riches.

Our aim *has* been, and *is*, to show that the purpose of God, in Christ, is such that the renderings of a few passages of Scripture by those who were *ignorant* of that purpose, and who, therefore, were not therefore called according to that purpose, and did not have the Key of truth on one essential point, could not prove the *pre-existence* of the Christ who was made of a woman, and we *know* of no other. We have no learning to boast of, and therefore depend upon Scripture, the only source of instruction upon this subject. Our attention was first attracted to this theme by a protracted discussion in the *Prophetic Expositor* in 1854, between Joseph Marsh, of Rochester New York, and Henry Grew, of Philadelphia, Pa. In many respects, we think the truth as it is in Jesus was more clearly demonstrated by Marsh in that discussion than by anything written since, in England or America. Ten years later we became acquainted with the writings of Dr. Thomas, who had written and was still writing about the same as Marsh on the subject of the Pre-existence of the Christ. After these explanatory remarks we turn again to our text-book:—

Those who wish to know the truth, will be glad to be reminded that in the economy of God it was necessary for sin to be condemned in the flesh,—human flesh. This in all the four thousand years which had passed had never been done, but *must* be done, or man could not be redeemed. God, who made man, and knew his frame, and remembered he was dust,—knew that like begets like, saw the end *from* the beginning, and provided against it by the wonderful promise that the Woman's Seed, without the concurrence of man, should crush the Serpent's head. We see from Heb. ii, 14, 15 that he who had the power of death could only be destroyed *through* death; and only *through* death could he "deliver them who through fear of death were all their lifetime subject to bondage." If the full import of this Scripture were understood, we do not think there would be so *much said* about the *pre-existence* of the Christ of God. If there be only *one* Christ and he existed before he was born of the Virgin, then his pre-existence was a divine or angelic existence, and *could not fulfill the mission assigned to Jesus Christ*, of condemning sin in the flesh, and *through death* destroy him who had the power of death. A pre-existent Christ could not die. Christ *died* for our sins according to the Scriptures; 1 Cor. xv. 3, therefore his nature was not divine; and if he *died according to the Scriptures*, it is absolute proof that the Scripture did *not* predict a deathless Christ. Besides, if he did not *die*, according to the Scriptures, he was not *raised* again *according to the Scriptures*, 1 Cor. xv. 4. And if not *raised again* for our justification, we are not justified. So that a pre-existent Christ—cannot be harmonized with the scheme of Redemption. How refreshing to turn from the clumsy theories of men to the revealed will of God and read that the *Woman's Seed*, should crush the head of the Serpent, that he was to condemn sin in the flesh, by *not sinning*, and destroy him who had the power of death BY DEATH.

But *how* did he deliver from the fear of death those through life subject to its bondage? The answer to this question is found in 1 Peter i. 3. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, (or a hope of life, Diaglott.) BY the resurrection of Jesus Christ from the dead." But *why* did the resurrection of *Jesus Christ* beget hope of life in Peter and his brethren for *themselves?* The answer is found in John xiv. 19. Jesus had just told his loved circle, (v. 6) that he was the way, the truth, and the life, and this is emphasized and illustrated in the 19th verse by these gracious words, "*Because* I live, ye shall live also." He spake here of *future* life; he had told them in the tenth chapter that he was *going to* lay down the life he then had, for his sheep they were his sheep. Having done that he would be dead. But in his death for them there was no future life for them. He would live again,—live by God, Rom. vi. 10, and that would be a life over which death would have no dominion. Rom. vi. 9. 9. He said he was the life; and those who believed in him should have everlasting life. So that we see, when he lived again he was himself possessed of the life he had promised *them;*—see that the life they will have *because* he lives, will be *his* life, divine, everlasting life, for we read in Col. iii. 3 that "your life is hid with Christ in God," out of whom are all things. We solemnly believe that only the thinkings of the flesh can cause men to believe in the Pre-existence of the Christ made of a woman, and who died for our sins. But we by no means impugn their motives or question their honesty. Indeed we sympathize with them, knowing well, how difficult it is to rid ourselves of pre-conceived ideas. And we trust our readers will observantly review this whole subject, and submit what we say to the touch-stone of Divine Truth.

The next Scripture to which attention is called is Rom. v. 19. "For as by one man's *dis*obedience many were made sinners, so by the *obedience* of one shall many be made righteous." The 15th verse shows *that one* obedient one to be one *man*, not one God, or one angel, it was the Christ Jesus. If Christ had pre-existed as a person would he have been liable to *dis*obedience? If not, would not the obedience by which many shall be made righteous be a travesty of obedience? If the law of God was only honored by one who *could not dis*honor it, *was* it honored? Would it be true to say of such an one that he was tried in all points like as we are, yet without sin? Would it be true to say of such that he was obedient unto death? Does not the Word itself forbid its use in that sense? But the Spirit employed other terms to teach the same truth, in the 17th verse. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ; therefore as by the offense of one judgment came upon all men to condemnation, even so, by the righteousness of one the *free* gift came upon all men unto justification of life." Was the righteousness of Christ through which we may reign in life, *real* righteousness? Not if he existed as a spirit *before born into the world*. God is a spirit, and he maketh his angels, spirits; and we *know* spirits cannot die; we know that he does not impart a perfect undying nature of existence to those of imperfect character; and we know that those made perfect *are* perfect; they could not sin, so we see at once both the truthfulness and the reasonableness of the Scripture which says Christ was made lower than the angels, for the suffering of death.

Now, when we consider the *obedience* of Christ through all his trials till he resisted unto blood—and that he learned obedience by the things which he suffered, and that he pleased not himself (Rom. xv. 3) nor insisted upon his own will, Mark xiv. 36, and that his suffering and obedience are held up as examples for us, and that his obedience caused him to grow in God's favor till by an audible voice God announced that he was *well* pleased with him, are we not warranted in concluding that his righteousness was EARNED by obedience? Was not this the very thing no one else *could* do? Was not this what he *came* to do? How else could he become to us wisdom, and *righteousness*, sanctification and redemption; what else could make him a fit object of faith for us? Oh, beloved, it is because he *was perfectly obedient*, and we *cannot* be perfectly obedient, that our *faith* in him and all his offices and work, are reckoned to us for righteousness. Thanks be to God for the gift of his Son; as he was of our race, having suffered the penalty of death which came by sin, although sinless himself. Peter tells us it was not possible for death to hold him (Acts ii. 24.) May we know *why* it was not possible? He had been obedient unto death and did not die for his own sin. He was approved of God while living; and a thousand years before, God had not only called him holy, but *said* he would not suffer him to see corruption. God would not say this of an incorruptible holy one. Of course God being just, He would not suffer death to hold one against whom there was no just claim. He appeared to put away sin by the SACRIFICE OF HIMSELF. It was not a pre-existent person who sacrificed himself; it was the Woman's Seed. •

WE have received a copy of the new book just published by S. C. Griggs & Co. for the author, Mrs. Elizabeth A. Reed. The title is "Persian Literature; Ancient and Modern." This is the companion book to the one issued a few years ago by Mrs. Reed, called "Hindu Literature, or the Ancient books of India." We cannot now attempt a review of this work, which has caused the author a vast deal of labor and study. Her ability as a writer is well known, and a guarantee that the book is worthy of careful study. It contains 420 pages, handsomely bound and printed. The following from the *Item*, Philadelphia, concerning this work comes to our notice.

"It needs but a single perusal to convince the least discriminating that whatever Persia may be at present, she was in the past, as Mrs. Reed very aptly terms her, the Italy of the Asiatic Continent, the land of music and song. The student of literature will find in this volume much to delight and instruct him. The author has chosen to conduct her readers along a path but little known and less appreciated. She has, however, rendered the way so pleasant and so instructive, so illustrative of the genius, romance, and history of a once powerful and always interesting nation, that we are compelled to close her book with a well defined regret that there should not be more of it."

The price is $2.50, and may be ordered of the author at 41 Seeley Ave., Chicago, Ill.,—or we will fill all orders sent to us at this office.

DIED

Near Lapaz, Marshall Co. Ind. April 21, 1893, Austin C. McChesney, aged 17 years, four months and 15 days.

Austin C. McChesney was born in Marshall Co. Dec. 6, 1875, and was the youngest son of Brother and Sister Robert McChesney. The mother, three brothers, and two sisters precede him to the silence of the tomb, while his father, three brothers and three sisters are left to mourn. He was quite delicate in health, and a great sufferer for some years. The funeral service was held in the United Brethren Church, four miles north of this place, by Elder N. H Geiselman, on Sunday afternoon, April 23, and the interment was in the cemetery opposite the church. The large company present attest to the esteem the friends had for the young man and his sorrowing relatives.

Feb. 20, 1893, at his home in Millbrook, Mich. of dropsy, Brother Richard S. Decker, aged 67 years.

Bro. Decker was one of the first settlers in this township about 33 years ago. *Soon after he* believed and obeyed the gospel, and was one of the leading members of the body here. He lived to see each of his six children become obedient to the faith and settled in life, and as they stood near his dying bed he gave them the assurance that "all was well" with him.

Our Sister goes her household ways,
And meekly bows in prayer,
And humbly asks our Father's aid,
Her heavy loss to bear.

Words of comfort and hope by Elder John Bower. Text St. John viii. 51. Theme eternal life.

A. C. WEST.

At the residence of J. B. Jones, in Oakesdale, Washington, March 7th, 1893, Mary Alice Kenworthy, daughter of O. D. and Anna Kenworthy, aged 2 years 11 months and 1 day.

Verily the enemy is stalking abroad in the land, and is no respecter of persons, taking our little ones that is most dear to us. Words of comfort was spoken by Rev. Spaulding of the M. E. Church, the writer dictating the line of thought, pointing to the resurrection of the dead as the hope of the Christian. So sorrow not dear friends as for those we have no hope. For we shall sleep but not forever. How very consoling it is to know that little Alice is sleeping in Jesus and that such will God bring with him. Then be faithful, be hopeful, be joyful till then and a crown of bright glory we'll wear.

G. W. DICKINSON.

At Elberon, Iowa, April 11, 1893, of cancer, Mrs. Catharine Van-Horne, in the 59th year of her age.

She was born Sep. 20, 1834, in Guernsey County, Ohio. Her maiden name was Catharine Edgar. She married A. J. VanHorne in Ill., in 1850. They came to Traer Iowa in 1876. In 1883 moved to Marshalltown, Iowa. Within two years Mr. Van Horne and a son and two daughters and a granddaughter died. A daughter living at Elberon shortly afterwards died, and now the mother too sleeps beside them. There is only one son and a grandson remaining of the family to mourn their dead. Truly we are among the dead now but we wait the time when there shall be no more death. A funeral discourse was delivered at Irving, Ia. April 16 by the writer from Psa. lxxxix. 48, in which the following points were presented to a large congregation of sympathizing friends.

1. The certainty of death.
2. What is it that dies?
3. What is death?
4. Is death final?
5. Our duties are to the living.

A. J. EYCHANER.

Facts Tersely Told.

Trains on the Nickel Plate Road now arrive at and depart from the new passenger depot, corner Clark and Twelfth Streets, Chicago. The Chicago Ticket Office is at No. 109 Clark Street, in the heart of the business portion of the city. On and after April 25th, agents of the Nickel Plate Road will sell excursion tickets to the World's Fair at very low rates, good returning to November 5th, inclusive. The shortest, best, and cheapest route to the Fair is the Nickel Plate.

Eye Service.

Upon going into an office, I saw two boys at work addressing envelopes—or rather, one was at work, while the other, with his pen in his hand, was looking out of the window.

Their employer was seated near by, and when he caught my eye he smiled. "Which of those two boys is the better workman and of most value, do you think?" he asked in low voice.

"The one at work, I suppose," I rejoined.

"No sir: that lad who is looking from the window now does so because he thinks there is no harm in it—does it, you see, under my eyes. On the other hand, while my eye is on them, the other boy is the most industrious, but I find in my absence he does nothing. So you see he adds deceit to his fault. I would not trust him out of my sight."

"It seems to me that neither of them is worth very much."

"To be sure," came the immediate answer, "a boy who attended to his duties at all times would be best; but a boy who renders eye-service merely, who cannot be trusted to work without watching, is not to be tolerated."

The man who said this had seen *much of the world*; he knew whereof he spoke, and perhaps some of our young readers will profit by his words.

A Good Secret Society.

There are all sorts of opinions concerning secret societies. That there is a difference in them cannot be doubted. Some of them are much more secret than others. Of the whole long list there is only *one* that we dare recommend. There is *one*. It is the oldest of all, and so different from all the rest. Its signs and grips cannot be counterfeited. Its password is always the same. Christian, thinking of joining some secret society, let me invite you to examine this one. Read the following paragraph and you will find which it is:

"The prophet Micah, writing of men who are energetic in doing evil, says they do it 'with both hands earnestly.' Would not this be an admirable motto for such as are striving to oppose the evil? Should there not be as much zeal shown in doing good? Alas! many who claim to be on the side of good, work not at all; and many more are working with but one hand. The other hand they keep lazily in their pocket, or apply it to things which pertain not at all to the kingdom of heaven. Some there are who serve with both hands, who pray as well as pay, who are Christians in the counting-room or the mill as well as in the class-room or meeting; and these, of course, are an immense improvement on the preceding. But how few there are who do it 'earnestly,' taking off their coats and rolling up their sleeves in God's cause as if they really meant business, as if the Master were indeed at the door, and as if the success of his work depended on their faithfulness. These are they after God's own heart, who belong to the '*Secret Society of the Holy Ghost*,' for 'the secret of the Lord' is theirs."

In 1645 the first public schools were established by Massachusetts.

World's Fair Excursions to Chicago.

Commencing April 25th, World's Fair Excursion Tickets to Chicago will be sold from all ticket stations on the Pennsylvania Lines. Consistent reductions in fare will be made and sale of tickets will continue daily until October 30th, inclusive. Return coupons will be valid until November 5th. Any Pennsylvania Line ticket agent will furnish details upon application.

Do You Know?

That great improvements are being made in the train service of the Nickel Plate Road, and that three completely-equipped trains are to be run daily between Chicago and Buffalo in both directions? Through sleeping cars between Chicago and Boston, New York, Philadelphia. The best and shortest route to the World's Fair. Agents will sell excursion tickets to Chicago beginning April 25th and good to return until November 5th, inclusive.

Original.

How to Secure the Life to Come.

The substance of a discourse delivered before the Church at Chicago, Ill., by the writer.

"Without faith it is impossible to please him." Heb. vi. 11.

Without faith there is not the least possibility of rendering pleasing service to our Divine Master, although we may have observed the entire moral code. We often hear of infidels like Ingersol, being called moral men, and their disciples hold them up to professed Christians as example of goodness. But as far as obtaining the life to come is concerned, it is of no avail whatever, being separated from faith. The Lord's unutterable decree is: "He that *believeth* and is baptized shall be saved, but he that *believeth not shall be damned*." Mark xvi. 16.

It is aptly put by an eminent writer: "Faith is a subtle chain which binds us to the Infinite. Faith spans the gulf of death with the bridge of eternal life. ("The Word of faith which we preach.") Faith is the key which opens the door and admits us into the presence-chamber of the King of glory. Faith is the pencil which pictures good things to come."

"*Being justified by faith* we have peace with God." Rom. v. 1. 2. Hence without faith there can be neither justification or peace.

What then is justifying faith? See Gal. iii. 8: "The Scripture foreseeing that God would *justify* the heathen through faith, preached before the gospel unto Abraham, saying: in thee shall all nations be blessed."

Hence we observe that justifying faith is found in the ancient gospel preached to Abraham. This being the case, the all-important question is: *How does faith come?*

See Rom. x. 17: "So then faith cometh by hearing, and hearing *by* the Word of God." If you would learn how much of the Word is required to produce justifying faith, please read verse 8: "The Word is nigh thee even in thy mouth and in thy heart, that is *the Word of faith* which *we preach*."

Hence faith comes by hearing "the word of faith" preached by the apostles. Now it is important to enquire. *What is the word of faith* preached by the Apostles? Peter being one of them, we will let him answer. 1 Peter i. 25: "But the Word of the Lord endureth forever, and *this is the word* which by the gospel is preached unto you." Then to preach "the Word of Faith" which justifies and gives peace, and to preach the gospel, is the same thing. Now I wish to introduce an important witness who received his instruction from the Lord himself, after his ascension to heaven, and that is the Apostle Paul, he says. "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11, 12. Listen to his testimony and you will find that he accords with the other Apostles in teaching that justifying faith is, "the word of the gospel." Acts xv. 7: "Men and brethren ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the *Word of the Gospel* and believe." Again, see Phil. i. 27: "That ye stand fast in one spirit, with one mind, striving together for *the faith of the gospel*." Col. i. 23: "Continue in *the faith* grounded and settled and be not moved away *from the* hope of *the* gospel." In Heb. iv. 1, 2, he tells us that to preach the Word and to preach the gospel is just the same thing. "Let us therefore fear, lest a promise being left us of entering into his rest, any one of you should seem to come short of it. For unto *us* was *the gospel* preached as well as unto *them*: but the Word preached did not profit them, not being mixed with faith in them that heard it." This text teaches that the gospel preached to the Israelites in the wilderness, and the gospel preached to us, is the *same* gospel, but "the Word" preached to the Israelites, did not profit them, not being mixed with faith in them that heard it." Hence the faith which justifies and gives peace, *is faith in* that gospel which *was* preached to the Israelites *and* to Abraham. It is called *The Hope of Israel.* Paul, a prisoner, bound in chains for the above hope, calls for the Jews, and says to them, in Acts xxviii. 20: "For this cause I have called for you, to see you, and to speak with you: because for *the hope of Israel* I am bound with this chain."

In verse 22, the Jews replied. "We desire to hear of thee what thou thinkest." In verse 23, we read "And when they had appointed him a day, there came many to him into his lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." You will observe that it was an all day discourse, and his subject was the kingdom of God, and the things concerning Jesus. As a result of his discourse, "Some believed the things which were spoken and some believed not." verse 24. Paul then applied to them the words of the prophet Isaiah: "their ears are dull of hearing, and their eyes have they closed: lest they should see with their eyes, and hear with their ears, and *understand* with their heart, and should *be converted* and I should *heal* them." Verse 27. You will *observe* that in Paul's proclamation of the message concerning the kingdom of God and Jesus, when understood, is God's converting and healing power. In verse 28, he calls this message "the *salvation* of God," and on account of the Jews refusing to believe it he says: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles that they will hear it." ver. 28. He then hired a house and preached "the salvation of God," to all that would hear him. Verses 30, 31, tells what he preached in that house he had rented in which he might have the privilege of preaching *the gospel* to them that are at Rome also. See Rom. i. 15, 16. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." In Rom. i. 16, he says this gospel which he preached at Rome, "is the power of God unto salvation to every one that believeth." This is justifying faith, and "without (this) faith it is impossible to please him." Heb. vi. 11.

Before Paul reached Rome, he was placed in bonds, and tried before King Agrippa. And in his noble defence he declared to the king: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night hope to come; for which hope's sake King Agrippa, I am accused of the Jews." This "hope of the promise made of God unto our fathers," is *the gospel* which was preached to Abraham. Gal. iii. 8. The Jews expected to receive the blessings contained in the promises on account of their being children of Abraham according to the flesh. "They answered and said unto him (Jesus) Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." John viii. 39. Who then are the true children of Abraham? See Gal. iii. 7, 9. "Know ye therefore that they which *are of faith*, the same are the *children* of *Abraham*. * * * So then they which *be of faith* are blessed with faithful Abraham. See also Rom. ix. 7, 8: "Neither because they are the seed of Abraham are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are not* the children of God: but the *children* of the *promise* are counted for the *seed*." But to return to Paul's defence before Agrippa, we have already learned that it was on account of the *hope* held out in the promises made of God unto the fathers that he was placed in bonds. His masterly and eloquent reasoning from the prophets concerning the promises stirred the king upon his throne and caused him to exclaim: "Almost thou persuadest me to be a Christian." Acts xxvi. 28. He had perceived from Paul's teaching that the way to become a Christian was in a belief and obedience of those promises which constituted the gospel preached to Abraham. *If this word would make Agrippa a Christian,* the very same truths are required to make Christians now. There has been no change. All who are strangers to those sublime truths are *positively without hope.* See Eph. ii. 11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, * * * that at that time ye were *without Christ*, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope*, and *without God* in the world." But having entered into covenant relationship with God, through the covenants of promise "now therefore ye are no more *strangers* and *foreigners*, but fellow-citizens with the saints, and of the household of God." ver. 19. Do you wish to know how to become a fellow-citizen, and an *heir according to the promise?*

Then read Gal. iii. 16, 26, 27, 29: "Now to Abraham and his seed were the promises made. He saith not, and to his seeds, as of many: but as of one, and to thy seed, which is Christ. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. And *if* ye be Christ's then are ye *Abraham's seed*, and heirs according to the promise." All true believers *are children of Abraham*, and none but the children of Abraham can be heirs to the estate of Abraham. See Gal. iii. 7-9: "Know ye therefore that they which are of faith, the same are the children of Abraham. So then they which be of faith are blessed with faithful Abraham." in a joint-heirship to the Abrahamic estate. Ver. 29.

We are living at the close of this age, it is therefore of vital importance that we be faithful in the proclamation of the true gospel which was preached before to our father Abraham.

W. H. Wilson

The State of Christendom.

There is a general attempt to stand on common religious ground and say or do nothing that would *offend Jew, Gentile, or* any denomination of the church. It is the fashion to be "on the fence," and very neutral as to doctrine; and such union revival efforts as those of Mills and Chapman necessitate this. No controverted point can be touched: and what is there left to preach? Well, there are anecdotes, death-bed scenes, and dead relatives in the skies. There is fine singing, and a crowd; and an emotional effect. And other preachers seeking "success" follow the fashion. There is much machinery, but little gospel—of any kind: now it is not, "Believe the gospel;—they are not quite certain themselves about the gospel; but just raise your hand and they will pray for you. Prayer is excellent in its own place; but salvation does not come through the prayers of priest or preacher. Has Luther preached "Justification by Faith" in vain? Or is Peter's Pentecostal preaching improved upon?

Let me introduce the following quotation from Mrs. Geo. C. Needham's pamphlet on "The Antichrist," pp. 24, 25, to show whither all this is tending: if so be some may realize the true character of this wonderfully kind policy of "no controversy," which is advocated even by some professing to be looking for the Lord's coming.

"Look what this principle of neutrality is doing among professed Protestants. Old paths are not hedged up—that would be too positive innovation—but new ways are being opened; eternal salvation may be secured through Universalism, Unitarianism, Calvinism, or any other ism that one's fancy dictates. The Bible is not specifically denied: that would be too extreme a measure; but other ancient books are brought to the forefront and elevated to equality with the volume of Inspiration. Liberal thought suggests the reasonableness of progressive revelation. So is the whole structure of divine religion based on the Atonement being secretly honeycombed; and the professing church, all unaware, is just ready to crush through into open infidelity, and lay her allegiance at the feet of such a Leader as the false Messiah shall prove himself to be."

This is only *too true.* Not minor *doctrines* only, but the nature of God, and Christ, and the Holy Spirit, and inspiration, and salvation, and the way of it, are actually held as open questions, by those sitting as chief teachers of the church. This is of the devil, who can take the guise of an angel of light, or even a reverend divine overflowing with love and prudence. Pray God to give us hold of the definite faith, and that we may be obedient to it: for "faith" is obedience as well as confidence, Rom. i. 5: xvi. 26. The position of the Christian is not, "no controversy," but "no compromise" of God's truth with Satan's lie: for there are only these two things in the realm of statement. To man it may be only error, mistake: but it has a father, Satan, who palms it upon them. "Buy the truth, and sell it not"—especially now when the world is ripe for antichrist.

"Ex Ians."

Dear Restitution:

I see at the request of brethren, that there is a "Contingent Fund" being created to be employed in answering calls to baptize persons who being isolated *from the brotherhood are unable to secure* the services of an administrator.

Now there is a radius around each one of us within which we can certainly work without the necessity of such a fund, and in which there need be but little expenditure of money or time, and in which we can make some sacrifice and imitate that noble example of Paul the Apostle of the Gentiles, to make the *Gospel* of Christ without charge. I suggest to all who esteem it their privilege to set forth the one faith in Jesus The Anointed One, and the Gospel of His Kingdom, to let the facts be known through The Restitution and other papers friendly to our cause in a notice something like this:

I will speak to congregations or isolated brethren as often as other duties will permit in *twenty-five miles,* and will *go* at the request of candidates or their friends to administer baptism in fifty miles from my address, McCune, Crawford Co. Kan.

We believe some can be reached in this way that would not be otherwise. I am here alone, so far as I know, presenting the Truth as best I can, and I am one that is *willing to* make this sacrifice. Are there any other brethren that are willing to make this sacrifice? If so, and The Restitution will give us space, let us make known what we will try to do in the good work.

Yours for the spread of the Truth.

Frank Fowler.

Editor Restitution:

In reading Bro. Wagoner's article on the Fourth Empire, he says, that the four beasts were kings and as the three first were individual kings, then asks how kings, popes, etc., be an individual king? Nebuchadnezzar was an individual king but Babylon was an Empire with a number of rulers a long time before Nebuchadnezzar appeared as the first of the four kings. Now the second King Cyrus, Media, and Persia had been nations with numerous rulers before he arose, and the same with the third King Alexander and the Grecian nation. Now let us take the fourth King he will be an individual King as Prince of Rome. Now like the first three Kings his kingdom has been in existence a long time and has had numerous rulers, and in God's appointed time the fourth individual king will be on the earth to do the work that God has appointed him to do. In Dan. ix. 26, 27 after speaking of the death of Christ it speaks of the destruction of the city and sanctuary, which was fulfilled by Titus son of Vespasian, Emperor of Rome, and Titus himself became Emperor. He led the Roman armies against Jerusalem and destroyed it and the sanctuary, and Daniel says, "that a prince of the people that destroyed the city and sanctuary shall come and make seven years covenant *with the Jews.*" Therefore he will be a Roman prince. Now let us wait patiently God's time and the fourth individual king a prince of the Roman people will make the seven years covenant, and as God says that the Jews shall return from the north country, Jer. iii., we see that the time is short before the covenant will be made, as the Jews are going home to Palestine *in great numbers* from the north *from Russia.* In Dan. viii.—Daniel saw a ram which had two horns but one was higher than the other and the higher one came up last.

Now as it was the higher one that Daniel's attention was called to as the second king, so John's attention was called to the seventh head and not the sixth. The sixth head fell when Francis II. abdicated the title of Emperor of Rome. In 1806 Napoleon's son was called by his father, "King of Rome," but God did not allow him to be crowned or reign, as that would have been a revival of the first head. When Napoleon was crowned King of Italy, it made him the seventh head, and the title is still continued as no eighth has appeared yet. Napoleon continued only a short space and was then wounded to death with the sword at Waterloo. Now I am waiting till that wound is healed, and he himself ascends from the abyss the same as Jesus did. Rom. x. 7. Then all the world will wonder (and well they may) except those whose names are written in the Book of Life, and then he will fulfill the prophecy of the fourth king by having all the power of Satan given him to do the mighty works that he has to do. In speaking of the temple that he will sit in as God, to be worshipped as God, Solomon built the first, Ezra and Nehemiah built the second, which Herod pulled down and built the third temple, and the Seed of David, Jesus the Christ will build the temple mentioned in Ezek. xl. when he comes. But as the Jews will offer sacrifices the first half of the seven years, I think they will cleanse, purify and alter the Mosque of Omar or pull it down and build one, as Jesus will not come till the end of the seven years to build Ezekiel's, making five temples.

Shadrach White.

To the Brethren in Kansas:

It does my heart good to see the ready responses for the Kansas Evangelist fund, but will not some of the brethren move forward and get matters in shape so as to receive and make use of the means already subscribed and receive others that are waiting; for things to take on a business shape? I am so isolated, and destitute of means that the most that I can do is to urge the brethren to take hold as one man. Then the work would surely go forward.

I subscribed $5.00 and it is now in the bank waiting orders. I shall try to further assist as I am able. Brethren have we not slept long enough? Yours in hope,

R. J. Richards.

Programme.

For the Annual Conference of the Churches of God in Iowa, to be held in Clarksville, Butler Co. Iowa, June 2nd to 12, 1893.

CONFERENCE INSTITUTE BUSINESS.

Monday, June 5, A. M. Church Organization; R. J. Hill. 45 minutes. Discussion. P. M. Church house building. A. J. Eychaner. Discussion.

Tuesday, June 6. A. M. Church and Sunday School support. Geo. Moyer. Discussion. P. M. Conference work. How to secure a good attendance. Mrs. A. J. Eychaner. 30 minutes.

Wednesday, June 7. A. M. Tent and Evangelist work. Mrs. Libbie Palmer. Discussion. P. M. Conference work, Sunday Schools. Mrs. Jno. Appleyard. 30 minutes.

Thursday June 8. A. M. Our educational work. Essay by A. J. Eychaner, and T. W. Herrick. Discussion. P. M. Conference work. Contributions how made. G. R Chown. 30 minutes.

Friday June 9. A. M. Duties of Evangelists, Elders, and Deacons. G. M. Myers. 50 minutes. P. M. Conference work. Family prayer. Mrs. Eychaner. 20 minutes.

Saturday, June, 10. A. M. Bible study and interpretation. H. T. Baker. Discussion. P. M. Conference work. Not slothful in business. Mrs. Libbie Palmer. 20 minutes.

Sunday, June. 11. A. M. Bible Readings. Baptism—action, subject, example and design. G. M. Myers. Night. Social meetings exemplified. A. J. Eychaner.

JUNE CONFERENCE 1893 PREACHING PROGRAMME.

Friday night, June 2. Introduction. general talk. Mrs. Palmer.

Saturday. A. M. Discourse, H. T. Baker, Our future home. P. M. William Brayton. Our Hope. Night. A. J Eychaner. What Jesus preached.

Sunday. A. M. Prayer,—congregational, social, and family exemplified. A. J. Eychaner. Discourse, G. M. Myers. Our relation to the Law of Moses, the covenants with the Fathers. P. M. Discourse. Geo. Moyer. Matt. xxiv. 20. Night. A. J. Eychaner. What the Apostles preached.

Monday night. Wm. Brayton. Covenant with David.

Tuesday night. G. M. Myers. Our relation to the Mosaic law the Sinaitic Covenant.

Wednesday night. R. J. Hill. Our inheritance.

Thursday night. Geo. Moyer. Immortality.

Friday night. A. J. Eychaner. Baptism.

Saturday night. G. M. Myers. Our relation to the Law of Moses, Eternal principles.

Sunday. A. M. Geo. Moyer. Jesus and His mission. P. M. A. J. Eychaner. Practical Christianity.

Night. Breaking of the Loaf. Practical. G. M. Myers.

Clarksville is so far to one side of the state, and from those who have attended these meetings, that it will be more expensive and require more effort to attend, but brothers and sisters, do not let this hinder you, for these meetings are designed to bring together the scattered members, that they may come to know each other, and together work for the advancement of the Master's cause, and we hope and trust that the brethren and sisters of the south and west part of the state will be sure to be at this meeting and not leave those who have never attended to hear the disappointment of not meeting you. Surely the time is short, but let us work while it is day, and be found at our post of duty. Earthly things will soon pass away.

By order of the Committee.

Libbie Palmer.

The Baptism of Love.

Among all the baptisms that people desire, there are none more needed than this. We may receive the baptism of water and yet remain unkind, unlike Jesus. We may possess a wonderful zeal and seem to have a power that exceeds those around us, and cause others to say, "What a baptism that person has," and they may covet it in *some instances, and yet their words* fall with unpleasantness upon the ears of nearly all, for a want of love. Too many seek to make up in positiveness what they lack in love. I knew one man, who took part in my *meetings* quite frequently, who would roar like a lion in prayer or testimony, whose words were unwelcome to all. Sometimes he would almost cry to think he could say nothing to benefit any one, but evidently his zeal was not according to knowledge, he was void of love.

There are others who are very logical, instructive, plain in their statements, but their utterances are void of life. They do not seem to feel what they say. They need the *baptism of love.* But some will try to excuse themselves by saying, "My temperament is different from yours." If this is all that makes the difference, then it is all of nature. The grace of God or the love of God in humanity is designed to change humanity, so that rough, burly man by nature, will become tender hearted and *loving.* It is God's power in humanity that is needed to-day. And if God can change such uncouth ones, can he not fill those who would be his with his love, so that they may show to others that the Spirit abides with them?—*L. F. Baker.*

Estimates at lighthouses and on breakwaters show that the effective pressure of the waves during severe storms is as high as 3,000 pounds to the square foot.

All the Comforts of Home.

Are enjoyed by the patrons of the Nickel Plate Road. Beginning in a few days the daily service on this popular road will consist of three completely-equipped trains in each direction. You can dine and sleep on these superb trains. Through sleeping cars between Chicago, and New York and Boston via West Shore and Fitchburg Railroads. Between Chicago and New York and Philadelphia by the Philadelphia & Reading R. R. Excursion tickets to the World's Fair on sale by all agents. Rates the lowest.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.

"Look at the Map."

Almost any map of the United States shows the location of Pittsburgh, Cincinnati, Louisville, and other large cities. From each of the three cities named draw a *straight line to Chicago.* The line drawn from Pittsburgh will touch at Salem, Alliance, Canton, Massillon, Wooster, Mansfield, Crestline, Bucyrus, Lima and Van Wert, Ohio; Ft. Wayne, Columbia City, Warsaw, Plymouth and Valparaiso, Ind. That from Cincinnati will traverse a thickly settled portion of the southwestern part of Ohio and run the entire length of Indiana *from southeast* to northwest, touching at Hamilton and Eaton, Ohio; Richmond, Hagerstown, New Castle, Anderson, Elwood, Kokomo, Logansport, Winamac, Crown Point, Ind. The line from Louisville will pass through the entire length of the Hoosier State and in its course would touch Columbus, Franklin, Indianapolis and Logansport. *A line drawn from Pittsburgh through Columbus, Ohio, to* Chicago would incline slightly to the southward and would pass through Steubenville, Coshocton, Newark, Urbana and Piqua, Ohio; Union City, Hartford, Marion, and Logansport, Ind., and run direct from those points to the World's Fair site. A line from Madison, Ind., would *also pass through Indianapolis* and Logansport in its direct course to Chicago.

Such lines on the map would indicate the routes to the World's Fair described by the Pennsylvania Lines, which traverse the populous portions of Western Pennsylvania, Ohio and Indiana, leading direct from *Pittsburgh, the natural gateway from the East, and in a straight course from Cincinnati* and Louisville, the natural gateways of the South, to the World's Fair City.

Beginning with April 25th, World's Fair Excursion tickets to Chicago will be sold from all ticket stations on the Pennsylvania Lines. The going coupon will be valid from the day of purchase until October 30th, and the return coupon will be good for return passage up to and including November 5th. The sale of these tickets will continue daily until October 30th, and will be governed by consistent reductions in fare. Both the going and the return coupons will be valid for continuous passage only. No stop-over allowed. Any ticket agent of the Pennsylvania Lines will cheerfully furnish detailed information regarding rates, time of trains, etc.

The recent extensive improvements on the Pennsylvania Lines, for the event in question, make them the desirable thoroughfares to Chicago from the territory traversed by them. The through time from every station is exceptionally fast and the first-class train service affords every desired convenience for an enjoyable trip.

New Depot in Chicago.

On and after April 20th, passenger trains on the Nickel Plate Road will run into the company's new depot at Chicago, corner Twelfth and Clark Streets. Every convenience for the road's patrons will be found there.

[illegible] Sweetest Lives.

The sweetest lives are those to duty wed
Whose deeds, both great and small,
Are close-knit strands of an unbroken [illegible]d,
Where love ennobles all,
The world may sound no trumpets, ring no bells,
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's [illegible]
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A rich man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Mrs. Browning.

Original.

Future Glory.

"Behold a king shall reign in righteousness and princes shall reign in judgement." Isa. xxxii. 1.

This divine scheme regulating the affairs of this world is the long looked for Golden Age of universal peace and prosperity, and which will finally result in the abolition of death itself. And O, that princes and statesmen could see, that there never will be lasting peace until that takes place. God who is the source of all *true* wisdom foresaw the end from the beginning. It was his divine purpose from the beginning of the ages to establish a visible theocracy on earth in order to root out sin and its results, and for this reason the "Seed of the woman" was made manifest that he might destroy the works of the devil. This seed promised is none other than our Savior, as will be seen by turning to Luke i. 30, 31.

The angel said unto Mary, "Fear not, for thou hast found favor with God, and behold thou shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of His father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Now this Son or Seed came at the appointed time, was tempted and tried in all points as we are, yet he sinned not, he came off conqueror by keeping his Father's word or law inviolate, and for this reason, God has promised to make his Son *King of the universe. The first* promise that the seed of the woman should bruise the *serpent's* head, was made with our first parents shortly after they were driven from Paradise, and as the ages roll on and we come down to the days of Abraham we again find a promise made with him in these words, "In thee (Abraham) and in thy seed (which the Apostle Paul says is Christ) shall all the families of the earth be blessed, and these same promises were renewed unto Isaac and Jacob, and we find that Christ alone of all of Adam's posterity has been found worthy to be entrusted with, and to carry out Jehovah's plans.

It is his eternal purpose to fill this earth with a race of pure and holy beings, and the way in which he will accomplish this is by blessing the nations with a pure and righteous Government over them, called the Kingdom of Heaven. This is that kingdom our Lord taught his disciples to pray for and when it comes to earth then will God's will be done on earth as it is now done in heaven. These things [illegible] all made plain to us in the scriptures if we will take the pains to search them out. While our Lord is to be chief Governor among or over the nations he is to have an helpmeet in the affairs of governing this world. He said unto his disciples, ye are they which have continued with me in my temptations and I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones ruling the twelve tribes of Israel. . . . . Also fear not little flock for it is your Father's good pleasure to give you the Kingdom. The apostle James says, "hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which he hath prepared for them that love him." Yes, thank God, although we may not be able to cross the ocean, nor to preach like Paul, yet we may by a belief of this glorious Gospel become an heir to the kingdom, and reign with Christ on the earth. Know ye not that the saints shall judge (rule) the world? While we hear some who are boasting of the great achievements to be brought about by man through the political parties, methinks I hear a still, small voice which seems to say, "Ye blind guides can ye not discern the Signs of the Times? nor read the hand-writing on the wall?" Mene, mene, Tekel Upharsin. These words loom up before us on the walls of every earthly government. God has for six thousand years been proving man, and he is still found wanting. he is unequal to the emergencies which exist at this present time, and the kingdoms of the world are about to be given to those for whom they were prepared. Short-sighted indeed, must those be who cannot discern the movements of the divine hand among the nations of earth. History repeats itself. What a revolution of changes God's kingdom has undergone. How *true* our Savior's words, "the kingdom of heaven suffereth violence, and the violent take it by force." Ever since God's kingdom was overturned under Zedekiah the last of Judah's kings, it was to be no more (God's kingdom) until he come whose right it is (Christ) and I will give it him, and although the sceptre did not depart from Judah, nor a law-giver from under his feet until *Shiloh came*, yet he did not wield the sceptre at his first advent, nor will he until he comes in the clouds of heaven with power and great glory. Even so, "Come Lord Jesus, and reign from sea to sea, and from the rivers unto the ends of the earth."

S. V. Regal.

DIED

S. S. Gibbs, aged 60 years, near Dunnegan, Yolo Co., Cal., April 2nd, 1893, at 12:30 p. m.

His son, Fred L. Gibbs, sent me this notice with an invitation to the funeral. The letter was not received until some ten days after, as I was from home. I became acquainted with Bro. Gibbs some 18 or 19 years ago; and at his request visited him several times, and held meetings in his neighborhood. Was present during the sickness and death of his second wife, and spoke at her funeral. I think this was in 1879, since which time my acquaintance with Bro. Gibbs has been quite limited. As far as I know he held on to the faith to the last. The following items are given by his son.

My father was born in Franklin Co., N. Y., in 1832, and *came to* Ill. when 18 years old. He came to Cal. 1863. He became a member of the church of the Abrahamic Faith when he was about 22 years of age, and was a consistent member to the close of his life.

B. Wilson.

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of accounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.00
EXPENDITURE.	
J. S. Hatch to go to Ingraham, Illinois	5.00
A. J. Eychner, to Hopeville, Iowa.	9.20

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

E. F. Randolph,	$10.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Conference Notice.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarkesville, Butler Co. Iowa, June the 2nd, 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast yet there is an enormous tendency to falling away among all Christian societies that will prove [illegible]ing. Then let us, as many as can possibly do so, go to this meeting determined to make it a means of filling our lamps with that oil that will throw light across the way of the bridegroom's approach. [illegible] if we slumber and sleep before his arrival we will be ready when the final cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

[illegible] Palmer, Sec.

Combination Offer for April, 1893.

Cruden's Concordance, Pre-	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ. His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Appointments.

Second Sunday in April at New Hope, near Paris Ill. Meeting to commence on Thursday night, the 6th.

The fourth Sunday in April, in Jasper Co. Ill. at Ingraham as Bro. A. H. Rogers, may appoint. Meeting to commence on Thursday night before.

The fifth Sunday in April near Vineland, Jefferson Co. Mo. Meeting to commence on Tuesday night the 25th of April, as Brother John Morse may appoint.

J. S. Hatch.

Chicago City Ticket Office of the Nickel Plate Road.

The management of the Nickel Plate Road announce from April 1st, their City Ticket Office in Chicago is located at No. 199 Clark Street, which is between Adams Street and Monroe Street and situated on the east side of Clark Street, less than a block north of the Post Office, where patrons of the Nickel Plate Road who visit Chicago during the World's Fair are cordially invited to have their mail addressed to them in care of the City Ticket Agent of the Nickel Plate. As this location is in the heart of the business portion of Chicago and very convenient to the principal hotels, public buildings and places of amusement, this invitation will doubtless be appreciated by the public. Look out for our reduced rate announcements and other facts of interest to those expecting to visit the World's Columbian Exposition.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply and scatter them out. Contains about as much reading as two columns of this paper. [illegible] cents a [illegible], 10 cents a hundred. Send to this office.

Preser[illegible]

I hereby [illegible] 1893, one copy [illegible] the Kingdom [illegible] one copy of [illegible] one copy of [illegible] [illegible] page tr[illegible] [illegible] and Fin[illegible] [illegible] price [illegible] [illegible]outh, [illegible] ter, Va.

[illegible]

S. Ro[illegible] Wilcox	[illegible]
J. L. V[illegible]	[illegible]
Alfred B[illegible]	[illegible]
Calvin B[illegible]	[illegible]

IMPORTANT NOTICES.

[illegible]

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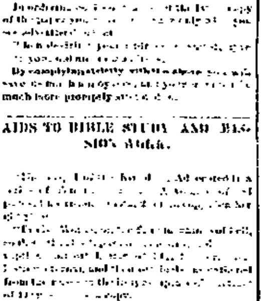

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BOOKS.

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[illegible]

A Letter to a Friend. A new edition of this popular work has been issued. It is not necessary to say a word about this work to [illegible] our readers, but to the new ones we [illegible] the subject treated of is the "Covenants of Promise," and [illegible] with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is really "A Letter to a Friend." Many editions have been [illegible] distributed [illegible] [illegible] most effective missionary [illegible]. Price 10cts. each. Send and get a supply [illegible].

The Scripture Student [illegible] for Bible students—[illegible] Papers exhibiting the [illegible] Purposes of God Concerning the Earth [illegible] What We Are, and What We May Become. The Nature, [illegible] of our Christian [illegible] by [illegible] [illegible] of 236 pages, [illegible] the public attention [illegible] of the author when engaged as a minister in England. It is divided [illegible] and an additional about thirty pages of "things that have struck me in daily Bible reading," being comments on particular texts that have called for thought while reading. This book is published by the Author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, [illegible] or from this office. Price $1.25.

Future Probation. By W. [illegible] Moncrieff. We have received an invoice of the new book of 128 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25cts. each, and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously," is the title of a 32 page tract, written by R. McLauchlan of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case [illegible] site of the author is to secure a wide [illegible] for these works and so do good, hence [illegible] to put the cost of the postage at [illegible] them. No better opportunity can be [illegible] [illegible] to [illegible] [illegible]. Don't let these works remain long on the shelves, but send them out on their mission of love.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 63 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

[illegible]

The [illegible] Church of God [illegible] Giddings [illegible] services every [illegible] J. J. Cad[illegible]

[illegible] at Bolton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

[illegible]

The Church of God at Woodland Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

Local Time Table.

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No. 102, Local,	"	11:15pm

GOING SOUTH.

No. 11, Passenger, Leaves	.....	10:45am
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No. 17, "	"	11:10pm
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VANDALIA TIME TABLE.

In effect Feb. 1, 1893.

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No. 44, "	.....10:10pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

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No. 53, "	.... 3:20pm	" "

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, MAY 3, 1893. NO. 17.

The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher,
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Is not this the Carpenter?

Lord, might I be but as a saw,
A plane, a chisel, in Thy hand!
No, Lord! I take it back in awe—
Such prayer for me is far too grand.

I pray, O Master, let me lie
As on Thy bench the favored wood;
Thy saw, Thy plane, Thy chisel ply,
And work me into something good.
George McDonald

Original.

A Discourse. No. 2.

Delivered at the house of a neighbor, in Scotland, Ct., with some additions.

Now, dear friends allow me to ask in view of the coming struggle for the superemacy of the earth: is not selfishness the foundation of your desires to go to heaven? The Lord Jesus Christ wants soldiers, tried, faithful and true; to push his conquests into all the earth; but you in your selfishness are willing to leave the work to others, and go off to heaven where you hope to take your ease and enjoy yourselves.

You are very much like certain ones, who, during the late war, went to Canada to escape duty in conquering the rebellion in the South. But such ones were called traitors to their country, and you fill out the pattern completely, that was set by those traitors. But when we look at the Scriptural view of the objective point of the gospel, it looms up with magnificence and splendor, for the Lord says—Psa. cxiii. 5, "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." And Mal. i. 11, says —"For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Also in Num. xiv. 21, the Lord says, "But as truly as I live, all the earth shall be filled with the glory of the Lord." The Lord also says—Ezek. xxx. 22, "Therefore say unto the house of Israel, Thus saith the Lord God; I do not do this for your sakes, O house of Israel, but for mine holy name's sake." We see by this, that the great plan of salvation was not devised, nor did Christ die that we, as individuals, might enjoy ourselves, but for his name's sake: that the earth may be filled with his glory. The Revelator had a vision of the future glory of God. He says—Rev. v. 13, that he heard every creature every where giving glory to God. But this does not prove universal salvation as some tell us, because this does not take place until all God's enemies are destroyed and become as though they had not been; then those that are left, will cheerfully give glory to God.

O, what glories are revealed in restitution: It is not strange that the saints of all ages have waited with longing desire and expectation for the second coming of Christ, for then they will be immortal and be made kings and priests and reign over the nations. Shall compel them to submit to wise and just laws, and so the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. But the doctrine of the second coming of Christ is a stench in the nostrils of orthodoxy. They treat it with scorn and contempt, and consider it infidelity.

I will here relate a little incident that occurred while I lived in the State of Delaware. I was at a Methodist Class-meeting and took occasion to speak of the second coming of Christ, as the consummation of my hope—an event greatly to be desired, and when I sat down, the leader remarked, (evidently for my edification,) that the doctrine of the second coming of Christ leads to infidelity. I then took occasion to read for *his* edification, 2 Pet. iii. 3, 4. "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? And after the meeting closed, Elder Wilson, the presiding elder came to me and said, "Mr. Howard, don't you come to our meetings any more, unless you can hold your tongue." I thought I was very much in the same situation as Peter and John, Acts iii., "They were commanded not to speak at all in the name of Jesus." But I can only rejoice that I am counted worthy to suffer shame in the cause of Christ. But why does orthodoxy scorn the doctrine of the second coming of Christ, and treat it with such contempt? The reason is obvious. They have been taught by Babylon the mother of harlots; and as daughters of their mother they surely believe that the righteous go immediately to heaven from a death-bed, and that is good enough. They have no use for the second coming of Christ. They are like a Catholic lady that I was talking with and quoting Scripture to prove the doctrine I so much love; when she replied, "You need not quote Scripture to me, I do not go by the Scripture, I go by what my priest tells me, I have no use for the Scripture." So, orthodoxy has no use for the plans declarations and promises of Christ, they go by what their priests tell them. Is it infidelity to believe Christ when he says—"If I go away I will come again and receive you unto myself? Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." etc., etc. I believe these precious, these glorious promises, and because *I* do, I am branded an infidel. But you deny them, simply because your priests tell you to. Our glorious King will have no use for those who cannot believe his promises: but, instead, believe and trust in promises that have been invented by the church of Rome. Christ has even appointed to his twelve apostles to reign over, or judge the twelve tribes of Israel. The parable of the talents, also, teaches the same truth. He says to one, "Be thou over ten cities," and to another, "Be thou also over five cities." God wants no idlers in his vineyard. He has no use for drones. It is work, work, both in the mortal and immortal state. He wants his servants to learn in this life, the business that he has for them in the life to come.

If a person is expecting to go to heaven and spend his time in singing, and shouting, he is not prepared to reign over the nations. It would be a great mistake for a man to employ an ordinary farmer to build a steamer or a flouring mill. He is not prepared for such work. This life is given us to prepare for the life to come, not only in point of moral, but of intellectual character in regard to what we are expected to do in the immortal state. The Savior has repeatedly described the business of his servants in the life to come, so that a man is culpable, who does not see and understand what he has for his saints to do. Men are called honest, and no doubt are sincere in believing they are going to heaven, but the Savior said—"If the blind lead the blind, shall they not both fall into the ditch?"

Our glorious King wants his servants to "reign over the nations," and compel them to "beat their swords into plough-shares," etc., and learn the art of war no more. He wants his prohibitory laws executed; not against the sale and use of rum alone; but against all manner of sin and iniquity every where.

I have often thought what a delight it would be to go through the streets of Willimantic or some other city and say to those that keep those hells of vice and iniquity; gentlemen and ladies this business must be stopped; and then have the power from the King of kings to enforce the proclamation. This, I understand will be the business of the saints in the coming dispensation. See the cxlix. Psa. "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: this honor have all, the saints. Praise ye the Lord." This is in regard to the saints in glory.

Dear friends, I look upon these Scriptures as having a literal fulfilment in the future. Why not? Orthodoxy points with pride and exultation to those few prophecies relating to the birth, the life and death of Jesus of Nazareth; as having come to pass literally, but when we *refer* them to those voluminous utterances of the prophets and Jesus himself and the apostles respecting the second coming and reign of the Christ on the throne of his father David, and the subjugation of the nations to his will and law, and a prohibition of all manner of sin: "O that is quite another thing. That must be understood in a typical sense. That is not literal at all." Isa. ix. 6, "came to pass literally and was filled out by Jesus of Nazareth; but the seventh verse must be understood figuratively." O consistency, thou art a jewel! Infidelity fattens on such contemptible handling of the Scripture as this. When will the world become converted with such preaching and teaching? Better turn your attention to the church, and "cast out the beam" of infidelity that is in the church.

When Paul was brought before King Agrippa he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes constantly serving God day and night, hope to come. For which hope's sake king Agrippa, I am accused of the Jews." When Paul arrived at Rome, he called the chief of the Jews together, and told them, that "for the hope of Israel I am bound with this chain." We see by these statements that Paul's hope and preaching were identical with the hope of Israel. Then why did the Jews persecute him? Simply because he preached that the hope of Israel would be realized through Jesus of Nazareth, while the Jews rejected Jesus as their Messiah, and were still looking for their Messiah to come, and materialize their hopes. This was the only difference between Saul of Tarsus, and Paul the Apostle. But what was the "hope of Israel?" What were they expecting and looking for? Read the rejoicings of Mary the mother of Jesus, Luke i. 54, 55, Zechariah also, 68 to 80. Simeon and Anna showed plainly what was the hope of Israel, and spake of Jesus to all those that looked for redemption in Jerusalem. The two disciples when they were going to Emmaus after the crucifixion said—"we trusted that it had been he which should have redeemed Israel," but now since their expectant king was dead, their hearts were sad. But when he arose from the dead, their drooping hearts revived. He certainly will fulfil those predictions of the prophets. So when they were come together, they asked to know the time when Israel's hope should be realized. They still believed that this was the mission of Christ into the world. Jesus was born in Bethlehem, and the prophet Micah had said that the governor that should rule Israel should be born there. Therefore, Christ was certainly that governor. But what was Christ's answer to their question of time? He simply told them that they were not to know the time. This was really an endorsement of their views of his mission.

It is a well known fact, that about the time of Christ, the Jews were looking for a great deliverer who should restore again the kingdom of Israel.

Neander, a Jewish historian, says —The Jews expected a Messiah, who should be armed with miraculous power in their behalf, free them from civil bondage, execute a severe retribution upon the enemies of the theocratic people, and make them masters of the world, in a universal empire.

Schaff, one of the committee for the late revision of the Bible, says —The Jews conceived of the Messianic kingdom as a glorious restoration of the throne of David.

We tell you plainly that Christ is coming again to earth, and that when he comes, he will restore again the kingdom of Israel. But you spurn the message, and treat it as an idle tale, and not worthy a notice, because it does not come from a great and a learned man, with a Rev. at one end of his name, and a D. D. at the other. But Paul says —"Not many wise men after the flesh, not many mighty, not many noble are called." The Savior also says—"I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Even the doctrine of the second coming of Christ is purposely shaded by the great architect, so that those who would believe it are beset with adverse surroundings. It would appear that God raised up Wm. Miller to publish the second coming of Christ in 1844, by which the whole Christian world was aroused and took their lamps and went out to meet the bridegroom. But the time passed and the bridegroom did not come. The Christian Church then sunk into a state of slumber and said by their actions, "you can't fool me again." And so, the Christian world has resolved that there is no promise of his coming, and the way of those who believe it is beset with thorns. Their names are cast out as evil, they are called infidel. They find they must take up a pretty heavy cross if they would follow Jesus, but he wants none others. Even Jesus our blessed Savior was born of an humble parentage, and brought up in the mean city of Nazareth, so that his brow might be shaded with odium. If the Christ had come from one of the Rev.'s or one of the D. D.'s of his time, the Jewish nation would have received him as their Messiah, but this would not fulfil the prophets, and so Christ could not come in 1844 as Miller predicted, for then the great and the noble were adventists, but it is the "poor in this world, rich in faith, that are heirs of the kingdom." It is those that can believe the promises although they have to stem the tide to do so. The promises of Christ must be fulfilled, yet an orthodox church can see no proof worthy of notice that Christ will ever come again to our earth; but on the other hand, a reference to that glorious event is called infidelity. But well and truly may such persons dread to see the second coming of Christ. Evidently they anticipate unconsciously the doom of the "citizens" in the parable of the nobleman who went into a far country to receive a kingdom and to return. The "citizens" said, "we will not have this man to reign over us." And so orthodoxy says —We do not believe in a literal kingdom, but in a spiritual: A kingdom in our hearts. But there is nothing brought to view throughout the entire Scriptures more clearly and unmistakably than that the nationality of Israel is yet to be restored, and the throne of David is yet to be occupied by Jesus the Son of David, and heir apparent to his throne.

Moreover, the Jews are already returning to that land, and are building houses, planting vineyards and raising up the desolations of many generations, just as God said they should in the latter days. And yet orthodoxy can see nothing in the passing events of the day to prove them that God meant what he said in his promises to restore Israel to their land and raise up the throne of David that has been so long in ruins. Orthodoxy appears to be completely intoxicated with the hope of going to heaven: a hope that has no foundation in God's word.

We repeat, (and it is worthy of repetition a thousand times,) the plan of salvation has reference to earth and man upon the earth, and this alone. God has never invited men to prepare to go to heaven. He has no use for earth's inhabitants in heaven. Heaven is perfect without man, but earth is in rebellion against his government and laws. War, murder, and crime of all kinds are the order of the day among mankind, while famines, pestilence, cyclones, etc., are ready to sweep off the human family by the thousand. All that is wrong in the earth, and in opposition to man's peace and happiness, are a direct result of believing the serpent's lie. These all, together with the curse that was pronounced upon the earth for man's sake must be removed, and it is the great promise in the gospel to remove them, and cleanse the earth from sin in all its forms, and is the direct result of the death of Christ, and faith in their removal is the faith that Jude exhorts his brethren to earnestly contend for. The restitution of earth is the foundation of the whole plan of salvation, Jesus the Christ himself being the chief corner stone in the great superstructure.

The great rebellion that was inaugurated in Eden may well be compared to the rebellion of the Confederacy in the South against the Union. In order to put down that rebellion, our president sent out a call for volunteers to fight the battles of the government, and the call was answered by those who were to do their share of the work for the honor of the country. But when the conscription call was sent out, many went to Canada, and snaped their figners at Uncle Sam, rather than take their places in the ranks and meet the foe. And these were called traitors to their country. And so, our glorious King wants soldiers, tried and true, to fight his battles, and push the victories of salvation to the uttermost parts of the earth. And so, he has sent out a call for volunteers to assist in the great work of subjugating the rebellion. But you say no! we will go to heaven where we can engage in a more important work; where we can clap our hands and shout glory and enjoy ourselves. Nothing that one can imagine could evince greater selfishness, nor greater contempt for the promises of the gospel, than your determination to reject the positions that are held up to view in the gospel, where you are wanted, and go to heaven where you are not wanted. And now dear friends, in conclusion, let me entreat you to study this subject in the light of inspiration, in the light of your own best interests, in the light of common sense; for if you delay to believe these truths until the Master of the house hath risen up and shut the door, and you begin to stand without and knock, saying, Lord, Lord open unto us, he will answer, "Depart from me ye workers of iniquity, I know you not." Submitted in love to all those who are honest in their belief.

DANIEL HOWARD.

(*Concluded.*)

The Eastern Gulf coast has the heaviest rains, over sixty inches a year: Arizona and New Mexico the least, less than ten inches.

Peter's Second Epistle.
Chap. 2.

1. Moreover there came to be false-prophets indeed among the royal-people, as there will also be false-teachers among you, who will covertly lead in heresies (divisions) of loss, denying even the Sole Lord (despot) who hath bought (*lit.* given in exchange for) them, and bringing upon themselves swift loss.

2. And many will have followed out their extravagancies, on account of whom the way of the truth will have been blasphemed.

3. And in cupidity will they make commerce of *you* with plastic words, whose verdict of long ago is not slow in coming, and whose loss doth not slumber.

4. For if God did not spare angels who sinned, but delivered them up to bonds of gloom, when he had hurled them down to Tartarus to watch to keep them cut off until a judicial-trial;

5. And spared not an ancient (or primeval) cosmos, but watched to guard Noe an eighth person, a herald of righteousness, when he brought a flood on a cosmos of irreverent ones;

6. And condemned cities of Sodoma and Gomorra to catastrophe, burning them down to ashes, and making (of them) an example for those who were destined to act irreverently;

7. And delivered Lot a justified one, who was being worn out by the extravagant conduct of the lawless;

8. For the justified one was putting his justified soul to the extreme test, dwelling in their midst in sight and hearing of their lawless acts day after day.

9. The Lord knoweth how to deliver truly-reverent ones from temptation (or trial) and to watch to keep unjust ones cut off unto a day of judicial-trial;

10. Especially those moreover who are going their way after flesh in inordinate desires of polution and despising lordship; rash adventurers who do not tremble when they blaspheme glories;

11. Where angels who are greater in strength and ability do not bring unto the Lord blasphemous criticism against them;

12. While these like irrational animals begotten by nature (or physically) for capture and corruption, blaspheming things in respect to which they are ignorant, will perish in their own corruption.

13. Suffering wrong as the wages of wrong; accounting a pleasure of sense their daily delight; spots and blemishes, delighting in their deceptive practices, feasting along with you,

14. Having eyes full of adultery and insatiate for sin, enticing unstedfast souls, having a heart exercised in cupidity, offspring of a curse;

15. Who have forsaken a straightforward way and have been led astray, having followed out the way of Balaam the Son of Boer who loved the wages of iniquity;

16. And was convicted of his evasion, when a dumb ass had spoken with a human voice and prevented the folly of the prophet.

17. These are fountains without water, misty clouds driven by a wind-flaw for whom the gloom of the darkness hath been watched to be kept.

18. For uttering ponderous words of inutility they entice unto inordinate desires of the flesh to acts of extravagance those who are really escaping the people whose conduct is in error.

19. Promising freedom to them while they themselves are bond-servants of corruption. For to whatever one yeilds subjection, to that he becomes a bond-servant.

20. For if when they have escaped the miasmas of the cosmos in an acquaintance with our Lord and Savior Jesus Christ, they become ensnared again and yield to them, their last experiences become worse than their first.

21. For it were better for them not to have apprehended the way of righteousness, than having apprehended it to have turned back from the sacred commandment delivered to them.

22. The realization of the true parable (teaching) hath been theirs, namely, a dog that hath returned to its own vomit, and a sow that hath been washed to wallowing in the mire.

COMMENT.

"Heresies of loss" instead of "destructive heresies" R. V. or "Sects of perdition" margin.

"Master" here is too ambiguous a term, "Despot" or "Sole Lord" is less so. The person meant here is elsewhere designated as "The Lord God Omnipotent." The term δεσποτης is never applied to the Lord Christ in Scripture.

"Extravagancies" instead of "lasciviousness" C. V. & R. V. This term too specific to interprat the Greek word here, which covers the ground of any excess or extravagant action in any direction and not in carnal desires merely.

"Tartarus" instead of "Hell" R. V.—a very dark place; but the original gives no idea of heat or fire in this place.

"To keep them *cut off*" instead of "reserved" R. V.

"A primeval cosmos" instead of "an ancient world" R. V.

"Lot, a justified one" instead of "righteous Lot" R. V. The ground of righteousness then was just the same as now. Lot was a "pardoned sinner" and was trying to do the best he could in this state of justification.

"Glories" instead of "dignities" R. V. There is another word in Greek for "dignities."

"Deceptive-practices" instead of "love-feasts." R. V.

"For to whatever" etc. instead of "to whom" R. V.

"Sacred" instead of "holy" R. V.

"Hath been washed" instead of "had washed" R. V. a difference of mode and tense, that is all.

CHARLES GARDNER.

Dear Restitution:

Jesus was the greatest factor in the history of his time. It is not too much to say that He has shaped the destiny of all nations and people since the time when he was a babe in Bethlehem's manger.

No matter what we may think of revelation, history compels all well informed persons to admit that no man or set of men have so wrought upon the nations and people of the world as our Lord and Master.

Nebuchadnezzar, Alexander the Great and Julius Ceasar each in his day ruled the world, but the influence of each died with him. There is not so much as a single pulsation reaching down to the present time, from the acts of any of them. How is it with the Savior of the world? When a babe in his mother's arms he caused the great Herod to tremble on his throne. When he laid down the Golden Rule to govern the actions of men he thereby ruined the hopes and future prospects of all tyrants. There is no selfishness, no self aggrandizement and no tyranny in that good old rule of "do unto others as you would have them do unto you." There is no room for selfish ambition there. How far reaching it is! It kills off the critic and the bigot, and builds up advocates of free speech and honest expression of opinion. It fosters and encourages free and full investigation for the truth's sake, and breaks down dogmatism. It changes enmity to friendship, hatred to love, and egotism, or love of self, to love of our fellows.

May our heavenly Father help us to keep this, the best law ever given for the government of the human family.

R. S. DWIGGINS.

Our [illegible]

The Restitution advocates the [illegible] tion of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to [illegible] ment of the kingdom of God on the earth, [illegible] the Christ as King of kings, and the [illegible] saints as joint heirs with him in the [illegible] of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

…L STAFF
…r of the C. P. Association.
…, Corresponding Editor.
PLYMOUTH, INDIANA, MAY 3, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

IT is of no use for the natural man to *try* to conquer *himself.* What is the use of pitting the old man *against* the old man? •

WHEN we read the revised version of Isaiah viii. 20, we thought it worth the two dollars we paid for the book. This is the way it reads: "To the law and the testimony: if they speak not according to this word, surely there is no morning for them." •

A DESPATCH from Berlin on the 2nd says the Czar, now at the Livadia Palace, in the Crimea is said to have found an exquisitely painted egg on his table Easter morning. It contained a small silver dagger, two ivory death's heads and a slip of paper bearing the words: "Christ has risen, we, also, shall rise again." •

THE correspondent who took exceptions to our saying that Adam stamped himself with mortality, is informed that he misunderstood the expression. As the maker of an instrument may be allowed to explain it, it was this: By disobedience he put immortality out of his own reach. Yes: Adam was of the earth, earthly. No; eating "did not change his nature; it only changed his relationship to God and his law." •

As food is requisite to supply the daily wear and tear and waste of the body, so also the mind must be fed to renew *it* day by day. Our provident Father has furnished a rich, varied, and tempting bill of fare, and we are highly culpable if we do not partake freely. If we abstain from the injurious food that sustains the worldling, we will have a keen appetite and powerful digestion for spiritual food:—will hunger and thirst after righteousness, but always with the assurance of an inexhaustible supply to fill us. •

A DESPATCH from London dated 22nd inst says the discovery of the so-called Gospel of Peter is arousing intense interest, exceeding even the finding of an ancient copy of the Gospels at Mount Sinai. The manuscript was found in the tomb of an Egyptian monk. The recital of the passion, death and resurrection of Christ, though differing in some details from the canonical books, approaches that of St. Mark. According to the best exegetical scholars in Paris, the Gospel is copied from a Greek MS. At the crucifixion, according to this version only the hands were nailed. Joseph of Arimathea, it states, was an influential friend of Pilate, who prevailed upon the Roman prefect to obtain Herod's consent to the delivery of the body of Jesus. The soldiers and elders witnessed the resurrection. The latter were afraid of being stoned by the Jews. They therefore sent a deputation to Pilate to ask him to forbid the soldiers to divulge the miracle. •

"FOR ye are *dead,*" was true of the Colossians, or it would never have been said. We, too, are *dead* in the same sense, if we are in Christ. It is equally true that we have been *raised* with him if we are in him, because he is risen. The natural mind will not understand this: it will be foolishness to him, to talk of being *dead* and yet raised *from* the dead. So it must be; there is no spiritual discernment in the natural man *because* he is natural. The proof that a man has died with Christ and been raised with him is very simple--he seeks "those things which are above." He "minds not earthly things." Beloved, we want to call special attention to the statement of Paul in 1 Cor. xv. 31 where the Apostle says he *dies daily.* No less than others did he die with Christ when he was buried with him by baptism into death; but after all, it would seem to be a continual process. "I die daily." And the counterpart of this daily dying is found in 2 Cor. iv. 16; the renewing is daily--the renewing is a continual process also. The inward man is renewed day by day. The grave question is, are these processes in full operation? •

The Woman's Seed. No. 8.

Thus far in discussing this subject we think we have done what sailors were *obliged* to do before they had charts and compasses to steer by—they hugged the shore, in nautical phraseology, not daring to trust themselves out of sight of land. We have aimed throughout to speak as the oracles of God speak, and strain no parts to make points; and the further we go the more we are convinced that we have given the unvarnished truth of God. To us the simple truths brought out seem to be beautifully harmonious, seem so to dovetail into each other as to preclude the possibility of their being offset by another series from the same author. We appreciate the tender solicitude of those who urge carefulness. This is not only eminently *proper* on the part of those who essay to speak for God on *the* subject but on all subjects it becomes a bounden duty. It is doubtless comparatively easy to frame objections to our views; but when we ask those who *do not* agree with us to harmonize their views with the redemptive scheme revealed to God, they will not find it an easy task.

In order to show the awful importance of believing the things concerning the name of Jesus Christ, as well as those of the kingdom of God, we quote the words of John in his first epistle, 4th chapter, and 2nd and 3rd verses. "Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth *not* that Jesus Christ is come in the flesh is *not* of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even *now already* is it in the world." The momentous question with us is, can one believe in the *pre-existence* of Jesus Christ, and at the same time believe that he came in flesh? We ask this, fully realizing that we will have to give an account of our stewardship. Have we not the word of Jesus for it that "that which is born of the flesh *is* flesh?" We certainly have. Was not the speaker he of the stable and manger? *Was he not born at Bethlehem?* Was he not the son of the Mary who found favor with God? Was Jesus Christ he who was made of a woman? If made of a woman he was not made of a pre-existent person. If *made* of a woman, and *born* of a woman he was flesh; and how dare mortal man to say he pre-existed when Jesus said "that which is born of the flesh is flesh, and that which is born of the spirit is spirit. God is spirit: and over and over have we proven that no spirit being could be the redeemer of men: and need we add, no spirit could be born of a woman as the words of Jesus prove. For our part we will not allow the pall of mystery to obscure God's plain truth on the subject, however deftly or piously thrown. What was a great mystery for ages the apostles have unravelled.

We were led to make these remarks by reading what the talented and popular author of "Millennial Dawn" says about the resurrection of Christ, to illustrate what he styles the the "Invisible phase of the Kingdom." In vol. 2. p. 122, he says the Lord at his second coming *could* assume the human form as he did to his disciples after his resurrection; but such manifestation would be out of harmony with God's plan." We think he should have said MY plan. On page 126 he says "he had power to appear in a variety of ways, but no one of these bodies was his spiritual body, though the fact of his resurrection was *proved by them.*" Think of it! The resurrection of our Lord was proved by bodies which had never died, and never buried; proved by bodies made to deceive them; made for the occasion. He then adds that "Christ was a spirit being really *invisible to* human sight." Indeed! How then does he *know* what a spirit being is? We shall show that he does *not* know, presently. But imagine Thomas handling a body that looked and felt like that of his Lord who had been wounded for our transgressions, and told that it was HE: that he was really alive again, while all the time it was a body made for the occasion! Did *they* ever discover the fraud? or, was its discovery reserved as a laurel for this talented author of the 19th century after the events?

On page 127 it says the human body of flesh and bone and its clothing which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved into the same elements from which *he* had created them a *few minutes before.*" There, that's just the way it was. He knows all about it! He must have been an eye-witness: and yet he adds: "doubtless;" as if not quite so sure: "Doubtless he was still with them *invisibly.*" But what religious foolishness this appears to be when we read on p. 178, vol. 1. "*what a spiritual body is,* we do not know." If that be so, we hold that he does not know but our Lord appeared to them in a spiritual body every time; and it is out of all character for him to tell us what a spirit *could, or could not* do. If he does not know what a spirit body is he cannot be authority as to its capabilities.

On p. 125 he says: "Some Christians absurdly conclude that the assumed bodies were his spirit body, and seem to disregard the statement of our Lord that this was *not* a spirit body." "Assumed bodies;" where in all the book of God do we read about "the assumed bodies of our Lord?" Where do we read the statement of our Lord that this was not a spirit body that he appeared to them in? In Matt. xiv. 26. and Mark vi. 49. we find that when the disciples saw Jesus walking on the water, they were troubled and thought they saw a phantom: that is, an apparition, a spectre or a ghost. Bear in mind Jesus had not died at this time, and they thought it was a spirit or apparition; showing how ignorant and superstitious they were. How did he quiet them down? By saying, "Be of good cheer. It is I, be not afraid." Coming to Luke xxiv. 37 *after* his death. Jesus stood suddenly in their midst, and were terrified, and supposed they had seen a spirit." The disciples thought they had seen a spirit, but our author says a spirit being is *invisible* to human sight. They appear to have considered *phantasma* and *pneuma* as synonymous terms. And a foot note in the Diaglott says that Griesbach, has phantasma, in the margin, which agrees with Mark vi. 49. Griesbach devoted his whole life to New Testament criticism, and Dr. Marsh says he is the most consummate critic that ever undertook an edition of the New Testament. Let us look at it; how does our Lord calm their fears? Just as he did on the water. "Why are ye troubled? And why do *thoughts* arise in your hearts?" They were ignorant, superstitious and imaginative. It was their thoughts that troubled them. They had mistaken notions or he would not have addressed them thus, as if he had said to them you are *thinking* about what is not real, but imaginative. "Behold my hands and my feet, that it is I, MYSELF." Was that true? If so, Prof. Griesbach was right in putting phantasma instead of pneuma. "It is I, myself." There is no deception about me, whatever; I am as real as ever I was, handle ME, not an *assumed* body. It was I that died for your sins: and I am before you to prove I have been raised for your justification. Handle me, for a phantom hath not flesh and bones as ye see me have. Plainly they believed in ghosts. The matter is now narrowed down to a question of knowledge or veracity. Our author says this was *not* Christ himself. Christ says it *was* himself, and we believe him every time.

Again our author says, "Many suppose that our Lord's glorious body is the same body that was crucified; that is a great mistake, for it would show that it was not perfect, but scarred and disfigured." What an idea of a perfect body! Are the redeemed hosts with him on this when they sing, "Thou wast slain and hast redeemed us to God by thy blood?" Where would the blood have come from if he is not the same? We want to know if our author be true or if this song of the redeemed be true, or if this be a re-enaction of the resurrection fraud?

He continues "*If the glorious body is not the body that was crucified,* it would prove that our redemption price was taken back, for he says, "it was his life as a man that was sacrificed for our redemption." We find it impossible to believe that our author is so simple as this makes him appear. We are compelled to believe that he is throwing *dust* in our eyes! If Jesus had lived a blood life again after he *shed* it on our behalf there would be *a show* of reason in what he says; but as he lived by God (Rom. vi. 10) there is absolutely none.

But worse and worse!!! He now says: "Our Lord's human body was however supernaturally removed from the tomb: we know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases, or whether it is still preserved somewhere as a grand memorial of God's love of Christ's obedience, no one knows, nor is such knowledge necessary. It will not surprise us if in the kingdom God shall show to the world the ransom given on their behalf the body of flesh crucified for us."

We submit that the man who discovered that the Christ that was crucified was supernaturally removed to make the disciples believe he was risen and then secreted somewhere, ought to be compelled to find out what became of him. We have our opinion of one who had facilities for learning so much, and yet neglected to find out all about it and so was obliged to form his theories after all. Let us examine this bold statement a moment. Our Lord had a body he could very well dispense with. It was not Himself, and no part of Him, and never will be. It was removed from the tomb to make-believe that the real Christ had risen, when in fact he had never died, never was buried: so that the *real* Christ never gave *himself* as Paul in Titus ii. 14, says he did. And then, observe, that which *really* died never lived again. He who is alive never died. But; who is it that says: "I am He that liveth and was dead?" Is this true or false? We allow no quibbling nor twisting or turning; we demand a square answer? If true our author's theory is FALSE! Is there any room for that theory in Rom. xiv. 9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living." We tell our author seriously and sorrowfully, he does not believe this Scripture. He does not believe *Christ came in the flesh,* and the word of the spirit for it, this is that spirit of antichrist which is not of God; 1 John iv. 3. The Christ that went away and is coming again *never died;* and this suggests his preservation somewhere, somehow; and after all this presumption the wonder is, that he did not suggest alcohol as the preservative. He may *talk* about the resurrection of Christ, but he does not believe it. We read distinctly, that *He showed* HIMSELF alive after his passion Acts i. 3. He *had* been dead. It was *not* a wretched farce! Has our author any Savior? If so, who is he, and where? Will he say the Lord Jesus who is in heaven is he? That cannot be: he has been dead and is alive again. Will he say it was he who was nailed to the cross and made a curse for us? How can that be he when he was not even awarded life again for himself? How can our author be saved by *his* life when he has no life himself? He needs to find the Jesus Christ who said "I lay down my life for the sheep; and who said "I have power to take it again;" and who said "Because I live ye shall live also;" this cannot he do while he holds these truth nullifying theories; but thank God we have no trouble to find him. Blessed Jesus, "Measures, not men," is our motto. What we have briefly reviewed is public property. Our object was twofold, 1st to warn our readers of one of the most deadly, soul destroying errors of the adversary; and 2ndly, to show the doctrine of the pre-existence of Christ gone to seed. Happily there are very many who do not go to such lengths; and we implore them by all the love of God and of Christ to believe the record that God has given of his Son; not to do this is to make him a liar. To believe the record is to honor the Son even as they honor the Father. •

(*To be Continued.*)

Appointments.

Brother J. F. Wagoner will be at Antioch, in Marshall Co. Ind. on the third Sunday in May, 1893. Services at 10-30 in the morning. There will also be services in the evening.

While the Day Lasts.

The following from the *Crisis,* of some months since, to our mind, contains "meat in due season. that will afford good food for many. We are convinced that much time and talent is wasted, thrown away absolutely, that could be made to reap a vast harvest if used in the profitable manner suggested in the following:

In this "eleventh hour," this time of the end, this "quickly," this very last fragment of probationary time, the "children of the light" should be doing one thing—only one thing: not bickering: not disputing: not discussing intricate and unessential matters: not chasing rainbows of newly imagined light: not inventing and pushing novel theories: not disturbing confidence in well settled biblical truths for the eclat of readjusting them: not plunging into hairsplitting disquisitions.

The "eleventh hour" of vineyard work is rather late for a new philosophy on the exact nature and intricacies of vegetable life. It is unseemly to be analyzing the law of gravitation amidst the premonitory thunders of the final judgment: or striving to erect temples for philosophic and theologic acumen when the fires of the last day are bursting out beneath our feet.

The time for this kind of thing is far past. The minds and hearts of the masses of our people are sufficiently concentrated in the fundamentals of "the faith." There is no occasion for attempting to tear up the rock bottom of our scriptural belief as to the personality and infinity of God: the nature and destiny of man: immortality through Christ alone: the extreme imminence of the end; the hope and fact of the resurrection of the dead: the power of the Spirit, etc., etc.

Our burning, crying need, as a people, is not new subtleties of argument along lines of strange interpretations. We are not threatened with decadence in numbers and power for lack of truth and light. We need, rather, more vital confidence in the truths we hold and teach; profounder faith in God and Christ and the Holy Spirit. And, especially and imperatively, we need the spirit of work, earnest, ample, persistent and untiring work in spreading the truth into the dark places; in warning unsaved men of coming doom; in plucking sinners as brands from the burning; in strengthening the things that are ready to die; in pointing bewildered souls to the Lamb of God who taketh away the sins of the world; in gathering sheaves for the mighty harvest so soon to come. The thing to address ourselves to now, is preaching the gospel of the kingdom at hand, in its palpable features which the people can understand; the signs and plain evidences of redemption near; the warnings and appeals of God's Word, along with consistent, earnest efforts to induce the unsaved to prepare to meet their God.

It is altogether too late to be squandering time and talent upon metaphysical argumentation to the subversion of unsophisticated people, and the distraction of the body of Christ. No people can be spiritually or doctrinally strong who are kept in the sieve of perplexing disputation. O, let us have the gospel—the gospel of the coming and kingdom: the gospel of preparation; the gospel of redemption; the gospel in its simplicity, in its saving, comforting power. It is time that self were out of sight and Christ and his words were at the front. •

Remember that the Master's eleventh hour command is, "Go ye into the vineyard and work."

The Christian Inventory.

For all things are yours; whether Paul—or Apollos—or Cephas—or the World—or Life—or *Death*—or Things present—or Things to come—All are yours—And ye are Christ's—And Christ is God's. 1 Cor. iii.

CHAS. BOARDMAN.

A circular directing all the Governors of central Russia to carry out within four months the imperial ukase for the removal of the Jews to the territory set apart for their habitation has just been issued by the Russian Minister for the Interior.

Selected.

Gleanings by the Wayside.

In the wonderful prayer of Jesus, just before the culmination of his sufferings for us, are these words: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be *one;* as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." This is Christian unity or oneness—one as Christ and the Father are one: not in person, but in mind, heart and purpose: no division between them, but perfect confidence and love. Only a little while before he had said to them, "These things I command you, that ye love one another, as I have loved you." Self-denying love that continued to the end, through the denial of Peter, and all the sufferings of that time when all the disciples forsook him and fled.

Paul brings this thought of oneness out more plainly under the figure of a body and its different members the eye, the ear, the hand and the foot, with Christ as the living Head. He says we are *all* members of the body of Christ, and that there should be no division in the body, but that if one member suffers all the other members suffer with it.

How would it seem to see the hands of the natural body taking every opportunity they could get to stick pins in the other members, or throw dirt in the eyes, or close up the ears? What if the mouth should bite the hands, and every member refuse to do anything that could help or give pleasure or comfort to the others? In the natural body pain in any member is felt in the head, and directly orders go out for the others to do all possible for the relief of the suffering members. In the figure does not the pain felt by the weakest members affect the Head, Christ? and what must he think of his people when they disregard his commands to help or comfort the others and spend their time sticking pins, planting thorns, or throwing dust on the sensitive members?

Do we realize that every unkind word spoken to one "of the least of these" is spoken to him? How the little thorns irritate the sensitive flesh! and how the memory of the sharp pins of sarcasm and unkind words linger in the mind! We have read in a certain paper, long ago, that all who believed as we do should be destroyed. The name of the writer, any good things he may have written, where he lived, are all forgotten, but the sharp words remain. They have lost their power to hurt, but are not lost themselves.

Can you imagine for one moment—had Jesus and his father had a difference of opinion on any subject—hearing unkind words from his lips? And yet, we are here "in Christ's stead," to treat others as he would do: to receive the treatment from others that they would give him. Do we realize it? I fear not; yet he said, "He that receiveth you, receiveth me; and he that rejecteth you, *rejecteth me.*" But you say, "*That* person is not the right one. I do not think people who believe as he does will be saved. I cannot receive him into fellowship." Take heed what you do, for the Word says, "He that receiveth *whomsoever* I *send* receiveth *me*"—not he that receiveth the ones that believe as he does. Do we not forget his express command sometimes when writing—"Whatsoever ye would that men should do to you, do ye even so to them"—and write things about other's ideas we should not like them to write about our utterances? Is not the rule as binding when we write, as at any other time?

Let us think of this more and take heed to ourselves, lest, having preached to others, we ourselves should be cast away at last.—*Jane E. Cor.*

Mount Vernon took its name from Admiral Vernon, of the English navy, with whom Lawrence Washington served.

Christ judges them to be the men of worth who are men of work.

The Energy of Love.

The fire does not wait and ask if it is to shine and warm, but it is at once about it, as a very part and parcel of its nature and business, something it cannot help doing because it is fire. So the life of unselfish ministry is loving, and serving, and self-denying, because it cannot help it.

The heart tuned to life's meaning and harmony, by the Christ-touch and Christ-indwelling, is often heard to say, "I must speak; I suppose I shall have to go to the place of prayer." It is seldom heard asking what it can do; but, like pent up waters, it is doing and serving from the very energy of love that burns and throbs in the soul.

The wee face was flushed with the red glow of fever, the tongue white and dry, the hand listless, and the brow unconscious in its delirium of fever. Day by day, night by night, the mother watched and cared for the little sufferer; food and sleep she scarcely thought of. No one, however, heard her utter a word about hardship or care or self denial. The mother love made her forgetful of all that.

And so it is in the real life, the life brought by the indwelling Christ; we work and serve with boundless delight, forgetful of self, unmindful of human applause, because it is the very nature of the new and blessed work inwrought by the mighty hand of God.—*Contributor.*

Perpetuity of the Bible.

The Empire of Cæsar is gone; the legions of Rome are mouldering in the dust: the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the Pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind, but the word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a faggot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the word of God still endures.—*Dr. John Cumming.*

Exodus of Tartars.

Another exodus of the Crim Tartars from the Crimea has lately set in, and there is every indication it will continue until, in a very short time, the Crimea will be entirely depopulated of its Tartar inhabitants. When the Crimea was first incorporated with Russia in 1783 300,000 of the Tartar population emigrated to Turkish territory. At the close of the Crimean war there was another migration, when 185,000 Tartars passed over to Turkey. The present exodus is consequent upon the passage of a law making the Tartars amenable to the Russian military conscription. Hitherto they have been specially excepted from the conscription. The emigrants are seeking homes in Asiatic Turkey.

Life is for the most part made up of trifles. Shut up to an ever-recurring round of duties that centre in you, and are neither so delightful nor so easy as men would make out, the bloom is stolen from Mary Jane's cheeks, and lines are written about the eyes you once called "the sweetest in the world," by your small faults, John Thomas.

Nickel Plate Improvements.

Through sleeping cars between Chicago and New York, and Boston: superb dining cars between Chicago and Buffalo; three trains in each direction daily; a new Passenger Depot at Chicago, corner of Clark and Twelfth streets; a new Ticket Office at Chicago No. 100 Clark Street, the heart of the city—these are some of the Improvements that the popular Nickel Plate Road is making or has made in its facilities for serving the public. The new train service will go into operation early in May. By the way, the Nickel Plate Road is now selling tickets to the World's Fair, good returning until November 5th, at low rates.

Poetry.

After Death.

At first, when my face shall be changed, and I go
To dwell in silence that cannot be broken,
A few whom I love will lament me, those
And eyes will be dim, when my name shall be spoken.

If any have blamed me, their censure will cease,
For when the full light of eternity flashes,
There's nothing to do but to whisper of peace,
And no one can war with a handful of ashes.

But O, to be gone from the home that was mine,
With no more a share in its joy or its sorrow;
My part in its plans to forever resign,
No thought of to-day and no care for to-morrow.

All this is beyond me. How strange it will be
To go on a journey that has no returning,
With year after year speeding on, without me
To gladden or grieve when the sunsets are burning!

The children will lean their light weight on the stone,
To spell out my name and to question and wonder
What 'tis to lie there in the darkness alone
Through moonlight and starlight and rolling of thunder.

But then in a moment some butterfly gay
Will hover above them and chide their delaying,
With beautiful wings it will lure them away,
And they will forget all the stone has been saying.

But I shall lie patiently there in my place,
The slumber a part of my life and my story:
Till some time the morning will flash in my face,
And I shall awake to its gladness and glory.

Original.

Whose Son are You?

"Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. iii. 7.

The Jews made great boast about their being children of Abraham. On account of their fleshly relationship, they expected to participate in the blessing contained in the promises made to "Abraham and his seed." "They answered (Jesus) and said unto him Abraham is *our Father*. Jesus saith unto them, "If ye were Abraham's children ye would do the works of Abraham." It is impossible for any one to "do the works of Abraham," unless in the first place they have the *faith* of Abraham. Works are sure to be a natural result of those possessing the faith of Abraham. If you find in your life that no works follow your faith, you may be assured that you have not the Abrahamic faith, and if you have not the faith of Abraham, you are not a child of Abraham, and if not children of Abraham, we have no right to the estate of Abraham, for none but *his* children can be heirs to his inheritance. "So then they which be of *faith* are blessed with faithful Abraham." Gal. iii. 9. And verse 7, says, "the same *are* the children of Abraham." "Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is they which are the children of the flesh, these are not the children of God: but *children of the promise* are counted for the seed," and *not* children of the flesh. "And if children, then heirs; heirs of God and joint-heirs with Christ." Heirship necessitates being children first.

Notice, it is "the *children* of the *promise*," which are "counted for the seed," in other words the children begotten through the promises made to Abraham and his seed. "Whereby are given unto us exceeding great and precious promises; that *by these* ye might be partakers of the divine nature having escaped the corruption that is in the world through lust." 2 Pet. i. 4.

Abraham's faith which was so pleasing to God consisted in an implicit confidence in the promises he had made to him concerning an eternal inheritance in the land of Canaan "which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an *everlasting* covenant: saying, unto thee will I give the *land of Canaan*, the lot of your *inheritance*. Psa. cv. 8-11. This faith in God's oath-confirmed promises concerning the land, and the consequent blessing of the nations has ever been the faith that has been well-pleasing unto God. Zacharias prophesied, saying, "Blessed be the God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; * * * To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham." Luke i. 67-73.

There was absolutely no shaking of the faith of Abraham and his associates in these promises. When called upon to meet death, their faith was still firm." These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." This necessitated a resurrection to life eternal, and illustrates how we are to come into possession of the "divine nature," through these "exceeding great and precious promises," spoken of by Peter. An eternal life is required in order that we possess an eternal inheritance. "And we desire that *every one of you do* show the *same* diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through *faith* and *patience* inherit the promises." Heb. vi. 11. 12. How are the promises to be inherited? "Through faith and patience." What faith? "Walk in the steps of that faith of our father Abraham." Rom. iv. 12. No other will answer. It must be the *genuine* Abrahamic faith, then Abraham becomes our father, and we his children, and hence legal heirs to his estate. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the *law*, but to that also which is of the *faith* of Abraham; who is the *father* of us all." Rom. iv. 16.

Those who are *strangers* to the Abrahamic covenants of promise are still unsaved. "Wherefore remember, that ye being in time past Gentiles in the flesh. * * * that at that time ye were without Christ, being aliens from the commonwealth of Israel, *strangers* from the *covenants* of *promise*, having no hope, and without God in the world." Eph. ii. 11. 12. Now the only possible way to become "Abraham's seed" is to embrace the Abrahamic faith, and then unite yourself to Christ. "And if ye be Christ's, then are ye *Abraham's seed*, and *heirs according* to the promise." Gal. iii. 29. "For as many of you as have been baptized into Christ have put on Christ," (ver. 27) and none others have "put on Christ," and are still outside of the ark of safety.

W. H. Wilson.

Come to Christ.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. John vi. 44.

Here we have the Savior's own words for the above statement. No man can come to me.

Let us read Romans i. 15-16. "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

16th, verse. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

What is the power that draws the cars on our railroads? Well, you say it is the engine with the steam up that draws the cars. That is right. Well, what draws our wagons, buggies and carriages? You say horses. That is right. Now what is the power that draws men to Christ? You say the Gospel of Christ. What is the Gospel of Christ? It is Good News or Glad Tidings of a coming kingdom. The same Gospel preached for three and one-half years by Christ while here upon the earth.

Matt. iv. 23. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Read Matt. ix. 35: xxiv. 14. What kingdom did Jesus have reference to? The kingdom of Great Britain, France, or Spain? No, the kingdom of God. Read Mark i. 14. "Now after that John was put into prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God. So this settles the question with every thinking person what the Gospel of Christ is, that is the power of God unto salvation to every one that believeth. It is the Gospel of the Kingdom of God.

What is the Gospel of the kingdom to be preached for? For a witness unto all nations; and then shall the end come. Matt. xxiv. 14. Jesus selected twelve men to go and preach this Gospel *to* every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Not chosen. Mark xvi. 15, 16. But first before Christ went away, he selected these twelve men and gave them power to remit sin or to retain sin, as you find in Matt. xvi. 18-20. In verse 18 we read, "Upon this Rock I will build my church." Verse 19. "Whatsoever thou shalt bind on earth, shall be bound in heaven." John xiv. 26. "But the Comforter, which is the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Unto who? You twelve whom I have chosen. What about these twelve chosen men? See John xx. 19. to end of the chapter, especially 21 23. "Whose sins ye remit, they are remitted. Whosoever sins ye retain, they are retained." Next we read Acts i. 6 11. They did not have this power as yet, but they should receive power, 8th verse.

We will go to Luke xxiv. 45. "Then opened he their understanding, that they might understand the *Scriptures*." They have not that power as yet. 47th verse. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. When will they get this power? 49th verse.

"And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Keep this one thing in view. Whosoever sins ye remit they are remitted unto them. Whosoever sins ye retain they are retained. Well now we imagine ourselves at Jerusalem, all in one place waiting for the promise. The Holy Spirit. Here it has come. Acts ii. 22, to the end, especially 22 to the 39. Verse 22. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which he did by him in the midst of you, as ye yourselves also know." Read on till you come to the 37th verse. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" Now what did Peter tell them to do? Did Peter say, brethren, now select a hymn and we will open the door of the church, and if there is one soul here that wants to *join* the church, while they sing let him come forward and we will take them into the church? Now what did Christ say in our text? "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." Who draws him to the Father? How draw him? By preaching the Gospel of Christ. I find that a lively hymn sometimes draws men and women to the beautiful songs sung, and to the one that sings them instead of by the Gospel of Christ. I know that it has been the case with me. I sang too many into the water and they did not know what they were baptized for.

Well to come back to Pentecost. We now have a starting point. Let us keep in line, not add to, or take from, for remember that there is only the one Gospel that saves, and that is the one preached by Jesus Christ and his twelve chosen ones all others are a fraud, so let us not add to or take from. Next there is salvation in no other name.

Verse 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." How is that? The Gospel was preached, and it is the power of God. They wanted to know what to do. Peter tells them in order that their sins might be remitted. Now what do we know about the pentecost sermon? Only what we can read in the 2nd chapter of the Acts of the apostles. How many joined the church on that day? 41st verse. "The same day there were added about three thousand souls. We go to Samaria as repentence and remission of sins should be preached among all nations, beginning at Jerusalem. Acts viii. 5-22. Verse 12. "But when they believed Phillip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ they were baptized both men and women. In what name only were they baptized? In the name Lord Jesus. Now turn to Acts iv. 12. "Neither is there salvation in any other. For there is none other name under heaven given among *men*, whereby we must be saved. Now we will go to the house of Cornelius, Acts xi. 14. who shall tell thee words whereby thou and all thy house shall be saved. Acts x. 34. Read on to the 38th verse. The same word of the kingdom preached by Christ. Verse 47. "Can any man forbid water?" 48. "And he commanded them to be baptized in the name of the Lord Jesus." Now let us go to Ephesus. Paul preached to them, Acts xix. 1 to 7. 5th verse. "When they heard this they were baptized in the name of the Lord Jesus. Now we can see how those chosen men conducted their meetings let us try to follow in their steps. Let us educate men as we should. Let us teach them the things concerning the kingdom, as well as the name, and that the promise is to Abraham and his seed, which is Christ. Gal. iii. 16. That God is visiting the Gentiles to take out of them a bride. So all that hear the Gospel and believe and are baptized into Christ, become Abraham's seed and heirs according to the promise. In accepting this one Gospel, we need not to open the doors of the church, as Christ has opened it and no man shutteth. Christ is the door. He is also the way and the truth. If this does not find its way into the waste basket, I will write again and show what God designs to do with Christ's Bride in the ages to come. It is high time for the Bride to make herself ready, for the Lord will come soon, and those that are ready will go into the marriage supper of the Lamb. Pray for me that I may escape those things that are coming upon the earth.

John Poole.

Dear Restitution:

I am now at Desoto, Jefferson Co. Mo. I left home the 4th of April. My first stop was at my daughter's near Crawfordsville, Ind. Mrs. J. A. Zachary's. Had a good visit but had no meetings. The 6th of April I went to Paris, Ill. Five miles southwest of Paris is where my daughter Azorah M. Scroggs live. There I intended to have a two weeks meeting, but the first night I became overheated. The house was quite full, and the night was very hot. I took cold, which settled in my throat, and by Sunday afternoon I got so bad that I could only speak in a whisper, and that continued until Tuesday, but I was not able to preach until the next Sunday, and I am still hoarse, but am improving some.

From Paris I went to Ingraham, (or near there) and commenced meeting in the neighborhood of Brethren Rogers, Woods, and Chambers. Commenced meeting on Friday night. The house was large, and we had a good turnout all the time, and on Sunday night the house was as full as could be seated, and at the close of this meeting I gave an invitation, and two came forward, mother, and daughter, who confessed that they believed the things concerning the Kingdom of God, and the name of Jesus Christ. On Monday morning we went to the water and I buried mother and daughter in baptism, when the oldest son came and demanded baptism. So there was three that obeyed from the heart that form of doctrine delivered. This meeting was short, but it was one of rejoicing. Brother Woods said to me, "I got more out of this meeting than I expected, wife, daughter, son." The little band there are determined. They meet nearly every Sunday for meeting of some kind. I will write again when through here.

J. S. Hatch.

Conference Notice.

The Church of God, in Nebraska, will hold their Third Quarterly Conference, D. V. at the Fairview School-house, Furnas Co. commencing Friday evening, June 2nd, and continue over the following Sunday.

The business relative to the next Annual Conference, and tent work requires the attendance of all the brethren. The signs that foretell "His glorious appearing" are fast culminating. *That day* may be nearer than we think. "Therefore, beloved, seeing ye look for such things, be ye diligent, that ye may be found of him in peace without spot and blameless."

J. J. Cady, Sec'y.

New York was the first city incorporated in the limits of the United States. Its charter was dated 1684.

Conference Report.

The Church of God, assembled in conference, at Otto, Cowley Co. Kansas.

Brother Oliver spoke to a small but attentive audience on Friday night. On Saturday afternoon we had a business meeting.

Bro. Henry Barnard was chosen treasurer of the Evangelistic Fund of Kansas, but the choice of evangelist was left over until the next conference, a notice of which will be given in due time.

Brother Oliver was the only speaker present. He reports his labors for the last quarter as follows: Visited the Church near Oxford, three times and delivered twelve discourses and received $10.00, expenses, $6.73.

Visited Bitter Creek three times, delivered ten discourses, and received $37.00, expenses $3.04.

Visited Argonia three times, delivered nine discourses, received $4.50, expenses $3.00.

Delivered twelve discourses in and near Attica.

We had a good meeting all through. The Brethren are alive in the cause of the Master. We hope to meet them all again, if not in this world, in the kingdom to come.

E. F. Randolph, Sec'y.

Editor Restitution:

I am still trying to walk in newness of life in that straight and narrow way, and though my feet have not been made fast in the stocks as was Paul and Silas yet I have been called a soul-sleeper and a man with an outlandish belief because I teach that we do not go to heaven at death, nor get our reward until the resurrection. It seems to me if there ever was a man that was prepared to go to heaven at death it was Hezekiah, king of Judah, who walked before the Lord in truth, and with a perfect heart, and done that which was good in his sight, and yet he turned his face to the wall and wept sore, not at the thought of going to heaven, but because he would not see the Lord in the land of the living, nor behold man no more with the inhabitants of the world but would go down to the gates of the grave. The grave cannot praise thee, for the dead know not anything, nor any that go down in silence, their love and their hatred and their envy. Yea, and even their thoughts are perished. But the Lord saw his tears, heard his prayer and added to his days fifteen years. Hear what he says now. Thou hast in love to my soul delivered it from the pit of corruption. Quite a different place from heaven I think. I conclude therefore that like David he has not yet ascended into the heavens. I read in Psalm xxii. 29, where that none can keep alive his own soul. Now if the soul is immortal and cannot die, then it should read none can kill his own soul. David says in Psalm cxvi. 8, for thou hast delivered my soul from death which could not be the case if it were immortal.

Acts iii. 22, 23, Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people, and the first chapter of Second Thess. tells the nature of that destruction, the time when executed and the cause, and it was because they obeyed not the gospel of our Lord Jesus Christ, and received not the love of the truth that they might be saved. James v. 20, tells us how a soul is saved from death. When the sinner is converted from the error of his ways, he will put off the old man with his deeds, and put on the new man which is renewed in knowledge after the image of him that created him, he will then be a son by adoption and an heir with Abraham of the same promise, and if he walks in newness of life, and endures unto the end, he will be saved, and Christ will raise him up at the last day, and he will have part in the first resurrection, on such the second death hath no power. Let us give thanks unto God, and wait for his Son from heaven. But if we fall asleep before he comes may we awake in his likeness is my prayer.

O. M. Mitchell.

The John Bull Train.

We acknowledge an invitation given by the Pennsylvania Rail Road Company to accompany the party of road officials and press men who were with the John Bull train which passed through Plymouth April 22. The old engine and coaches make a genuine curiosity, but the accompanying modern locomotive and cars, show the advancement in invention of the past fifty years, and constitutes a far greater curiosity to our mind.

The train was inspected by thousands of people along the line, stops being made to enable all to see. We give a part of the history of this historic train, which was run under its own steam, the entire distance.

The original John Bull locomotive and two fifty-seven-year-old passenger coaches of the old Camden and Amboy Railroad left the East April 17, for Chicago, where the train will form a conspicuous part of the Pennsylvania Railroad's great exhibit.

The history of the locomotive dates back to a period when locomotion by steam was in the earliest age of experimentalism. For several years previous to 1830 experiments attended with more or less success had been made in England with locomotives to be propelled by steam. In 1830 the "Planet," constructed by George Stephenson, was the best example of a machine of this character, and after witnessing a trial of its powers in 1830, Mr. Robert L. Stevens, the founder of the Camden and Amboy Railroad, placed an order with Stephenson to build an engine on the same lines for shipment to this country. This engine, christened "John Bull" after its arrival in America, was completed in May 1831, and shipped to Philadelphia, where it arrived in August of the same year.

Between 1831 and 1836 the John Bull underwent considerable modification, as changes suggested themselves to the watchful eyes of the American mechanics, and in the latter year the engine was in active service on the Camden and Amboy road just as she appears today. During the more than half century of life the sturdy old machine suffered many vicissitudes of fortune. After years of admirable service, the modern machinist succeeded in producing improvements which relegated the old engine to the side track, and it was stored away in Bordentown for a number of years. In 1876 it was rescued from the oblivion which was enveloping it in the quiet Jersey town and exhibited at the Philadelphia Centennial, where it attracted much attention. Its next public appearance was at the Chicago Exposition of Railway Appliances, in 1883, and, then being presented to the United States Government by the Pennsylvania Railroad Company, it has since been a notable feature of the world of curiosities collected in the National Museum at Washington. The Pennsylvania Railroad Company through Mr. Theo. N. Ely, Chief of Motive Power, who has charge of the company's exhibit, has borrowed it from its present owners to place on exhibition at the company's building at the World's Columbian Exposition.

The John Bull weighs twenty-two thousand pounds, exclusive of the tender, and thirty-two thousand two hundred including the tender. The ordinary standard passenger locomotive in use on the Pennsylvania Railroad at the present time weighs one hundred and seventy-six thousand pounds, or more than five times as much as its original predecessor.

Hardly less unique than the locomotive itself are the passenger coaches of this historical train. Some twenty-five years ago a farmer near South Amboy bought one of the discarded coaches of the old Camden and Amboy Railroad. He removed it from its trucks, and, planted it on posts in the ground, converted it into a chicken coop. It served in this capacity until a few months ago, when a representative of the Pennsylvania Railroad, looking for relics, happened upon it, and entered into negotiations for its purchase. The thrifty farmer, realizing that lapse of time had endowed his hennery with increased value, demanded a price which represented compound interest on the original purchase-money, but the matter was adjusted, and the passenger coach of fifty years ago transformed into a chicken coop is once more fixed upon its trucks and will go to Chicago as a part of the John Bull train. After its recovery the coach was refitted and reupholstered, so that it appears now in all the prestine glory of its palmy days. The history of the other coach is not quite so romantic. It was found some years ago in a lumber yard in a New Jersey town among a mass of rubbish, and quietly tucked away in the Meadows shops by a farsighted official of the company, who foresaw that such an occasion as this would bring it into requisition some day.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$165.78

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph.	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

A Timely Suggestion.

You are going to the World's Fair. We suggest that you travel thither via the Nickel Plate Road. It is the short line and its rates are the lowest offered. Early in May three completely equipped trains will be run daily in each direction on the Nickel Plate Road.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.

Do You Know?

That great improvements are being made in the train service of the Nickel Plate Road, and that three completely-equipped trains are to be run daily between Chicago and Buffalo in both directions? Through sleeping cars between Chicago and Boston, New York, Philadelphia. The best and shortest route to the World's Fair. Agents will sell excursion tickets to Chicago beginning April 25th and good to return until November 5th, inclusive.

World's Fair Excursions to Chicago.

Commencing April 25th, World's Fair Excursion Tickets to Chicago will be sold from all ticket stations on the Pennsylvania Lines. Consistent reductions in fare will be made and sale of tickets will continue daily until October 30th, inclusive. Return coupons will be valid until November 5th. Any Pennsylvania Line ticket agent will furnish details upon application.

Facts Tersely Told.

Trains on the Nickel Plate Road now arrive at and depart from the new passenger depot, corner Clark and Twelfth Streets, Chicago. The Chicago Ticket Office is at No. 199 Clark Street, in the heart of the business portion of the city. On and after April 25th, agents of the Nickel Plate Road will sell excursion tickets to the World's Fair at very low rates, good returning to November 5th, inclusive. The shortest, best, and cheapest route to the Fair is the Nickel Plate.

Death.

What an event is death, and how reluctant we are to meet it. It is very difficult for us to become so reconciled to it that we can sing, "Ah, lovely appearance of death!" It is one of the most dreaded foes, and the Bible talks of it as an enemy, in exact accord with the facts of nature. Poets who not only seem licensed to break the laws of language, but sometimes give a strange coloring to the truth, may playfully treat the subject with smiles, and call death a friend, and says he wears a lovely appearance, but when his footsteps are heard on the threshold of their own door, or he enters their own family, bearing away some almost idolized member, it is then no "lovely appearance," but "grim monster." The facts and poetical theory do not correspond, but the Bible and facts harmonize.

The Bible says, "Death came by sin," thus intimating that if there had been no sin there would have been no death. What a cruel monster sin is, bringing death to our race, sorrow and degradation to our world! Death is a conquered foe. Our Lord triumphed over him. The struggle was fierce, but short. Three days and nights man's Redeemer lay in his embrace, but he could hold him no longer. The Savior of the world triumphed and death was conquered. His ultimate destruction is now determined, and he only waits the hour of execution. What a day of triumphant joy that will be to the church of Christ, when death, the last enemy, is destroyed. How exultingly will they then sing, "O death where is thy sting? O grave, where is thy victory?" All tears will then be wiped away, and pain and sorrow will be no more.

Saint of God take courage, thy long-dreaded foe is soon to end his reign of terror, and his blighting work of sorrow be forever wiped away. No more can he then lay his icy hand upon thee or plunge his deadly dagger into thine heart. A stronger than he will then hold sway, and the world will be ever bright with life and joy. Cheer up, the day is at hand.—*Cross.*

Keep Your Own Field.

What wonderful power is possessed by a man who has in his hands seed with which to sow a waiting field. His act seems little, indeed, a mere swinging forth of his hand with loosened grasp, that the kernels of grain may scatter through between his fingers and fall. But there is a waiting and ministering earth beneath the seed to receive and nourish it. There are sunshine and air and clouds above to minister to it. There is a providence and a power of God enlisted for its growth and maturity, and the result is that the field becomes golden with a precious harvest. It is simple, human sowing which paints the brown field golden, and fills the granaries and spreads the tables of the people. But it is human service joined on to divine service and employing divinely furnished instrumentalities.

Every husbandman is a worker with God. But there are more important fields to sow than these, and more important seed to cast abroad. "The seed is the Word of God." Human minds and hearts are the soil in which it is to be sown. Alas, that any such soil should be hardened by the constant tramp of worldliness and selfishness, giving to Satan all the seed of truth. Alas, that any should be stony, so shallow of earth as to give only a lying promise of harvest.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Conference Call.

"Rally once again." The time for another "Grand Army" reunion has almost reached us again. "Occupy until I come" is the grand motto and it should be emblazoned upon the escutcheon of every volunteer in the ranks. Can we meet this watchword with the echoing answer, "Here am I, use me for the Master's service." If so rally one and all, at this yearly conference to be held at the old post, in Dutton, Kent Co. Michigan. Beginning Thursday evening, June 1st, and lasting over Sunday.

The army of occupation until the King shall come, is not as full as it ought to be, and at this yearly gathering we hope to see many volunteers added to its ranks.

The Captain of our salvation has not yet called for a draft to be made, but he has called for willing workers to hurry to the front and work. Work until he comes. Who will be here to help sound out the clarion notes of the coming King Immanuel, and who of the already enlisted will hurry to the reserve in songs of praise, in words of comforting exhortation, sympathy, love, who will come who loves the cause of truth more than popularity or dress, or gaiety, or pleasure? They are the ones who will help gain recruits for the Kingdom. Come, come to work for that object.

Dutton is on the M. C. R. R. ten miles southeast of Grand Rapids. Trains reach here from Grand Rapids at 1 40 P. M. 5 40 P. M. and 11 30 evening. From the south they reach here at 5 45 A. M. 9 30 A. M. 12 50 P. M. and 9 30 P. M.

M. A. Woodward, Sec'y.

Conference Notice.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarkesville, Butler Co. Iowa, June the 2nd, 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast, yet there is an ominous tendency to falling away among all Christian societies that will precede his coming. Then let us, as many as can possibly do so, go to this meeting, determined to make it a means of filling our lamps with that oil that will throw light along the way of the bridegroom's approach, so that if we slumber and sleep before his arrival we will be ready when the final cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

Lodie Palmer, Sec.

A man may go through all the institutions of learning in the world to prepare for the work of soul saving, but unless he goes through God's college, his work won't stand in the judgment day.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

All the Comforts of Home.

Are enjoyed by the patrons of the Nickel Plate Road. Beginning in a few days the daily service on this popular road will consist of three completely-equipped trains in each direction. You can dine and sleep on these superb trains. Through sleeping cars between Chicago, and New York and Boston via West Shore and Fitchburg Railroads. Between Chicago and New York and Philadelphia by the Philadelphia & Reading R. R. Excursion tickets to the World's Fair on sale by all agents. Rates the lowest.

Contingent Fund.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.80
EXPENDITURE.	
J. S. Hatch to go to Ingraham, Illinois	5.00
A. J. Eychmer, to Hopeville, Iowa,	9.20

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names unto the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called, to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

New Depot in Chicago.

On, and after April 20th, passenger trains on the Nickel Plate Road will run into the company's new depot at Chicago, corner Twelfth and Clark Streets. Every convenience for the road's patrons will be found there.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittance should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for their lives.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 251 pages, 4th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their use in the Holy Scriptures." A tract of 18 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Chicago City Ticket Office of the Nickel Plate Road.

The management of the Nickel Plate Road announce from April 1st, their City Ticket Office in Chicago is located at No. 199 Clark Street, which is between Adams Street and Monroe Street and situated on the east side of Clark Street, less than a block north of the Post Office, where patrons of the Nickel Plate Road who visit Chicago during the World's Fair are cordially invited to have their mail addressed to them in care of the City Ticket Agent of the Nickel Plate. As this location is in the heart of the business portion of Chicago and very convenient to the principal hotels, public buildings and places of amusement, this invitation will doubtless be appreciated by the public. Look out for our reduced rate announcements and other facts of interest to those expecting to visit the World's Columbian Exposition.

"Look at the Map."

Almost any map of the United States shows the location of Pittsburgh, Cincinnati, Louisville, and other large cities. From each of the three cities named draw a straight line to Chicago. The line drawn from Pittsburgh will touch at Salem, Alliance, Canton, Massillon, Wooster, Mansfield, Crestline, Bucyrus, Lima and Van Wert, Ohio: Ft. Wayne, Columbia City, Warsaw, Plymouth and Valparaiso, Ind. That from Cincinnati will traverse a [illegible] portion of the southwestern part of Ohio and run the [illegible] length of Indiana from southeast to northwest, touching at [illegible] and Eaton, Ohio; Richmond, Hagerstown, New Castle, Anderson, Elwood, Kokomo, Logansport, Winamac, Crown Point, Ind. The line from Louisville will pass through the entire length of the [illegible] State and in its course would touch Columbus, Franklin, Indianapolis and Logansport. A line drawn from Pittsburgh through Columbus, Ohio, to Chicago would incline slightly to the southward and would pass through Steubenville, Coshocton, Newark, Urbana and Piqua, Ohio; Union City, Hartford, Marion, and Logansport, Ind., and run direct from those points to the World's Fair site. A line from Madison, Ind., would also pass through Indianapolis and Logansport in its direct course to Chicago.

Such lines on the map would indicate the routes to the World's Fair described by the Pennsylvania Lines, which traverse the populous portions of Western Pennsylvania, Ohio and Indiana, leading direct from Pittsburgh, the natural gateway from the East, and in a straight course from Cincinnati and Louisville, the natural gateways of the South, to the World's Fair City.

Beginning with April 25th, World's Fair Excursion tickets to Chicago will be sold from all ticket stations on the Pennsylvania Lines. The going coupon will be valid from the day of purchase until October 30th, and the return coupon will be good for return passage up to and including November 5th. The sale of these tickets will continue daily until October 30th, and will be governed by consistent reductions in fare. Both the going and the return coupons will be valid for continuous passage only. No stopover allowed. Any ticket agent of the Pennsylvania Lines will cheerfully furnish detailed information regarding rates, time of trains, etc.

The recent extensive improvements on the Pennsylvania Lines, for the event in question, make them the desirable thoroughfares to Chicago from the territory traversed by them. The through time from every station is exceptionally fast and the first-class train service affords every desired convenience for an enjoyable trip.

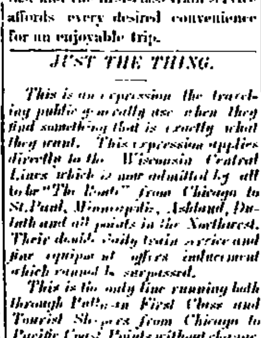
JUST THE THING.

This is an expression the traveling public generally use when they find something that is exactly what they want. This expression applies directly to the Wisconsin Central Lines which is now admitted by all to be "The Route" from Chicago to St. Paul, Minneapolis, Ashland, Duluth and all points in the Northwest. Their double daily train service and fine equipment offers inducement which cannot be surpassed.

This is the only line running both through Pullman First Class and Tourist Sleepers from Chicago to Pacific Coast Points without change.

For full information address your nearest ticket agent or, Jas. C. Pond, Gen. Pass. and Tkt., Agt., Chicago, Ill.

CHICAGO GREAT WESTERN RAILWAY.



The Popular Route between Chicago and Dubuque, St. Paul, Minneapolis, Waterloo, Cedar Falls, Waverly, Marshalltown, Des Moines, St. Joseph, and Kansas City. Connects at Terminals for all Points Northwest, West and Southwest. Fast Time, Perfect Comfort, Safe Transportation. F. H. Lord, Gen. Pass. & Tkt. Agt., Chicago Ill.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The [illegible] 7. [illegible] Religion. 8. The Restitution Age. 9. [illegible] of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 200, 50 cts.

FOUR PAGE TRACTS.

[illegible] Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and [illegible] of the two ideas of these terms [illegible] the theological and Bible [illegible].

Can you defend [illegible] points of our doctrine.

What [illegible] Sabbath [illegible] First Day of the week [illegible]

[illegible]

Ladies' [illegible] 50 [illegible]

The Re[illegible] [illegible] pamphlet of 72 pages, by W. [illegible] City, [illegible] $1.00.

The [illegible]

[illegible] Bible Dictionary. A [illegible] geography and natural history, with [illegible] of the Holy Land [illegible] 776 pages. Price $1.50.

ISRAEL'S CHILDREN—Its Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief [illegible] sketch of the Jews [illegible] by Dr. L. C. Thomas. [illegible] four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Containing the original Greek text of the New Testament, with an interlinear word-for-word English translation; based on the [illegible] readings of eminent critics and on the various readings of the Vatican Manuscript; together with illustrative and explanatory foot notes, and a copious selection of references, [illegible] edition, on fine paper. Cloth [illegible]

The [illegible] J. H. P. Gilgall. With an Introduction [illegible] of London, England. This is a work of 300 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50 cts.

Cruden's Concordance Unabridged. This work is too well known [illegible]—every Bible student [illegible] Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the English-man's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 84 pages, cloth bound, 50 cts.

The Law, the Covenants, and the Sabbath. By [illegible] the Law, the Covenants, [illegible] also an Appendix [illegible]. This work contains 350 pages, cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. [illegible] Wallace. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 163 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for [illegible]; 12 for $2.50; 50 for $[illegible]. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 166 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 24 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cts. each, 4 copies for $1.00; 6 copies for $2.00, 12 copies, $[illegible]. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and Adam's Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 365 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings, being comments on particular texts that have called for thought while reading. This book is published by the Author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each and can be had at this office.

"A Discourse on Foundation Work, considered physically, morally and religiously," is the title of a 32 page tract, written by R. McLauchlan of Cleveland, Ohio. The author has supplied us with a large quantity of these pamphlets, which we will be pleased to mail to all who desire them, at 5 cents each. The usual price of tracts this size is 10 cents. In this case the desire of the Author is to secure a wide circulation for these works and so do good, hence the price is put at the cost of the postage and handling them. No better opportunity can be given to secure good solid reading to hand to the uninstructed. Don't let these works remain long on our shelves, but send them out on their mission of love.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 635 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship at searching the scriptures every Sunday [illegible] Also [illegible] Bible study [illegible] cordially invited to meet with us at 145 [illegible] Avenue, San Diego, California.

Church of The Blessed Hope, [illegible]

The [illegible]

The Church [illegible] Indianapolis [illegible] every [illegible] Wagoner, every [illegible] evening.

[illegible] W. H. Crampton, Elder.

[illegible] are cordially [illegible]

The Church of God at Andover, South Dakota, [illegible] Sunday at 11 o'clock [illegible] Paul R. R. going [illegible]

[illegible] County, Neb. [illegible] prayer meeting every Friday evening from [illegible] We have no regular preaching at [illegible] beloved brother, Aimes Adams [illegible] Wm. [illegible] W. A. [illegible] Clerk.

[illegible] Church of the Blessed Hope of Westminster, Wash. This church regularly meets for public and church services every Sunday morning at 10 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, when prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kuhl, Keesler, or B. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Style, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Ed. A. Adams, Elders. J. J. Cady Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church of Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich. have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

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Wanatah "	[illegible]			[illegible]
Hanna "	[illegible]			
Davis "	[illegible]			
Hamlet "	[illegible]			
Grovertown "	[illegible]			
Plymouth "	[illegible]	2 50	8 50	[illegible]
Inwood "	[illegible]			
Bourbon "	[illegible]			3 05
Etna Green "	[illegible]			
Warsaw "	[illegible]		8 31	3 38
Pierceton "	[illegible]			[illegible]
Larwill "	[illegible]			
Columbia City "	[illegible]		7 11	[illegible]
Arcola "	[illegible]			
FtWayne ar. lv.	[illegible]	4 30	7 50	6 0
Van Wert "	[illegible]		[illegible]	[illegible]
Lima "	[illegible]	6 07	[illegible]	[illegible]
Bucyrus "	[illegible]		[illegible]	9 30
Crestline ar.	5 30	8 00	[illegible]	10 00
Mansfield lv.	6 12	8 35	[illegible]	[illegible]
Wooster "	[illegible]		[illegible]	[illegible]
Massillon "	[illegible]		3 60	[illegible]
Canton "	[illegible]	10 51	3 16	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]
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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, MAY 10, 1893. NO. 18.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Tomorrow.

A shining isle in a stormy sea,
We seek it ever with smiles and sighs;
To-day is sad. In the island To-be
[illegible] Tomorrow lies.

We mocked [illegible] ful yesterday;
[illegible]
[illegible] far away,
It [illegible] that we called to-day.

"With gifts of fate we cannot tire gain.
Life is a failure." Be still, my heart!
To-day—the [illegible] trouble, the pain;
Tomorrow—fruition, the perfect part.

Time [illegible] from our eyes with tender touch
[illegible] the backs of gold;
It [illegible] away the tints of youth,
Till we say, "Tomorrow we shall be old."

We think of the countries far and fair,
All free forever from blight and frost;
Where [illegible] on to the holy air,
We [illegible] again the youth we had lost.

I will still go on [illegible] the beloved task,
That [illegible] from thy weary hand,—
Thy crown for Another? "Why?" you ask,
Thou'lt wake to-morrow and understand.

Nothing is finished. [illegible] to the [illegible]
[illegible] life's dear brief day
Is a little fragment, that is all,
Of [illegible] that waits in the far away.

Why are we sorry, we shall divine
When the life that is perfect holds its sway
When [illegible] thine, and mine,
And Tomorrow melts in a God's Today.

Original.

Current Events and Sundry Thoughts.

It is hardly possible in the present condition of things for all men to see and think alike, and yet why should they differ on plainly written statements as found in the Bible is doubtless a mystery to many. I suppose men's doctrinal differences may in some cases be attributed to the same causes, as their facial differences. It is not however a very great mystery when we have given the matter due thought. Sometimes I think I am believing less, and doubting more continually. I do not mean that I am losing confidence in the revealed word, but rather experiencing disappointment in what men have said, and still say the word teaches. I suppose all Bible-students have their troubles. It is a great trial to be under the necessity of reconciling an unreasonable theological dogma with the Scriptures, when I am unable to reconcile my own judgment. It is hard to persuade one's self to believe what his own reason positively refuses to entertain.

A translation of 1 Pet. ii. 2, as given by Professor Gardner will illustrate my idea, "As unborn infants desire the rational milk of the word," etc. Now this translation gets me into trouble, for I cannot comprehend how an unborn infant can desire anything. Sucklings desire milk, but the *unborn* are in no sense sucklings. In nature birth precedes nourishment and growth by milk. If Peter employs the natural to illustrate the Spiritual, it baffles my reason to see how he could use the word *unborn*. I can see how the new born, and the unweaned babe thrives on milk. I confess my *inability* to apprehend how the apostle could use words out of harmony with, yea contradictory of nature's law, and yet make use of that law to illustrate the law of spiritual growth, as if one resembled the other in its operation. Here is my trouble. I do not see that it helps the matter, to *carry* the birth forward to the resurrection,—the burden is still unremoved.

Translators often help us out of trouble and Prof. Gardner's not the least, but in this instance it seems to me he discourages with darkness, where light even is too strongly fortified in the context to be dislodged. I make no attempt at criticism. It would not be becoming in me to criticise one acknowledged to be an expert and a teacher of Greek. I can only judge his work in the light of reason. I have read his versions with pleasure but in the above text he burdens my faith with more than it is able to bear.

Next the expositor claims my attention for he gets me into deeper waters of trouble than does the translator. I quote from a little tract as follows, "Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its *corresponding price, that God* might be just and justifying and accepting back to harmony and life all who believe in Jesus and born unto God in his name."

The foregoing quotation suggests a few thoughts. 1. How could the other man not under sentence of death die? Did Jehovah kill him? Is it any less a crime for God to murder than for man? I put it in this way in order to call the reader's attention to the idea that a good man not under sentence of death had to be killed in order to save the guilty. Now how can you reconcile such an idea with your own reason and judgment. If I felt compelled to believe that a good man had to die instead of a bad one, that is in order to save the guilty from death, I should feel that the orthodox hell *of mental torture*, was here in very deed.

The Father kills Jesus a harmless and undefiled man, in order to raise from the dead worthless sinners. Moreover this he had to do in order to be just. I confess my inability to see any thing like the shadow of justice in killing the innocent to save the guilty.

Is it any wonder that men, intelligent men, are turning away from religion and the Bible in disgust? What would you think of a parent who, provoked by a disobedient child, metes out justice by chastising his obedient son? Such a man would not be tolerated in any civilized community. But we are asked to believe that God commits an act of injustice in order to be just. In order to be just to the guilty, and to justify sinners he visits the penalty of transgressed law upon the innocent. Believe it ye who can, nay I will not say believe, for no man in his right mind can seriously believe that God is unjust.

Again if Jesus was not under sentence of death how could he die —in fact why should he die at all? We would conclude that if any man could be exempt from death it is one who not under its sentence, was in addition thereto fortified by a perfect obedience under trial.

Now Jesus was holy, harmless and undefiled. Why then did he die? This is the real—the all-important question to answer regardless of any speculative theory as to the resurrection of the Adamic family. This question must be answered intelligently and Scripturally, before any theory as to resurrection can be formulated with certainty. It will not do to reason from false premises. If Jesus in the days of his flesh was not under sentence of death, then he never died, and never rose from the dead, and so all theories as to the resurrection comes to naught. O yes, says one "he died the just for the unjust." There you are again killing a good man, in the place of one who deserves death. You make God kill a man who is entitled to live, in order to save one who has by transgression forfeited all right to life. If that is your idea of justice and goodness, it is certainly one you would not practice yourself, nor tolerate in your neighbor.

If Adam had not transgressed, he would not have come under the sentence of death. No, very well, then he never would have died. So long as Adam was free from the death sentence he was exempt from death. Even so with Jesus if he had not been under sentence of death, he had never tasted the bitter cup.

But how says one did Jesus come under that sentence? I answer by virtue of his heritage in Adam. Adam could not transmit other than a condemned nature, seeing that all were in his loins when he sinned. Mary the mother of Jesus was a daughter of Adam, and under the Edenic sentence of sin and death. Jesus as the Son of Mary inherited her nature, and therefore came under the same sentence. How then I ask could he die as a substitute for others? He could not, and did not. Paul says "God sent forth his Son made of a woman, made under the law." Hence as he says in another place he appeared in the likeness of sin's flesh." That is in a nature like that that had sinned. Again he says "that inasmuch as the children were partakers of flesh and blood he also partook of the same, or laid hold of the same."

The Scriptures are plain, and explicit as to the nature of Jesus. It is to my mind almost unaccountable to see how men can conclude that Jesus was not under the Adamic sentence of sin. Then he must have been a sinner says one. No, not in character, for his obedience was perfect or made perfect through suffering. His nature was the Adamic flesh of sin, but his character was free from sin and its condemnation.

He was obedient unto death and therefore death could not hold him a prisoner. Appearing in a condemned nature he necessarily had to die, not for but on account of the unjust. Himself worthy of life, nevertheless had to die, not on account of his own transgression, but on the account of Adam's transgression. In laying hold of our nature he tasted death for us all because our nature was his nature, and when that nature was nailed to the cross, he bore our nature, and hence our sins to the tree.

The sin of the world was not metaphorically placed upon or transferred to Jesus and he was put to death in our stead as a sacrifice to appease the wrath of God against the guilty, but on the contrary he laid hold of our nature, and condemned sin in the flesh, not by dying but by the righteousness of obedience to his Father's will. Being under condemnation on account of the disobedience of one he had to die, in order to be made free from that condemnation. In working out his own salvation, he made a way of escape for all that are in him. Death came by the disobedience of Adam; but resurrection from the dead, or out from among the dead came by the obedience of the second man, the Lord Jesus. Adam the unjust, is the head of a death stricken world, but Jesus is the resurrected and living head and creator of the world to come. "It is Jesus that died, yea rather that is risen again" says Paul. He that is dead is free from sin, and in that Jesus died, he died on account of sin once, but death could not hold him, seeing that his obedience entitled him to life, therefore God raised him out of the death state to die no more. Jesus in dying on account of us, also died for himself, that is for the *joy* or life that was set before him "he endured the cross despising the shame."

The blood of Jesus is efficacious only to those who become partakers in his death, and his righteousness as well. His blood cleanseth from all sin because the cleansed ones lay hold of his righteousness. He at first laid hold of us, we in turn must lay hold of him. It will not do to form a conclusion and then build your premise to suit it. Lay the foundation first according to the Scriptures, and then your building will not be out of all proportion to your foundation. Reason forward, not backward. All in Adam die, even so all in Christ are made alive,—not simply made alive, but immortalized, being in him they are partakers of his nature. Every body however is not in Christ, that is they are not partakers of his righteousness and will not therefore taste the blessing of eternal life.

Mankind are in Adam by birth and to get into Christ they must be born again. And not only so but they must abide in him if they desire to experience the joy of resurrection from among the dead.

Again Paul says Jesus partook or laid hold of Adamic flesh and blood, that through death he might destroy him that had the power of death, that is the devil." Here we are in the deep waters of trouble again. How was it possible for Jesus in dying to destroy an immortal devil? In a work entitled "Facts and theories concerning a future life," the author boldly assumes that the devil is a fallen angel whose rebellion in heaven antedates the days of Adam's *sojourn* in Eden. It makes one's head swim to think of it. The idea that Deity shared existence with one who is destined to be an everlasting enemy to his government, and the cause of eternal discord.

Did Paul have the orthodox conception of the devil? If so how could they imagine that a man of flesh and blood could defeat and destroy him? He has, moreover, the power of death, and can slay right and left, whomsoever he will. He must have killed Jesus, because he has the power of death. In fact he must do all the killing. Shall we return to polytheism and acknowledge that the universe is divided and governed by two rival gods, ever at war with each other, but neither is strong enough to destroy the other. O when will men get rid of the relics of paganism? How long in the presence of an open Bible until the human intellect shall be free from the distressing shadow of superstition? How long? Not until the end of Gentilism. It is refreshing to know the end will come.

GEO. MOYER.

The Called and the Sent.

"He whom God hath sent speaketh the words of God."—John iii. 34.

The design I have in view in writing upon this subject is to call the reader's attention to the importance of hearing the word of the Lord, as revealed through his authorized messengers. There are *now*, and have been in all past ages, men who have run before they were sent, and who have spoken or prophesied in the name of the Lord, by whom he sent no message. Such persons have incurred his displeasure, and are severely denounced by him. He says of them "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Jer. xxiii. 21, 22. These words were spoken through Jeremiah to a class of men who claimed to be prophets speaking the Lord's words to Israel. It was a prophesy directly addressed to those who told lies in the *name of the Lord*. "Behold, I am against the prophets, saith the Lord, that use their tongues, and say *He saith*. Behold, I am against them that prophesy false dreams saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet *I sent them not*, nor commanded them: therefore they shall not profit this people at all, saith the Lord," verses 31, 32. They spoke their own words, and acted without authority. The people were deceived by them, and caused to err, because they "perverted the words of the living God."

As it was then, when Israel dwelt in their own land, so is it now in these days, "Many false prophets are gone out into the world," 1 John iv. 1; and the apostle recommends the believers *to* test these "spirits whether they are of God." He gives us *two* very plain rules by which to try them.

1. These false prophets, he says, "are *of the world*; therefore speak they of the world, and the world heareth them."

2. Of the apostles, or *sent* ones, he says, "*We are of God*; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of *truth*, and the spirit of *error*." verses 5, 6.

Jehovah has always made known his will through authorized agents. In former times it was by *prophets*, in the last days through his *Son*; and then by *those who heard him*. Heb. i. 1; ii. 3, 4. All of his agents were called and sent by him; and were also qualified to prove their authority and mission to those to whom they were sent. When Moses was sent unto the children of Israel and Pharaoh, he was qualified to perform miracles to prove that Jehovah had sent him; and when Moses and Aaron had gathered together the elders of Israel, and spoken the words of the Lord, confirmed by the signs, in the presence of the people, they believed, bowed their heads and worshipped. Exod. iv. The Lord through Moses gave a test by which the people might know a *true* prophet. "The prophet which shall presume to speak a word in my name which I have not commanded him to speak, or shall presume to speak in the name of other gods, even that prophet shall die. And if thou shalt say in thine heart, how shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, *that* is *the thing which the Lord hath not spoken*, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. xviii. 20-22. In order to see how strict and jealous Jehovah is of his word, read the whole of Jeremiah xxviii, where the reader will see a remarkable illustration of this test given by Moses. Jeremiah had prophesied that the whole land should be a desolation, and its inhabitants serve the king of Babylon for seventy years. Hananiah, spoke to Jeremiah in the name of the *Lord*, in the presence of the priests and people, that within two years, the yoke of the king of Babylon should be broken, that Jeconiah, king of Judah, with all the captives of Judah, and all the vessels of the Lord's house, would be brought back again to Jerusalem. But Jehovah sent Jeremiah to Hananiah to say "The Lord hath not sent thee; but thou makest this people to trust in a lie. * * * This year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month." Not only Jeremiah, but Isaiah, Ezekiel, Micah, Zephaniah, etc., were sent to them by the Lord God, "but they mocked the messengers of God, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. xxxvi. 16; Neh. ix. 30.

Jesus well illustrated the attitude of the sons of Israel towards their God and his servants, by the parable of the vineyard in Matt. xxi. 33 to the end of the chapter. When the time of fruit drew near, and the householder expected to obtain some benefit from his vineyard, he sent his servants that they might receive the fruits. But they beat, stoned, and killed them; and the second lot of servants were treated in like manner. Then he sent his son, saying, they will reverence my son. But here see the culmination of wickedness in the conspiracy of the husbandmen, to kill the heir, and appropriate the vineyard. The Jews were these wicked men who killed the heir. *God sent his Son* to them with a message of peace, and the offer of salvation. He spoke the *words* of God, and performed the *works* of his Father in their midst. Never before were such loving words spoken, or such wonderful works of mercy and love done. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the *gospel* preached unto them. And blessed is he, whosoever shall not be offended in me." Matt. xi. 5, 6. Yet notwithstanding all this, they filled up the measure of their fathers, "who killed both the Lord Jesus, and their own prophets, and persecuted us, (the apostles,) and they please not God, and are contrary to all men: forbidding us to speak unto the Gentiles that they might be *saved*, to fill up their sins alway: for the wrath is come upon them to the uttermost." 1 Thess. ii. 15, 16. This was fulfilled in that generation, by the destruction of Jerusalem, and the temple, and the dispersion of the nation. Matt. xxiii. 34-39.

The Son of God was *his apostle*, or *sent* one. He was fully qualified to prove his mission. And he did prove it by his works. He said, "If I had not come and *spoken* unto them, they had not had sin: but now they have no excuse for their sin." John xv. 22. Again, "if I had not done among them the *works* which none other man did, they had not had sin." Verse 24. The words he spoke were about the kingdom of God, for he was sent to preach it. Luke iv. 43. That was the burden of his message, for he was anointed to preach the gospel. Luke iv. 18. "And he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." Luke viii. 1. He invited the poor, the weary, the heavy laden, to come to him to rest. "Take my yoke upon you, and learn of me; for I am *meek* and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 29. He promised the kingdom to the poor in spirit, and those who are persecuted for righteousness sake; and the inheritance of the earth to the meek. Matt. v. 3, 5, 10. And he exhorted his hearers to seek the kingdom of God, and his righteousness, in preference to earthly things, vi. 33. He also offered future life by a resurrection from the dead to all his disciples. John vi. 39, 40; 27, 28.

Jesus called to him twelve disciples, whom he named apostles, and gave them a commission to preach, and power to heal. Then he sent them forth to the lost sheep of the house of Israel, with this message "as ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, *raise the dead, cast out demons*; freely ye have received, freely give." Matt. x. 1-8; Luke ix. 1-6. These *twelve* disciples were the *called* and *sent*, of that time, to preach the gospel and heal the sick. Afterwards *seventy* more disciples were *called* and *sent* on the same mission, duly qualified. See Luke x. 1-12. This *gospel* which they preached was before the crucifixion, and was good news about the kingdom of God. Then after the death and resurrection of Christ, being seen by the apostles for forty days, and speaking to them of the things pertaining to the kingdom of God, he sent them out to preach the gospel to every creature, or to all nations; the same glad tidings of the kingdom which they had preached before, with the addition of things which concern the Lord Jesus Christ. But they were to wait at Jerusalem for the promise of the Holy Spirit, by which they would receive power to perform many signs and wonders in confirmation of their word. They waited as commanded; and a few days after, when the day of Pentecost was fully come, they were all filled with the Holy Spirit, and spoke in foreign languages, so that Jews and proselytes of fourteen different countries said, "we do hear them speak in our tongues the wonderful works of God." Acts ii. 1-11. Thus were they qualified to preach the gospel in foreign lands, without the trouble of learning the languages. And they gave the proof of their apostolic office in signs, wonders, and miracles which they did among the people, not in their own power, but in the name of him who *called* and *sent* them. See Acts ii. 43; iii. 6 12-16; iv. 9, 10, 29, 30, 33; v. 5, 9, 10, 12 16. And not only the apostles, but also those on whom they laid their hands. For instance, "Stephen, full of faith and power, did great wonders and miracles among the people." vi. 8. Also, Philip, one of the seven deacons at Jerusalem, went down to Samaria, and preached Christ, and his word was confirmed by the miracles which he did. Chap. viii. 5-8. 12, 13.

Another apostle was called to the work of the ministry—Saul of Tarsus, a violent persecutor of the disciples of the Lord. A full account of his *call* is given in Acts ix. 1-22; xxii. 1-21; xxvi. 9-28. He was a *special* apostle—"one born out of due time," (1 Cor. xv. 8,)—the apostle of the Gentiles. He claimed to be "an apostle, not from men, nor by a man, but by Jesus Christ, and God the Father, who raised him from the dead." Gal. i. 1. And that the gospel which he was sent to preach, he declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Verse 12. Yet it was the same gospel preached by those who preceded him in the work, and abundantly confirmed by the power of the Holy Spirit. See Acts xiv. 3. 8-10; xv. 12; xix. 11, 12; Rom. xv. 18, 19; 2 Cor. xii. 12. Paul was the last one called who was sent to preach the gospel, and he certainly gave *proof* that he was sent by the miracles he did by the power of the Holy Spirit.

Surely sufficient evidence has been produced from the *Word* of God to show that all the *called* and *sent* of God, whether in the past or present dispensations, were duly qualified to prove their authority.

In view of this, can any minister, *or evangelist, or* elder, or deacon, produce satisfactory evidence of being "*called of God*, as was Aaron?" or as was Peter, Paul, Philip, etc., the servants of Jesus Christ? Can they demonstrate that the gospel which they preach is the same as that preached by Jesus, and his apostles? If they should fail in this test, how can they prove their claim to have been *called* and *sent* by him to preach a *different* gospel,—a gospel unauthorized? Paul wrote—"though *we*, or an *angel* from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed" Gal. i. 8. A fearful responsibility rests upon every one who assumes to speak Jehovah's word. "He that hath *my words*, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jer. xxiii. 28. "The word of the Lord endureth forever;" and Peter says—"And this is the word which by the gospel is preached unto you." 1 Peter i. 25. No other gospel is the word of the Lord, or has been "confirmed unto us by them that heard him; God bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to his will." Heb. ii. 3, 4.

There are no commissioned preachers of the gospel now. We can only tell to others what we have learned of the Father concerning the gospel of his Son Jesus Christ, as we read it in his word. We have no authority to say that we are *called* or *sent* by him.

All the commission that any one can now claim is from this—"let him that heareth say come." "And let him that is thirsty come. And whosoever will let him take the water of life freely." Rev. xxii. 17.

B. WILSON.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
[illegible] JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, MAY 10, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

AT the meeting held in this place last Sunday by Bro. N. H. Geiselman, two more young ladies made the good confession, and were immersed and their names added to the list of those who will strive for an entrance into the Kingdom when Jesus comes. Not only are their names on a church record, but the Recording Angel has the names of Clara Goodyear and Grace Kipfer. May they live faithful lives, and hear the "Well done," when the final day comes, and enter into joy unending.

THE rejection of the Army bill by the German Reichstag is the cause of much excitement, an account of which we give in another place. With the renewed light against the Jews, and the onward march of cholera, the earthquakes in different parts of the world, floods and storms, failures of commercial enterprises and banks, all together they make a bad showing for those who claim the world is getting better, and that all things continue as they were. Nothing but the change of dispensation, with the Righteous Judge at the seat of power, can bring order, and make better. May the day soon dawn.

WE may be assured that if we keep ourselves in the love of God, the love of God will keep us.

IF the Saints of God in the *future* take the Kingdom, it will be because they *now* by faith take the King.

ACCORDING to popular theology, David has had no pious relatives die, for he said, "Whom have I in heaven but thee."

SOME one has somewhere given this advice: "When one will not hearken to words of peace, it is best to let him make war with silence."

IF we want to keep from murmuring when compassed about with ills, the best way is to reckon up the *blessings* we enjoy, and thank God for them.

BISHOP Lowth says that "Parable is that kind of *allegory* which consists of a continued narration of fictitious or accommodated events applied to the illustration of some important truth."

THE Rev. Joseph Wolf once said of a Society in London which had worked fifty years and spent £500,000 to convert the Jews to Christianity, and the result was facetiously stated to be, two Jews and a half.

IT is quite a long time since our contributors have paid much attention to the simple truths first truths—suitable for beginners, that formerly stood out in bold relief. They think perhaps, we have all gotten past that; but it is always in place to learn the alphabet of the Gospel. Passages of Scripture that decided questions for us can be used over and over again for the benefit of those situated as we once were.

"WITHOUT me ye can do nothing;" with these words before us, what folly it is to lay the chastisement of our peace upon ourselves? It seems to be one of the hardest things to realize the full import of the words "By *grace* ye are saved, through faith;" no sooner have we made a misstep, than we try to heal ourselves by self-inflicted stripes, as if by self-punishment God's wrath could be turned aside. God help us to remember that without Christ we can do nothing to regain God's favor;—remember that he is the all-powerful advocate with the Father—the only mediator between God and man. God meets us in Him, and through Him dispenses favors to the whole family of adopted children. This is the *short way*, the *best way*;—nay the *only* way for frail mortals to maintain their justified standing, confess and forsake wrong doing. God is faithful and just to forgive all who come to him in Jesus' name.

READER, "Today is the day of salvation" for you; tomorrow may never come. "Now is the accepted time."

IT gladdens *our* hearts, and we doubt not it has the same effect upon many others, to have old, *tried* and true ones give the trumpet a certain sound. We want every soul who reads THE RESTITUTION to see that the burden of our Message is, that the Gospel of Christ—the Gospel of the Kingdom *He* preached, is the power of God unto salvation; and we *know* of no other and *believe* in no other. Go right on, brethren, and tell the joyful story: there is so much stony ground that it is necessary to scatter seed all the time, and even then the harvest will not be a heavy one.

THE latest revival news comes to us from Wintersville, Ohio by telegraph, stating that the Rev. Mr. Newlin conducted meetings for seven weeks, and the accessions were very large up to a certain date, when the wealthier class stopped being saved, because several inmates of the county infirmary, near by, "*went forward*" and professed their faith. One lady stated that she didn't "associate with paupers here, and doesn't want to hereafter." What message did the Lord send to John to prove his Messiahship? "The poor have the Gospel preached to them?" Why was this? Because God had decided to chose heirs for the promised kingdom out of that class, (see James ii. 5), if they were only rich in faith. What did Paul say on this subject? He practically told the Corinthians to look at themselves if they wanted proof that not many wise men after the flesh, or many mighty or noble are invited; so that the wealthy people of Wintersville would find little agreeable company in the kingdom of God were they to get there. Of this, however, there is not the slightest probability. The *promised* kingdom has no charms for them, in the first place, and secondly they reject the divine conditions imposed. "Stopped being saved" because paupers had the presumption to "go forward" with them! Rather be damned with the rich than be saved with the poor! What a commentary upon the hollowness, and hypocrisy of human systems of salvation! And what of the sincere ones? Can *they* be saved without the Gospel? Will they share a kingdom they will not believe in? Will the Lord of Life force *his* divine nature of existence upon those who claim immortality independently of Him? Sad considerations, these, but they should fill *our* hearts with love for the gloriously simple Gospel of Christ and its blessed hope.

Answer to a Correspondent

The following questions have been submitted to us by a subscriber:—

1. Is not Luke xxiii. 43, the only text favoring death-bed repentance?

2. Please give light on the want of sorrow for past sin and absence of prayer for pardon.

3. Also the fact of the thief's knowledge of the kingdom that the disciples did not have after three and a half years instruction.

4. And why so important an event is nowhere else referred to?

5. Should not the foot note in the Diaglott certainly have some bearing on this matter?

1. We do not think this passage favors death-bed repentance. The circumstances were unique throughout. They never existed before, and can never exist again. How then, can it favor death-bed repentance of those differently situated? For instance, baptism was not yet part of the law of pardon, so the thief was justified by faith as was Abraham and all the prophets.

2. We suggest that this is *not* recorded as an *example* of the new and living way whereby we *must* be saved or *can* be saved. 2ndly we are not *sure* but he *was sorry*; the natural *inference* is that he *was*. Godly sorrow works repentance; and if he was at first a *reviler*, a change must have come over him before asking a *great favor* of Jesus. 3. Does it say we are justified by *prayer* or by *faith?* The latter, surely. But faith without works is the same as no faith—nothing comes of it. The evidence of the thief's faith is his effort to *secure* an interest in the kingdom. Jesus was heir to. Granting his request proves his justification—proves he was reckoned righteous, and therefore pardoned.

By consulting John ii. 25, it will be seen that "Jesus needed not that any man should testify of man." Why? "*For he knew what was in man.*" And Matt. ix. 2, shows the effect of this knowledge. It says: "And behold, they brought to him a man sick of the palsy, (as they lowered him down through the tiles of the roof) Jesus seeing their faith, said unto the sick of the palsy, son, be of good cheer, thy sins be forgiven thee." This looks like a grand surprise for the sick one. *He* did not pray for forgiveness, he was anxious to be cured of his malady, and proved his faith in Jesus' power to cure him, and received a thousand fold more than he expected. And, astonishing as it may seem to some, we learn from the 5th verse that the words "Arise and walk," would have had the same effect precisely; that is, would have both cured and pardoned him; for, to the fault-finding Scribes who charged him with blasphemy, he said, wherefore think ye evil in your hearts, for whether is easier to say, "Thy sins be forgiven thee, or arise and walk?" We do not know that he or his attendants opened their mouths at all. He took in the whole situation, and discerned the spirit of faith and obedience there. So too, of the woman who was a sinner. Those tears and box of ointment were eloquent of faith and love and repentance and obedience. He knew what emotions stirred her soul—knew she was heavily laden, but knew, too, she was *weary* of her burden, and without a word from *her* came the sweet assurance from *him*, "Thy faith has saved thee, go in peace." Blessed Jesus.

3. We suggest under this number that it was more a matter of *faith* than of knowledge. Jesus said to the disciples on the way to Emmaus, "Oh fools and slow of heart to believe all the prophets have spoken. Ought not Christ to have suffered these things, and enter into glory." This explains it.

4. Once is enough when the Spirit speaks, though it takes two or three men to establish *the truth* of anything. This being God's word, it would be no truer if repeated a hundred times. It was a *very* important event to the thief—far more so than to us. Our correspondent would hardly rule out all events but once referred to, after thorough examination.

5. The foot-note referred to is from the Unitarian Improved Version,—not an unprejudiced source. We think our correspondent must attach more importance to it than was intended by its insertion. Wescott and Hort say in the appendix to their introduction, p. 68, "Marcion according to Epiphanius, omitted *semeron . . . paradeisus*, *i. e.*, doubtless the whole verse. Origen states that "*some*" were so troubled by the apparent discordance with Matt. xii. 40, as to *suspect* that *semeron* was a spurious addition to the Gospel. But it is more likely that Origen had Marcion in mind. In that case the omission was probably one of Marcion's arbitrary tamperings with the text." So much for these eminent critics.

Now about Marcion; who was he that he should be entitled to so much consideration. He was excommunicated by his own father, the bishop of Sinope for his heretical opinions and become the founder of the sect of Marcionites. He rejected the Old Testament altogether, and all of the New except a few epistles and the Gospel of Luke, except the first four chapters; and he began the 5th chapter with the words, "In the 15th year of the reign of Tiberius Ceasar God came to Capernaum a city of Galilee and spoke on the Sabbath." Need we add that we do not think it safe to reject Luke xxiii. 43 on his authority. Lastly we do not think any such copies as are referred to in the foot note now exist. If they do, they have no authority.

Dear Restitution:

As I was sending the notice of Brother W. H. Brown's death, I thought a few lines to you would not be out of place. There is here and in this vicinity quite a goodly number who are contending earnestly for the ancient faith. We are soon to have a hall in Sac City, where the "*Good News of the coming Kingdom*" can be preached and also heard. Yours for the Truth.

C. W. PITSOR.

Selected.

Rejection of the German Army Bill.

BERLIN, May 6.—The army bill was rejected today in the Reichstag by a vote of 210 against the bill to 162 in favor of the bill. The rescript signed by the Kaiser dissolving the Reichstag was immediately promulgated and the Reichstag is now dissolved. Caprivi will offer his resignation to the Kaiser.

The new elections, which under the Constitution, must take place within sixty days after dissolution, are to be held June 15. The new session must open within ninety days after dissolution. The Social Democratic members of the Reichstag displayed the wildest enthusiasm over the result. They hurrahed repeatedly, following cheer with cheer. Great confusion and uproar prevailed in the House, and the public excitement is at the highest pitch at Berlin.

The last attempts at compromise having failed, Chancellor Caprivi refusing to sanction a proposition to make the two years' active service permanent, the Kaiser became impatient of further delay and pressed for a decision by the Reichstag today. Hence the vote was taken at once instead of being postponed until Monday. The failure of the army bill makes it necessary for the Kaiser to defer for the present his projected reform of the higher military commands and of the posts in the war office—a process which Caprivi is said to dread even more than he dreaded the struggle over the army bill, knowing that it is likely there will be a conflict over the change which will involve the Kaiser, Caprivi himself, and others whom the Chancellor has no desire to antagonize.

PARIS, May 6.—[Copyright, 1893, by James Gordon Bennett.]—The entire attention of the European political world is turned toward Berlin, where the Reichstag voted today on the army bill. The interest is much more considerable than one would have believed. If the Reichstag had voted today for an increase of the effective military force all the great States of Europe would have been obliged to follow Germany's example, because the whole of Europe is now managed from a military point of view. Prompt dissolution of the Reichstag, therefore, produced in Paris a profound political impression. According to early reports it was thought the army bill would be rejected and the dissolution of the Reichstag was predicted. One must now expect a bellicose campaign and the use of alarmists threats on the part of Germany, as at the dissolution of the Reichstag it will be necessary to verify every piece of news before believing it, and in France we can expect incidents on the frontier like the Schnaebele affair. For the rest it is not their relations with Germany which now cause uneasiness to the French Government, but the relations of France and England, which are bad throughout Asia, Africa, and Europe.

English policies are thwarting French policies. In the difficulties with Siam it is again England exciting the Siamese against France. In Africa there are two serious troubles in the region of Lake Tchad and the irritating of the Sultan of Morocco. In Europe interminable discussion about Egypt proves that England in spite of every promise will not evacuate that country. The speech of Mr. Gladstone produced a very bad effect on the French Government. It is certain the entire politics of Europe will be influenced sooner or later by this French and English antipathy.

LONDON, May 6.—[Copyrighted, 1893, by the Press Publishing company, New York World.]—Turning the gaze upon Germany one sees the greatest constitutional struggle that the new German Empire has yet known coming to an end. For more than five months the Kaiser and his people have fought over the army bill with an obstinacy that marks the birth throes of a new epoch. Germany is in travail with constitutional government and the cause is the same as always. During twenty years France and Germany have passed and repassed each other in the race for military superiority. At each point in the contest the weights they have carried have grown heavier and now under the double burden of service and taxes Germany has lain down in the middle of the path and refuses to budge one inch more. The most docile taxpayer, the most plastic subject of Europe, has revolted, and militarism all over the continent will reel from the shock. Only once before has the Reichstag flatly defied the government, and that was on just this question of the increase of the army. That was many years back, in Bismarck's days—his first and last defeat. The new regime has broken down, and the only resort was the dissolution of the Reichstag. What will come afterward no man can say, but the elections promise no help to the Kaiser. Then either the Kaiser or the constitution must give way.

No Rest for Jews.

LONDON, May 6.—[Copyright, 1893, by the New York Times.]—Though the newspapers of Western Europe are just now busy with a more than ordinary supply of topics calling for big types and double leads, I take it that America's interest must be nearly touched by something which is happening over across the line which separates civilization from barbarism in mid-Europe, no hint of which has heretofore got into type of any sort.

Facts which I am able today to make public are known to only three men in London and, perhaps, ten or a dozen others in Paris, Berlin, and Vienna. The greatest possible pains have been taken during the last fortnight to verify these facts by a lot of detailed documentary evidence, some of the originals of which are here in London and which I have seen. These show that a wholesale expulsion of Jews has been begun in the Kingdom of Poland itself.

This means a forced dispersion of the people, compared with which the recent exodus from Russia proper is relatively insignificant. There are at the present moment something like 1,500,000 Jews in Poland, or about four times the number affected by the Passover edicts of 1891 in Russia. They are of a somewhat better class as a whole than the Russian Jews, at least from an economic point of view, because they contain a much larger proportion of artisans and skilled workmen; but they have certain social characteristics, born of their peculiar environment, which render them even less welcome as imigrants than those we have already seen in exile. When this new Polish exodus gets fairly into motion the resources and patience of Christendom will be taxed as never before.

Incredible as it may seem at first, these decrees of expulsion were promulgated as far back as Feb. 28, yet they were only heard of outside of Russia a bare fortnight ago. This alone gives a vivid notion of the hopeless obscurity enveloping the region east of the Vistula. When tidings did at last sift westward leaders of the Jewish community discredited them, and not till actual proofs were obtained were they able to realize this hideous addition to their calamitous burden.

Inquiry has developed that already many thousands of Jewish families in villages and the open country all over Poland have been served with these summary orders to move at once into towns. Most of the detailed information at hand here refers to the Province of Radom. But there seems no doubt that the same machinery is at work in the other nine gubernia of the kingdom. In the solitary community district of Ruda Guzovoska, which is forty verst from Warsaw on the railroad leading to Vienna, 480 families engaged in trade and possessed of immovable property have been served with these orders. In the village of Suicedniov, seat of administration for the government iron mines, 250 families received similar notices. In the communal district of Blizen out of 170 Jewish families in the place 158 have been ordered out. Of these latter seventy-six families have been settled there for generations, if not centuries, and contain among their adult males ten tailors, ten bakers, eighteen commercial travellers, seven commision agents, five bookmakers, four carpenters, four contractors, nine coachmen, three dealers in crockery, two butchers, two foremen of the iron work, and one porter. I give the list to show the sweeping character of the expulsion. It may be added that the list includes fourteen heads of families who served a term in the army. In the adjoining district of Ruda Malinstzaka eighty-two families are expelled, among them thirty-one workmen in a big foundry there.

Onward March of Cholera.

The Cholera keeps marching on toward Paris slowly and deliberately, but without halting. The Department of Finistere is admitted by the French to be infected, and every day brings reports of new cases in outlying towns and villages. In Russia the plague has assumed a more virulent type, while in Austria it is said to be subsiding.

The International Medical Congress, which was to have met Sept. 24, has been postponed indefinitely because of the cholera. The official reason given is that so many doctors will be engaged about that time with the disease that they cannot attend the congress. This change itself speaks more loudly than reports and statistics as to the attitude of those who know.

The Grumbler.

If you want to know whether you are a fault-finder, just try one day, one week, or one month, to get along without complaining, fault-finding, grumbling. Begin this week at home, then carry it into church, and then into business life.

It is not necessary to be told that you are a grumbler, and, beside, people may not want to tell you. But in this simple way you can find out in one month whether your wife or your pastor or business men have any right to set you down as a grumbler.

In the place of finding fault with the wrong-doings of others, let us set them a good example, and sweetly and kindly try to get them into a better way of living. A chronic grumbler is a very undesirable companion, a troublesome church-member, and an annoying business man.—*Christian Standard.*

A Secret Recorder.

It is recorded of Bishop Latimer, that he took especial care in the placing of his words before Bonner, because he heard the pen working in the chimney, behind the cloth, setting down all (it may be more) than he said. So we ought circumspectly to look to our sayings and doings; for conscience as a scribe or registrar, sitting in the closet of our hearts, with pen in hand, makes a record of all our ways, sets down the time when, the place where, the manner how things were performed, and that so clear and evident, that go where we will, do what we can, the characters of them shall never be cancelled or razed out, till God appears in judgment.

NOTICE.

The annual meeting of the Church of God near Scholl's Ferry, will convene at the Flint Schoolhouse, on the evening of June 9, 1893, and continue over Sunday.

Bro. Corbaley is expected to be there, yet it is not certain. If it should so happen that he cannot be with us, we shall not be without preaching brethren. We have Bros. Prosser, Skeels, and Jaquith.

Dear brothers and sisters, another year has almost gone into the past, and what has been our record? Have we remembered all through the year that we are—(or should be) "living epistles known and read of all men."

May we all attend this meeting fully determined to make it an interesting one to all. When we see destruction, misery and death on every hand, it behooves us to "put on the whole armor of God, and watch unto prayer, lest we enter into temptation, and the day of the Lord come upon us unawares."

There are a number of isolated brethren scattered throughout Oregon and Washington, from whom we would be glad to hear by letter, if they cannot be with us.

ALMIRA BROOKS, Sec'y.

Appointments.

Brother J. F. Wagoner will be at Antioch, in Marshall Co. Ind. on the third Sunday in May, 1893. Services at 10-30 in the morning. There will also be services in the evening.

DIED

Near Cherryville, Oregon, April 6, 1893, George Edward, son of Brother and Sister Dukes, aged 4 years, 5 months and 18 days.

Little Georgie was drowned in Cedar Creek, he was buried in the Cherryville cemetery, April, 7, there to sleep until the resurrection, when he shall come from the land of the enemy.

As none of our ministers are living near, there was no sermon preached. Just prayer and a few remarks at the grave by Elder Tulenger of the Christian Church.

The bereaved ones have our heart-felt sympathy; we know it is very hard to part with one of our loved ones. "Although weeping may endure for the night, joy cometh in the morning." The dark night of sorrow and weeping, will soon end, and "The Son of righteousness shall arise with healing in his wings." Our Savior holds the keys of death and the grave, and when the time comes he will unlock the silent tomb, and little Georgie will live again. Oh, may that day soon come when we shall meet to part no more.

We shall meet in that beautiful land,
On the banks of the bright golden shore,
And with all the redeemed happy band
There with Jesus to reign evermore.

There no sorrow shall e'er taint the air,
Where he dwells evil never can come,
And no weeping will break on the ear,
In that land and our beautiful home.

MRS. NANNIE OSBORNE.

At Sac City, Iowa, April 11, 1893, William H. Brown, the only son of Brother and Sister D. U. and E. R. Brown.

Willie was sick for one week with Spinal Disease. He was 21 years and one month old, at the time of his death.

He loved the gospel and promises. He was upright, honest, and good. Words of comfort were spoken by the writer, from John xi. 23, "Thy brother shall live again." It was a very large funeral. Brother Brown and family have the sympathy of the entire community.

C. W. PITSOR.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth: Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $195.78

The Nickel Plate's New Trains.

The new train service on the Nickel Plate Road will go into effect May 21, on and after which date trains will run as follows: Going west—leave Buffalo 5:40 A. M., including through coach and sleeping car from New York via West Shore Railroad, through sleeping car from New York via Reading System and through sleeping car from Boston via Fitchburg and West Shore roads.

This train will arrive at Chicago at 9:40 P. M. The next train will leave Buffalo at 12:00 o'clock noon and will include through sleepers from New York via West Shore and from Boston via Fitchburg and West Shore roads, arriving at Chicago at 8:10. A. M. The third train from the East will leave Buffalo at 11:25 P. M. and arrive at Chicago at 8:10 P. M. It will include through coach and sleeper from New York via the Reading System.

Going east trains will leave Chicago at 2:30 P. M. and 9:30 P. M. arriving at Buffalo at 6:00 A. M. and 5:00 P. M. respectively, each train including through sleeping cars to New York via both the West Shore and Reading Systems and to Boston via the Fitchburg and West Shore Roads. In addition to these there will be a train between Chicago and Cleveland, leaving Chicago about 8:00 A. M. and one between Cleveland and Buffalo, leaving Cleveland at 7:00 A. M. and arriving at Buffalo at 2:00 P. M. All trains will run daily, and superb Dining Cars will form part of their equipment.

Poetry.

Our Father Careth.

Written from hearing a piece of music entitled "A Storm at Sea."

'Tis so very lonely on the waters, Father,
And I hear the ice rain storm beat against the mast,
And now the waves are dashing across the decks below
And it's very dismal to hear the cordage creaking so

The sky is draped in blackness that bodes of dark despair,
With neither moon nor stars to guide the mariner
Now all is wild confusion I hear the women cry
O, save us from this fearful storm, don't let us die.

I kneel and pray aloud that God will save the ship
A prayer is uttered from every trembling lip.
I now retire fearless of perils of the sea,
As a frightened child rocked on his father's knee.

I hear no more the surging of the wintry blast,
Looking from my window I see a rift in the cloud at last,
As if a door in heaven were open to let his children see
That God is thoughtful of his own, wherever they may be.

Now the sea grows calmer, I hear a gentle swell;
It soundeth like an echo, he doeth all things well,
Now lo, the day is breaking, we are nearing homeland fast,
Soon we'll reach the harbor and "home, sweet home at last."

FANNIE T. DUNDORE.

Original.

The Blessed Hope—Its Practical Effect.

"Every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 3.

The blessed hope believed in from the heart manifests itself in a life which exhibits a grandeur peculiarly its own. It patterns after the pure life of the Savior. The recipient "purifieth himself even as he (the Lord) is pure." Such a life is grand and heroic in noble deeds which stand out in bold relief, it shines before men and they view its good works, and are led to glorify God and themselves.

It leads to a life of sweet resignation and devoutly prays:

"Take my life and let it be
Consecrated Lord to thee;
Take my feet and let them be
Swift and beautiful for Thee."

Oh, dear reader, would you experience the untold joys of the incoming Messianic reign, embrace the "blessed hope," lift up your voice and cry out: "Blessed be the King that cometh in the name of the Lord!" Such have just cause to be enthusiastic, and happy, even to "shouting with a loud voice," to express the joy of heart engendered by the "blessed hope." The formal professor says: "Master, rebuke thy disciples." Oh, no! he replies: "if these should hold their peace, the stones would immediately cry out."

Whatever is treasured in the heart will govern not only the speech, but the acts of life. "Out of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

If the "blessed hope" is the sacred treasure of the heart, the love of God *must* radiate from it like heat from a glowing furnace. Even like David of old who said: "My heart was hot within me, while I was musing the fire burned; then spake I with my tongue." The tongue can't help but cry out, if the "fire burns," and the "heart is hot within." This is the key to a successful opening of the Scriptures. "Did not our hearts burn within us while he talked within us by the way, and while he opened to us the Scriptures."

Jesus gave himself that he might not only redeem from iniquity, but to "purify unto himself a peculiar people zealous of good works," who should deny ungodliness, worldly lusts, and "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Why should the "blessed hope" be so desirable? Because it promises life from the dead, immortality in place of mortality, health for sickness,—"the inhabitant shall not say I am sick," the blind shall see —"the eyes of the blind shall be opened," the deaf shall hear—"the ears of the deaf shall be unstopped," the lame shall leap—"the lame shall leap as an hart," the dumb shall sing—"the tongue of the dumb shall sing," joy in place of sorrow—"sorrow and sighing shall flee away," the hungry and thirsty shall be satisfied—"they shall hunger no more, neither thirst any more," the bitter tears shall forever cease—"God shall wipe away all tears from their eyes," sad partings will be no more—"there shall be no more death," "beauty *for* ashes," "a garment of praise for the spirit of heaviness," "the oil of joy for mourning" rest for the weary, crowns for crosses, strength for weakness "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people."

Apart from the blessed hope there is unrest, disquietude, a fearful uncertainty with regard to the future No peace! No joy! A life of clouds! Darkness veils the pathway! Not a single rift in the clouds to reveal a glorious gleam of the sunshine of peace! Listen, O child of sorrow, and sing for joy! Infinite goodness reveals the glad tidings of great joy in the "blessed hope" it speaks of pardon and peace *now*, and in the blessed era about to dawn upon the world joys beyond the conception of the finite mind. In the martyr ages it cheered and sustained its heroes amid the dark storms of persecution: yea, even those who were imprisoned in darkest dungeons would not have exchanged their joys for the throne of a king.

W. H. WILSON.

The Sabbath.

Is there any command that the Gentiles should keep the seventh day Sabbath, or any other day as a sabbath in the Bible?

It was about 2500 years after the creation of man, before the Lord made it known. Not till Abraham's posterity had been 400 years captives in a strange land, and had been led out through the Red Sea. Then he made known to Israel the sabbath. Nehemiah ix. 14. It was to be a sign between them and the Lord, throughout their generations. Ex. xxxi. 13-17. They were forbidden to do any work on the seventh day—not to even pick up sticks, nor build fires —the penalty being death. Ex. xxxv. 2-3, Num. xv. 32-35.

If the keeping of the seventh day as commanded, was to be given to the Gentile world, how could it be kept in cold countries where fire is indispensable, or how could the same day be kept, when in passing round the earth, one day is lost or gained.

The Bible has no record of the requirements, or penalties of the seventh day ever being changed, *nor of their being required of any other nation.* It was given to Israel in a sunny clime, where its demands could be easily complied with, and its forms ended at the cross, when they were rejected of God, and their house was left unto them desolate. Matt. xxiii. 28.

The practical or savable part of the commandments pertaining to the motive, or intent of the heart, which God only could see and judge, were endorsed in the Gospel, or new covenant law of faith. But the outward ceremonies of works and penalties, that men could take cognizance of and judge, such as the seventh day ritual, and the ordinances, types, and shadows pointing to Christ, were to be fulfilled and ended in him, as the substance.

By the works of the law shall no flesh be justified, for the law is not of faith, but of works. Gal. ii. 16, iii. 12. The law could not give life, Gal. iii. 21, nor justification, Gal. ii. 16, nor santification, Gal. ii. 21, nor perfection, Heb. vii. 19. For this reason Paul calls it faulty, and old, and a new one is to be given. Heb. viii. 7.

It is sometimes said the sabbath is not a part of the law, but Moses calls the commandments the law. Ex. xxiv. 12, xxxv. 28. Christ quotes from them and calls them the law. Luke x. 26, 27. And Paul quotes one of them, and calls it the law, and says we are delivered from this law. Rom. vii. 6, 7.

Christ broke down the middle wall of partition, and abolished in his flesh the law of commandments contained in ordinances. Where is there more of an ordinance than the sabbath ritual, with all its ceremonies and penalties?

In Col. ii. 14, Paul speaks of blotting out the hand writing of ordinances, and nailing them to the cross. Here he classes the sabbath with *meats*, and holy days and new moons which were all nailed to the cross. He then *charges* them not to let any man judge or dictate to them about these things, *for they are done away, being only a shadow* of things to come, but the body is of Christ.

In Rom. xiv. 5, Paul gives more advice, or caution on this subject. He tells them to be fully persuaded, or settled in their own minds as to eating, or keeping of days. That one day was not to be esteemed above another. To keep a day, made them no better, and to not keep one, made them no worse.

Paul says as to the righteousness of the law, he was blameless, but this could not save him, not being mixed with faith in Christ.

In Heb. viii. the first or old covenant is spoken of as faulty, and old, and ready to vanish away. The ninth verse says it was made with the fathers when God led *them* out of Egypt, and it must include the decalogue with its covenants and laws, which was a school-master, to bring us to Christ. But when faith was come, we were no longer under a school master, but under the new covenant law of faith. In Luke x. 0, Christ calls the commandments the law and *quoted* two of them and says, *on these* two hang all the law and the prophets. Luke x. 20, Matt. xxii. 40.

Paul says as touching the righteousness of the law he was blameless, and yet he was not saved, but lacked the same one thing the young man did that kept the commandments, and that was faith in Christ, without which it is impossible to please God. "Faith is the victory that overcomes the world." This was just what the letter of the old covenant, or law could not give, though perfectly kept outwardly; faith in Christ to whom they pointed must be had. "But," says one, "will not the keeping of the commandments 'Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy *mind*, and thy neighbor as thy self,' save men?" "Yes," we say, "when fully complied with, but man in himself, without faith has not the power to obtain that love." It is above the love of this world. It can only be obtained by faith in the blood of Christ, which cleanses from all sin. It is the love of God shed abroad in the heart, that saves men. Christ is the end of the law for righteousness, to every one that believeth. He saves by the Gospel law of faith—the law of liberty —the royal law of love, against which there is no law.

Christ's faith, obedience, death and resurrection made God's love accessible to man by living faith; for he "tasted death for every man." Christ practically demonstrated he had a love above the selfish love of this world, when he gave his life for his enemies, and prayed that they might be forgiven—and Stephen proved he had the same love when he prayed for those that stoned him to death.

Such love and prayer for enemies far surpasses any love this world has to bestow. Christ gave his life for the world, while they were yet enemies, and he thus took away the sin of the world entailed by Adam's transgression, restoring man again to a savable condition, without which they never could have had justification, sanctification, perfection, future life, immortality or the kingdom, and these constitute the hope of the Gospel, and are only obtainable by faith in Christ, and not by the works of the law.

There being no Gospel command to keep any set time for worship, it is wise and proper to follow the example of the disciples, Acts xx. 7, and meet on the first day of the week for worship. It was on this day that the hope of the future life, and immortality was brought to light, and the Gospel blessing secured to all men, by the resurrection of Christ from the dead. "For to this end, Christ both died, and rose, and revived, that he might be Lord, both of the dead, and living. God will judge the secrets of men by Jesus Christ according to the Gospel, in the day of his appearing and kingdom. Rom. ii. 16, 2 Tim. iv. 1. Consequently all the men must have a knowlede of Christ, and the Gospel, before they can be judged, for accepting or rejecting the Gospel is what brings final salvation, or condemnation to all men. Christ says, "My words shall judge you in the last day." Then men are not judged by other laws, and standards given.

B. C. SIMONDS.

* * *

The least modicum of reflection proves that the soul that does not die cannot have a resurrection.

Melchisedec.

The apostle's references in Hebrews to Melchisedec have created a great deal of confusion and contradiction on the part of many, who have treated upon the subject. It is a subject that needs to be handled with great care. Without referring to the different presentations that have been given upon so profound a subject, I will endeavor to present what appears the apostle's views upon it.

In the first place it is very evident that Melchisedec was a man, or otherwise the illustration would not serve as a comparison between Melchisedec and Christ. The idea before the mind of the apostle is priesthood. The Melchisedec priesthood began and ended with himself. The Aaronic began with Aaron and ended at the cross. That of Christ began when he ascended to the Father. First over the saints, and at his coming till he shall have put down all rule, authority and power, and have destroyed the last enemy, death. Then he will deliver up the kingdom to the Father that God may be all, and in all. Each of these priesthoods had their own cycle of time to run. When complete, the priesthood is abolished. I offer this as a general statement. The evidence I think will sustain what I have advanced. The apostle says, for every high priest taken from among men is ordained for men in things pertaining to God. Who can have compassion on the ignorant; for that he himself also is compassed with infirmity. Heb. v. 1-2. This seems to be a necessary condition with the priesthood, that personally they should be acquainted with the infirmity of flesh and blood. Had Melchisedec been other than man, he could not have been the priest of the Most High God. The trouble before the minds of many is where the apostle says without father, without mother. The real signification of this is, without descent. He did not descend in the line of priests like the Aaronic. So far as he was concerned, he was without father or mother in the priesthood, we know of no other before him or after him till Aaron. The apostle calls him a man, so there is no necessity of placing him outside of humanity. Surely the Melchisedec priesthood did not run contemporary with that of Aaron's. Surely it does not now exist. Such being the case, it must have ceased. By looking at chapter vii. 6, it would seem the apostle is showing the entire separation of the Melchisedec order from the line of Aaron.

The three lines of priesthood in the apostle's argument are distinctive. The Melchisedec order shows by illustration the complete separation of the priesthood of Christ. If Christ is after the order of Melchisedec, then it begins and ends with himself. It is evident the priesthood of Christ comes to an end, when there is no necessity for it. It will certainly not be needed when God will be all in all. The Divine nature alone existing. No sin to officiate for. In looking at the narrative about Melchisedec meeting Abram, we see nothing out of the ordinary human standpoint. Melchisedec was king of Salem (Jerusalem). He brought forth bread and wine. He was priest of the Most High God and blessed Abram. This was all very natural. Divine manifestations have always been upon a very limited scale. Their divine character was always made known. So far as the narrative goes, we may conclude that like all men, he Melchisedec, lived, and died, unless like Enoch, God took him. And if so, what or where is he officiating as high priest. His services are not needed upon earth and surely not in heaven. I suppose the difficulty in the minds of a great many lies in what the apostle says in Heb. vii. 3. Without father, without mother, without descent, having neither beginning of days, nor end of life, but made unto the Son of God; abideth a priest continually. What is the *real sense* and *meaning* of this statement. Surely not to show that Melchisedec and Christ are alike, for neither in their beginning nor ending are, or was they alike. Christ had a beginning and end of life as a man, and Melchisedec must have had a beginning of days as regards to time. For to press the idea that the neither beginnings of days spoken of by the writer, referred to no beginning of his existence, would make Melchisedec none other than the Eternal One. Leaving that idea out of question, we must find some other solution of the difficulty. We are shut up to the main thought that was in the mind of the writer, which relates simply to priestly functions. Melchisedec descended not in a line of priests, as the Aaronic. Neither did Christ, who sprang out of Juda. That of Melchisedec was everlasting in himself while he lived. It ended with his death. There was no priest before him that we know of, and none after him until Aaron. I should from all the surrounding premises conclude that it was a question of genealogy the writer had in mind when referring to Melchisedec. To conclude that Melchisedec was an immortal being is to take hold of the worst horn of a dilemma. While admitting that the statement in Hebrews is difficult of a clear and perfect solution, yet it is the duty of the reader to weigh surrounding testimony and arrive at a conclusion based upon all the facts of the case.

JOHN GOODLIFFE.

The Tobacco Habit.

I have long wanted to say something on this subject. And, if I could only say it in such a manner that some one would be benefited by reading it, how glad I would be in making the effort. To my mind it is a very filthy habit, to say nothing of the drain on the purse. And yet, think of the good that might be accomplished with the means that are spent annually, even by the people who claim to be God's people. I do not believe there are many who use the poisonous weed that would like to have their Savior come and find them in the store buying tobacco. And again think of what an injurious effect it has on a person's health.

Although I have heard some try to argue (very few though) that it was good for them, what one of them would encourage their sons to form the habit, and tell them that they would never regret it, but would always be glad that they had taken their father's advice (if any father would give such advice) and I am sure every one will agree with me that *no one should do that which they are not willing to have their children do.* For if it is wrong for their children it is wrong for them.

The apostle says in 1 John iii. 2, we know that when He (Christ) shall appear, we shall be like him. And now dear ones, if we want to be like him when he comes, let us try to follow his example as nearly as we can. Who will not agree with me that it is wrong for a Christian to form the habit of using tobacco? And now dear friends, if it is wrong to form a bad and filthy habit, I say in all candor that I think it is just as wrong to continue in that filthy habit. I say filthy because I think that all will agree with me that it is. And we are told in 2 Cor. vii. 1 that, Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Again we read, To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.

Now I think we ought to set the example before our children and neighbors, that the Scriptures will bear us out in. Let us always try to do that which is well pleasing in the sight of the Lord.

MAGGIE SKEELS.

Rev. xxii. 10-12.

"And he which is filthy, let him be filthy still; and he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still. And behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 10-12.

From the reading of this Scripture these things will take place just at the coming of Christ. Then if we are holy, or righteous, or just, we will be accepted, and if we are filthy, or unjust, or unrighteous, in that condition we will remain. Oh, too late to make the change then, the dear Lord will then have come. We then may want ever so much to make a change, but no, says the dear Lord and Master. You have had plenty of time to correct your bad habits. You have had line upon line, precept upon precept. Here a little, and there a little.

Paul the apostle has said, "having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here is a very solemn warning from one of God's faithful apostles. Oh, let us all take warning. This subject brethren, I have had on my mind for years, and have given it much thought, but just how to present it so that brethren would not get hurt at me has been the trouble in my mind. Oh, I do not want to hurt any brother or sisters feelings but I have concluded I will not put it off any longer. I do feel as if it was the duty of our preachers to give the warning in time. I feel for one that I will not put it off any longer, for if I should fall under the power of death without this warning in time, I would be held accountable before God. So I for one will clear my mind, while the dear Lord preserves my life. Now dear brethren if I should tell you what is one of the most filthy habits without mentioning what it is, you can give a guess, for I will leave it to you, what it is, for I am safe in saying, brothers, and sometimes sisters, engage in it. Do you think that you engage in a Christian habit, when you use that weed? and nine times out of ten they will say, well, I know it is a nasty, filthy habit, and I would quit it if I could. Then you can't quit it? Are you an overcomer? If you cannot control your perverted appetite can you rule five or ten cities? Or any city? If you can't control self, you will make a poor ruler in God's overlasting kingdom. Then brother, you, and Paul, and Revelation all agree that it is a nasty, filthy practice. I cannot nor will not take any chances on the gaining of eternal life, connected with the filthiness of the flesh. There is *too much* at stake. Eternal life is *too* great a boon to lose for so small a thing. The mere gratification of the flesh for a few years. Put that by the side of an eternal weight of glory. Brother it wont pay to take any risks in so great a matter. Let us be wise and choose that good part that can never be *taken* from us. I have named this subject *to several of our preaching brethren*, and I believe every one have expressed themselves like this, "I wish all of our folks would quit the filthy habit" but, like myself they would say, "how can we approach the subject?" If we speak of it in public, they will get offended, and if we talk with them in private they will agree with us, "it is a nasty, filthy habit." Then the brother will say, "what can we do?" We had just as well say nothing. But, will the dear Lord let us off so easily in the final day of reckoning? I am afraid not. Now dear brother, dear sister, you will not get out of patience with dear, old, brother Hatch because he tells you the truth. If you do I will love you still. Paul once said something like this: Do not think me your enemy because I tell you the truth. We are commanded to abstain from all appearance of evil, and if we acknowledge the fact ourselves, that we engage in a bad habit, then there *is* an appearance of evil. Wherefore come out from among them and touch not the unclean thing; and I will receive you, 2 Cor. vi. 17-18, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, (the promises of becoming the sons and daughters of the Lord Almighty.) Dearly beloved, let us cleanse ourselves from all unfilthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. 2 Cor. vii. 1. Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John iii. 2, 3. Now we will let John in Revelation tell us what the overcomer will receive. "He that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Be thou faithful unto death, and I will give thee a crown of life. He that overcometh shall not be hurt of the second death. To him that overcometh will I give to eat of **the hidden manna. And I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.** And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne." Did Jesus overcome? You say, yes. Must we overcome? The Bible says, yes. Can we gain all those things named above, if we do not overcome? The Bible says; no. If we can't control our *perverted* appetites, now can we expect to be saved in that incorruptible kingdom of God's dear Son? Now dear ones I will close after giving the location of those last Scriptures. Rev. ii. 7, 10, 11, 17, 26. Rev. iii. 5, 12, 21. There is nothing but love to God, love for my brethren, that has prompted me to pen these few lines. Now dear ones, dont judge me wrongfully. I love you all. Let us keep ourselves as pure as possible. It will require diligence, fighting the good fight of faith, running the race set before us, walking worthy of the vocation wherewith we are called, in all lowliness, and meekness, and long-suffering, endeavoring to keep the unity of the *faith* in the bonds of peace. And all that we do, do it for the honor and glory of God. It wont be long till the Master will come. May we all be ready is my prayer, for Jesus' sake. Come Lord Jesus, come quickly. May the favor of God the Father, and the Lord Jesus Christ, rest and abide with us.

J. S. HATCH.

Romans viii. 1.

"There is therefore now no condemnation (judgment) to them which are in Christ Jesus." From the reading of this we learn that it is very important to be in Christ. Also in the same verse he says, "who walk not *after the flesh*, but *after the spirit*." By this we learn that by walking after the Spirit we will escape judgment. In the 5th verse, "for they that are after the flesh do mind the things of the flesh." The 6th verse, "For to be carnally minded is death." 7th verse he tells why. Because "the carnal mind is enmity against God." For it is not subject to the law of God, neither indeed can be. So then they that are in (mind) the flesh, cannot please God. 9th verse. "Now if any man have not the Spirit of Christ he is none of his." 12th verse. Therefore brethren we are debtors to the flesh to live after the (desires of) flesh. 13th verse. "For if ye live after the flesh ye shall die." I will not write a long letter but we will notice the Apostle carries the good and bad line of thought through the chapter, and I have only written part of the worst.

Yours in hope.

S. C. L.

* * *

No man can know the Bible who does not know it in his heart. The blindest men are those whose heads are crammed with Bible facts and figures, but whose hearts are Bible blanks.

Nickel Plate Improvements.

Through sleeping cars between Chicago and New York, and Boston; superb dining cars between Chicago and Buffalo; three trains in each direction daily; a new Passenger Depot at Chicago, corner of Clark and Twelfth streets; a new Ticket Office at Chicago No. 199 Clark Street, the heart of the city. —these are some of the improvements that the popular Nickel Plate Road is making or has made in its facilities for serving the public. The new train service will go into operation early in May. By the way, the Nickel Plate Road is now selling tickets to the World's Fair, good returning until November 5th, at low rates.

ual.

Crown of Life. James i 12.

Happy the man that endures trial, because having become an approved person, he will receive the Crown of Life, which the Lord promised to those who love him. Job says, or Eliphas, "Behold happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty, for he maketh sore and bindeth up, he woundeth and his hands make whole, he shall deliver thee in six troubles, yea in seven there shall no evil touch thee." Job v. 17, 18, 19.

The sweet singer of Israel says, "Blessed is the man whom thou chastenest, O, Lord and teachest him out of thy law that thou mayest give him rest from the days of adversity until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance." Psalms xciv. 12, 13, 14.

The wise man says, "My Son, despise not the chastening of the Lord, neither be weary of his correction, for because, whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Happy is the man that findeth wisdom and the man that getteth understanding. Prov. iii. 11, 12, 13.

Paul to the Hebrews says, "And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor *faint when thou art rebuked of* him, because whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons, for what son is he whom the Father chasteneth not. Heb. xii. 5, 6, 7.

We learn from the foregoing Scriptures that eternal life, or a crown of life is promised to mankind conditioned on endurance. In the language of Holy Writ, eternal life, the crown of life will be given those who by patient continuance in well doing are seeking for glory, and honor, and incorruptibility. We are told to count *it all joy*, to esteem it all joy, my brethren, when you fall into various trials, knowing *that the proof* of your faith works patience. But let patience have its perfect work so that you may be perfect and complete, deficient in nothing.

We should *rejoice* in tribulation, knowing that tribulation *worketh* patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God has been shed abroad in our hearts by the Holy Spirit, which he has given unto us. Indeed we should rejoice the more because of these trials, for they are an evidence of our acceptance with God. He chasteneth every son and daughter whom he receiveth; those without chastisement are bastards, spurious and not sons.

Paul compares the Christian race to a course of training which was celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions etc. He says, and every contestant is temperate in all things. they may receive a perishable crown, but we an imperishable. I therefore so run, as not uncertainly, so I strike as not beating the air, but I *severely* discipline my *body*, and make it subservient, lest possibly having proclaimed to others, I myself should become one unapproved." 1 Cor. ix. 25, 26, 27. In the last testimony of this grand man we have him using this language, after being ship-wrecked, after enduring divers persecutions and indignities, "I have fought a good fight, I have finished my course, I have kept the faith. henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 7, 8.

He says all them that love the appearing of Christ will with him receive that crown.

James says, "hearken my beloved brethren, has not God chosen the poor of this world, rich in faith and heirs of that kingdom which he has promised to them that love him." The poor of this world, rich in faith, have the promise of an inheritance, a glorious kingdom, a kingdom of righteousness and peace.

Jehovah declares, "as many as I love, I rebuke and chasten, be zealous therefore, and repent. Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne." Jesus says, "even as I overcame, and am set down with my Father on his throne. He that hath an ear let him hear what the Spirit saith to the churches." Rev. iii. 19, 20, 21, 22.

Jesus says, to his disciples, "Happy the persecuted on account of righteousness, for theirs is the kingdom of the heavens. Happy are ye when men shall revile and persecute you, and on my account falsely allege every kind of evil against you." Matt. v. 10, 11.

We are informed elsewhere that the way to the Kingdom is through much tribulation. It is God's arrangement to try to perfect every son and daughter by trial. Let us rejoice because of this evidence of our approval.

H. MURPHY.

The oldest coin in the world is an Æginan piece of the year 700 B.C.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of accounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.00
W. H. Delano	5.00
Alice Quinn	1.00
Mrs. Eliza M. Cox	1.00
EXPENDITURE.	
Previously used	$41.20
J. S. Hatch to go to Arkansas,	
J. F. Wagoner's direction	$15.00

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 post paid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$10.00
H. L. Vickery,	10.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Elinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.

Conference Call.

"Rally once again." The time for another "Grand Army" reunion has almost reached us again. "Occupy until I come" is the grand motto and it should be emblazoned upon the escutcheon of every volunteer in the ranks. Can we meet this watchword with the echoing answer, "Here am I, use me for the Master's service." If so rally one and all, at this yearly conference to be held at the old post, in Dutton, Kent Co. Michigan. Beginning Thursday evening, June 1st, and lasting over Sunday.

The army of occupation until the King shall come is not as full as it ought to be, and at this yearly gathering we hope to see many volunteers added to its ranks.

The Captain of our salvation has not yet called for a draft to be made, but he has called for willing workers to hurry to the front and work. Work until he comes. Who will be here to help sound out the clarion notes of the coming King Immanuel, and who of the already enlisted will hurry to the reserve in songs of praise, in words of comforting exhortation, sympathy, love, who will come who loves the cause of truth more than popularity, or dress, or gaiety, or pleasure? They *are the ones who will help gain recruits for the Kingdom.* Come, come to work for that object.

Dutton is on the M. C. R. R. ten miles southeast of Grand Rapids. Trains reach here from Grand Rapids at 1 40 P. M. 5 40 P. M. and 11 30 evening. From the south they reach here at 5 45 A. M. 9 30 A. M. 12 50 P. M. and 9 30 P. M.

M. A. WOODWARD, Sec'y.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarksville, Butler Co. Iowa, June the 2nd 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast, yet there is an ominous tendency to falling away among all Christian societies that will precede his coming. Then let us, as many as can possibly do so, go to this meeting, determined to make it a means of filling our lamps with that oil that will throw light along the way of the bridegroom's approach, so that if we slumber and sleep before his arrival we will be ready when the first cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

LIBBIE PALMER, Sec.

The Church of God, in Nebraska, will hold their Third Quarterly Conference, D. V. at the Fairview School-house, Furnas Co. commencing Friday evening, June 2nd, and continue over the following Sunday.

The business relative to the next Annual Conference, and tent work requires the attendance of all the brethren. The signs that foretell "His glorious appearing" are fast culminating. *That day* may be nearer than we think. "Therefore, beloved, seeing ye look for such things, be ye diligent, that ye may be found of him in peace without spot and blameless."

J. J. CADY, Sec'y.

The third quarterly conference of the Church of God, of the Abrahamic faith, in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, on Friday, June 9, at ten o'clock, A. M. and continue over the following Sunday.

Let us meet and enjoy one more good meeting at Antioch. Let as many of the churches send delegates as can conveniently. All lovers of the truth in Indiana are invited, and friends and brethren from other states will receive a hearty welcome.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Evans, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 11, 1892. Brethren help. Brother Geselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use when the coming year has gone by.

S. Roxana Wade	$10.00
J. L. Wise	20.00
Alfred B. Wade	5.00
Calvin Beach	25.00

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

World's Fair Excursions to Chicago.

Commencing April 25th, World's Fair Excursion Tickets to Chicago will be sold from all ticket stations on the Pennsylvania Lines. Consistent reductions in fare will be made and sale of tickets will continue daily until October 30th, inclusive. Return coupons will be valid until November 5th. Any Pennsylvania Line ticket agent will furnish details upon application.

IMPORTANT NOTICES.

All persons in ordering should give their name, postoffice, county and State, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money in letters [illegible] of the sender.

All postal orders should be made payable to the order of "THE RESTITUTION."

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In ordering books see that you get the latest copy of the paper you have, and order only what you see advertised in that.

When ordering your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

A Timely Suggestion.

You are going to the World's Fair. We suggest that you travel thither via the Nickel Plate Road. It is the short line and its rates are the lowest offered. Early in May three completely equipped trains will be run daily in each direction on the Nickel Plate Road.

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For full information address your nearest ticket agent or, Jas. C. Pond, Gen. Pass. and Tkt. Agt., Chicago, Ill.

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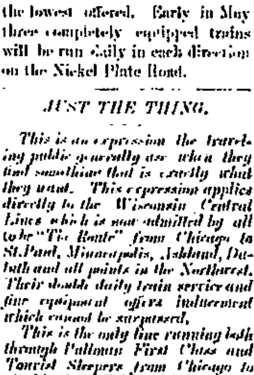

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BOOKS.

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FOUR PAGE TRACTS.

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Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 4 page tract. Price 5c. each, 12 for 50c., 25 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures together with a collection of testimonies upon the subject, from the most learned theologians, lexicographers and ecclesiastical historians. 44 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jos. Foster. Can be had at this office at 10c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Tradition of the [illegible]. The above is the title of a neatly printed pamphlet of 77 pages, by W. Brittle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little work of 119 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 770 pages, price $1.75.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character in the light of the covenants, including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 40 cts. or four for $1. postpaid. Send to this office.

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The Unspeakable Gift. J. H. Pettingell, With an introduction by Mr. Edward White, of London, England. This is a book of 363 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price [illegible]

Cruden's Concordance—unabridged. This work is too well known to need commendation—every bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.25.

Key Words, or the English-Hebrew and Greek Concordance to certain words which throw important light on great doctrines. A reference manual. By Wiley Jones. 172 pages, cloth bound, for 25 cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page.—"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 350 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.80; 50 for $5.50. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use in Sunday schools or at home. Price 45 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work to their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and Its Families, What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 366 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrief. We have received an invoice of the new book of 148 pages, written by William Glen Moncrief, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrief is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 801 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1215 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden sts. Philadelphia. [illegible] Pastor. Services every Sunday at 10.30 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1914 Ewing street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geselman, every fourth Sunday. Bro. J. F. Wagoner, every 2d Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall Laughlin's corner Michigan and La Porte streets. Services every Sunday at 10:30 a. m. Sunday School at 11:45. Prayer and social meeting Tuesday evenings. W. H. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at ten o'clock for Sunday school, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Hyde Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, [illegible] Adams, comes as often as he can. Wm. [illegible], Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Kniffe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; [illegible], Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. [illegible] and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. 10, Passenger, Leaves	11:12pm
No. 14, " "	10:47pm
No. 16, " "	2:21am
No. 102, Local, "	11:21pm

GOING SOUTH.

No. 11, Passenger, Leaves	10:49am
No. 15, " "	10:45pm
No. 17, " "	11:10pm
No. 101, Local, "	11:21pm

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No. 11, via Tipton, arrives Bloomington at 9:33 p. m., making direct connection with C. & A fast train arriving Kansas City 8:50 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

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H. C. PARKER, Traf. Manager,
CHAS. F. DALY, Gen Pass. Agt,
Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect Feb. 1, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	11:00am	For St. Joseph.
No. 54, "	10:10pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 53, "	11:50pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., *Plymouth, Indiana, or*

J. M. CHESBROUGH,
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Pittsburgh lv.	[illegible]	[illegible]	[illegible]	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]
Canton lv.	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus lv.	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]
Ft. Wayne	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]
Coesse	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	6 37	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	[illegible]	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon	[illegible]	[illegible]	[illegible]	[illegible]
Inwood	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	7 23	8 49	3 23	2 10
Grovertown	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]
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Original.

What is it to Preach Christ?

"Then Philip went down to the city of Samaria, and preached Christ unto them." Acts viii. 5.

When the persecution against the church at Jerusalem arose, at the death of Stephen, the disciples were all dispersed throughout Judea and Samaria, except the apostles. Then those who were scattered abroad went every where preaching the Word. Persecution did not deter them from making known to others what they had learned. They were not of that class of hearers, described by Jesus in the parable of the sower, who received the seed or word of the kingdom into stony places; and for want of root in themselves, withered away when trial came; but these had *heard* the word, and *understood* it, and were producing fruit, by publishing the truth they had received. Matt. xiii. 23. Philip, one of the seven deacons, mentioned in Acts vi. 5, went down to Samaria, and preached Christ, and with great success; for it is said that "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."

The first preacher of Christ to the Samaritans was a woman. Some three years before Philip went there, Jesus, travelling from Judea to Galilee, had to go through the province of Samaria, and being wearied, he sat down at Jacob's well, which was near the city of Sychar, some 35 miles north of Jerusalem. A woman of the city came to the well to draw water. Jesus asked her for a drink. She was surprised that a Jew should make such a request of a Samaritan woman. This led to a conversation which resulted in the woman believing that she had met with the Messiah, who she believed was coming into the world. She left her waterpot, and went into the city, and said to the men, "Come, see a man, which told me all things that ever I did; is not this Christ?" They came and saw and heard, and invited Jesus into the city. He abode with *them* two days; and then they "said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." John iv. 1-42.

The Samaritans, though despised by the Jews, had a common belief with them in a coming Messiah, and when Philip preached Christ to them, attesting the word by many miracles, "there was great joy in that city." The preaching of Christ by Philip included much more than what is preached by ministers of this day. We know this from reading verse 12, which gives us the result of his preaching; "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus, they were baptized, both men and women." In preaching *Christ* he must preach Jesus, as we read in verse 35 that he did to the eunuch—"Then Philip opened his mouth, and began at the same Scripture, and preached to him Jesus." The word *Christ* is an abreviation of the Greek word *Christos,* which signifies *anointed,* an anointed one. So when Philip told the Samaritans about this *anointed one,* he had to tell them who it was that had been anointed,—*Jesus of Nazareth,* a man who had been raised in a small town some 80 miles north of them,—a man, who when he was baptized by John the Baptist in the river Jordon, was *anointed* by God with the Holy Spirit and power, Acts x. 38; Matt. iii. 16, 17; John i. 30-34;—a man "approved of God," by miracles and wonders and signs which God did by him among the Jews; a man, who was "despised and rejected of men," and was crucified for confessing that he was the king of the Jews, their Messiah, Christ or Anointed One; a man, whom God raised from the dead, placed at his own right hand until his enemies submit to his authority, as the Son of God, both Lord and Christ. The Samaritans as well as Jews were expecting *the Prophet,* like unto Moses, whom they called *Messiah,* (the Hebrew word for Anointed One;) and the sincere and honest among them, only required *proof* that Jesus of Nazareth was *he,* for them to receive him as such. So with regard to the eunuch. He as a Jewish proselyte had been up to Jerusalem to worship, and was returning home, reading Isaiah liii. 7, 8. When he asked Philip as to whom the prophet referred in that prophecy, he "began at the same Scripture, and preached to him *Jesus.*" He had to tell him something of the history of this "man of sorrows;" how he was anointed to preach the Gospel to the poor, and sent to preach the kingdom of God; how he "went about doing good, and healing all that were oppressed of the devil, for God was with him," Luke iv. 18, 43; Acts x. 38; how he was finally rejected and crucified, but raised from the dead by his father God, to which fact all his apostles bore witness. Read what Peter said to Cornelius, as recorded in Acts x. 39-43.

No one can preach Christ without designating who was christed or anointed, viz., *Jesus*, the son of the woman Mary, the son of David, the son of Abraham, and the Son of God. Gal. iv. 4; Rom. i. 3; Matt. i. 1; John i. 34; Luke i. 30-35. *David,* the son of Jesse, was anointed by Samuel, by order of Jehovah, to be king of Israel. David then became the *Lord's Christ,* or anointed king; as we read in Psa. lxxxix. 20—"I have found David my servant; with my holy oil have I anointed him." So of Jesus, the Son of God, it is said, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows." Heb. i. 9. Thus when Christ, or the anointed one, was preached, it was Jesus of Nazareth, the crucified, who was held *forth as the king of* the Jews. Philip preached *Christ* to the Samaritans, and *Jesus* to the eunuch, but it was all the same, for *one implied and included the other.* Besides, it is the *rock* or foundation truth on which Jesus said his church was to be built. When he asked his disciples with regard to his personality, Peter answered, "Thou art the Christ, the Son of the living God." Then Jesus said that Peter was blessed in knowledge of this truth not being derived from man, but from his Father; and then added, "Thou art Peter, (*petros,* a stone,) and upon this (*petra*) *rock* I will build my church; and the gates of hell (*hades, grave*) shall not prevail against it." Matt. xvi. 18-20. All the disciples believed this truth. See Nathaniel's confession, John i. 49; all the apostles, vi. 67-69; also the confession of Jesus before Caiaphas and Pilate, Matt. xxvi. 63, 64; John xviii. 37. *Every living stone* built upon this rock of truth, must believe and confess that Jesus is the Christ, the Son of God. The apostle John says that he wrote in his Gospel, an account of certain signs performed by his master, that we "might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name." John xx. 30, 31. John also *writes* in his epistle that God has commanded us "that we should believe on the name of his Son Jesus Christ," 1 John iii. 23; and he says, "Whosoever believeth that Jesus is the Christ is begotten of God," v. 1; and asks, "Who is a liar but he that denieth that Jesus is the Christ," ii. 22.

When Philip preached Jesus to the eunuch, he must have spoken of his sufferings, death, and *resurrection,* as the prophecy he was reading described and foretold these *events.* He also told him what Jesus required of those who believed the Gospel. Hence the inquiry, "See, here is water! what doth hinder *me to be baptized?*" So with the Samaritans. These things were necessarily included in speaking of what related to the name of Jesus Anointed.

There was another item included in preaching Christ which must not be overlooked. Philip preached "the things concerning the kingdom of God." If Jesus was of the royal house of David, born to be "the *king of the Jews,*" as he said he was, being anointed with the Holy Spirit at his baptism in order to preach the Gospel of the kingdom, and after his *rejection* and *crucifixion* by the Jews was raised from the dead by the Father, to sit upon the throne of David, then it was highly proper and necessary in preaching Christ to mention these things of the kingdom in connection with his name. It is very evident that Philip did so, or the Samaritans could not have believed them before their baptism. All the apostles preached the same things with regard to the kingdom of God. This was the Gospel which Jesus and his apostles preached *before* his death, and which he sent them to proclaim to all nations *after* his resurrection. "For this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. After the day of Pentecost the kingdom and the name of Jesus were both united in proclaiming the Gospel. When the apostles spoke the word of the Lord to Jews or Jewish proselytes, they endeavored to convince them that the crucified Jesus was the Messiah of the prophets, for whom they were looking. Witness Peter's discourses in Acts ii., iii., iv., v.; Stephen's in Acts vii.; Paul's at Antioch, Acts xiii.; at Thessalonica, in the synagogue, Acts xvii. 1-3; at Corinth also, Acts xviii. 4-6; he spoke to the Jews at Ephesus, disputing and persuading for three months, in their synagogue, "the things concerning the kingdom of God," Acts xviii. 19; xix. 1-8; xx. 21, 25; and to the Jews of every city he visited, he presented the claims of Jesus of Nazareth *to be* their Messiah, Acts xxvi. 20-23; and then to the chief Jews at Rome, xxviii. 23.

The great point of dispute between the Jews and the primitive preachers of the word was about the same *then* as it is *now;* viz. if the crucified Jesus was the Christ, or the king of the Jews, why did he not establish the kingdom? Jesus had already showed them the *reason* why. The kingdom *of* heaven was at hand if they would receive the king; but they would not. They were called upon *to repent,* and believe the good news, and bring forth fruits meet for repentance. The husbandmen refused to render unto the owner of the vineyard his portion of the crop, and wickedly conspired together against the heir to kill him, and *to sieze* his inheritance. Read Isa. v. 1-7; Matt. xxi. 33-44; viii. 11, 12; xxii. 1-14. Another parable shows the reason why the kingdom was delayed. Luke xix. 11-27. The citizens sent a message after the nobleman, saying, "We will not have this man to reign over us." God's mercy still lingered over the nation, even after the murder of his Son. Salvation was offered to the *Jews first*—"beginning at Jerusalem," Luke xxiv. 46-48. To those who were convicted of the sin of crucifying their king, pardon was offered them on condition of repentance and baptism in the name of Jesus Anointed. Acts ii. 38. *They* were assured that although the heavens would retain Jesus until "the times of restitution," he would assuredly *come again,* and fulfil all things of which God had spoken by his prophets. Acts iii. 19-21. A few thousands out of the nation—a remnant—accepted the proffered grace, but the rest were blinded. Hence when Paul and Barnabas preached the Gospel to them at Antioch, and they contradicted and blasphemed, the apostles said, "It was necessary that the word of God should *first* have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii. 46. Paul was specially called to preach among the Gentiles the unsearchable riches of Christ, of which they were made partakers by the Gospel; so that now God is taking out of them a people for his name, (Acts xv. 14,) making them "fellow-citizens with the saints, and of the household of God." Thus through the Gospel, both Jew and Gentile, become *one* body in Christ Jesus—"a chosen generation, a royal priesthood, an holy nation, a peculiar people." Eph. ii. 16; 1 Pet. ii. 7-10. This is the *new nation* to whom the royalty of the kingdom has been given. Luke xii. 32; Jas. ii. 5.

Who are *preaching* Christ now, as Philip did? Are those ministers who deny that Jesus will ever literally reign as king of the Jews? Do not such actually join hands with the Jews, who resist the claims of the despised Nazarene to the throne and kingdom of David? And do not such preachers virtually declare that the *prophecy* of Isaiah ix. 6, 7, and the *promise* of the angel Gabriel to Mary, the mother of Jesus, as given in Luke i. 30-33, will never be fulfilled? The orthodox Jew rejects Jesus as their Messiah, because he has not "built again the tabernacle of David, which has fallen down, nor *raised up the ruins thereof,*" as foretold by the prophets; and the modern orthodox Christian makes the whole matter a spiritual affair, never to be literally accomplished. The Jew looks for an actual, literal reign of Messiah on David's throne, but is wrong as to time. He thinks, if Jesus was the Christ, as claimed by Christians, then the kingdom and throne of David would be set up, and their nation be in the land. He errs by overlooking the cause of their dispersion, and consequent delay of the kingdom. So between two parties—Jew and Gentile—the Anointed Jesus of apostolic preaching is completely ignored. *The Christ which the apostles proclaimed as the Savior of* men, and the future Monarch of the world, is not the same as the one that is *generally* received and believed in by orthodox Christians of the present day. *He* reigns in heaven—*his* kingdom is there; and at the death of the body, the spirit or soul is translated from the Church militant to the Church triumphant, which *is their* kingdom of heaven. Do not those who believe and teach such fables, preach *another Jesus,* and another *Gospel?* If this is true, would it not be wise for such to read and ponder upon what Paul wrote to the Galatians, chap. i. 6-9?

In conclusion, it behoves every one to be careful as to what he believes. If the foundation be that *rock,* which Jesus said he would build his church upon,—"Thou art the *Christ,* the *Son of* the living God," then it is essential to believe this truth, that we may obtain life through his name. John xx. 31.

D. WILSON.

Have You Any Assurance that Your Sins are Forgiven?

"If the Son therefore shall make you free, ye shall be free indeed." John viii. 36.

I recently attended a meeting held by the Woman's Christian Union in their beautiful temple in Chicago. The ladies were very much exercised with regard to the *conversion of* a certain man who was a slave to the intoxicating cup. He finally professed conversion, but lacked a *satisfying* assurance that his sins were *forgiven.* One kind lady prayed so earnestly that the Lord would give him the assurance that his sins were removed *from* him as far as the east was from the west. Of course that prayer could never be answered, because the Lord has plainly revealed in his Word how a sinner may receive the pardon of sin.

Jesus said to the Jews: "*If ye* continue in my Word, then are ye my disciples indeed; and ye shall know the truth and the *truth shall make you free.*" John viii. 31, 32. There are many truths in the Scriptures, which among them can set us free? Paul to the Colossians calls it: "the Word of the truth of the Gospel." Hence, it is the sublime truths contained in the Gospel which can "make you free," and not the prayers of devout people who are themselves ignorant of the truth which *sets free.* No amount of prayer can take the place of that obedience required to that form of doctrine divinely delivered to us for that purpose. God's plan can never be set aside for any human device. I felt sorry for those ladies, because they were in earnest, and yet were ignorantly striving to have that poor penitent set free from his sins. I yearned that they might know the divine plan so plainly revealed in his Word. God will never accept earnest ignorance in place of his own revealed method. See Rom. vi. 17, 18: "God be thanked, that ye were the servants of sin, but ye have *obeyed from the heart* that form of doctrine which was delivered you. Being then made *free from sin,* ye became the servants of righteousness." This is the Scriptural method of *being made "free from sin."* The "doctrine" referred to is the Gospel—the glad news concerning the coming Messianic reign. The obedience is revealed in verses four and five: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in *newness of life.*" No one can "walk in newness of life," unless he is *first* "made free from sin." And no one can be "made free from sin," unless he obeys "*from the heart* that form of doctrine which was delivered you." "Newness of life," always pertains to those who are "in Christ" by faith and obedience.

2 Cor. v. 17: "Therefore *if* any man be *in* Christ, *he* is a *new creature;* old things (his sins) are passed away; behold, all *things* are become *new.*"

Now, if these kind and benevolent ladies were only instructed in this grand truth, and became obedient to the above divine method for the pardon of sin, they could offer their penitents a method, by which they could have a *positive assurance* of the pardon of sin, and need not to agonizingly pray the *Lord to give the assurance, for God* has already given that assurance to those who *from* the heart become obedient to *the* faith. 2 Tim. vi. 3: "*If any man* teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud knowing nothing." Oh that men would discard human traditions, and "*consent*" "to wholesome words," even "the words" and "doctrine" "of our Lord Jesus Christ." Listen to them: "Now ye are *clean* through the word I have spoken unto you." John xv. 3. How can "the word" become efficacious *for* the cleansing *from* sin? and what is "the Word?" See 1 Pet. i. 22-25: "Seeing ye have *purified* your souls in *obeying the truth* * * * Being born again, not *of* corruptible seed, but of incorruptible *by the Word of God,* which liveth and abideth forever. * * * But the Word of the Lord endureth forever, and *this is the Word* which by the Gospel is preached unto you." Thus summed up, this testimony of Peter teaches that purification comes by "obeying the truth," found in "the Word which by the Gospel is preached unto you." There is certainly nothing ambiguous or mysterious in this plan. Why should men substitute in its place the modern anxious bench method? God will never answer the prayers offered at that bench, when substituted in place of "*obeying* the truth,"—"the word" preached "by the Gospel."

In full accord with this, is Eph. v. 25, 26: "Christ also loved the Church, and gave himself for it; that he might sanctify and *cleanse* it with the washing of water by the Word." Hence again, the method of cleansing is through "the washing of water"—baptism required by "the word"—the Gospel. This also harmonizes with Christ's commission: "He that believeth (the Gospel) and is baptized shall be saved." Again: "According to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." Titus iii. 5. Any method which omits the "*washing,*" (or "the bath of regeneration"—Diaglott,) must be defective, since the Word so distinctly affirms that "he saved us *by the washing* of regeneration." If salvation attaches to "the bath of regeneration," there must of necessity be the remission of sins connected with it, for there can be no salvation while sin remains. See Acts xxii. 16. "And now why tarriest thou? Arise, and be baptized, and *wash away thy sins,* calling on the name of the Lord."

The ladies of the Woman's Christian Temperance Union have frequent and earnest appeals from people laden with *sin, seeking* for deliverance. Now if this association is *really Christian,* as its name would indicate, they certainly should adopt and recommend the *Christian* method, and stoutly reject the human anxious-bench system, because it is deceptive. Those poor people are led to believe they have received that which in fact they have not. In not a single instance are they instructed to "arise and be baptized, and wash away (their) sins," as an obedience to the truth required by the Scriptures. Is it not strange that people who profess the Christian name, should so persistently reject the Christ-method. It seems as if there could hardly be any excuse for ignorance in this matter, seeing it is made so plain in the first Gospel sermon delivered *after the Apostles* were endowed with power from on high.

Peter preached the saving Gospel to his hearers when he called their attention to the fact that David "being a prophet and knowing that God had sworn with an oath to him, that of *the fruit of his* loins, according to the flesh, he would raise up Christ to sit on his throne." "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both *Lord* and *Christ.* Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" Did they recommend the method now in vogue among those who call themselves "Christian," and invite them to come up to the *front,* and they would pray for them that the Lord would forgive their sins? Listen: "Then Peter said unto them, *repent* and be baptized, every one of you, in the name of Jesus Christ for *the remission of sins.*" This is the method introduced and preached by the Apostles of our Lord immediately after they had been filled by the Holy Spirit which was to guide *them* into all truth. To ignore this method, is to ignore the teaching of our Lord's inspired apostles, and the guiding power of the Holy Spirit, which was to lead them into all truth, that no error should occur. For the Woman's Christian Temperance Union, or any one else to teach a method contrary to this, is to practice a grievous delusion upon those who trust their teachings.

WM. H. WILSON.

Selected.

Pleasures and Amusement.

In regard to the lawfulness of certain pursuits, pleasures, and amusements, we may confidently say that whatever is found to unfit you for religious duties, or to interfere with the performance of them; whatever dissipates your mind, or cools the fervor of your devotions; whatever indisposes you to read your Bible, or to engage in prayer; wherever the thought of a bleeding Savior or a holy God, of the hour of death or of the Day of Judgment, falls like a cold shadow on your enjoyment; the pleasures which you cannot thank God for, on which you cannot ask his blessing; whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow—these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds. Never go where you cannot ask God to go with you; never indulge in any pleasure which will not bear the morning reflection.—*Dr. Guthrie.*

The Heart's Garden.

Gotthold ordered a pasture in his garden to be dressed afresh, and planted with all varieties of bulbs. The work, when finished, suggested to him the following reflections. Although the gardener has exercised his skill upon this plot of ground, and *given* it a form, which adds greatly to its beauty, nevertheless like other earth, it still retains the wildness of its nature, would, ere long, be overgrown with weeds. It is the same with the hearts of God's children. No doubt they have experienced a blessed regeneration, have become other men, and by the grace, word, and Spirit *of their heavenly Father,* have had their hearts transformed and renewed. Still innate sinfulness continues lurking within them, and must daily be kept under, by repentance and prayer, struggle and holy resolutions. They who are sincerely pious, do not indeed forsake sin, but sin does not forsake them.

More Egyptian Antiquities.

Dr. Flinders Petrie's latest excavations in Egypt have resulted in *finding many* valuable antiquities. Last season Dr. Petrie explored the "City of Khuenaten," a new city which that *Pharaoh built* for him*self,* now known as Tel le Amarna. The strange and interesting results of the explorations show that *Khuenaten* had introduced many novelties into Egypt in addition to that of a new religion. Among these, it is found that he had brought in a new style of art, not only in sculpture, but in painting and decorative art as well. 1400 B. C. is the date given to these relics by Dr. Petrie (that is over 3,000 years ago), and most of the colors appear as sound as when first laid on; the touches with the brush are yet clear and distinct. The question as to how this new style of art reached the Nile Valley will, no doubt, attract the consideration of Egyptologists. Dr. Petrie thinks it was entirely due to the personality of Khuenaten himself; for the art, as well as the worship, was all swept away by the Pharaohs that followed him.

[illegible] STAFF:
[illegible] of the C. P. Association.
[illegible], Corresponding Editor.
PLYMOUTH, INDIANA, MAY 17, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

BRETHREN, if we cannot make *ourselves* exactly what we would like to, how in the world can we expect to make *others* just what we would like them to be? •

ANOTHER gem picked up lately from some one, we do not know who, was this: God is love; and whatever we find in theology, inconsistent with this attribute, is false doctrine. •

MISS Floorie Bryan, a young English woman has forsaken Christianity, or what goes by that name, and married the Maharajah of Patiala in India; evidently she still believes that two cannot walk together except they agree. There is a *natural* fitness of things in this. •

WHILE it is as true now as ever it was, that he who will live Godly in the Anointed Jesus *shall suffer* persecution; it is also as true as ever it was, that *if* we suffer we shall also *reign*. And if we want to overbalance the present suffering we must *keep up the scale of glory* that is to follow;—reach out the arm of faith and bring the future near to us, and so live in its light. •

WE go here and there on the railroads, both steam and electric, as if they had been thousands of years in use;—forgetting what has been accomplished in the lifetime of many now living. Word reaches us from England that Mr. Joseph Willett, who was intimately associated with George Stephenson in the building of the first railway in England, died in Liverpool a few days ago, at the age of 91 years. New methods of propulsion are at this moment being brought out. Two new companies have been organized in New York for furnishing motors for street cars; one employs liquid carbonic acid, and *the* other liquid ammonia. Carbonic Acid is the gas which is exhaled from the lungs of living mammals; and the discovery that it can be reduced to a liquid form has been made very recently. •

REPORT comes from Europe that a wholesale expulsion of Jews has been commenced in Poland, and that it will force 1,500,000 people to leave their homes and sacrifice a great part of their property. It is said the edict will reach about three times the number that were affected by that of 1891. No exceptions are made, mechanics, farmers, merchants, even men who have served a full term in the army, the rich and the poor alike are forced to leave their homes forever, within one week of notice. We regard this as a remarkable sign of the times; and it seems as if such a vast deportation would cause the great powers at once in self defense, to take steps to secure a permanent home for them in the land of their fathers. We know they *have to go there;* and we expect to see a great many of them go there under circumstances that will not lead the world to suspect that a divine hand was directing the movement at all. •

"THE Emperor William of Germany is mad, and says the Army Bill must become a law;" so says the heading of a despatch from Berlin on the 9th. After the review of the troops on the Tempelhoffer, he commanded the highest officers of the guards to gather around him, and in addressing them, said the rejection of the bill had caused him deep disappointment and sorrow;—he was obliged to dissolve the Reichstag in the hope that the New Reichstag would pass the bill; but if this hope also be disappointed, he would stake all his power to obtain the enactment of the measure, for he was too thoroughly convinced of its necessity as a guarantee of the peace of Europe to allow it to be finally defeated. Still their hearts are failing them for fear, and for looking after the things coming on the earth. God be praised, the simple truster in the sure word knows the out-come. •

SOME one has beautifully said that prayer is not conquering God's reluctance, but taking hold of God's willingness. •

"THE difference between Jesus in the days of his flesh, and the Holy Spirit, is shown by his sayings, that whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall *not* be forgiven him, Matt. xii. 32. To speak against the Son of Man was to speak against the man approved of God, but to speak against the Holy Spirit was to speak against God Himself, whose name is sometimes used interchangeably with that of the Holy Spirit. On this principle many of the difficult sayings of Jesus are to be explained." •

A Memorial Service.

At the old Epworth Memorial Church in Cleveland, memorial services were held last Sunday. They were not in memory of Christ; they were not intended to show forth *his* death till he come; they profess to think everything of his death, but they do not want him to come here any more; they want to go to him. This was in memory neither of Bethlehem, nor Nazareth, nor Calvary, it is an Epworth Memorial. Epworth is a little town in Lincolnshire, England. It was the birthplace of John Wesley, the founder of Methodism. The Epworth Memorial Church, a moderate sized, plain wooden structure has stood for a number of years on Willson Avenue. The society seems to have prospered, and conceived the idea of forming a league and gathering money from without to build a magnificent temple; from the appearance of things, this too has been a success, for a massive and glistening structure, costing hundred of thousands of dollars now stands where the old one at first stood. The dedication services commence on May 13th, with a Grand Symphony and continue on for a number of days. It will be a great event for Methodists. They have become a most numerous and influential body, and they do well to honor the founder of their church in this way. An immense amount of hoarded wealth has been scattered amongst the working classes; thousands of young people will be kept from immoral company, and the whole establishment will doubtless prove to be an effective religious police station; and mayhap the incoming *administration* Jesus and his saints will use this vast structure to increase the Government and Peace of the Age to Come. Yes; let them build to their hearts content. It would be easy to do worse than that. If they did not spend their money and time and talent in that way they would not employ them to disseminate truths which they *reject* themselves.

In one respect these people set an example worthy of our emulation. They have nothing but the traditions of men to build upon, while we have the oath and promise of God, and [illegible] lavish their means upon tradition, and in our hands the cause [illegible] always suffers for lack [illegible] getting that Jehovah [illegible] silver and gold are mine. •

The One Price.

In passing through the streets we frequently see a sign which says, "The One Price Store." We rather like stores where this rule is lived up to strictly, having a natural distaste of what is called "beating down." The *one* price is safe to be little in excess of that of others, or else it would do no business, and besides this it may often be helpful to those whose judgment may not be of the first order.

The one price store reminds us that one price has been paid for *us;* we have been bought with a price—the precious blood of Christ. Oh, how precious it was! To realize it we must remember that there was *no other* precious blood. Oh, what a price! *All* of the precious blood there was. The Book of God may be ransacked from Genesis to Revelation but only one price will be found. God out of his love gave his only begotten Son, and that Son shed his blood,—paid the price. But reader, it takes two parties to make a contract; we have shown only God's part. Do you know what you must do to secure an interest in that precious blood? As there was but one price paid for all, so the terms for all are one and the same. Faith, Repentence, Baptism, and a Godly life,—these alone will secure the benefits of the sacrifice of Christ. He who would tell his fellows that sincerity will save them, belittles God's gift, undervalues the price, and has the presumption to prescribe the conditions of his own salvation. Faithfully we would say to you, God's saving scheme admits of no dickering. The price has been paid, but *you* have to surrender. There can be no transfer till the published conditions have been complied with. You cannot have two legal standings. You cannot be in the First Adam and the Second Adam at the same time. One must be put off before the other can be put on. Have you done this? Not if you squirm at the conditions. Heed this kindly admonition. •

The Woman's Seed. No. 9.

Many centuries have passed since Paul that noble soldier of the cross and the crown, said, "The love of Christ constraineth us," but we are happy to confess that we also feel the constraining power of that love. If it be but *little* we can do for him, we can and do love him: blessed Jesus. We have been looking up several evidences of his love, and happened upon John xii. 27 where he says: "Now is my soul troubled;" this, as the context shews, was in view of the trying ordeal he would soon pass through. It was not a preexistent son who said this, nor an angel, but the man Christ Jesus.

The Woman's Seed, the prospective bruiser of the serpent's head. Does not the invitation to come and reason together, embrace *this*, as well as *every other* subject of revelation? If so, we ask, If he were a preexistent person, would he have any cause for trouble? Do we not see what a mighty struggle he had with himself when he was for the moment perplexed to know whether to say, "Father, save me from this hour," or not? It was but for a moment that his weakness troubled him, for he immediately adds, "but for this cause I came unto this hour." When he speaks from heaven to beloved John in Rev. iii. 21, he was an overcomer; but in the Scripture under consideration we see he had not yet overcome, and it was the overcoming that troubled him. If there were no possibility of failure, no such conflict could have taken place. This shows us how "he himself hath *suffered*, being tempted," and *why* it behooved him to be made like unto his brethren in all things in order that he might be a merciful and faithful high priest in things pertaining to God.

We would call attention to what James says in the 13th verse of his first chapter, in this connection: "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man;" the reason is obvious, *there is no evil in him.* Jesus was made perfect through suffering; and after being made perfect he could no more be tempted than could God or the holy angels. If we comprehend the mind of the Spirit, and we humbly conceive that we *do;* because God *is a spirit* and Jesus has also *become spirit;* and God maketh his Messengers spirits they cannot be tempted because it is *impossible* for them to *yield* to temptation. In a word, To be tempted, *implies* the possibility of being lured by temptation. Once more let us entreat all to bear in mind that there is only *one* seed of the woman, *one* seed of Abraham, *one* seed of David, *one* Son of God, *one* Anointed Jesus, *one* sacrifice for sin, *one* Redeemer, and ONE PERSON, not *two.* And this person,—this Son of God was "made of a woman; made under the law;" and being IN ALL THINGS, made like unto his brethren, he no more had two natures than we; if we are both mortal and immortal so was he. But the impossibility of this will be apparent if it be remembered that man violated the law of God, and was sentenced to death, that being the penalty.

Every man who dies honors the law of God; and at death the account between God and man may have closed forever.—but it did not. Having a desire for the work of his hands, he made new propositions to him although all claims upon him had been forfeited. It must be borne in mind, however, that God is *just* as well as merciful:—just to *himself*, as well as to his creatures. And there stood the law which was to take all there was of man to satisfy its claim. It would turn the whole race back to the dust it was taken from, no matter how good, bad or indifferent the characters.

As death, not dying, was the penalty, the law was honored as soon as life was extinct. Why, then, it may be asked, may not God in his goodness revivify them, seeing they have paid the full penalty of his law?—Yes, *why?* One thing would prevent this, and that is, individual sin. The sin of *every* man is as obnoxious to the law of God as was the sin of Adam. Death is the wages of sin no matter who commits it; so that if men *were* raised to life after paying the *inevitable* debt, they would have to die again for their *own* sin, and so the whole race is held in the grip of death; for not one was found without sin of his own.

What, then, was necessary in order to redeem men from death without doing violence to the law of God? How could God be just and at the same time be the justifier?

We know exactly what was *necessary* to be done, by what *was* done! it was necessary to find one of Adam's race who should live without sin of his own, be perfectly obedient, so that having died like all other men, God could raise him up again, because of his sinlessness and bestow upon him his own, everliving, Divine nature; and set him before the rest of mankind as the object of faith. In this way those who could *not* live without sin of their own may be *freed* from their sin justified by FAITH, in him who was justified by his WORKS. Power and authority, has been given him to raise all such and bestow his own divine nature upon these; and bless his holy name he has promised to do it.

God foresaw this dilemma and provided against it, when he promised that the seed of the woman should bruise the serpent's head. To believe that some other person is to do this, is to disbelieve the promise disbelieve the record given by God of his Son when he says he was made of a woman. This is a very serious phase of the subject indeed. We ask all to be careful and not be found opposing plainly revealed truth. And we warn all not to practically charge God with circumventing his own law, by sending a spirit being, who could not *possibly* sin—could not *possibly* be disobedient, and say of him, he "knew no sin," and that he was "obedient unto death;" and that because he loved righteousness and hated iniquity he had been anointed with the oil of gladness above his fellows," when in *reality* it was *impossible* for him to do anything else.

Our present purpose is to furnish one more article, after which texts supposed to be opposed to this line of thought will be examined with what ability God has given us. •

Original.

Peter's Second Epistle.
Chap. 3.

1. This second epistle, beloved, now I am writing unto you, in both of which I am stirring up your genuine thought in the way of a reminder,

2. that ye may have called to mind the oracular words previously spoken by the saintly prophets, and the commandment of us the apostles of the Lord and Saviour.

3. Recognizing this fact first, that during the last days mockers will come with mocking, going their way according to their own inordinate desires;

4. And saying, where is the promise of his coming? For since the fathers lay down to sleep all things continue even as from creation's beginning.

5. For they willingly ignore the fact, that there were heavens of old, and the earth constituted from water and through water by the word of God;

6. Whereby the Cosmos of that time when flooded with water perished;

7. While the present heavens and the earth by his word have been treasured up, watched to be kept for fire unto a day of judicial trial and loss of irreverent men,

8. But may ye not have ignored this one thing, beloved, that one day in the estimation of the Lord is as it were a thousand years, and a thousand years as it were one day.

9. The Lord doth not delay his promise as some people account delaying. But is forbearing for your sakes, not desiring that any should perish; but that all should come unto repentance.

10. The day of the Lord though will come like a thief, as it were, in which the heavens will pass away with a rushing sound, and the burning elements and earth will have been dissolved, and the works therein will have been discovered.

11. Then since all these things are things that dissolve, what sort of people doth it behoove us to be in sanctified conduct and true worship;

12. Looking expectantly and zealously promoting the coming of the day of God, during which heavens on fire will have been dissolved and elements melt as they burn?

13. New heavens though and a new earth we are to be expectantly looking for, in which dwelleth righteousness.

14. Therefore, beloved, since ye are expectantly looking for these things, may ye have been earnest to be found spotless and blameless by him in peace;

15. And account ye the forbearance of our Lord salvation, even as also our beloved brother, Paul, according to the wisdom given him hath written you,

16. Talking in them even as in all his epistles about these things, in which there are some things hard to apprehend, which the untaught and unstable wrest as they do the rest of the Scriptures to their own loss.

17. Do ye, then beloved, since ye know beforehand, be on your guard that ye be not led away with the error of the lawless and fall away from your own support;

18. And be growing in grace and an acquaintance with our Lord and Saviour Jesus Christ.

To him be the glory both now and unto a day of an age. Amen.

COMMENT.

"Genuine thought" instead of "sincere mind" R. V. suggests to the reader the fact that there is such a thing as spurious thought. There is a great deal of laborious thought in this world of the latter kind, thinking to no purpose or something worse, misleading thought.

"Saintly prophets" instead of "holy" R. V. for reasons already given.

"From water and through water" instead of "out of water and amidst water" R. V.

"Whereby" refers to these two uses of water.

"In the estimation of the Lord as it were" instead of "with the Lord as" R. V.

"The Lord doth not delay etc." instead of "The Lord is not slack etc." R. V.

"Not desiring" instead of "not willing" R. V. There is a vast difference between a "desire" and "a will" or "purpose."

"And the burning elements and earth will have been dissolved and the works therein will have been discovered" instead of, "And the elements shall be dissolved with fervent heat and the earth and the things in it shall be burned up" R. V. A very material difference of thought as it seems to me. We dissolve metals to mould them into new shapes. We do not burn them up. Is not this the thought here? There is to be "a new earth and a new heavens." Will not the old material be used with an elimination of the dross?

"Zealously promoting" instead of "earnestly desiring" R. V. implies work on our part, something to do as well as "desire."

"Which the untaught and unstable" instead of "the ignorant and unsteadfast" R. V. "The rest of the Scriptures" instead of "the other Scriptures" R. V. a violation of a common Greek idiom.

This reference here to Paul shows that even in Peter's day Paul was misunderstood and misinterpreted, and the "wresting" still goes on "unto their own loss" instead of "destruction" R. V.

"Unto a day of an age" instead of "forever" R. V.

Hoping that the reader may have found profit as well as pleasure in this study of Peter's two epistles and may have formed a new conception of Peter's character, we will try and take up some thing else in our next.

CHAS. GARDNER.

Our Coming Conference.

The annual recurrence of the month in which the roses bloom, and all nature seems revived from her long wintry sleep, brings with it another blessing, especially to the lovers of God's truth, that is, our precious June meeting. Around it cluster pleasant associations that linger in the memory as both [illegible] part. And now with deep solicitude some hearts are stirred with this question: what kind of a meeting shall the Antioch Conference be?

In Iowa the brethren have a programme arranged, and judging from the topics to be discussed a rich feast awaits those who attend. It has been kindly suggested that we have a programme for our meeting, and while this would certainly be very desirable as well as profitable it is feared that there is not time enough between this and the meeting to arrange one. It is not known yet who the speakers will be, and if known it would require some time for the necessary correspondence to decide upon some plan of action. But in the absence of a pre-arranged system, there can be a profitable and interesting meeting held at "Old Antioch" if each brother and sister will resolve to try to make it a good one on the same principle that we always have most excellent dinners, because each one brings the best they have, and if we all do this I believe a feast awaits us all, and one that will like Elijah's heaven-sent meal, do us good many days hence.

Let each of us then resolve that (as this may be the last meeting at this place) it shall be the best. Come then, with hearts full of love to God, and that warm affection for each other that is the out growth of love to God. Lay aside the heavy burdens of life, they can be resumed afterwards with renewed strength to bear them. If deep sorrow fill your heart, come where mutual sympathy can in a measure alleviate it. If your life is full of sunshine, oh come and diffuse a few pleasant rays that may light up the darkened pathway of others who so much need it. The Master is coming, let there be at least another family reunion to talk over matters of the deepest importance to all the children.

Love to all the faithful.

J. F. WAGONER.

Dear Restitution:

Since our last report of labors, a few more desiring eternal life have come to the fold again. Others have started anew for the kingdom by putting on Christ by baptism.

At our last visit at Hesperia, six were added to the church. We spoke twelve times there. Leaving there we went to Fremont, where we spoke by request of the Disciple brethren twice in their church. Leaving there with the promise of visiting them again as *soon as possible in the future.* We next went to Byron, where on account of a very severe snow storm which blockaded the roads we were only able to have two meetings, resulting in the baptism of Brother and Sister Moses' only daughter. This greatly rejoiced us all, and when we saw the tears of joy rolling down their cheeks, we knew that our labors had not been in vain, and we committed her to the tender care of a loving father and mother, and went on our way to Leighton where two intelligent women gladly stepped down into the baptismal wave. May God keep Sisters Gates and Cross so faithful that by them their homes may be sanctified to the Lord, and many looking at them may desire to know the way. O, that we had strength to speak every night in the week to some one who knows not the way of life or how to gain that sweet gift from God. Pray earnestly brethren for the cause of truth, that God may give his servants whoever they are, health and strength wherever they may labor for the truth, that many may be saved in the day of his appearing.

Yours working for the Master.

B. W. and M. A. WOODWARD.

The Great Northern tunnel to be built in Oregon will be, when completed, 13,068 feet long

A Cruel Swindler.

A successful imposition on a widow in Hungary is described in a despatch to a New York Journal. The woman lives at a small village named Bezdon, where every one knows his neighbor's business. Her husband had been an industrious, thrifty man and he left her all his savings, amounting to about four hundred dollars. A few days after his death, the widow received a mysterious visitor. He came in the dead of night, after she had retired to rest, and he had some difficulty in inducing her to rise and dress and admit him. Eventually, he succeeded, and then he told her that he was the bearer of a communication from her late husband. In fact, he said, he was the Apostle Peter, who had the keys of heaven. Her husband had presented himself there, but had been refused admittance on account of his having during his lifetime neglected to contribute to the charities of the Church. Nothing less than the sacrifice of all his savings would purge him of this sin and he trusted that his widow would consent to the sacrifice. The poor widow was too much agitated by the appearance of her visitor, who had a long beard and wore a loose flowing robe, to exercise her ordinary good sense. She was also much distressed by the report of her dead husband's condition and she finally handed to her visitor the four hundred dollars, which was all she had in the world. The police are searching for the impostor, but so far without success. It is a pity that the woman was not better instructed, but her *ignorance* is not without parallel. There are many, even among people who should know better, who seem to think that money given to Christ's cause will secure for them admission to heaven, in spite of inconsistency of life. (I Cor. xiii. 3.)

Dear Restitution:

I am a girl of eleven years, but I feel like I would like to write a few lines to THE RESTITUTION, if there is room for it. I would like to tell you my favorite verse in the Bible, it is "Blessed, are the pure in heart, for they shall see God" I think no one will see God, unless they are pure in heart. I hope I will be pure and reach that beautiful home in the kingdom. Pray for me that I may be faithful to the end.

Yours in hope,

GERTRUDE EYRE.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $195.78

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
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Discourse on Foundation Work,	.05
What was the Sabbath?	.05
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	$4.05
Will send all post paid for	3.00
You Save	$1.05

Appointments.

Brother N. H. Geiselman will preach in Chapel Hall, Plymouth, next Sunday, at the usual hours.

Poetry.

Boast not of Tomorrow.

Boast not thyself of to-morrow,
As you journey life's pathway along;
You have no claim on the morrow,
Though to-day you be healthy and strong.

Boast not thyself of the morrow,
For you know not what will come
To blight all your anticipations,
Ere the rise of another sun.

Boast not thyself of to-morrow,
Though wealth be at your door—
To-morrow the record of fortune
May number you with the poor.

To-day may find you in vigor,
And you feel on yourself to depend;
To-morrow may find you in sickness,
Needing the help of a friend.

The present is all you can claim,
Then seek to do right this day,
Remember the moments and hours
Are swiftly passing away.

Boast not thyself of to-morrow,
For your life is as fleeting as breath;
The morrow which in your boasting,
May find you in the bands of death.

Selected.

The "Swaying Furnace."

Mr. Dana, of the New York *Sun*, who has been spending a year in Europe and the East, writes to his journal an interesting letter about Jerusalem. He visited that interesting city last November. "It was formerly," he says, "very difficult and even dangerous to go there. But now it is safe, easy, and comparatively inexpensive." The route from Jaffa now is by railroad. There is now, says Mr. Dana, one daily train that makes the round trip between Jaffa and Jerusalem, and the first class fare is 10 francs. "The time of leaving Jerusalem is 9 a. m. and the returning train starts from Jaffa at 2 p. m. The running time is about three hours and a half. The language used upon the line by guards and station men is French." Then follows a reference to a very curious superstition among the Eastern Jews, which we quote in another column, with the Hebrew word on which it seems to rest. It is to the effect that the opening of a railroad to Jerusalem "must precede the coming of the Messiah." This curious belief seems to be prevalent among the Oriental Jews. Mr. Dana ascribes its origin to the last chapter of the prophecies of Isaiah, where the final ingathering of the Hebrews is to be heralded by various couriers, including one kind which the text translates as "swift beasts," but which is in the Hebrew, according to Mr. Dana, a "swaying furnace." This, Mr. Dana thinks, is a picturesque word to describe a locomotive. Hence (Mr. Dana leaves it to be inferred), the Jews may be right in anticipating "the coming of the Messiah."

There are many persons who seem to be looking for the event here indicated; the Oriental Jews look for "the Messiah," and the Second Advent believers, on this side of the Atlantic, look for "the second coming of Christ."

Most religious beliefs are apt to contain some element of truth. The belief that the world is on the border of a great change, though it may not prove to be exactly the occurrence believed in by the Jews of the East, or the Second-Adventists of the West, is apparently more widely spread than the limits of either or both of those people. Many believe the ending years of this remarkable nineteenth century are to bring some impressive change, in religious, social or political affairs—perhaps in all. Probably a great change may be already going on; but it is not likely to be limited to the closing years of the present century. It may not be wise to be expecting miracles, or any supernatural occurrence. The order of things in this world (and probably in other worlds than ours) is not to move by miraculous steps. Apparently the world has entered already upon the most remarkable epoch it has yet seen; but the development of human progress is not in the miraculous order, but by natural and graduated steps—by gentle degrees, through which the greater light comes; as the dawn gradually opens into the beautiful light of sunrise, and the sunrise broadens and brightens into the perfect day. The "swaying furnace" which now pants daily from Jaffa up to Jerusalem isn't going to introduce to the world any miracle. It may wake up the sleepy and untidy Jewish quarter of that historic town, and bring its people more into touch with the great pulsating heart of the moving world. It may be the herald of such things as, seen (as they will at some time be seen) in and around Jerusalem and Damascus, will cause some people to believe that the Messiah has really come. And so it may be in reality, to their apprehension—for the marvels to be wrought when the (as yet) mysterious element we call electricity shall be brought more perfectly under human control and directed to channels of human uses now undreamed of, will surpass any we have yet seen. Nor is that time so far buried in the remote future as many may yet suppose. It is probably not very far off. The tide of human affairs is moving faster now than it ever has moved before.—*Hartford, Conn. Times.*

Jerusalem and the Messiah.

I have been told by a friend, Dr. Pereira Mendes that there is a notion among Oriental Jews that the opening of a railway to Jerusalem must precede the coming of the Messiah. This he heard nearly twenty years ago when minister of a congregation almost wholly composed of Hebrews from north Africa, Turkey, Greece, Asia Minor, and the farther East. The foundation for the opinion appears to be the last chapter of the prophecies of Isaiah, in an eloquent prediction of the return of the Hebrew exiles, where we read: "They shall bring all your brethren out of all the nations, for an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to my holy mountain, Jerusalem, saith the Lord."

The Hebrew word which is translated "swift beast," in the English version is כרכרות (kirkaroth), and occurs only this once in all the Bible. The roots of the word are found in 2 Samuel vi. 14, where it is applied to the swaying dance of David, and in the common Hebrew word for furnace.

Hence the derived meaning, as Dr. Mendes tells me, "a swaying furnace." For the English rendering there is no justification whatever in the sense of the Hebrew word in the text. Some propose to translate it "dromedaries;" but the same prophet only a few chapters before (lx. 6), uses a totally different word, the accepted equivalent of which is "dromedary." It is certainly neither camels nor asses, for there are well-known Hebrew words regularly used for these. When the English translation was made in King James's time there was no word to express the Hebrew in this passage; but what more accurate epithet could be applied to a railway locomotive than to call it a swaying furnace? And what more accurate term could the prophet use to describe what he had seen in his vision of the return of the Hebrews by all kinds of conveyances, among them one which he had never beheld in all his experience, but which "swayed" and carried fire? What a picturesque word to describe a train or locomotive in rapid motion!—*New York Sun.*

A Dated Codex of the Samaritan Pentateuch.

Among the manuscripts I recently brought from Syria is one of special interest to Biblical scholars. It is a copy of the entire Samaritan Pentateuch—the Hebrew text, not the version. I found it in May, 1892, in the possession of a Moslem of Nablus, who had purchased it, with other effects, of an aged Samaritan then lately deceased.

The manuscript at present is bound in the form of an Oriental book. It consists of two leaves of paper, followed by two hundred and sixty-nine leaves of parchment, and four leaves of paper complete the volume of five hundred and fifty unnumbered pages. The leaves are now about 12½x10½ inches in size, but were cut down some in rebinding. The text is in the Samaritan character and covers a space about 8¼x7¼ inches on both sides of the leaf. In the parchment portion there are from twenty-six to twenty-nine lines to the page, both the extremes being of rare occurrence; but in the paper portion as many as forty-six lines are found, including the blanks between paragraphs. On the first page, otherwise blank, is the name in Arabic of a former owner, the Samaritan *Ephraim* the son of Rizq, and on the last page is an Arabic colophon which states that this Holy Torah, in the hand-writing of the Sheik Abraham, Judge of Israel (ישראל שופט), was repaired and the portions missing from the beginning and end supplied by Jacob, the son of Aaron, the son of Ishmael(?), the son of Ghazal, the son of Isaac, the son of Abraham, the priest. The text on parchment, which is throughout from one hand, begins with "For dust thou art," of Gen. iii. 19, and ends with "to hear my voice" of Deut. xxx. 20; the manuscript is in such a good state of preservation that between these limits scarcely a letter of the original scribe's work is past recovery.

I have discovered four cryptograms. Where they occur the pages present three columns, but the text runs across the whole page. Two lateral columns of equal size are separated by narrow but well-defined spaces from a central one of a single letter to a line. In reading the cryptogram you go from top to bottom along the central column. The desired result is secured simply by the arrangement of the writing and the interlineation of punctuation marks. In the largest of the four there are seven instances of a portion of a word being found at the bottom of one page and the rest on the next, although in his ordinary work the writer never divided a word at the end of a line.

(*a*) The first cryptogram, which reads יהוה נציץ קרביה, is found on p. 159, embodied in Ex. xiv. 24-29, where is recorded Yahve's overthrow of the Egyptians in the Red Sea.

(*b*) The 2d, מכתב אברהם נסיאה, "writing of Abraham the prince;" occurs on p. 182, in the text of Ex. xv. 22-16:3. The same information is given in the fourth. Notice, however, the variant spelling of ס for ש

(*c*) The 3d, חצי התורה, "Middle of the Law," on p. 272, runs through the twelve lines containing the passage, Lev. vii 12-16. The London and Paris Polyglots insert between vss. 15 and 16 of Lev. xvii, the two words דארצותה פלנה but Kennicott did not find them in any of the Samaritan manuscripts that he collated. (*Vid Blayney in loc.*)

(*d*) The fourth and longest covers the first sixteen pages of Deuteronomy (pp. 462-477 inclusive), and is as follows:

"I, Abraham the son of Israel the son of Ephraim the son of Joseph the prince king of Israel, wrote the copy of this Holy Torah for myself in the name of my children in the year six hundred and twenty-nine of the kingdom of Ishmael, which (it) is the year three thousand and two hundred of the dwelling of the children of Israel in the land of Canaan and (it) is the year five thousand and nine hundred and ninety-three of the formation of the world. And it is the completion of seventy-four Torahs [which] I wrote, and the days of the years of my life in the tread of it are sixty years; I praise Yahve. And I ask him to prolong their lives until children and children's children study in it. Amen. Amen. Amen."

This proves the parchment portion of the codex to have been written A. H. 629 A. D. 1232. This statement must be taken as entirely trustworthy; embodied in the text as it is, it could not be tampered with as a colophon might. This manuscript is, therefore, one of the oldest copies of the Samaritan Pentateuch in the hands of scholars, and one of the very few whose date is certainly known.—*W. Scott Watson in Independent.*

The Queen of All.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of holy love which can never fade. Ah, yet, she is a dear mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all of your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.

The New Name.

To him that overcometh Christ promises a new name. The real name is the promise of a new nature, new power, new privileges. Abram, the high father, becomes Abraham, the father of a multitude, or of many nations; Jacob, the supplanter, becomes Israel, the prince of God; Simon becomes Cephas, a stone, the impetuous weakness of his nature transformed into the strength and firmness of a rock.

The new self is as individual as the old; nay, it is more so. It is the real self. Sin dwarfs, distorts and weakens the nature. Spiritual life restores it to the glory for which it was designed. Holiness is self-realization. When the prodigal son came to himself, he hastened to return to his father's house.

The new name, the new nature, the new powers, the new privileges, come from Christ. He only realizes his best possibilities who makes the perfect character of Christ his ideal, who is inspired by his teachings and is renewed by his Spirit. Salvation is character. It is a divine life which stamps the image of Christ on the heart and makes the daily life a Gospel. As the sunshine fixes a picture on the sensitive prepared plate, so the lineaments of Christ are wrought by the Holy Spirit on the heart that turns toward him. "We are changed into the same image, from glory to glory, as by the Spirit of the Lord." He that has the new name can say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Paul was immeasurably more of a man when he could say, "Not I, but Christ liveth in me," than when he lived in all good conscience, but was blind to the beauty and opposed to the will of the God-man. Human nature is a vast organ, whose music Christ alone can fully bring out.

His Eye Seeth Every Precious Thing.

He sees the promise and possibility. There are things—many things—of which everybody at a glance can see the worth; precious things that proclaim themselves loudly. You seem to see their price attached to them. The golden crown, shaped by art and bedecked with flashing diamonds and the glitter of a thousand gems, claims everybody's praise at once. But away behind all this there was a genius that saw these precious things when as yet they were not; who saw them where others saw no sign, or the crown would never have been at all. Where nobody else saw anything there was some man who read the promise of gold and dug for it—dug on when the patience of others was worn out. He was the genius. There was the man who saw in the rough rock, or down in earth's darkness, the hope of the diamond—who knew it when he found it, a coarse thing without any sign of worth, that scarce any body in London would stoop to pick up.

In Victoria I was anxious to go down a gold mine. The very name and sound of the thing was enough to fill the imagination with all sorts of wonders, so I put on the rough dress of the miner, and lit my candle, and went down for some hundreds of feet underground. Then, the thick darkness only slightly disturbed by our candles, we splashed along through the pools that filled the tramways, and stooped through the low and narrow passages, until we came to the place where the men were at work. Here and there between the dark rock ran a line of white quartz, just like a vein of marble. Not a sign or trace of gold glistened in the candlelight; not a single particle of the precious metal gleamed anywhere. The gold was in the dark quartz, but invisible. To me there was no sign; no possibility of gold. I sighed, and said: "So this is a gold mine; water dripping from above, muddy puddles under foot, with roof and sides of bare rock." Yet the expert knew it, and saw in it the treasure, and from here there went the flashing gold.

Come, let us take it to ourselves. There is a sigh from many a heart: "I am no good, mere waste. Why should the sunshine and all the great mysteries of God's world be mine since they are turned to so poor account? What good am I to any one anywhere?" Here is comfort and hope for such a one. Dear soul, this is our God; not only when we have gained a thousand victories and reached some eminence and usefulness shall he see in us some worth, but now. We get down into the depths of the soul, and it is dark. In the muddy ways and in the gloom, search as you will, you will find no slightest gleam, no faintest trace of gold. But in you, in me, our God sees such promise and possibility that for us he gave his all that he might have us and enrich us with his own beauty. Come to him; give yourself up to him. Worth nothing to ourselves, worth little to others, to him we are worth more than anyone can ever tell. His eye seeth every precious thing.

There are some who are amazed at the use that God has made of them. But a few years ago if they had been told that they would be engaged in such work for the Master as they are doing to-day they would have fainted at the idea of attempting it. God sees the possibilities. God *can* turn you to a glorious worth and use if you will but simply and honestly give yourself right up to him. It takes genius to see the beginnings of genius, to see the promise in the rough sketch with its blunders; in the blundering of the little musician to detect the hints of future power. So gracious, so skillful is our heavenly Master! Where others see nothing he sees much. His eye seeth every precious thing.—*Methodist Times.*

Two Stakes.

If you have ever tried to plough a straight furrow in the country—we are sorry for the man that does not know how to plough and still more sorry for the poor fellow that is too proud to want to know—you have found out that it is necessary to have two stakes in a line and to drive your horses by these stakes. If you have only one stake before you, you will have no steadying point for your vision, but you can wiggle about without knowing it and make your furrow as crooked as a serpent's coil; but if you have two stakes and keep them ever in line, you cannot deviate an inch from a straight line, and your furrow will be like an arrow speeding to its course.

This has been a great lesson to us in our Christian life. If we would run a straight course, we find that we must have two stakes, the near and the distant. It is not enough to be living in the present, but it is a great and glorious thing to have a distant goal, a definite object, a clear purpose before us for which we are living, and unto which we are shaping our present.

The blessed Son of God always recognized the distant future, the great baptism with which he was to be baptized; and even when a child he was getting ready to be about his Father's business. So we find young Joseph, that model character, looking forward, even from his earliest youth, to the vision of his coming glory. So the great Apostle Paul was always pressing on to some great future in his life-work to preach the Gospel in the regions beyond, to stand in the name of Jesus in the palace of Ceasar, claiming the whole world for Jesus. That Word of God, "Thou must bear witness of me at Rome, also," was like a distant stake holding him strong and steady amid the years of trial and persecution.

Dear young friends, you want the distant stake of a high object, of a definite aim, of a glorious goal, in your life. We grow as big as the things we live for. Any man or woman that has a small object will be a small man or woman; but a very small man living for a glorious thing, must grow great. There is no object that can make you greater, by the grace of God, and give a grander purpose to your life, than the glorious work of evangelizing the world. Put your stake a little further out, my dear brethren: yonder on the shores of India, or the banks of the Congo, or the interior of Africa, or the swamps of the Soudan, or the mountains of Thibet; higher, further, onward, upward, press ahead, and then remember, "no man having put his hand to the plough and looking back is fit for the kingdom of God." *Christian Alliance.*

Christian Courage.

Courage is as necessary to success in the Christian life as in any less spiritual undertaking, and in nothing is it more certain to be productive of great results.

The maxim that applies so often in worldly matters, "Be sure you are right, and then go ahead," may well be remembered and put in practice by the Christian with an emphasis on the concluding words. Many fail to reap the results that they might from the knowledge which they possess, simply because they have not the courage to "go ahead." In the last day, the "fearful" are found no better off than the unbelievers and murderers. Rev. xxi. 8.

Courage, in the spiritual sense, is synonymous with faith. Faith is belief in the word and power of God, the Omnipotent; hence where faith is, there can be no fear. With the eye of faith the individual sees God doing the work, and therefore feels no doubt over the result.

The Christian pathway is beset with difficulties, and it is the purpose of the Devil to magnify these into what will seem to be insuperable obstacles. He will always make the imaginary difficulties much greater than the real ones. He magnifies the difficulties, but carefully hides the blessings. He wants every one to think that the Christian life is a hard, toilsome, and gloomy one. He constantly aims to hide the individual view from the One who is able to do all things, and the sight of whom gives confidence and strength, and to impress him with the thought of the hard things he must do to obtain eternal life.

But there are no conditions under which apparent obstacles will more readily yield to a bold forward movement than those which invest the pathway to immortality. Seen through the gloomy haze which the prince of darkness delights to cast around it, this pathway appears filled with the shadows of mountains and the vague outlines of spectral shapes that stand to bar the traveller's progress,—things which the dark magician has used to conjure up, and place before the doubtful eye of the faint-hearted candidate for the life to come. There is the denial of self, the loss of wealth, friendships, the sacrifice that must be made, and hardships endured, all clothed with the semblance of reality, and wearing their darkest aspect, to deter the timid from venturing onward in response to the divine call. And very many allow these dark specters to impress their minds with fears and doubts, until they halt in the way, and then drift slowly and surely backward. But when with the firm tread of faith they march boldly up to the obstacles, the mountain shrinks to a mole hill, and the shapes which seemed so formidable vanish into the empty realms from whence they came, leaving the pilgrim surprised at his own fearfulness and distrust. The obstacles he does encounter are rarely found to be those which he anticipated, and moving out in faith, he meets no difficulty without also finding the means by which to surmount it. With God's word beneath us and his power within us, we can march boldly up to what seem the most gigantic obstacles, in the fullest confidence that they will give way before us if not disappear altogether. Where there is an irresistible power, there can be no movable obstacle; and where faith is there is an irresistible power. This is the time for every Christian to bear in mind the words of the apostle to the Hebrews (Heb. x. 38, 39,) "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.—*Review and Herald.*

DIED

At her home in Benton Harbor, Mich. Apr. 28, 1893, Juliet Andrews, wife of Brother Samuel Andrews, aged 72 years, 9 months, and 3 days.

Sister Andrews was born in Virginia, July 25, 1820. Married Dec. 7, 1837, soon after joining the Disciple Church. Some years after, hearing the Gospel of the Kingdom, The restitution of all things, and the Second Coming of Christ, and resurrection from the dead, preached by Moses Hull, she obeyed from the heart that form of doctrine, which will give her an abundant entrance into that glorious rest which God has promised to all his faithful children.

Sister Andrews was much loved by all who knew her. Her neat little home always seemed so inviting. The cordial welcome from her and Brother Andrews, and to hear her sweet gentle voice and kindly words, never forgetting the precious promises which were her consolation and hope, was indeed a pleasure

She was taken with a chill Sunday the 23rd. Thursday she seemed restless and said several times that she "wished she might go to sleep, and sleep till Jesus comes." Friday A. M. she went to sleep, and her wish was answered, she never woke.

Brother Andrews and three children survive her. For him the sunshine of his life has gone out, but, may his sorrow soon be turned to joy in the glad awakening at the resurrection day.

Mrs. G. W. Merwin.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

A Short Postponement.

Owing to a combination of circumstances the Nickel Plate Road has been obliged to defer the inauguration of its through train service until the 28th inst. On and after that day east bound trains on the Nickel Plate Road will leave Chicago 7:35 A. M., 2:30 P. M. and 9:20 P. M. West bound trains will leave Buffalo 5:50 A. M., 12:05 noon and 11:25 P. M. No change of sleeping cars between Boston, New York and Chicago in either direction. Superb Dining Cars.

The World's Fair. A Trip at Moderate Cost.

The Columbian Exposition is open and rapidly assuming magnificent shape. Of course you are going to the Big Show. From now until July 1st will be a delightful time to make the trip. You should make your arrangements for hotel accommodations before leaving home. You can secure locations in first class houses within easy access of the Fair Grounds at reasonable cost by corresponding with Geo. E. Rockwell, City Passenger Agent Pennsylvania Lines, 48 West Washington Street, Indianapolis, Ind. His list includes fifteen hundred select boarding places. Write to him.

You Ought to See

Those superb Dining Cars which the Nickel Plate Road will put on service May 28th. They are all ready and magnificently furnished and completely equipped. Hardly a railroad in the land can show their equal. No road has anything superior.

[illegible] is it.

The inspired James says, "brethren, if any of you do err from the truth, and one convert him, let him know he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." James vi. 19-20. Is this not strange since our spiritual guides tell us there is no death. The soul they tell us is immortal, cannot die. This same inspired man says: "then when lust hath conceived it bringeth forth sin, and sin when it is finished it (but our spiritual guides tell us that sin will never be finished but will be perpetuated to all eternity:) bringeth forth death." Strange again. There is no death, says our modern guides. Chap. i. 15. Do not err my beloved brethren. Verse 16.

Patient Job says, "For the congregation (church) of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery." Strange again. Our guides tell us that the congregation of hypocrites will not be consumed, but preserved in the fire. Job xv. 34.

Not long since, I heard one of our spiritual guides preach the funeral of a child. He said the child was not dead, but in heaven. Her body, her house, was buried north of the church, he said her body was her house. Here again the inspired Job is strange. He dosent say my body is my house, but he does say the grave (sheol, hades,) is mine house. Chap. xvii. 13.

Elder Tatom said the little child would by and by come back, go to the grave north of the church, get into her little body (house) and raise it. But strange. Job says of him that dies, "He shall return no more to his house." Then according to Job the little child will return no more to her house. But the Elder comes and says in effect, Job, you know nothing about this matter. Your body is your house, and not the grave as you say. You will return and get into your house and raise it at the judgment day. Job vi. 10. Strange our guides tell us that when we die, if we be good Baptists, we go to heaven, if wicked we go to hell to be punished, and after we have been enjoying the bliss of heaven, or the tortures of hell, for say, ten thousand years, we must be brought back and judged. Is it possible that some one has been enjoying the bliss of heaven that had no right there. Or is it that some saint has been tortured in hell for five thousand years that aught to have been in heaven all these centuries. If not why this future judgment? If all go to the right place at death, why this judgment some time in the future?

Would it not be a relief to the wicked to bring them out of hell for a short time, at least would it not be like a drop of cold water to the tormented? Again, would it not be torturous to the saints in heaven to take them away from joy, and bring them to earth to be environed with their sinful bodies, or houses? At least it seems strange to me. The Bible says of dead ones that they shall return no more to their house (bodies if you please).

Our spiritual guides tell us that the man after God's own heart, to-wit, David, is in heaven vieing around the throne of God. They also tell us heaven is up. How could King David go to heaven without ascending pray?

Near two thousand years ago an inspired apostle of the Lord Jesus, one who had been in the school of Jesus for about three years and six months, namely, Peter, on the Pentecost after the ascension of the great Teacher, Peter being one of the twelve disciples, (learned) now Jesus had taught them among many other things that he would be killed and raised the third day, that his soul would not be left in Sheol, Hades, neither would his flesh see corruption. That God would raise him out of death to set on David's throne. Strange is it not?

Jesus promised the twelve that if he went he would send them another Comforter, even the Spirit of Truth, which was to guide them into all truth, and bring to their remembrance all things whatsoever he had taught them. This spirit which the world could not receive was to reprove the world of sin and righteousness and judgment, came after they had been filled with the Holy Spirit. The Spirit of Truth. Peter being spokesman, says among other things of David, that he has not ascended to heaven. Further that David is both dead and buried. See Acts ii. 24-35.

H. Murphy.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$14.00
W. H. Delano	5.00
Alice Quinn	1.00
Mrs. Eliza M. Cox	1.00

EXPENDITURE.

Previously used	$14.20
J. S. Hatch to go to Arkansas,	
J. F. Wagoner's direction	$15.00

Appointments.

Brother J. F. Wagoner will be at Antioch, in Marshall Co. Ind. on the third Sunday in May, 1893. Services at 10:30 in the morning. There will also be services in the evening.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in the paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$10.00
H. L. Vickery,	10.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Circleville, Ind.

J. W. Niles, Edinboro, Pa.

H. Hoyes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 254, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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Conference Call.

"Rally once again." The time for another "Grand Army" reunion has almost reached us again. "Occupy until I come" is the grand motto and it should be emblazoned upon the escutcheon of every volunteer in the ranks. Can we meet this watchword with the echoing answer, "Here am I, use me for the Master's service." If so rally one and all, at this yearly conference to be held at the old post, in Dutton, Kent Co. Michigan. Beginning Thursday evening, June 1st, and lasting over Sunday.

The army of occupation until the King shall come, is not as full as it ought to be, and at this yearly gathering we hope to see many volunteers added to its ranks.

The Captain of our salvation has not yet called for a draft to be made, but he has called for willing workers to help to the front and work. Work until he comes. Who will be here to help sound out the clarion notes of the coming King Immanuel, and who of the already enlisted will hurry to the reserve in [illegible] of [illegible] comforting exhortation, sympathy, love, who will come who loves the cause of truth more than popularity, or dress, or gaiety, or [illegible]. They are the ones who will help gain recruits for the Kingdom. Come, come to work for that object.

Dutton is on the M. C. R. R. ten miles southeast of Grand Rapids. Trains reach here from Grand Rapids at 1:40 P. M. 5:40 P. M. and 11:30 evening. From the south they reach here at 5:15 A. M. 9:30 A. M. 12:50 P. M. and 9:50 P. M.

M. A. Wisom[illegible], Sec'y.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarksville, Butler Co. Iowa, June the 2nd, 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast, yet there is an ominous tendency to falling away among all Christian societies that will proceed his coming. Then let us, as many as can possibly do so, go to this meeting, determined to make it a means of filling our lamps with that oil that will throw light along the way of the bridegroom's approach, so that if we slumber and sleep before his arrival we will be ready when the final cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

Libbie Palmer, Sec.

The Church of God, in Nebraska, will hold their Third Quarterly Conference, D. V. at the Fairview School-house, Furnas Co. commencing Friday evening, June 2nd, and continue over the following Sunday.

The [illegible] relative to the next Annual Conference, and tent work require the attendance of all the brethren. The signs that foretell "His glorious appearing" are fast culminating. That day may be nearer than we think. "Therefore, beloved, seeing ye look for such things, be ye diligent, that ye may be found of him in peace without spot and blameless."

J. J. Cady, Sec'y.

The annual meeting of the Church of God near Scholl's Ferry, will convene at the Flint School-house, on the evening of June 9, 1893, and continue over Sunday.

Bro. Corbaley is expected to be there, yet it is not certain. If it should so happen that he cannot be with us, we shall not be without preaching brethren. We have Bros. Prosser, Skeels, and Jaquith.

Dear brothers and sisters, another year has almost gone into the past, and what has been our record? Have we remembered all through the year that we are—(or should be) "living epistles known and read of all men."

May we all attend this meeting fully [illegible] to make it an interesting one to all. When we see destruction, misery and death on every hand, it behooves us to "put on the whole armor of God, and watch unto prayer, lest we enter into temptation and the day of the Lord come upon us unawares."

There are a number of isolated brethren scattered throughout Oregon and Washington, from whom we would be glad to hear by letter, if they cannot be with us.

Almira Brooks, Sec'y.

The third quarterly conference of the Church of God of the Abrahamic faith in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, on Friday, June [illegible] at [illegible] o'clock A. M. and continue [illegible] the following Sunday.

Let us meet and enjoy one more good meeting at Antioch. Let as many of the churches send delegates as can conveniently. All lovers of the truth in Indiana are invited, and friends and brethren from other states will receive a hearty welcome.

[illegible], Pres.

A. C. Ro[illegible], Sec'y.

[illegible]

The new train service on the Nickel Plate Road will go into effect May 21, on and after which date trains will run as follows: Going west leave Buffalo 5:10 A. M. including through coach and sleeping car from New York via West Shore Railroad, through sleeping car from New York via Reading System and through sleeping car from Boston via Fitchburg and West Shore roads.

This train will arrive at Chicago at 9:10 P. M. The next train will leave Buffalo at 1:20 o'clock noon and will include through sleepers from New York via West Shore and from Boston via Fitchburg and West Shore roads, arriving at Chicago at 8:10 A. M. The third train from the East will leave Buffalo at 11:25 P. M. and arrive at Chicago at 8:10 P. M. It will include through coach and sleeper from New York via the Reading System.

Going east trains will leave Chicago at 2:50 P. M. and 9:30 P. M. arriving at Buffalo at 6:20 A. M. and 5:30 P. M. respectively, each train including through sleeping cars to New York via both the West Shore and Reading Systems and to Boston via the Fitchburg and West Shore Roads. In addition to these there will be a train between Chicago and Cleveland, leaving Chicago about 8:00 A. M. and one between Cleveland and Buffalo, leaving Cleveland at 7:30 A. M. and arriving at Buffalo at 2:30 P. M. All trains will run daily, and superb Dining Cars will form part of their equipment.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by Wm. Glen Moncrieff, subject, "Future Probation: That Awaiting Any of the Unenlightened?" Mr. Moncrieff is a writer well known [illegible], and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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The Church of God meet for worship and preaching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, [illegible] and Spring Garden Sts. Philadelphia. [illegible] Services each Sunday at 10:30 a. m. and [illegible] p. m. Visiting friends always welcome. [illegible] Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, [illegible] corner of [illegible] and California Ave. They meet at eleven o'clock every Sunday. Visiting brethren are welcome.

The Church of God at [illegible], Ind., hold meetings in their house on Michigan street, as follows, [illegible] of Mrs. N. H. Gelreiman every fourth Sunday. Bro. J. F. Wagoner every [illegible] Sunday in [illegible], also Sunday school every Sunday, and social meeting every Thursday evening.

The Church of God, Plymouth, Ind., meet in hall northwest corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Tuesday evenings. W. H. Thompson, Eld'r.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of [illegible] each Sunday at 11 o'clock a. m., [illegible] Hall. [illegible] the direct line of [illegible].

The Church of God at [illegible] meet in Union Sunday School at school house in District No. [illegible] in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother A. A. Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, when prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Bro. [illegible], or H. L. [illegible], West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at [illegible] to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sipe, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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Clarke	[illegible]
Chicago	[illegible]

Eastward.	
Chicago	[illegible]
Clarke	[illegible]
Liverpool	[illegible]
Hobart	[illegible]
Wheeler	[illegible]
Valparaiso	[illegible]
Wanatah	[illegible]
Hanna	[illegible]
Davis	[illegible]
Hamlet	[illegible]
Donaldson	[illegible]
Plymouth	[illegible]
Inwood	[illegible]
Bourbon	[illegible]
Etna Green	[illegible]
Warsaw	[illegible]
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Larwill	[illegible]
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Coesse	[illegible]
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Original.

Socinians.

A short article signed "Wiley Jones" appears in THE RESTITUTION for April 5th. A few thoughts suggested thereby may not be out of place. The writer says—"Let us take care not to tie such a millstone as socinianism about the neck of the gospel of the kingdom, for on the belief of that gospel our eternal salvation depends." This is good advice, and discriminates fairly between what is fundamental and resting on plain and solid Scripture statements, and what may be whether true or false, derived from the *reasonings* of the human mind on inexplicit statements. This same advice has many fitting applications beyond that of the teachings of the Socinians regarding the person of our Lord. But a word to the wise is enough.

The paragraph quoted from the *Encyclopedia of Religious Knowledge* is scarcely full enough in regard to the Socinians. For instance, the *Encyclopedia Perthensis*, published about the beginning of the present century, says "They (the Socinians) likewise maintain the sleep of the soul, which they say becomes insensible at death, and is raised again with the body at the resurrection, when the good shall be established in the possession of eternal felicity, while the wicked shall be consigned to a fire that will not torment them eternally, but for a certain duration proportioned to their demerits."

It may be interesting to note one or two things connected with the elder and younger Socinus regarding their mission as truth-seekers in an age of gross darkness and superstition. In the *Encyclopedia* I have quoted, it is stated that the elder, Laelius was born in Sienna in Tuscany, Italy, in 1525. Designed for the law, he began to search for the foundation of that science in the Word of God; and by that study discovered that the Romish religion taught many things contrary to Revelation; when, being desirous of penetrating farther into the true sense of the Scriptures, he studied Greek, Hebrew, and even Arabic. In 1547 he left Italy to go and converse with the Protestants, and spent four years in travelling through France, England, the Netherlands, Germany and Portugal, and at length settled at Zurich. He thus became acquainted with the most learned men of his time, who testified by their letters the esteem they had for him; but as he discovered to them his doubts, he was greatly suspected of heresy. He however conducted himself with so much prudence that he lived among the capital enemies of his opinions without receiving any injury. He met with some who heard his instructions with respect; these were Italians who left their native country on account of religion, and wandered about in Germany and Poland. He likewise communicated his sentiments to his relations by his writings. He died at Zurich in 1562. Those who were of sentiments opposite to his, and were personally acquainted with him, confess that his outward behavior was blameless. He wrote a paraphrase on the first chapter of St. John; and other works are ascribed to him.

Some additional facts of importance are stated in *Chamber's Encyclopedia*—"The principles of the Reformation had slowly found their way into Italy, and in 1540 a secret society was formed at Vicenza for the discussion of religious questions. It was composed of 40 persons distinguished by their rank, their occupations, etc. Socinus was admitted a member. The conclusions at which they arrived were unfavorable to the dogma of the Trinity, which they held to have been borrowed by the early church from the speculations of Greek philosophers. The purpose of their meetings together having been discovered, the society broke up. Some of the members were arrested and put to death, others sought safety in flight. Among the latter was Socinus."

"Faustus, nephew of the preceding, and principal founder of the Socinian sect, was born at Sienna in 1530. The letters which his uncle Laelius wrote to his relations made an impression on him; so that he fled as well as the rest, when the inquisition began to persecute that family. To be brief, Faustus drew up a system of divinity of which his uncle had made a rough draught. He resolved to propagate his principles, for which purpose he wrote a treatise *De Iesu Christo Servatore* (Of the Savior Jesus Christ).

After various experiences at Lyons, Basil, Cracow in Poland, he died at a village about nine miles from Cracow in 1604. All his works are contained in the first two volumes of *Bibliotheca Fratrum Polonorum*."

Considering the time, locality, and circumstances in which those two men lived, it must be acknowledged that to them the credit is due of making an honest endeavor to dispel some of the darkness by which they were surrounded. And whatever amount of error their views may contain, and however they may clash with the ideas of many in our day, I have been struck with the substantial identity of the first item of their creed quoted from the *Encyclopedia of Religious Knowledge*, with the words of our Lord himself uttered in his intercessory prayer for his apostles, recorded in John xvii. Keeping in mind that this prayer was expressly addressed to his Father—his words are—"This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The item quoted as above referred to is—"The Father and He alone, is truly and properly God." It must be acknowledged that the identity of statement here is substantial, and there is no question as to the genuineness of the text. The words are plain and unequivocal, and seem to be incapable of any other sense than that the only true God is the Father.

It might well be asked—Is it matter for wonder that thoughtful, earnest men should consider these solemnly uttered words of our Lord as plainly giving expression to a fundamental truth of Christianity, and to seek to give effect to it against what they considered to be "contrary to Revelation?"

Besides they might well consider that the Master's words had been received by his servants, and substantially repeated by one of the most eminent—the Apostle Paul. Writing to the Corinthians, Paul says "To us there is one God, the Father, of whom are all things, and we by him; and one Lord, Jesus Christ, through whom are all things, and we through him." And writing to the Ephesians, the same Apostle says—"There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and in all."

Without seeking to do more in this matter than to point out these statements, I would remark that those men failed to note the most important characteristic of our Lord, namely, his Messiahship—the fact that he is the Anointed of Jehovah to "sit upon the throne of Jacob for ever." This, and not any theory regarding his person, is the chief saving element of his name, the reception of which has been laid down as the central principle of the gospel. His own words—"If ye believe not that I am he, ye shall die in your sins" -sets this official relation in a strong light in so far as personal salvation from sin and its penalty, death, is concerned. This doctrine of the Messiahship of Jesus constituted the confession of faith of the apostles—"Thou art the Christ the Son of the living God"—which also found expression in the form—"Thou art the Son of God, thou art the King of Israel," and, with emphasis—"Lord, to whom shall we go? thou hast the words of eternal life. And we believe and *are sure that thou* art that Christ, the Son of the living God." (John iv.) The importance of this truth is seen in the fact that the fourth gospel was written for the express purpose of setting it forth for the faith and salvation of men. (John xx. 31). It also squares exactly with the proclamation of our Lord and his apostles during the period of his personal ministry, which is so frequently spoken of as "The Gospel of the kingdom." These two forms of one grand truth are so plainly recorded in the gospels and apostolic letters; finding practical expression in such a fact as this—"when they believed Philip preaching *the things concerning the* kingdom of God and the name of *Jesus Christ, they were baptized* both men and women," that it is surprising that the persons with whose Bible researches we are dealing did not stumble upon them. But the same remark applies to the other reformers of that century, and not only to them, but to thousands of the present day who fail to see the truth although it is pointed out to them through voice and pen in manifold ways.

I shall conclude these remarks by observing that not being acquainted with the writings of the two men referred to, I can only conjecture from the nature of the first statement in their creed, that they derived the basis of it from the words of our Lord quoted from John xvii., and would naturally view them as of authority sufficient to countervail any adverse inferences to be derived from less distinct utterances in the Scriptures on this subject.

Viewed from the standpoint of the controversies that have been carried on on the subject of the person of our Lord—the above is a very small part of a very large subject. These controversies have been out of all proportion to the relative importance of the subject, when compared with the importance of the Messiahship. But I venture to trust that this small contribution shall not be deemed without interest, or out of order as regards the readers of THE RESTITUTION.

J. CAMERON.

The Christian Sabbath.

I recently received a paper called *The Sabbath Advocate* in which was a marked article entitled: "The Christian Sabbath."

The writer says: "Having clearly shown that the seventh day of the week is the Sabbath of the New Testament, of which Christ is Lord, and hence is the true Christian Sabbath."

Possibly the writer is not aware of the fact that the Prophet Hosea declared that all the Sabbaths of Israel should "*cease*." "I will also cause all her mirth to cease, her feast days, her new moons, and her *Sabbaths*, and all her solemn feasts." Hosea ii. 2. Now the New Testament is in perfect accord with the Prophet Hosea. In 2 Cor. iii. 7, we read that "the ministration of death written and engraven in stones * * * was to be *done away*." A portion of "the ministration of death," was the *Sabbath* to which was affixed the penalty of death, and the only penalty; hence, fittingly belongs to that "ministration of death." A law shorn of its penalty is a *dead letter*, which is the case with the Sabbath law. If the law was still in force, the Lord would provide a way in which the penalty could be executed; but such is not the case to-day. Let any company of people attempt to enforce the penalty of that law in any government on earth, they would very soon be arrested and punished for murder. Verse 13, says: "the children of Israel could not steadfastly look to the end of that which *is abolished*." It seems that some professed Christians cannot either. 2 Chron. ii. 4, shows that the Sabbath was one of the ordinances given to Israel. What has become of these ordinances? Col. ii. 14: "*Blotting out* the handwriting of ordinances that was against us, which it was contrary to us and *took it out of the way*, nailing it to his cross." Seeing these things have been "taken out of the way," what right has any one to judge us with regard to a violation of the Sabbath law, seeing that it was one of those ordinances which has been *blotted out*, and nailed to the cross. When the law was in force, they had not only the right to judge, but also to execute the penalty. But how is it now? See Col. ii. 16: "Let *no man* therefore *judge you* in meat, or in drink, or in respect of an *holy day*, or of the new moon, or of the *Sabbath days*: which are a shadow of things to come." This "shadow," was a school master to lead to Christ.

Again, See Gal. iv. 10, 11: "Ye *observe days*, (Sabbath days) and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Why? Because they were holding to a shadow after its mission was filled. Take the advice of Paul, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," ("the ministration of death.") Gal. v. 1.

W. H. WILSON.

Spiritualism.

Dear Aunt Margaret:

I expect you will be suprised to receive a letter from me. I will tell you why I write this letter.

I do not know how to begin to tell you, for I know how bitter you will oppose, but duty comes in ahead of every thing else. I am prepared for all you will say about me,—that I am deceived, led astray, crazy, etc.

Well, to commence. I am confident that the spirits of our departed friends can, and do, return, and communicate with us when we *give them a* chance. There is one that has come a number of times, and urged me to write to you, and tell you that he is conscious, and that he was mistaken in what he laughed at (while in the form) it is Uncle Fil Plummer.

Now Aunt Margaret, I fought against writing this, but he kept urging me to do it. I asked him what good it would do you? You would not believe it. He said it would do you good, "*when you passed over*."

Now Aunt, I dont know as I have done justice to the subject, but I feel I cannot say any more at present. I will be glad to hear from you.

I am your affectionate niece.

ALTA MCKEE.

Dear Niece:

I received your letter. I was glad and surprised both to receive a letter from you. I was glad to hear you was well, but very sorry to hear the sentiments it contained. Yes indeed I am. As you say, it is a delusion, I know it is a delusion, I know you are deceived, led astray, and I will tell why. I know it because I believe in God's Word. I know his Word is Truth. I do not guess at it. I am now past seventy years of age. Have been a Bible reader for sixty years. I know what it teaches. They can not *deceive me*. My faith is built upon the Rock, though floods come and the winds blow it falls not, because it is founded upon a rock.

Yes, Alta, I read so much in God's Word that the dead know not anything, their thoughts are perished, their love, their envy all gone. Let God be true though it make every man a liar. We can not make death other than death, they cannot be dead and alive both. Death is death, and life is life. No, the Bible does not teach this dogma of the immortality of the soul, on which Spiritualism is built, but it does teach that many false prophets shall arise, and shall deceive many, and because iniquity shall abound the love of many shall wax cold, but he that shall endure to the end the same shall be saved. Yes, Christ teaches in Matt. xxiv. that they shall show great signs and wonders, (spiritualists) insomuch that if it were possible, they shall deceive the very elect.

No, Alta, I am not among the deceived, Praise God. I am living in the one faith, the one hope of the Gospel, and as I grow older, and nearer the grave my hope grows brighter, my faith stronger. I am hoping, waiting, and watching for our blessed Master to appear to take unto himself his great power and reign. I believe he is near, and my heart rejoices in the blessed hope of soon seeing the King in His Beauty, for He is coming to raise the dead, change the living saints, fashion our vile bodies like unto his most glorious body. Yes, I shall be satisfied when I awake in his likeness. Yes, then, when he comes, and not before, I shall see Uncle Fil Plummer, (not in disembodied spirits for their is none, or no such thing as disembodied spirits, for spirits, all have bodies,) and clasp glad hands with him, and talk with him face to face, and not with him only but with all our dear loved ones that now are sleeping in death.

Yes, He will call and they will answer, and come forth clothed with immortality, eternal life.

Yes, Praise His Holy Name. He said, "I am He that was dead but am alive evermore, and have the keys of death and the grave, and as I live ye shall live also. *Blessed Promise*. Soon may He come, is my prayer. For it is written unto them that look for Him, He shall appear the second time without sin unto salvation. So it is necessary to be steadfast, always abounding in the truth.

I am glad that this present state of things is not always to last, for when Christ comes, our Life Giver, to take the rule of government in his hands then He will take away the sins of the world. Then, instead of envy and wrong doing, as it is now, there will be fulness of joy. Sorrow and sighing will be done away. The earth will be filled with the knowledge of the Lord as the waters cover the sea. None will say, know ye the Lord, for all shall know him from the least to the greatest, every knee shall bow, every tongue shall confess He is Lord of all. Oh, blessed day, soon may it come is my prayer.

I am your affectionate Aunt.

MARGARET HAYNES.

Selected.

The Coming One.

We do not know of a promise left on record by the blessed Savior, more precious to the true believer, the loving, faithful disciple, than this: "*I will come again*." The response of his soul is, "Even so come, Lord Jesus." The constant prayer is, "Thy kingdom come." He is in habitual, longing expectancy. He is in continual watchfulness as a bride for her bridegroom. He "looks for him," and will "love his appearing." This is the attitude of the true church; "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." This is the point to which all their aspirations turn. Hence they think and feel, and live, and act as "strangers" to the world and "pilgrims" in the world; for their "citizenship is in heaven; from whence also they look for the Savior, the Lord Jesus Christ."

This is what inspired and sustained the primitive Christians in their trials, conflicts and service. They "comforted (or exhorted) one another with these words." To *keep alive this hope in* the church the apostles prayed, preached and labored. This was the great incentive to holiness, that their "whole spirit and soul and body be preserved blameless *unto the coming of our Lord Jesus Christ*." To this end was the holy sacrament, the Lord's supper instituted. "For as often as ye eat this bread and drink this cup ye do show the Lord's death *till he come*," (1 Cor. ii. 26). If your faith hath not yet grasped this truth in that solemn ordinance, dear reader, you have never yet comprehended its full, or real significance. Faith looks forward, not backward.

Then see how everywhere this truth is wrought into the very fibre of divine revelation. One verse out of every thirty of the New Testament directly ennunciates this doctrine; and one-fifth as many more teach it by implication. Look through the inspired epistles and notice how it is used as an encouragement to faithfulness and watchfulness; as a check to worldliness and selfishness; as an incentive to holiness and diligence; as a consolation in sorrow and bereavement. At the very close of the sacred canon the Lord again most positively reiterates the promise, "Surely I come quickly," so that, it would seem the last impress on the reader's mind should be this glorious anticipation.

It seems remarkable, when closely examined, how largely this one truth fashioned the character and conduct of the Christian church for the first three hundred years. Christ to them was not merely the crucified and risen one; he was *the coming one*.

But look at the church of the present. A disinterested observer would hardly learn that there is such a doctrine in the Bible. In many churches the pulpit slights it almost wholly. The members treat it as a dead letter. Indeed, it has been admitted, that this portion of the Holy Oracles has become so repugnant to some church members that "their very nature recoils from it." They do not wish the Lord to return suddenly, and do not wish to think of it. Evidently they have fallen in love with "this present evil world," or were never begotten of any other. But they were in the church, and "want to get to heaven when they die." They entertain a comforting hope, and, may be, "have done many wonderful works in his name." But whatever else they may have they have no true love to Christ; to his truth and character; to his promised return. Should the last trump suddenly sound, and the sign of the Son of man appear in the heavens, what, think you, would be the effect on the nominal church of today? What effect does the doctrine now have when effectually preached? To how many is it a welcome truth? How many would rejoice at his sudden appearance? Evidently all whose treasure is laid up in heaven, where the Lord sitteth at the right hand of the Father. But what of the many to whom this truth, when believed, is alarming? They can banish the thought, but not the reality. My friends, is this the state of the true church, the bride of Christ, the Lamb's wife? Will the faithful, loving wife dread the return of the long absent husband? Will the thought of the hour be repugnant to her mind and heart? Impossible.

How then can the affianced of the Lord look with dread or indifference upon the consummation of all their hopes and aspirations? those who have renounced all other objects and live wholly unto him? Strange kind of love these manifest! But what else can be expected in an easy-going age of the church, when the clergy exclude this important part of God's word almost wholly from their pulpit *ministrations*? Look, for a moment at the inconsistency of the church. What few references, throughout the sacred epistles, to the ordinance of baptism; and yet what a prominent attention is given it in the church! Then look at the prominent and extensive place this doctrine holds in the inculcations of those inspired teachers, compared with the same truths as taught in the churches of today? Who will explain this singular incongruity? Will this conspicuous fact allow us to say, "We have not shunned to declare all the counsel of God?" And if there is such a lameness right here in Gospel ministration, ought we not to expect a like lameness in the character of our people?

This doctrine figured so largely in the faith and teaching of the early church, as not only to so wean the members from the aims and objects of the world as to take joyfully the spoiling of their goods, gain and honor, but even, in one instance at least, to so occupy their minds and hearts as to interrupt the necessary pursuits of life, so that the apostle was obliged to correct them. No danger of such a state of things under the favorite pulpit of the present. No wonder the Savior exclaimed, "When the Son of man *cometh*, shall he find faith on the earth?" faith in his coming?

Dear reader, are you waiting and watching for the coming of the Lord? Oh, that God would awaken such a faith and interest in this neglected portion of his word as to reveal it in their lives and characters, and raise up such a company of faithful ambassadors as to awaken the church everywhere to a waiting watchfulness for the coming of the Master, lest coming suddenly, he find them sleeping.—*A. H. Shank in Messiah's Herald.*

Preach the Word.

The following is one of the things impressive and timely which Dr. Howard Crosby "dead yet speaketh" for this day—"We count it a sad feature of the church to-day that, instead of this healthy preaching, we have so much pulpit oratory, lyceum lectures on moral subjects, presentation of schemes for social improvement, laudation of men and events; all of which might find their appropriate places, but which are wholly out of place when brought into the Christian pulpit, which should be consecrated to one purpose only, the holding forth of the word of life. Our Timothys need to have it sounded constantly in their ears; "Preach the Word" (2 Tim. iv. 2.) They who think God's word is but a narrow field to operate in, have very little apprehension of its infinite scope and unfathomable depths.

They who think that any moral or useful subject is "God's Word" have very little apprehension of the immense gulf between truth and opinion, between inspiration and human wisdom. The Bible is dishonored by abandoning it for something more "taking" with an ear-itching crowd. But we hold that although this crowd will not relish Bible exegesis and exposition, thoughtful souls will gather about the exegetical preacher and take a far higher delight in his preaching. It will not be the delight of a momentary ecstasy, but the delight of a sense of spiritual growth, a permanent and heavenly delight."—*Evangelical Messenger.*

[illegible]

[illegible] Staff;
[illegible] of the C. P. Association.
[illegible], Corresponding Editor.
PLYMOUTH, INDIANA, MAY 24, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

As there are five Wednesdays in the month of May, our next issue will bear date June 7.

TRUTH and love should always go hand in hand. It is not easy to resist the combined attack of these powerful things; but they must be carefully managed.

SINCE the defeat of the German Army Bill news comes from Berlin that France is rapidly strengthening the forces on the frontier. The opposition claim that it is a false report, made to influence the coming election. We shall see.

THE Dedicatory Services of the Epworth Memorial M. E. Church, in Cleveland, was held on Sunday May 14th. In the morning a debt of $75,000 hung over the edifice; in the evening it was entirely free from debt. Services were held all through the week. The Tuesday evening meeting was addressed by ministers of almost all Protestant denominations, and one Jewish Rabbi from the Huron Street Temple.

THE great Daily Papers are of the opinion that startling changes in Presbyterianism in this country will result from the Presbyterian General Assembly in Washington. Dr. Thomas C. Hall, Pastor of one of the most influential churches in Chicago, threatens to withdraw from the Presbyterian church if the assembly decides against Dr. Briggs, and says: they are not attempting to dishonor the Word of God; and while they *may* be mistaken, they believe that these views will strengthen and protect the Bible. Poor Bible; it must be in a bad way to need such protection and strength as they can give it. If man, the creature's origin is not given in Genesis what use have they for *any* part of the book? All the instruction it contains, all the promises made, and all the penalties threatened, are addressed, and adapted to just such creatures as Adam is described to have been. If man is *not* what Moses describes him to be, there is nothing in the book that suits him.

THE Rev. Wm. Knight of the Old Stone Presbyterian Church of Cleveland is trying to show there is not near so much difference between Protestants and Catholics as is often made to appear, and where we (Protestants) touch hands. A discourse intending to prove that they did not worship Mary brought out several reviewers. One of whom quoted from "Liguori's Glories of Mary" to show that they did, as follows: "Mary is our only refuge, help and asylum." "There is but one city of refuge,—and that is Mary;" "often we shall be heard more quickly if we have recourse to Mary, then we should if we called upon the name of Jesus our Savior." "At the command of the Virgin all things obey, even God." "The salvation of all depends upon being favored by Mary." "Mary has only to speak, and her Son executes all."

IT is gratifying to know that the greatest living student of comparative religion, Prof. Max Muller, in the course of "Gifford Lectures," in dealing with the word "soul," admitted that in *itself*, it does not contain the idea of spirituality much less of immortality. Tracing it back to its root, he showed it to contain unequivocally, the idea of materiality; and have in Genesis, Nephesh, "soul" from the verb *naphach*, "to breathe." In speaking of the *various conceptions* of the soul after death, held by the philosophers of Greece and India, he made an admission which is fatal to belief that the Bible teaches the immortality of the soul. "It is strange," he says, "that the two religions in which we find nothing, or next to nothing, about the immortality of the soul, or its approach to the throne of God, or its life in the realm of light, should be the Jewish and the Buddist. The Old Testament is almost silent, [illegible] silent on such a subject [illegible] but one interpretation."

RUSKIN says, "there is a wider division of men than into Christian and Pagan; before we ask what a man worships we have to ask whether he worships at all." But this to us seems wide of the truth. How a man or woman can exist without adoring something we can not understand: certain it is, not a few worship themselves; some worship gold, others horses, and cattle, and ships, and houses, and pictures, and fashions, and a host of other things come in before God, or supplant him altogether, so that he is not in all their thoughts.

AT a speech at the unveiling of a monument to William I, Grandfather of the present ruler of Germany, Emperor William said:

"This festivity is in the midst of serious times. Eleven years ago my grandfather addressed you the most important words. Now we must maintain what William I. created, and secure the future of our Fatherland. Our army requires increasing and remodeling. I have summoned the nation to provide the necessary means. All other questions are inferior to this, the most serious question, one upon which depends the very existence of the Fatherland. And we need absolute unity in order to solve the question. Whatever separates us as Germany, whatever causes views to diverge must now be put aside, because it imperils the future of the Fatherland.

The Woman's Seed.
No. 10.

In a straightforward way we think we have named testimony which showed that the child Jesus was called the Son of God, for the reason given to his mother previous to his birth, viz: Because of the overshadowing power of the Highest by which he was miraculously begotten; not because of his pre-existence, Luke i. 35: and that God *anointed* Jesus of Nazareth with the Holy Spirit and with power Acts x. 38; and not Jesus Christ. That would be similar to saying, "God anointed Jesus anointed," or "that Christed Jesus Christ," and that the Father loved the Son, because he laid down his life that he might take it again, John x. 17, and many other points. Before examining what are held to be opposing texts, we wish to give a brief resume of Doctor Thomas's writing on this subject:

In *The Herald of the Kingdom and Age to Come*, Vol. 4, p. 111., he says, "Till the birth of the Body prepared of Mary's substance, the fleshly medium did not exist there was no God manifestation through the flesh, nor even then, till the baptism anointing of that Body. Hitherto it was God dwelling in unapproachable light, unlosoming the Spirit. But when God manifested himself as a Father, His Spirit speaking by the Son-flesh, could say, "Glorify thou me with thine own self with the glory which I had with thee before the world was." When the prepared body lay in the tomb, the God-manifestation ceased; but when the Spirit of God filled it again, it was on that day begotten as "the Son of God with power according to the holy spiritual nature."

In *Herald of the Kingdom* vol. 5, p. 110, He asks, "Why was the good spirit of Jehovah in the prophets styled by Peter the spirit of Christ?" Ans: "Because it was the same spirit that dwelt in Noah, Moses and the prophets that afterwards dwelt in Jesus without measure, and so constituted Him pre-eminently the Anointed One, or Christ." . . . . . "This was one spirit, not many, and styled in the New Testament, Eternal Spirit through whom Jesus offered himself without fault to God."

In *Herald of the Kingdom* vol. 9, p. 112, he says, "Jesus was formed of Mary's substance by the creative power of Holy Spirit." She was a marriageable, but unmarried maiden of David's house; the mother of Jesus, whose *nature* was like her own, was the same as David's and Abraham's, neither better nor worse; it was sin's flesh, as Paul tells us; while in *character*, he "was holy, harmless, undefiled, separate from sinners;" or without sin. If his nature had been immaculate, sin could not have been condemned in the flesh when he was crucified."

In Eureka vol. I, p. 87, 88, commenting on the words "I am the First, who was dead;" he says: —"This would naturally suggest the inquiries, Did the Deity, who is the Creator and upholder of the universe ever die? And while he was dead, how was the universe sustained? And seeing that death is an utter destruction of all power, how was life restored to the dead creator of all things. Apart from Revelation these are unanswerable questions, for "the world by wisdom knows not the Deity;" and none by searching can find him out. We are compelled from very helplessness, to accept God's own account of these things, which is revelation, or to remain in hopeless ignorance of the truth. There is then a mystery in the premises, which, as the apostle saith, without controversy is great. By mystery is meant *a secret*, a secret which the Deity only could reveal. He made it known, *yet* the revealed secret continues to be *styled* a mystery in reference to what it was *originally*. Paul terms it the mystery of godliness. . . . In specifying it, he saith *of the* mystery, that it consisted when revealed, of Deity manifested in the flesh, perfected in spirit, seen of messengers, preached unto nations, believed on in the world, received up in glory." I Tim. iii. 16. . . . Deity is Deity though he manifest his wisdom and power through mortal flesh. . . . The time of manifestation was appointed and placed on record in Dan. ix. 25, and when the fulness of the time was come, the Deity sent forth his Son, made of a woman; begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity, by holy spirit coming upon her and power of the Highest enveloping her: therefore also the holy thing she bore was *called* a Son of Deity, and named Jesus, Luke i. 35. Thus "the Logos became flesh and dwelt among us," says John, and we beheld his glory, glory as of an only begotten from the Father, full of grace and truth. . . . The chief Eloah was now born, and, as the star of Jacob cradled in a manger received the homage of the wise men and the acclamation of the heavenly host. This babe was the body *made in secret*, through which the Eternal Spirit, when it should attain to the fulness of the times designed to manifest himself. That time had arrived when "Jesus began to be about thirty years of age." He was *now* sent forth—His sending forth was subsequently to his immersion, and preceded by his anointing with holy spirit."

In Eureka vol. 2, p. 222, referring to Ex. xx. 24, where it says, "An altar of earth thou shalt make unto me, and shalt sacrifice therein thy burnt offerings; the Doctor says, "Now all this was significant of the *substance-Christ*, who was the end of the law. The Holy Spirit signified something that he regarded important in his system of wisdom, in commanding an altar to be made of earth, or of unhewn stone, and in forbidding a tool to be lifted upon it—a riddle the meaning of which would be found in the realities developed in the Christ. He is declared by Paul to be the Christian altar, Heb. xii. 10, which in being cleansed by the blood of Jesus is made identical with him. *He was the altar of earth*, or *unhewn stone*, and in his making or generation, he was begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity." The flesh made by the Spirit out of Mary's substance, and rightly claimed as his flesh, Psa. xvi. 8; ii. 31.

In Phanerosis p. 8, he clearly shows what he understands by the words, "The word was made flesh," for in speaking of Adam habited in fig leaves under the inspiration of the serpent he says, "He (Adam) was the word of the serpent made flesh."

On p. 19, he say, "As son of Mary he pretended to no power, wisdom or superiority. Mary's son was "the Vail of the covering to be rent; the vail in which the Father-power was veiled, the flesh-medium of power-manifestation."

On p. 21 he says, "That born of Mary was *Bain Eloah*, son of power. Besides that power there is no Savior. Apart from the power the son could not save; for he as son of Mary testifies that of himself he could do nothing." That the Supreme Power would save by a servant-power is manifest from both Isaiah and Peter. "Thou shalt be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel. I will also give thee for a light to the nations, that thou mayest be my salvation to the end of the earth," chap. xlix. 6. The *I* and *Thee* of this passage are but one power—power in servant manifestation."

On p. 32 of Phanerosis, he says, "By God-head is meant the source, spring, or fountain of Deity—the divine nature in its original pre-existence before every created thing. Moses teaches that this God-head was a unit—a homogeneous unit, undivided into thirds or fractions.

On p. 33, speaking of a weak point in the Jewish understanding of the doctrine of the Messiah he says, "They can only see in Christ a son of David having no higher origin than blood, or the sinfulness of the flesh, or will of man. They have no conception of Christ who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same spirit from the dust; and therefore generated by the will and power of evil, still less did they see that such a son of Power *should become a son by a spirit generation from among the dead*." . . . It is true the Christ *also* was in the world before Moses lived, Adam and Eve received the first promise of his appearing. Enoch, the seventh from Adam predicted his coming with his ten thousand saints; Abraham saw his day, and was glad. But still the hopes and convictions of these ancients would have been lost but for Moses, who was caused by Yahveh to put them on record. . . The first idea, then, that Moses gives us of the Christ is that he was to be born of Adam's race, was to be the seed of the woman and son of God; was to be killed; he was to rise from the dead, and he was to destroy the power that killed him.

On p. 35 he asks, upon what principle was the Hebrew nation Yahveh's son? Upon precisely the same principle that the son of Mary claimed to be the Son of God—upon that of spirit paternity. Isaac was the father of the nation and his begettal was miraculous. The nation descended from him was a miraculous conception."

On p. 36 he speaks of the covenant to David 2 Sam. vii. 14, and remarks that David expected that the Son of the woman who is to bruise the serpent's head would descend from himself and therefore be Son of man; but that he would be begotten in one of his female descendants by the spirit of Yahveh and therefore be Son of God."

On p. 39 we read, "Hence he declared to Nicodemus, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here are two natures, the man-nature and the God-nature. He *was* flesh, having been born of the flesh, though not by the will of man; and he is *now* spirit, having been born of the spirit from the grave to incorruption. Jesus then is spirit. . . . Being spirit, he is therefore *Theos*, or God. He is now no longer flesh and blood, but holy spirit nature, a flesh and bones embodiment of Spirit; and therefore of the One Yahveh."

On p. 41 we read, "The flesh, or Mary's Son was the earthen vessel, the cherub, hidden as a polished arrow in the quiver, or shadow of the power of the Eternal Spirit; in other words, "the Spirit of Yahveh rested upon him" after his anointing. He was filled with the effluence of the Eternal substance and covered with it as a halo of power, so that he was bidden, covered or protected from the machinations of evil doers, and from evil influences, which could not harm him until the protecting effluence was withdrawn. This resting upon in-dwelling and covering was the sealing and anointing of the Father foretold. Dan. ix. 24."

On p. 43 it says, "When we contemplate the cherub before his sealing and anointing, we see *only the Son of Mary*, the "seed of the woman," in the words of Moses; and Son of God, in the same sense that Adam was."

On p. 45 he writes, "Between the two living manifestations [flesh and spirit] was interposed the death-state. In this state the cherubic flesh was deserted by the effluence of the Eternal substance. The effluent spirit forsook Jesus, when he exclaimed upon the cross, "My ail, my ail, why hast thou forsaken me?" It was withdrawn from him for some time before he died. . . . Yet that cherub continued to live as other men. In process of time he expired. It was no longer affirmable that "I and the Father are one. . . . for the Father was no longer in him, nor he in the Father." But some one may say, did not Dr. Thomas once write "Deity is very God." Christ the Word who in the beginning laid the foundations of the earth, therefore pre-existed before the birth of the body prepared of the substance of Mary, and which lay dead in the tomb? Did he not write, too, that the pre-existed Christ or Deity was not the less Deity because he veiled himself in flesh? Did he not write that Jesus Christ, in the day of his weakness had two sides the one Deity; the other man? Yes; he wrote in that way in the Ambassador for August, 1869. What must you do about it? Just remember he was fallible with all his learning and critical acumen, and wrote at one time what he had abundantly refuted at others; but, as Archbishop Whately says Plato was appealed to as believing in future reward and punishment because the passages inculcating that idea are much more numerous than those expressing doubt of it, the same may be said of Dr. Thomas' writings on the subject under consideration. The extracts given above are not a tithe of what might be collected, but if they are carefully considered in the light of the testimony, the bare assertions in the Ambassador article will not disturb you.

That article has a history. R. C. Bingley, who some 25 years ago worshipped with us in Cleveland, for a time, returned to England and published "A Declaration of the First Principles of the Oracles of the Deity in 37 propositions." A very helpful work and still in print. As a young man, and young in the faith, this was imprudent; and, as might have been expected, his elders criticised it, and the quotation from the Ambassador is the authoritative correction of the assertion by the declaration "*That Jesus Christ had no existence* before his birth, except as a purpose around which the gradually developing scheme of salvation revolves." Exactly what the Doctor had long taught, and exactly what the Author of Twelve Lectures had taught. And the true inwardness of the article is disclosed towards the end, where the Doctor proposes that "all your readers consent to stop *disputing* about the nature and pre-existence of Christ for the next twelve months, and apply themselves to the study of the subject as revealed in Moses and the prophets, and by Jesus and Paul and Peter in the spirit of little children. There is too much *cacoethes scribendi et loquendi* by the *unlearned* and the unstable for the interests of the truth and themselves."

Poor man! although deeply indebted to him for laying bare much precious truth, he is now on stilts so high that he forgets that he is giving advice to the ignorant in an unknown tongue. Why did he not tell the author of the Declaration plainly, that he was overfond of speaking and writing; and was lacking of any higher motive. Of course no one would knowingly represent that the Doctor was opposed to pre-existence if he knew how extensively he had written on the other side: to give our readers some idea of this, and the history of the paragraph that is calculated to undo much of his life labor the above has been presented.

As might have been expected, the immediate effect of the Doctor's article was this: correspondents of the Ambassador arrayed the Editor against the Doctor. And it is not surprising that it required over eight columns of small type matter in the October number to make it appear that there was no difference between the assertion that Christ did *not* exist before his birth of Mary, and that he *did* exist, and, indeed, in the beginning laid the foundations of the earth. It was up hill business to make this appear, as will be seen by the following apologetic remarks:—"There is no contradiction in the several views placed in juxtaposition. . . . They are all in their place true. [By this he *did* and at the same time did *not* pre-exist.] They are but different aspects of the same truth. They appear to be contradictory only to those who fail to take a correct view of the terms employed in the expression of them. Dr. Thomas writes *technically*, on the subject; the other work quoted aims at literal definition; hence the appearance of conflict where there is actual harmony, as we shall show. Dr. Thomas employs the terms of the Spirit as one having spent a life in the Spirit's atmosphere, and having had his whole mind moulded by the mind of the Spirit. He speaks as the Spirit speaks, (? ?) but is not careful to define terms. . . . To those apprehending the ideas represented by the terms, technical writing is the richest and most suggestive of all writing." As Doctor Thomas was in England at the time said article was published, and took no exceptions to it, we are disposed to think it was *his* apology for a great mistake, although quite inadequate.

Our intention is to commence the examination of the difficult passages in our next.

Selected.

The Ideal of the Gospel?

There is an ideal in the gospel, toward which all the work of the Holy Spirit is ever advancing. As the artist from the first line upon his canvas to the last stroke of his brush has before him an ideal toward which he is ever working, so has the Spirit of God. The work of the artist in a single day may not seem to approach in the least the desired end, and yet every stroke of the brush brings that end nearer. The process of the Spirit is not a speedy one, and yet it is always working to secure likeness to the divine ideal. We do not always so understand it, but nevertheless it is true. We plan our work, and purpose doing this and that, believing that from our efforts the result will come which will increase our happiness and our comfort. But our hopes are not realized. Suddenly we are brought face to face with the ashes of disappointment. Instead of the beautiful thing which we had hoped to rear for ourselves, we have nothing but the charred remains of our cherished plans.

It is something we wonder over as we weep. But the very ashes of our hopes will help on the God-designed end. From ruined plans and disappointed expectations God will bring the trusting soul nearer that perfected condition in which real Christliness will appear. For ashes he will give beauty. We may see our fondly cherished hopes come to naught and carefully arranged plans all fail, and yet, if we suffer our heavenly Father to carry out his purpose in us, we shall find that as each blow of the sculptor's mallet brings out the designed figure with greater beauty, so the Great Designer of our lives through the wreck of our plans and the disappointment of our expectations, is bringing out the beauty and superior excellence of a Christ-like character. All things are ever working together for good to them that love God, for the purpose of securing a consummation so grand as this.—*Messiah's Herald.*

The Divine Shadow.

Many people have this world a desert-march. They go half consumed of trouble all their days. But we are not turned out on a desert to die. Here is the long, cool, certain, refreshing shadow of the Lord.

A tree, when in full leafage, drops a great deal of refreshment; but in a little while the sun strikes through, and you keep shifting your position, until, after a while, the sun is set at such a point that you have no shade at all. But go in the heart of some great rock, such as you see in Yosemite or the Alps, and there is everlasting shadow. There has been thick shade there for six thousand years, and will be for the next six thousand. So our divine Rock, once covering us, always covers us. The same yesterday, to-day and forever! always good, always kind, always sympathetic! You often hold a sunshade over your head passing along the road or a street; but after a while your arm gets tired, and the very effort to create the shadow makes you weary. But the rock in the mountains, with fingers of everlasting stone, holds its own shadow. So God's sympathy needs no holding up from us. Though we are too weak from sickness or trouble to do anything but lie down, over us he stretches the shadow of his benediction.

It is our misfortune that we mistake God's shadow for the night. If a man come and stand between you and the sun, his shadow falls upon you. So God sometimes comes, and stands between us and worldly successes, and his shadow falls upon us, and we wrongly think that it is night. As a father in a garden stoops down to kiss his child, the shadow of his body falls upon it; and so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love. It is the shadow of a sheltering Rock, and not of a devouring lion.—*T. DeWitt Talmage in Christian Herald.*

Temperance Notes.

Great Britain and Ireland brew more beer than the German Empire. The production of the world is estimated at over 50,000,000,000 gallons per annum. In 1891 Great Britain produced 1,500,000,000 gallons. Great Britain spends on an average 20 shillings for drink for every half crown it gives religion. Ireland, in 1890, spent about £11,000,000 on drink; its total rental did not come to more than £9,000,000 sterling.

The statistics of suicides last year are startling, showing an increase of five hundred over those of 1891, the men greatly outnumbering the women; three thousand of the former to five hundred of the latter. Three hundred and fifteen are assigned to liquor.

Men do not become wildly intoxicated on tobacco, but the deadly lethargy and stupor of soul is as destructive to the tobacco slave; and the use of the weed is the greatest aid to intemperance in drink we know of. Thousands are so enslaved by tobacco that their power to distinguish right from wrong is destroyed and they are an easy prey to the devil.

Poverty never drives a man to drink unless he wants to go; but drink drags a man to poverty, whether he wants to go or not.

Count Leo Tolstoi, who spent his time and fortune a year ago in alleviating the sufferings of the starving Russians, now asserts that drunkenness was one of the great causes of the famine.

Affliction in the Light of the Cross.

When Job's wife bade her sadly-afflicted husband "curse God and die," she gave terse expression to a feeling common to unrenewed human nature. The deeply thoughtful Amiel says: "natural man curses grief;" but he adds, "The Christian interprets it in the light of the cross." To the former it is nauseating bitterness poured poured into the cup of his earthly pleasures. It distrusts his selfish appetites makes him angry with God, and keeps up a tempest of discontent in his soul. To the latter it is pain mitigated by the consolations which arise from the sympathy of Christ and the inspirations of hope. Seeing that the cross was, as Amiel strikingly phrases it "the apotheosis of grief in which suffering was a triumph, the crown of thorns a crown of glory, a gibbet a symbol of salvation," he submits to it as to the discipline of love which is working in him, and contributing an added weight of glory to his felicity in the life to come. Therefore the peace which flows from submission to the divine will and the bliss which is begotten by hope prevent his complaints and enable him to say with Luther, "Strike, Lord, strike, but oh, do not forsake me!" and with his suffering Lord, "Thy will be done!"—*Watchman.*

In 1850 there was one criminal in 3,500 of our population, but in 1890 there was one in 786.5, a tremendous increase in 40 years.

In Effect May 28.

Remember that the new service on the Nickel Plate Road goes into effect May 28. Through trains between New York, Boston and Chicago. No change of sleeping cars. Superb Dining Cars. Three fast trains in each direction daily.

Poetry.

He Careth.

Dear human hearts. Where should we be,
How could we linger here
If there were none who, in our grief
Would shed for us a tear?

If there were none who cared to smile
With us in happy hours,
When skies are blue, when seas are calm,
And earth is decked with flowers.

If we were quite alone—alone
Outside the world's great heart—
Cut off from God, cast out by man,
With none, or lot, or part.

'Twere better that the sun himself
Should cease to give its light
Than that our souls for aye should stray
In one long, loveless night.

With none to care, with naught to love,
One's heart a stony thing,
One's life a series of events,
A winter without spring.

Thank God for love, the love of friends,
That golden thread which binds
Us each to each, and links us on
To kindred human minds!

That Christ-like thing which reacheth down
To depths of human woe,
And sheds o'er darkest paths and sad
A benediction glow.

But thank God most for His great love,
That living source divine,
Which stoopeth down to earth and cares
For your life and for mine.

He careth! Ah, what wondrous rest
Doth this thought with it bring;
Enough to make the desolate
Rejoice once more and sing!

He careth, if our hopes come in
With sails distraught and torn;
He careth when we seem to lie
All stranded and forlorn.

He careth, if our friends forsake,
And skies are clouded o'er;
If troubles in succession roll
As wavelets on our shore.

He careth, and He will not let
Us have too much to bear;
Nor any burden, great or small,
But what He too will share.

He careth, and he shareth too
Our sorrow and our joy;
He knoweth well what troubles press,
What anxious griefs annoy.

Then let us always go to Him,
And cast on Him our care;
No human sympathy, though sweet,
Can with our Lord's compare.

He cared so much in ages past,
As His own self to give
A holy, willing sacrifice
That we through Him might live.

Dear friends, then let us each and all
A living offering pour
At His loved feet our lives henceforth
As did that one of yore.

Assured that He will "care" to take
What we in love bestow,
And will re-model it Himself
Whilst yet we dwell below.

—Charlotte Murray.

Selected.

How to be Happy.

The late Dr. Chalmers said the three essentials of happiness were, have something to do, something to love, something to hope for. We wish, if possible, to emphasize this utterance of Scotland's great divine. All desire happiness, more or less, and are seeking it in various ways in which they think it is to be found. It is a sad truth that so many fail to find it, and repine under failure. There are divinely constituted ways in which it is to be found, and as necessary to his attainment as to plow and sow the ground for a crop. One of these is to have something to do.

We have faculties and facilities for doing, and an abundance of work to do, and for the most part are placed in circumstances favorable for doing it. Our creation is an act of wisdom which never errs. We are here for a purpose—to act some part in the great arena of life. What it is should be our earnest inquiry; "Lord, what wilt thou have me to do?" The Apostle Paul seemed to grasp the thought at once that he had a work to do, a personal work. He sought it, found it, and did it. Said Miss Mary Lyon, the founder of Mount Holyoke Female Seminary: "There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it." She found her work, and was happy in doing it. The highest plane of enjoyment cannot be attained without Christian activity. The indolent cannot be happy. There is peculiar enjoyment in going about, like our blessed Lord and Savior, doing good, in acts of benevolence—relieving the distressed, comforting the sorrowing, raising the fallen. There is joy often in making sacrifices for the good of others. Such work is "twice blessed. It blesseth him that gives, and him that takes."

Something to love. We are not only created with ability to love, but are placed in the midst of objects worthy of our affection. Love sweetens the sacrifices we make for others, lightens the burdens, and makes pleasant what would otherwise be irksome. "Wherefore love is the fulfilment of the law," for it "beareth all things, hopeth all things, endureth all things." In Jacob's service for Rachel "the seven years seemed but a few days, for the love he had for her." The mother is sustained and made happy in her assiduous attentions to her children by parental affection. The soldier endures hardship for the love of his country. The marriage relation is made the happiest bond on earth, and its relative duties delightful by true conjugal affection. It is said, "Love cannot give without receiving, nor receive without giving." We cannot bless others without being blest. "There is that scattereth, and yet increaseth."

Something to hope for. If we are doing the work assigned us, then there is something to hope for as results. We have a right to have "respect to the recompense of reward." The husbandman is stimulated by the hope of the harvest ingatherings. None can enjoy the "pleasure of hope" as the earnest, faithful, working Christian; for they that toil and are self denying for Christ and humanity have the promise that they "shall receive manifold more in the present time, and in the world to come, life everlasting." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring his sheaves with him." The apostle looked hopefully to the crowning glory; for, having found his work and having done it, he said: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me." Such a hope is "an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."—*N. Y. Observer.*

Separated to God.

God's people are called to a new life, a life of separation from the old carnal life. They are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Hence our Lord prayed "sanctify [separate] them through thy truth." The former life has ended and the new has commenced.

This separation from the old is not to be an imprisonment in a cloister. The new creature is not to be shut up in a nunnery for the cultivation of extraordinary sanctity. The sympathetic ties that bind us to those about us are not to be cut. We may not strangle them into atrophy, nor build barriers between ourselves and those about us who need the light and warmth of our new life. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil that is in the world," said the Master when he prayed for us. There could scarcely be a better definition of separation to God than is given in this petition for all of God's children. In the world, but not of the world. While walking through the world, we are to walk with God. "No man lighteth a candle and putteth it under a bushel, but on a candlestick, that it may give light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." That requirement would shut the door of every nunnery and monastery on the face of the earth. The children of God need to give forth all those newborn sympathies and loves with which God has encircled them. The lost ones need to be in close contact with the same, and to feel their power. It is either a false life, or a false education of a true life, that would shut us away from this perishing world.

There is, however, a true separation of every child of God from the evil that is in the world. It begins in the experience of the new birth. This separation means that we are now and forever set apart to the service and glory of God; "to glorify God and enjoy him forever." We are to cease serving self, which is the most intense form of serving the world. The soul, by this separation, has been restored to its normal relations to God and to all the purposes of grace and mercy which shine through his truth and providence. It comes into the attitude of sweetly praying, "Thy will be done" and rests in a constant choice of God's choosing. Separation to him means unity of purpose and life with him. As all we have comes from him, so all we have and are returns to him.

Being the temples of the Holy Ghost, the separated ones are indwelt by the teaching, illuminating and sanctifying Spirit. The Spirit which gave them new life, new hopes, new motives, new loves, and constantly feeds these new passions of the soul, has a right to this temple.

There are grounds of separation, upon which God claims it of his people. It is in the redemption by the blood of the Son of God that the basis of this separation is laid. God said to Israel: "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." While judgment fell upon Egypt, Israel was redeemed unto God, and was thenceforth to be a separate people, a peculiar people, a people for a possession. In his redemption by the blood is also found his judgment of our sins. He said to Israel: "Ye have seen what I did unto the Egyptians"—how he executed judgment upon them. So he has judged our sins, having laid them upon One, and the only One, who was able to bear them. Having judged them, they have passed away from the believer, so that "there is no condemnation to them who are in Christ Jesus." For when he pointed Israel to what he had done to the Egyptians, he added: "And how I bear you on eagles' wings, and brought you unto myself." He delivered them with a mighty deliverance: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him [Israel], and there was no strange God with him." There was no other helper or deliverer. Therefore, he had a right to demand of them that they should be separated from idols to himself—that they should "obey my voice and keep my covenant."

Notice that God said to them: "I brought you unto myself." He must do that before he could bring them to the promised land. Indeed, God was the way to the promised land, and when they forsook him they forsook the way and wandered in the wilderness, where their carcasses perished. Thus our Christ has brought us to himself, and having done this he has a right to claim our separation to himself. —*Chris. Herald.*

Jesus Only.

"Awake, awake, put on thy strength, O, Zion; put on thy beautiful garments."—Isa. lii. 1.

The Church is the object of God's special care and regard. "He loveth the gates of Zion more than all the dwellings of Jacob." With sleepless vigilance He has watched over all her interests, and with His almighty arm He has guarded her during all the roll of the centuries. In the previous chapter, the Church had cried, "Awake, awake, put on thy strength, O arm of the Lord." In response to this earnest cry, the Lord says to His Church: "Awake, awake, put on thy strength O Zion."

God's call to His Church implies that she is in a deep sleep, requiring a loud call to awaken her.

Such a state is always one of indifference and insensibility.

1. We do not realize our privileges and possibilities. What we may possess, or enjoy, or accomplish, we do not fully comprehend. How few avail themselves of the promises of the Holy Ghost! We are, consequently, pigmies and dwarfs, when we should be men, enduring hard things, as good soldiers of Jesus Christ.

God's provisions for His people are boundless, bottomless, topless, and sideless.

2. The Church is insensible to its condition. How many are satisfied with forms, knowing nothing of the saving power of God,—"A name to live while they are dead."

Many ministers are shorn of their strength by relying on their education; others by conniving at late suppers, waltzes, germans, and midnight revelries.

3. The condition of the Church is truly appalling.

She is indifferent to her dangers. Perils surround her camp. Great conflicts are before her, and the war is upon us. A steady fire of shot and shell comes from foes within and without. O trumpet of God, sound on, until the Church shall hear thy call, and rise from her inglorious victory!

4. "Put on thy strength." We are as surely commanded to "be strong in the Lord and in the power of His might," as we are commanded not to steal. For me to be weak is not merely a misfortune, it is a crime whose disastrous results are as lasting as eternity. My failure would be that of a general who suffers defeat when he should have conquered; of the pilot who drowns the confiding passengers whom he could have safely landed. You dare not be weak. Your "weakness is a spreading infirmity." You are commanded to be strong. Your "strength is a spreading energy." The conditions of success are within the easy grasp of every child of God. He has placed within our reach the resources of infinite power and strength. If a man is as strong financially as is his financial backing, why may we not be as strong spiritually as our spiritual backing?

We may be so cabled to the Throne that our resources are boundless. Power to perform every duty, meet every responsibility, endure every trial, and achieve all our triumphs, is pledged in Christ. "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. ii. 14. Failure is clear beyond the range of possibility, so long as we are anchored to the Rock of Ages.

The strength of the Church is not her numbers. Israel often counted noses, but God was pleased only when they counted Him. Many a church with a large membership suffers inglorious defeat.

The strength of the Church is not in her culture or education. The Greeks were cultured and refined in much. The musty records of Chinese history show that that people, thousands of years ago, were devoid of culture, but they were strangers to the strength of God. We are living in an age of brain worship. Young men are taught that "Knowledge is power," and so their heads are stuffed, and their hearts starved.

The strength of the Church is not in her money. Thomas Aquinas was coming one day into a room where some monks were counting heaps of gold pieces. They said to him: "The time is no more when the church has to say 'Silver and gold have I none.'" To which he answered, "Yes; and neither can it say, 'In the name of Jesus of Nazareth, rise up and walk.'" The church has ten billions of money, but is she "terrible," to her enemies, "as an army with banners?"

The strength of the Church is the Holy Ghost, Himself, who, in His burning energy, purifies and reforms those whom He possesses, and fills them with a divine anointing which abideth. We must know the mighty power of God in ourselves, before we can with much faith expect to see it fall on others.

By saved men, are men to be saved.

Open wide the doors and windows of your soul, and let the blessed Holy Ghost come in. He will cleanse and fill you. He will rest your tired soul by delivering you of your deadly doings.

I scarcely dare ask many people how they get on. They pour a whole reservoir of their deadly doings right over on me. They are in some great W. C. T. U., or Y. M. C. A., or W. F. M. S., or Y. P. C. E. They say they are tired to death, and that they have no time to pray or read their Bibles, and they are going to have a vacation. Well, beloved, people who do not have time to pray and read their Bibles, might just as well take a vacation as not.

I bless God I have nothing on hand. I have no congregation of finical people who must be pleased, visited, and kept in a good humor or they will not support me. No hard battles to fight, no heavy burdens to bear, no reputation to keep up, nobody owes me an apology, every one is good to me, whether they mean it or not. "All things work together for good." Jesus does it all, and just lets me run along by His side. Oh, it is true He lets me preach about seven times a week, besides various other privileges, but that is all easy when He takes the responsibility. I admit it is hard work to preach half an hour each Sabbath and be sure you do not hit any one. A great many preachers break down at it, and are compelled to go to Europe for their health. What a luxury to see Jesus only.—*Seth C. Rees. Selected by Mary A. Woodward.*

Coming.

Coming! Coming! What is coming? Is it glad news? Is it sad news? Coming when? The city lies peaceful in the beauty of a summer twilight. The busy hum of day is nearly done. Children are playing about the doorways, and people are resting from the cares of day. A sweet, soothing sense of peace steals over me. The birds twitter good night lullabys, and sleep is creeping over all. A horseman dashes through the streets wildly waving his arms. Terror is pictured on his face. He is nearly hoarse, but he is crying a dreadful warning. "Flee for your lives! Flee for your lives! The dam's given way. Flee for your lives!" Only a moment and he is gone out of sight.

How do they feel now? Peace has fled. Can any one calmly sit down or fall asleep now? No, the question is, Where shall I flee? If anyone doubts the horseman, let him listen for a moment and hear the "boom, boom" of on-coming destruction. Beautiful homes, treasures, all are left. Only for safety now. It does come, and everything is swept away. Those who did not believe are buried beneath the waters. Those who mean to get ready are too late and now perished. Over on the hill-tops are a group of saved ones.

Our world looks beautiful. Spring is putting on her best dress. The skies are blue. The air is warm and birds are singing. The busy hum of life is heard. Pleasure and festivity abound. People settle down secure. And yet it is coming. It is surely coming. We can see the signs of danger. We can hear the boom of prophetic utterances. Judgment is coming.

"O sinners, the heralds of mercy, implore.
They cry like the patriarch, "Come."
The ark of salvation is moored to your shore,
O enter while yet there is room!
The storm-cloud of justice rolls dark over head,
And when by its fury you're tossed,
Alas, of your perishing souls 'twill be said,
'They heard—they refused—and were lost.'"

Shout it until we are hoarse. Will no one hear? It is like a dreadful nightmare to think of the indifferent millions standing in so great peril. It is coming. Let the world wake up. Shake up the sleepers. Only a moment's hush, and destruction will sweep over the land. Who is on the hill-tops? A little flock. Are we out of the city of destruction? It is not safe to step down for one worldly attraction. Rise above it. Lift your voice and shout, for it is coming. —*Lillian M. Cunningham, in Crisis.*

Lesson in Charity by a Jew.

Baron Nathaniel Rothschild has taught the anti-Semites a lesson in charity by a splendid gift which he has made for the benefit of Viennese sufferers from pulmonary diseases, which are peculiarly prevalent in that city owing to cold winds and the dust. For some time past a number of philanthropic persons have been trying to found an asylum for patients of this kind, but only a fraction of the sum was forthcoming until Baron Rothschild informed the promoters of the scheme that he wished to present them with his chateau at Reichenau, in the Semmering, for the new establishment. It would be difficult to exaggerate either the timeliness or generosity of this gift. The estate and pleasure grounds, worth 5,000,000 florins, are widely know among the most beautiful in the Styrian Alps. The Baron will transfer the chouteau and grounds to the society the 1st of August, and has promised to make all necessary alterations. It is hoped that it can be got ready for the reception of patients by next winter. Baron Rothschild has already thrown open his park and green-houses in Vienna to the public for a small entrance fee, which goes to a local charity. His chateau in Semmering will afford accommodation for 300 beds.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$105.78
Adaline West,	2.00

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 10 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by *B. Wilson*, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Change of Schedule on the Pennsylvania Lines.

A change in the Schedule of Passenger trains on the Pennsylvania Lines went into effect Sunday, May 21. Under the new Schedule the time of trains at Plymouth is as follows:

Depart for the west at 5:28 A. M. 7:23 A. M. 9:37 A. M. 2:12 P. M. 6:40 P. M. Accommodation arrives 6.35 P. M.

Depart for the east at 2:38 A. M. 6:30 A. M. 10:10 A. M. 1:05 P. M. 5:50 P. M. & 9:50 P. M. The corrected card will be given in the next issue of this paper.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.

Facilities for Travellers.

The Nickel Plate Road offers superior facilities to the traveling public, the improved service taking effect May 28. No change of sleeping cars between New York, Boston and Chicago in either direction. Superb Dining Cars between Buffalo and Chicago in both directions. Trains leave Buffalo 5:50 A. M., 12:05 noon, 11.25 P.M. Trains leave Chicago 7:35 A. M., 2:30 P.M., 9:30 P. M. All trains run seven days a week.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.00
W. H. Delano	5.00
Alice Quinn	1.00
Mrs. Eliza M. Cox	1.00
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to Arkansas, J. F. Wagoner's direction	$15.00

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity. etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.30

A Short Postponement.

Owing to a combination of circumstances the Nickel Plate Road has been obliged to defer the inauguration of its through train service until the 28th inst. On and after that day east bound trains on the Nickel Plate Road will leave Chicago 7:35 A. M., 2:30 P. M. and 9:20 P. M. West bound trains will leave Buffalo 5:50 A. M., 12:05 noon and 11:25 P. M. No change of sleeping cars between Boston, New York and Chicago in either direction. Superb Dining Cars.

The World's Fair. A Trip at Moderate Cost.

The Columbian Exposition is open and rapidly assuming magnificent shape. Of course you are going to the Big Show. From now until July 1st will be a delightful time to make the trip. You should make your arrangements for hotel accommodations before leaving home. You can secure locations in first class houses within easy access of the Fair Grounds at reasonable cost by corresponding with Geo. E. Rockwell, City Passenger Agent Pennsylvania Lines, 48 West Washington Street, Indianapolis, Ind. His list includes fifteen hundred select boarding places. Write to him.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Dear Restitution:

When Daniel was shown the vision of the 8th chapter, Gabriel was told to make him understand it, but we see he did not, he thought it was about the seventy years desolation. We see by his prayer, Gabriel stopped him and told him he had now come to give him skill and understanding. Told him when he begun to pray the commandment came forth, therefore understand the matter and consider the vision. He says, seventy weeks are determined upon thy people and thy holy city to finish the transgression, to make an end of sins. If Daniel understood this, cannot we? After Jesus had pronounced many woes on the Jews, He said, "Fill ye up the measure of your fathers, wherefore behold I sent unto you wise men and prophets and scribes and some of them ye shall kill and crucify some ye shall scourge in your synagogues, and persecute from city to city."

He says all the righteous blood shall come on that generation. Is this not the seventy weeks that was measured to Daniel, and did they not kill and persecute from city to city? Look at them, how soon they killed Stephen. The angel says, "after threescore and two weeks shall Messiah be cut off, and the people of the prince that shall come shall destroy the city and the sanctuary. Was it not Titus the son of Vespasian that came with the Roman Army? Certainly it was. Verse 27 says, "and he shall confirm a covenant (see margin) with many for one week." Did Titus do it? Josephus says he first told them that all the Jews that would come over to him he would save their lives and restore their property to them after the war ended and give them his right hand to confirm the agreement, and Josephus says he offered this between every letter to the end of the war. He says many accepted of the offer, and many more would but they feared the Jews would kill them before they could get there. Hales notes on Josephus, says, it was just three years and a half from the time Vespasian entered on that war that they caused the sacrifice and oblation to cease. He says the war lasted over seven years. Josephus says they carried their ensigns to the temple and set them over against the eastern gate and there offered sacrifices to them. The reading in the margin is, "and upon the battlements shall be the idols of the desolator." Jesus said to the disciples, "when ye see Jerusalem compassed with armies then know that the desolation is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart. etc., for these be the days of vengeance. that all things which are written may be fulfilled, for there shall be great distress in the land and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

I cannot see any Scripture for the idea that a personal antichrist or the sacrifices are to be restored. When he brings again Zion he will appear in glory. There has been no time since Jerusalem's destruction that such a calamity could come on them, as they have never been a nation since, and they will be scattered till Gentiles cease to rule. So, says God's word. I see no Scripture to show why our Savior will not come today.

MRS. H. L. ISHAM.

Dear Restitution:

Will you kindly allow me space in your columns to define my position more clearly in regard to the definition I gave to the word gospel, in THE RESTITUTION of March first.

It seems that I have been misunderstood, or in other words the brother lost the whole gist of our argument. I think I will have to tell what I was trying to prove, seeing I did not make it so plain for others as it seemed to myself. It was this. That one did not have to preach the destruction of the wicked in order to preach the whole gospel, but the destruction of the wicked should be preached as a result of believing and obeying the gospel after it (the gospel) had been preached.

The brother seemed to take umbrage because I gave Webster's definition. True I gave Webster as good authority because according to my poor knowledge of the Bible I verily believed it to be a Bible definition, therefore I said this seems about correct. Now if the brother will be better pleased I will say that I think Webster's definition of the word gospel is correct and a good one—proof.

His criticism will be found in THE RESTITUTION of March 22: On the first page he quotes from Luke ix. 2. "And he sent them to preach the kingdom of God." And at the sixth verse it is said that they went as directed and "preached the gospel." All very good. Now how could they preach the kingdom of God without preaching the gospel, and now how could they preach the gospel without preaching the things concerning Christ. Would it not be *glad tidings concerning Christ* and salvation through him! If so then Webster and I are right after all.

I will give a *few* quotations in the way of proof. Gospel—good news or glad tidings relates to the following revealed truths. 1st, Birth of John the Baptist as the one that should turn the hearts of the fathers to the children; and the disobedient to the wisdom of the just. Luke i. 13-19. 2nd, The birth of Christ, Luke ii. 10. 11. 3d. proclamation of deliverance to the captives, together with Christ's manifestation of miraculous power in recovering the sight of the blind and setting at liberty them that are bruised. Luke iv. 18. 4th, It includes a hundred fold more in this life, and in the age to come eternal life, Mark x. 29. 30, and immortality 2 Tim. i. 10. It is the the Gospel of Christ and the grace of Christ. and there is a curse against those that pervert it, and do not see the power of Christ as made known in the glad tidings of salvation through his name, Gal. i. 6-10, for it is the gospel of the grace of God, Acts xx. 24, and of your salvation. Eph. i. 13.

It is the power of God unto salvation if believed by either Jew or Gentile. Rom. i. 16. But Scriptural belief includes obedience of the gospel, Rom. x. 16, and those that do not obey it are threatened with destruction when the Lord Jesus shall be revealed from heaven. 2 Thess. i. 8. In other words the glad tidings would not be fully proclaimed without telling the things that relate to obedience as well as of faith. It is the gospel of the resurrection of Christ. 2 Tim. ii. 8, 1 Cor. xv. 1-4, Acts xv. 32, 33. It is the gospel of peace and of good things, Rom. x. 15, and of rest both in the typical and anti-typical kingdom (Heb. iv.) and was preached to Abraham promising the blessing of all nations, Gal. iii. 8. Hence it is preeminently the gospel of the kingdom. Matt. iv. 23, Mark. i. 21, Matt. xxiv. 14. But our criticism of our critic is this, the glad tidings of revelation should never be construed to only mean the gospel about the kingdom, for while it is concerning the kingdom of God, it is also of Christ's truths, his resurrection, his grace. It is of salvation, of life, of immortality, of peace, rest and blessings. But if our gospel is hid it is hid to them that are lost. 2 Cor. iv. 3. Now my brother have I given a good Bible definition to the word gospel? Is it definite enough. I think you will agree with Webster too on this word in question. I may have been a little too broad in my assertion when I said, Webster is good authority, but I only had the one word on my mind. As you say we should define such words as God defines them I believe I have done so this time at least. This is the idea I wanted to convey when I gave the definition as I did. I too believe in certain fundamental truths that are essential to our salvation, and as you say, "may be comprehended briefly in the gospel of the kingdom." Some of these truths I have tried to make plain as I believe them. I did not want to be misunderstood therefore I have written as I have in the spirit of love. Your sister in Christ.

ALMIRA BROOKS.

You Ought to See

Those superb Dining Cars which the Nickel Plate Road will put on service May 28th. They are all ready and magnificently furnished and completely equipped. Hardly a railroad in the land can show their equal. No road has anything superior.

Conference Call.

"Rally once again." The time for another "Grand Army" reunion has almost reached us again. "Occupy until I come" is the grand motto and it should be emblazoned upon the escutcheon of every volunteer in the ranks. Can we meet this watchword with the echoing answer, "Here am I, use me for the Master's service." If so rally one and all, at this yearly conference to be held at the old post, in Dutton, Kent Co. Michigan. Beginning Thursday evening, June 1st, and lasting over Sunday.

The army of occupation until the King shall come, is not as full as it ought to be, and at this yearly gathering we hope to see many volunteers added to its ranks.

The Captain of our salvation has not yet called for a draft to be made, but he has called for willing workers to hurry to the front and work. Work until he comes. Who will be here to help sound out the clarion notes of the coming King Immanuel, and who of the already enlisted will hurry to the reserve in songs of praise, in words of comforting exhortation, sympathy, love, who will come who loves the cause of truth more than popularity, or dress, or gaiety, or pleasure? They are the ones who will help gain recruits for the Kingdom. Come, come to work for that object.

Dutton is on the M. C. R. R. ten miles southeast of Grand Rapids. Trains reach here from Grand Rapids at 1-40 P. M. 5-40 P. M. and 11-30 evening. From the south they reach here at 5-15 A. M. 9-30 A. M. 12-50 P. M. and 9-30 P. M.

M. A. WOODWARD, Sec'y.

The annual conference of the churches of God of the Abrahamic faith in Iowa, will meet at Clarkesville, Butler Co. Iowa, June the 2nd, 1893, and continue over two Sundays. The large audience tent and a half dozen or more small or living tents will be ready to accommodate those who come. And as the preaching brethren are always ready to make any sacrifice to be present, and labor for the interest of the meeting and the good of all, we hope and earnestly entreat all who have an interest in the cause of the Master and are looking for his soon coming to make a sacrifice also if necessary to be at this meeting, for we are persuaded that while all mean to be steadfast, yet there is an ominous tendency to falling away among all Christian societies that will proceed his coming. Then let us, as many as can possibly do so, go to this meeting, determined to make it a means of filling our lamps with that oil that will throw light along the way of the bridegroom's approach, so that if we slumber and sleep before his arrival we will be ready when the final cry is sounded to go out to meet him, and go in with him to the wedding, and not have the door shut upon us while we go to seek for light. He may be nearer than we think.

LIBBIE PALMER. Sec.

The Church of God, in Nebraska, will hold their Third Quarterly Conference, D. V. at the Fairview School-house, Furnas Co, commencing Friday evening, June 2nd, and continue over the following Sunday.

The business relative to the next Annual Conference, and tent work requires the attendance of all the brethren. The signs that foretell "His glorious appearing" are fast culminating. *That day* may be nearer than we think. "Therefore, beloved, seeing ye look for such things, be ye diligent, that ye may be found of him in peace without spot and blameless."

J. J. CADY, Sec'y.

The annual meeting of the Church of God near Scholl's Ferry, will convene at the Flint School-house, on the evening of June 9, 1893, and continue over Sunday.

Bro. Carowey is expected to be there, yet it is not certain. If it should so happen that he cannot be with us, we shall not be without preaching brethren. We have Bros. Prosser, Skeels, and Jaquith.

Dear brothers and sisters, another year has almost gone into the past, and what has been *our* record? Have we remembered all through the year that we are—(or should be) "living epistles known and read of all men."

May we all attend this meeting fully determined to make it an interesting one to all. When we see destruction, misery and death on every hand, it behooves us to "put on the whole armor of God, and watch unto prayer, lest we enter into temptation, and the day of the Lord come upon us unawares."

There are a number of isolated brethren scattered throughout Oregon and Washington, from whom we would be glad to hear by letter, if they cannot be with us.

ALMIRA BROOKS, Sec'y.

The third quarterly conference of the Church of God, of the Abrahamic faith, in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, on Friday, June 9, at ten o'clock. A. M. and continue over the following Sunday.

Let us meet and enjoy one more good meeting at Antioch. Let as many of the churches send delegates as can conveniently. All lovers of the truth in Indiana are invited, and friends and brethren from other states will receive a hearty welcome.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

The Nickel Plate's New Trains.

The new train service on the Nickel Plate Road will go into effect May 21, on and after which date trains will run as follows: Going west—leave Buffalo 5:40 A. M., including through coach and sleeping car from New York via West Shore Railroad, through sleeping car from New York via Reading System and through sleeping car from Boston via Fitchburg and West Shore roads.

This train will arrive at Chicago at 9:10 P. M. The next train will leave Buffalo at 12:00 o'clock noon and will include through sleepers from New York via West Shore and from Boston via Fitchburg and West Shore roads, arriving at Chicago at 8:10, A. M. The third train from the East will leave Buffalo at 11:25 P. M. and arrive at Chicago at 8:10 P. M. It will include through coach and sleeper from New York via the Reading System.

Going east trains will leave Chicago at 2:30 P. M. and 9:30 P. M. arriving at Buffalo at 6:30 A. M. and 5:30 P. M. respectively, each train including through sleeping cars to New York via both the West Shore and Reading Systems and to Boston via the Fitchburg and West Shore Roads. In addition to these there will be a train between Chicago and Cleveland, leaving Chicago about 8:00 A. M. and one between Cleveland and Buffalo, leaving Cleveland at 7:00 A. M. and arriving at Buffalo at 2:00 P. M. All trains will run daily, and superb Dining Cars will form part of their equipment.

JUST THE THING.

This is an expression the traveling public generally use when they find something that is exactly what they want. This expression applies directly to the Wisconsin Central Lines which is now admitted by all to be "The Route" from Chicago to St. Paul, Minneapolis, Ashland, Duluth and all points in the Northwest. Their double daily train service and fine equipment offers inducement which cannot be surpassed.

This is the only line running both through Pullman First Class and Tourist Sleepers from Chicago to Pacific Coast Points without change.

For full information address your nearest ticket agent or, Jas. C. Pond, Gen. Pass. and Tkt. Agt., Chicago, Ill.

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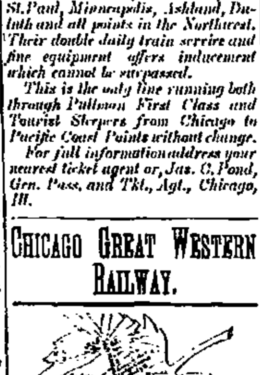

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BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 80,000 Baptists, in 1850. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages of 100, 40 cts.

FOUR PAGE TRACTS.

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Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to-wit, the Theological and Bible use.

Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week, or Lord's Day? [illegible] Stanley. The above is the title of a 16-page tr[illegible] Price 5c. each, 3 for 5c., 40 for $1.00.

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jas. Lawler. Can be had at this office at 10c. each, 3 for 25c. or 15 for $1.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject.—"Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 35 cts. each, and can be had at this office.

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The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1945 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts. Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1010 [illegible] Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows. Preaching by Bro. S. H. Gesselman, every fourth Sunday. Bro. J. F. [illegible], every [illegible] Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mole Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Eliza Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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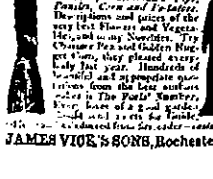

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, JUNE 7, 1893. NO. 21.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Wait for the Morning.

[illegible] for the morning—It will come, indeed,
[illegible] as the night hath given need.
[illegible] yearning eyes, at last, will strain their sight,
[illegible] unanswered by the morning light.
[illegible] will they vainly strive through tears
[illegible] the darkness of thy doubts and fears,
But, bathed in balmy dews and rays of dawn,
Will smile with rapture o'er the darkness [illegible]

Wait for the morning, O thou smitten child,
S[illegible], [illegible]ed, and persecuted, and reviled,
[illegible]irst and famishing, none pitying thee,
[illegible]ed with the twisted thorns of agony—
[illegible] faintest gleam of sunlight through the dense
[illegible] of gloom to lead thee thence—
Wait, then, for the morning—it will come, indeed,
As surely as the night hath given need.

—James Whitcomb Riley.

Original.

Epistle of Joudas.

1. Joudas a bond-servant of Jesous Christ, and a brother of Jacob, unto the beloved ones in Father God and the called who have been watched to be kept in Jesous Christ;

2. May mercy be yours and peace and love have been made full.

3. Beloved, making all haste to write unto you about our common salvation. I have deemed it necessary to write exhorting you to strive earnestly for the faith once for all delivered to the saints.

4. For certain men have insiduously entered in who were of old pre-written unto this verdict, irreverent men, who have exchanged the grace of our God for extravagance, and who deny the only Master δεσποτης (sole Lord) and our Lord Jesous Christ.

5. And I desire to remind you, though ye know it all, that when the Lord had once for all saved a royal-people from a land of Egypt, he lost those a second time who become distrustful;

6. And angels who did not watch to keep their own authority, but left their own dwelling-place, he hath watched to keep beneath gloomy darkness with Hadean (invisible) bonds unto a judicial-trial of a great day;

7. As Sodoma and Gomorra and the cities round about them, that in a manner like to these went off in fornication and after other flesh, present an example, while they suffer a right penalty of age-lasting fire.

8. Likewise forsooth these dreamseers also pollute flesh and set aside lordship and blaspheme glories.

9. Though Michael the archangel when he was discussing with the Diabolos (Devil) about the body of Mouses and differed in judgment, did not dare to bring against him blasphemous accusations in a judicial way, but said, may the Lord have rebuked thee.

10. But these blaspheme whatever they do not know, and whatever by nature they do know well like the unreasoning animals, in these they corrupt themselves.

11. Woe unto them; Because in the way of Cain they have gone their way, and in the error of Balaam they have been poured out for wages, and in the contradiction of Kore they have lost themselves.

12. These are the spots in your love-feasts, those who are being entertained along with you, shepherding themselves without fear; clouds without water, borne about by light winds; waning-autumn trees without fruit, twice dead, uprooted;

13. Wild waves of a sea that foam up their own experiences of shame. Wandering stars for whom the gloom of the darkness hath been watched to be kept for an age.

14. And Enoch a seventh from Adam prophesied also in respect to these, saying. So the Lord hath come with his saintly myriads,

15. To execute judgment against all, and to convert all the irreverent for all their deeds of irreverence which they have irreverently done, and for all the harsh words which irreverent obdurate sinners have talked against him.

16. These are murmurers, people who complain of their lot, who go their way according to their inordinate desires: and their mouth talketh ponderous things, while they stand in awe of a face for the sake of gain.

17. But may ye, beloved, have remembered the oracular words previously spoken by the apostles of our Lord Jesous Christ;

18. That they said unto you, that during the last time there would be mockers, going their way according to their own irreverent, inordinate desires.

19. These are those who draw lines of separation, soul-folks (natural-folks) who have not spirit.

20. But may ye beloved, building yourselves up in your most sacred faith, offering votive-prayer in sanctified spirit,

21. Have watched to keep yourselves in God's love, looking expectantly for the mercy of our Lord Jesous Christ unto eternal life.

22. And with discrimination show mercy to some;

23. And some save by snatching them out of the fire, while to some ye show mercy with fear hating even the undergarment spotted with the filth of the flesh.

24. And to him who is able to guard you from stumbling and to stand you blameless with exultation in the presence of his glory;

25. To God alone our Saviour through Jesous Christ be glory, majesty, control and official-power, before all the animate-age and now and for all the animate ages. Amen.

COMMENT.

"Joudas" instead of "Jude" R. V. I see no reason why a revered apostle should be called a nick name.

The heading of the Epistle is "Jouda" which is the Genitive of Joudas the meaning being that this is Joudas' Epistle understood, an idiomatic elipsis, that is all. We might just as well call David Dave" and Solomon "Sol."

And how the translators ever got "James" out of "Jacob" his brother is more than I can see with my limited vision. I always supposed, and do yet, that Jacob and James were two different names.

"Pre-written" instead of "set forth" R. V.

"Verdict" instead of "condemnation" R. V. There is another word for a condemnatory verdict or condemnation.

"And who deny the only Master (δεσποτης) and our Lord Jesous Christ" instead of "And denying our only Master and Lord Jesous Christ" R. V. which changes the thought of the author from two persons to one. The author means that God is the "Master" or "Despot" and Jesous Christ is "our Lord;" and this is the very point of the whole Epistle. Joudas is emphasizing the fact that at this early day in the history of the church "certain persons had insiduously" begun to deny God in this way. Read this epistle carefully and see if the thought of Joudas is not to correct this very error and to strongly assert the glory of God the Father. Read the closing invocation in this light. For this has also been tampered with for the same insiduous purpose.

"Lost" instead of "destroyed" R. V. the antithesis being "saved" and "lost"—something to be infinitely sad about rather than to glower over—to think that it is possible for our infinite Father to lose when his desire is to gain.

"Own dwelling-place" instead of "proper dwelling-place" R. V. This hardly an allowable euphemism.

"Authority" instead of "principality" R. V. The original is a general term while "principality" is a specific term.

"Hath watched to keep" instead of "kept" R. V. for reasons given before.

"Hadean bonds" (that is invisible or unknowable bonds) instead of "everlasting," R. V. No stretch of derived meaning will allow this.

"Of a great day" instead of "the great day" R. V. The author had a reason for leaving out the article.

"Other flesh" instead of "strange flesh" R. V. "Other" may be "strange," but "strange" is not necessarily "other." Not the thought of the author.

"Age-lasting fire" instead of "everlasting fire" R. V. Christ himself limits this fire to the judgment-day when Sodomorra and Gomorra will arise and condemn Tyre and Sidon and Capharnaum and Chorazin, he says.

"Glories" instead of "dignities" R. V. Not the same thought by any means.

"Differed in judgment" instead of "disputed" R. V. I for one am glad to know that angels do not dispute. I have my opinion of people who cannot discuss without disputation. Read what Paul says on this subject. Argument is a noble masculine qualification, disputation a feminine weakness.

"Blaspheme" instead of "rail at" R. V. Are they equivalent terms?

"Spots" instead of "hidden-rocks" R. V. reminds me of a boy's translation of "All Gaul is divided into three halves."

"To God alone our Saviour through Jesous Christ" instead of "To the only God our Savior" R. V. for reason already given and also for the reason that the rendering is not only ungrammatical and unfair to the author but is contradictory to the specific teaching of the Scriptures themselves. Christ is a god, and all Christians who reach the "perfected" condition of the "saints in glory" are called gods. "I have said ye are all gods and sons of a Most High One." This is quoted by Christ himself and approved as oracular, and this to us ought to be a final "imprimatur."

CHAS. GARDNER.

Report.

Since my last report from Ingraham, Ill., I visited Desoto, Mo. Where Brother J. H. Morse now lives. Had two meetings, but as the attendance was poor we thought best to discontinue them. On the following Sunday we went to the country where they had nearly completed a new meeting house, but owing to hard rains and bad roads there were but few out, so I left an appointment for the second Sunday in May. The first Sunday in May I had an appointment in Arkansas, near Jonesboro. I was there six days. I immersed Bro. Johnson into the All-saving Name of Jesus Christ, for the remission of sins. This is the one that Bro. W[illegible] sent me to immerse. I returned to Desoto to fill my appointment, and again the rain prevented us from having a turnout. Brother Brandt of Casey had sent me word to stop over and hold some meetings at that place, which I did, and as the interest was good I continued over Sunday. I immersed one willing soul. This was one of the best meetings I have had for some time. They have an organization, and Brother Brandt has begun preaching for them, and with proper encouragement he will make an able defender of the truth. I traveled 802 miles, and immersed five into Christ, and preached 27 discourses. The Gospel of Christ is the power of God unto salvation to every one that believeth and obeys from the heart the form of doctrine delivered. I expect to visit Casey and Ingraham, again this summer. I am quite worn out with this trip, but hope to recruit soon. May the *Lord soon come*.

J. S. HATCH.

The every-day cares and duties, which men call *drudgery*, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang from the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.

Selected.

Signs to Precede the Advent.

There are certain conspicuous events which are to take place in this world preceding the coming of our Lord Jesus Christ, and one thing is the organization of a Ten-Kingdomed Confederacy within the boundaries of Caesar's original Roman Empire. There are 23 kingdoms now, but before the Lord comes the Bible clearly teaches us that these 23 kingdoms are to be changed into ten kingdoms. In Daniel ii. 31, we read that Nebuchadnezzar saw a great metallic image, whose head was of fine gold, his breast and arms of silver, the thighs of brass, the legs of iron, the feet part of iron and part of clay. Daniel said the interpretation of this image was that Nebuchadnezzar's kingdom should be followed by three kingdoms and the last kingdom should be divided into ten divisions as represented by the ten toes of the image. These kingdoms have existed, the Babylonian kingdom was the head; Medo-Persian, the arms and shoulders; *Grecian, the loins;* Roman, the legs; and they are a faithful representation of the Roman Empire as it was divided into western and eastern divisions, which were afterwards sub-divided into 23 kingdoms, but we have not had the ten kingdoms yet. We are looking for them and for the coming of our Lord Jesus Christ, for in the days of these ten kingdoms (Dan. ii. 44). *God will set up a* kingdom that will never be destroyed, an everlasting kingdom.

Another great thing to precede Christ's Advent is the embryo rise of a terrible monster, called in the Bible, Antichrist, the Wicked One, the Man of Sin, and the Son of Perdition; one, who will exalt himself and set himself against everything, even God himself. Now, this Antichrist will arise *after* the formation of the Ten-Kingdomed Confederacy, as we are told very plainly in Daniel vii. 24, and viii. 9. There Antichrist comes forward as a Little Horn, out of one of the four kingdoms into Alexander the Great's kingdom was divided after his death. Antichrist is to become King of Syria: I dare-say he will be a very pleasant man to talk to: there will be something very fascinating in his manner. He will get the kingdom by flattery; he shall come in a subtle way, according to Daniel ii. 21. He will work the thing so as to attain his object. He will give the Jews religious liberty, and allow them to worship God with sacrifices in a rebuilt temple, concerning which he will, according to Daniel ix. 27, makes a seven years' covenant with them. But in the midst of the seven years the ten kingdoms will give him all their power, and then he will give up his pleasing ways, and will be seen to be the terrible creature that the Bible represents him to be, and then he will commence to persecute the Christians. *He will go so far as to have* his image set up in the temple at Jerusalem, and he will decree a number, 666, to be known as his imperial stamp, and all who will not have this number placed on their foreheads or hands, will be put to death.

Before the first stage of Christ's Advent in the air, this confederacy must be formed, as one of the signs of the Lord's second coming. I don't think we shall have to wait long for it. Before long some gigantic European war will break out and produce this ten-kingdomed confederacy. After this happens, the Lord will speedily come.

There are many reasons for believing that this advent of our Lord is very near. One is that as Daniel "understood by books the number of the years" (Dan. ix. 2), and perceived that the end of the Jewish captivity was approaching, so in our day learned men have "understood by books" notably from Daniel's own book that the end of this dispensation is approaching. You are familiar with these calculations which seem to me as clear and cogent as a proposition in Euclid. Then there are other signs, which are marvellously like those of which our Lord said. "When ye shall see all these things, know that it is near, *even at the doors.*" (Matt. xxiv. 33) There is that emissary from hell, called spiritualism, which is surely a sign that we are living in the last days. St. Paul says. "Men shall depart from the faith, giving heed to the doctrines of demons." Look at the upside-down state of the world. The spirit of discontent reigns on all sides. Agitation exists on every hand. Capital against labor, and the employed against employers. Look at the constantly recurring earthquakes. Look at the confusion in which the world is; it is in such a disquieted state that no government can put things right—neither kings nor congresses nor parliaments can reform it. It needs the King to come; and not until Jesus Christ comes will things be as they should be.—*A. J. Steel in Christian Herald.*

Minor Music.

One marked difference between the music of the past generation and that of the present day, is found in the use of minor tunes. A generation ago these were among the most common and popular tunes sung: at present they are hardly *ever* heard. *Singers* say, "We do not like minor tunes;" and well they may say so, for they are unable to sing them: and yet the music of nature is almost entirely in the minor strain. The songs of birds, the wail of winds, and the tunes of primitive nations are full of *minor* strains; and though to the gay and light-hearted such strains may be unwelcome, yet when persons have had experience of the woes and sorrows and sufferings of this weary world, their voices are very likely to sink into the minor chords. The great speakers whose words stir the hearts and enlist the sympathies of men have this element in their voices; and whenever a heart is broken in view of sin, and touched by the power of the eternal spirit, the tones of the voice bear witness to the change, and the anointed ear can detect that inner pathos which speaks the emotions of a contrite heart, which the Lord will not despise.

The trouble with many persons who do not fancy minor tunes is, that they have never had their hearts broken in penitence before God, and they are not under the influence of that Holy Spirit which touches the hearts of men, and makes intercession within them with *groanings* that cannot be uttered. Hence the music best suited to their taste is cribbed from *rattling jigs and rollicking choruses*, which move the toes but do not melt the heart.

It is true, that the Christian's life is a life of joy, but it is not the world's joy, with its empty mirth, and its laughter like "the crackling thorns under a pot;" it is a deeper mirth, a more genuine *joy*, which is the portion of those who are "sorrowful yet always rejoicing." When *men have tasted* that the Lord is gracious, and know the power of his love; when their hearts have been melted into contrition and tenderness before him; when they have entered into the sanctuaries of God and understood the end of the wicked; when they have learned to pass the time of their sojourning here in fear, as men who have been redeemed with a wondrous price: when they have learned that this world is not their home, that they are pilgrims and strangers here, that the world passeth away and the lust thereof, and all its gay glory is destined to vanish like a dream; when the emptiness of worldly pleasure and the godlessness of worldly mirth no longer charm or satisfy their souls, then they will be in a position to understand the beauty of some of those sacred strains which so fully express the sorrows and the joys, the penitence and the faith, of men who are filled with the Holy Spirit, and know the grace of God in truth.

The *Christian Commonwealth* in speaking of the use of minor music, remarks:

"Not many months ago a noted Canadian musician, Professor Coleman, died at Worcester Heights. His experimental sensations as a musical genius furnish a startling commentary, as some of his religious countrymen have not failed to notice, on the condition of this fallen creation. That condition is painfully and truly set forth in Rom. viii. 19-23, 'The whole creation groaneth and travaileth in pain together until now.' Coleman used to say that hardly a solitary wave broke on the shore which to his ear was not keyed in the minor: that most of the winds are likewise keyed in the minor; and that the sounds made by animals are likewise in the minor mode. This truly and pathetically confirms the delineation of creation as it is given in the New Testament. The music of earth is not in unison with the music of the spheres, for *sin* has set the harp-strings of nature out of tune. But the 'new *song*' of complete redemption will not be in the melancholly minor. Even nature shall fully share in the glorious emancipation to come with the manifestations of the sons of God."—*Common People.*

An Intelligent Faith.

Saving faith is intelligent faith. A blind faith will not save anybody. It cannot produce works, *for works can only come from a* mind acting upon the body with a definite end in view. It is consequently of no use to the individual who has it.

But are there many people cherishing such a "blind faith?"—Yes; and for the simple reason that people are not intelligent concerning that upon which faith is based. "Faith," we read, "cometh by hearing, and hearing by the word of God." So the word of God is the basis of Christian faith. To have faith is to believe that word. But a person cannot believe that which he does not know is there to be believed. His faith cannot include what he does not know that the word of God contains.

One may say he believes God's word, and be sincere in the statement, and yet come very far short of the truth; because every person believes not what the word of God actually *declares*, as seen by the all-discerning eye of Omniscience, but his own conception of what that word declares: and it would not be possible for him to believe anything else. All Christians, nearly, will say that they believe the Bible, and every part of it; but cite a passage to one, and it becomes evident that it is his own conception, and not the ideal conception, of its truth that he believes. Ask *an orthodox* Christian if he believes Eccl. ix. 5, and he will reply that he does; but at the same time will tell you, if asked, that he does not believe that the dead sleep unconscious in their graves. He believes the text as he thinks it means, and not as it actually does mean. And it is so with all the rest of us. We get out of the word of God just that which we actually see in it. And if our conception of what any part of that word teaches is wrong, or falls short of the truth, our faith is to that extent of no effect. We may say we believe what the inspired word says, for we know it is the word of the Omniscient, who cannot lie; but if we do not know what it says, there is no force in our assertion that we believe it. It is merely a general statement, meaning nothing.

The Gospel, we know, is "the power of God unto salvation to every one that believeth." To the one who does not believe, it is not the power of God unto salvation. There is just as much power in God's word at one time as another; but without the belief that power is not displayed. There is no other medium through which it can operate. We may read a text which contains power enough to create a universe, and if we do not see that it contains this power for us, it will do nothing for us. It affords us no basis upon which to exercise faith.

It is evident then that the word of God must be studied carefully and earnestly, that its real contents and meaning may become apparent; and then faith can be exercised in it, and the power which it contains to destroy sin in us, to strengthen, encourage, and build us up in Christian life, be derived from it. The power is there—power to work miracles in behalf of others, but no one is ever going to be surprised at a manifestation of this power in himself. He will first have recognized it, and believed that it was his to be exercised according to the will of God. When the church reaches this point, the power that was manifested of old will be seen again working unto salvation.—*Review and Herald.*

Do it with Thy Might.

We are living in a time which above all other times calls upon the Christian for earnest work. The prophet of God, looking down the ages to this time, exclaimed, "*Woe to the inhabiters of the earth* and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." He has come down with the determination to do everything that he possibly can do, to work as he never worked before for the destruction of human souls. Meanwhile, what should those do who profess to be laboring for their salvation? Should not their efforts be marked by a corresponding increase in zeal and earnestness?

Now, if ever, is the time to put in practice the injunction, "Whatsoever thy hand findeth to do, do it with thy might." Time has a value now that it never had before. Never had the world so many inhabitants to be warned as to-day. Never were facilities for work greater, or opportunities more numerous. Never was there so much that needed to be done in all branches of Christian work.

While the devil has come down in great wrath, to work with all deceivableness of unrighteousness, well knowing that the time is short, and the unseen agencies from above are equally active on the other side, can man, the object of controversy, contemplate the outcome with indifference? Many apparently can; and the fact is only to be accounted for by the knowledge that human hearts become hardened and stupified by the deceitfulness of sin. It is a strange and fearful thing that at such a time any among the professed followers of Him who "went about doing good" can be insensible to the loud call of Heaven, and the most imperative demand of the times, seeing naught of—

"The good we all may do,
While the days are going by,"

if we would shake off the stupor begotten by the gratification of self.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—*Review and Herald.*

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOSLIN, Corresponding Editor.
PLYMOUTH, INDIANA JUNE 7, 1893.

☞ *The address of any correspondent of this paper will be [illegible] to any one wishing it, on application.*

IN Bishop Wilson's *Sacra Privata* it is beautifully said, that when we offer our prayers through his (Christ's) mediation, it is He that prays; his love that intercedes; His blood that pleads; it is He who obtains all from His Father.

UNFORGIVENESS [illegible] unforgiven sins, no matter how much we pray for forgiveness. [illegible] be a sin in God; for that knows every secret, and the spring of every action and is not mocked with lip service.

"WITH thee," says the Psalmist, "is the fountain of life." And "when Christ who is our life shall appear, then shall we also appear with him in glory," says Paul; not before it is hid with Christ in God; he is the fountain, the vast reservoir of life for all who believe and obey him.

"CONTINUE ye in my love," said Jesus. Is it not surprising that we need to be told to do this. Is there anything more [illegible] desirable than the assurance of the Savior's affection? And what a peaceful resting place [illegible] What a powerful staff to rest upon! Brethren and sisters, can we not, as John did, sign our names as disciples whom Jesus loved? [illegible] are we if we can.

A FORMER religious writer takes us into his confidence in this way: "I do not think we ourselves are aware how much our religious life is made up of phrases; how much of what we call Christian experience is only a dialect of the churches, a mere religious phraseology with almost nothing behind it in what we really know and feel." This should be a powerful warning for us, and a reminder of what the Master has said about hearers and doers.

RELIGIOUS nonsense is the worst kind of nonsense we know anything of, because it produces the worst effects. A few years ago fire and sulphur were scattered with a lavish hand; but now it is remorse of conscience that is to torment sinners. In view of the fact that the more men sin the less their conscience trouble them, so that at last they are seared as with a hot iron, this is down right stupidity.

Are You a Christian? If not, why not?

These questions were printed upon small slips of paper and distributed to some two thousand working men in Cleveland, by Dr. E. O. Buxton of the M. E. Church. The number of affirmative answers to the first question was very small, compared to those who give the reasons why they do not believe in the Christian religion. A large number said the only reason why they were not Christian, was carelessness; others because they were wageworkers,—one said that Christ's doctrines recognized industrial as well as moral and spiritual evils, and clearly outlines a remedy for all; while modern churchism deals only with the moral and spiritual evils, to the neglect of the industrial, which is the parent of nearly all. Another reason was, "I don't think you believe it yourself." One answered, "I am not a Christian because I believe in truth, not fiction; and because of the unequal distribution of justice by the Christian's God to his children." Another said, "No sir, because the Christian church is in opposition to most reforms and does nothing to emancipate the people from the oppressions of capital." Another—"No, I am not, because I cannot reconcile the doctrine of man's free agency with the doctrine of hell, and God's omnipotence, justice and mercy." Still another—"Because the truthfulness of the Bible has been disputed by science." One did not want to live with Rockefeller, Gould, Sage, Wanamaker and other fleecers of their fellowmen." One did not believe the Bible which teaches polygamy, slavery, and moderate drinking." One was not a Christian because as a rule Christian employers are more oppressive than heretics, and "because Christian and hypocrite are synonymous terms." Another was not a Christian "because the doctrines of Christ are not preached." Another "because Christ was only a good man and a reformer." One said, "No, because I'm living like a dog." Another, "I have no clothes to wear." Another, "no time to go to church." Another, "I work seven days a week." Another, "I'm too tired on Sunday to think of Christianity;" another, "the lodge is good enough church for me;" another, "Too much of hypocrisy;" another, "I like my beer too well;" another, "I can't afford it."

These answers should furnish food for thought to those who have for many years thought that the world would speedily be converted by human effort. Millions are raised by missionary [illegible] in heathen lands and much progress is often reported, but at home where there are Bibles by the million the masses of the people are disgusted with the practical specimens of Christianity exhibited to them, as well as with the God-dishonoring and manhood-degrading doctrines taught.

The Woman's Seed. No. 11.

Before examining what are considered Biblical passages of Scripture to harmonize with the points already proven, we beg our readers to remember that it is the Book [illegible] we are examining and [illegible] throughout; and if [illegible] appear to clash, it is [illegible]

[illegible] Truth of God on this or any other subject without believing what He says about it. During this age God does not now instruct by impressions, visions, or dreams. We are completely shut up to the words he employs. And if when things are called by their proper names we want to express in a way, and by words of our own, we must not forget that our own *words* express our own ideas, not God's.

Again, in coming to the Book of God, we must take its statements as authoritative and decisive. The WOMAN'S Seed is to crush the Serpent's head; not another seed. We must be careful not to leave the narrow way at *the outset*, or we will *never* find the truth. On the presumption that this is subscribed to we hopefully proceed.

To show that this was an understood and believed truth in the infancy of the race, we read in Jude that Enoch, the seventh only from Adam, prophesied of the coming of the Lord with ten thousand of his saints, which all know to be his second coming, overleaping the *first*, and leaving it for others to speak of. Then, too, we trace the Woman's Seed from Abraham, and from David, the fruit of whose loins is to sit upon his throne, when it is the throne of universal empire; The Messiah, or Anointed of the prophets, the prophet like unto Moses, the Virgin's Son, the slaughtered Lamb. He MADE OF A WOMAN must be the Woman's Seed. He was identified for us both by God and Gabriel, as well as by Himself; "I that speak unto thee am he," said he.

Although several of our articles were destroyed by fire we think we have fairly demonstrated by the Word that no pre-existent person could have been the World's Redeemer, and that in the nature of things, the "Woman's Seed" did not preexist; and that in order to claim the pre-existence of Jesus Christ, God's record of his origin must be ignored. We know as surely as that God has spoken to us, that the Only Begotten of the Father full of grace and truth did *not* pre-exist; and the task before us is to show that no words of God teach that he did; this we do not hesitate to attempt because we have implicit confidence he cannot stultify himself.

Daniel iii. 24-25 has been offered to us as infallible proof of the preexistence of Jesus Christ. Nebuchadnezzar said:—"Did not we cast three men bound into the midst of the fire? They answered and said unto the King, true, O, King. He answered and said, Lo, I *see* four *men loose*, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." This *really* suits those, who want to believe in pre-existence without any critical analysis at all.

We will now give a Jewish translation: "Did we not cast three men bound into the midst of the fire? They answered and said unto the King, certainly, O, King. He answered and said, "Lo, I see four men unbound walking in the midst of the fire, and there is no injury on them, and the appearance of the fourth is LIKE A SON OF THE GODS."

The Revised Version reads: "Like a son of the gods:" and Dr. Adam Clarke says [illegible] the [illegible] proper translation *bar elahin* signifies a Son of the gods, a divine person or angel." And observe the King calls the fourth person an angel in the 28th verse. Jamieson, Fausset and Brown say the original [illegible] an angel from [illegible] as verse 28 proves. Without doubt King James translators believed in the Trinity and their belief affected their rendering. Are we prepared to take this heathen monarch as authority respecting the son or the Son of Shadrach, Meshach, and Abednego whom he threw into the fire because of their loyalty to him?

Although these learned men believe in the Trinity they testify against their faith, and hence their criticism on this rendering is of peculiar value.

The next passage brought [illegible] is Micah v. 2 "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This, then, is the birth place of the future Ruler in Israel. This is where the Woman's Seed first saw the light. No preexistent person could be made of a woman and be born of her. And yet [illegible] the words which seem to say he always existed. Singular philosophy or sophistry this [illegible] as old as his father. Are not the words "From of old," immediately followed by "From everlasting," [illegible] "From of old," [illegible] if so; but do they prepare us to hear that it is a synonym of everlasting? We think not? We think there is a reasonable solution of this matter. And first it is the language of prophetic poetry, which differs greatly from our matter of fact prose. Secondly, the terms rendered everlasting never mean eternal either in the Old or New Testaments. Thirdly we offer the translation of Isaac Leeser, a Jew, because it is in harmony with the many Scriptures adduced to disprove pre-existence. It is as follows:—"But thou Bethlehem Ephratah, the least (though) thou be among the thousands of Judah, (yet) out of thee shall he come forth unto me whose *origin* is from olden times from most ancient days."

The above refers the origin of this personage to a remote period it is true, but not pre-historic; not anterior to the infancy of the human race, but near to it the olden times most ancient days.

Dr. Robt. Young's translation reads in this way: "And thou Bethlehem, Ephratah, Little to be among the chiefs of Judah, from thee to me he cometh forth to be Ruler in Israel, and his COMINGS forth are of old, from the days of antiquity." The rendering of this Great Presbyterian Scholar and Biblical Critic is in beautiful harmony with that of the learned Jew. This "*Comings forth*," instead of goings forth gives us the key. His comings forth were as a stream from a spring or source; or, as the growth of a plant from the seed,—small at the beginning, of slow, but continual development till perfection is attained. Commencing with a solitary promise that the Woman's Seed should finally triumph; then typical sacrifices were instituted (Gen. iv. 4) then the Shemetic divisions of the human race was made by setting them apart as a tent for God to dwell in, and thus pointing to the quarter from which the promised Woman's Seed might be expected. Clearer then grows the light, for Abraham is selected as the federal head of the race through whom he is to come who is to both bless all nations and extirpate all [illegible] Then Judah is selected as the particular [illegible] (Gen. xlix. 10:) then the family of [illegible] (Psa. lxxxix. 19, 20,—then the Virgin, then the town of his birth, and at last all the scattered rays of prophetic light concentrate in the babe in the manger at Bethlehem, and angelic choirists [illegible] the grand event with "Glory to God in the Highest, and on Earth peace good will to men." [illegible] the beginning of the end [illegible] and the Serpent Crusher [illegible]

Selected.

Antichrist. [illegible]

Daniel's [illegible] the events connected [illegible] development of Antichrist [illegible] clear in the Revised Version [illegible] in the Authorized. [illegible] is, "Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle." The question [illegible] the twentieth verse the Syrian King who will be succeeded [illegible] ten-kingdomed Confederacy [illegible] been formed [illegible] break between the [illegible] twentieth verses. The Turkish power [illegible] typified [illegible] the Syrian King [illegible] decidedly the land of Palestine rising as it is at the present time, with its railways, [illegible] agriculture, the improved condition of the architecture of its towns and especially the City of Jerusalem, which is also reported as being [illegible] Jewish. [illegible] a rich field for a raiser of taxes. God in his providence will see fit to remove him. It would follow almost as a natural course, if this King of Syria died soon after the formation of the Ten-kingdomed Confederacy, that the Prince, who previously had made a covenant with the Jews, would seek his place or office. It is remarkable that the Jewish "prince of the covenant" is named in the twenty-second verse, and "the league" in the twenty-third, as though the covenant were already in existence. This suggests the possibility of a Napoleon making a Seven Years' Covenant while only a Prince, but occupying some responsible position. The "Vile" or "Contemptible" Person to whom "they had not given the honor of the kingdom" is said to come in peaceably, and to obtain the kingdom by flatteries. We read, "He shall come in a time of security," when ten kings had confederated together, and they would most likely be glad that the throne of the deported Syrian king should be occupied as quickly as possible.

The support of the nine Kings would more than outweigh any lack of interest manifested among the Syrian people; and the princely applicant or aspirant will lure them by flatteries. He would be little at first in general estimation in comparison with his predecessor and of other nine kings in the Confederacy but he would rise rapidly into power, and become eventually monarch of them all; first conquering three Kings; probably the Turkish, Greek, and Egyptian, so that with the kingdom of Syria already possessed, he would appear as a second Alexander the Great ruling over the four revived Eastern kingdoms, even as Alexander the Great did, and which were afterwards divided between his four generals. Dan. ii. 40, deals with him as a supreme head of ten kings, as seen in Rev. xiii., and hints at rebellion on the part of the Syrian and Egyptian Rulers at the time of the end of the time of trouble.

Some have thought that the King of the North in this verse refers to the supreme head of the Russian Empire, but there seems no reason why any departure should be made from the generally-received view that it refers to Syria's Ruler. Beside, he is to "enter into the countries," *i. e.*, those represented by the kings of the North and the South and is to "overflow and pass through" them. Egypt will particularly receive punishment (verses 42 and 43.) It would be difficult to understand these words if one of the powers were the vast one of Russia, and the other that of England. The tidings of [illegible] might certainly [illegible] from Russia as well as from the East, where the tribes of the children of Israel are supposed to be.

If the King of the North [illegible] from Russia, then Ezekiel 38 and 39 would seem to intimate that [illegible] will convert a threatened enemy into an ally, and occasion a marshaling of forces around Jerusalem, as assuredly there will be on the occasion of the battle of Armageddon, for Zechariah xiv. 2, says, "For I will gather all nations against Jerusalem to battle." And with such mighty forces surrounding him from all the nations of the earth, he plants "the tent of his palace between the seas and the glorious holy mountain." Yet in spite of his great power we are assured "he shall come to his end, and none shall help him." (Rev. xix [illegible] *W. Whisker in Prophetic News.*

Read for Personal Profit.

We should make a business of reading the Bible daily for spiritual [illegible] personal profit. Too often we read [illegible]

F. B. Meyer says: "Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. Whilst you are reading, often ask that some verse or verses may start out from the printed page as God's message to yourself. And never close the book until you feel that you are carrying away your portion of meat from that Hand which satisfies the desire of every living thing. It is well sometimes to stop reading and seriously ask, What does the Holy Spirit mean me to learn by this? What bearing should this have on my life? How can I work this into the fabric of *my* character?"

This is indeed good advice. It points to a duty of immense practical value. It is only as we are willing that the Bible shall face us as individuals and speak directly and faithfully that it can most freely fulfil its supreme mission among men. Only thus can it be to us the most precious, helpful and blessed of all books. Only thus can it do for us the best possible work, developing our characters, moulding our lives, giving high power to our capabilities and fitting us for broad usefulness. We must let it speak out plainly, pointedly and it may be piercingly concerning our personal faults, our deviations from rectitude, our remissness in duty and our secret and public sins. When we read in it of the sins of the Israelites, let us ask ourselves whether we be not guilty of similar sins, and, like them, need to repent and seek forgiveness. And when we read of Christ's rebuke to the disciples for their lack of faith, let us inquire whether we also do not deserve a like rebuke and for the same reason. In this way we may derive the highest profit from reading the Bible. It will both humble and exalt us and hasten the ripening of our characters. *C. H. Wetherbe in Messiah's Herald.*

Perilous Times.

The voice of the "false prophet" is heard on every hand uttering his delusive and life-destroying theories, and seeking to warp and distort the Word of God, so that its true light shall be obscured, and its teachings be made of "none effect." The divine behest to "preach the Word" is unheeded by the majority of teachers of the present day, and "another gospel" is proclaimed in the temples where wealth and fashion and carnal formality refuse to "endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears." Sermons, replete with rhetoric and oratory, fall upon the ears of the multitudes, like the tones of some grand melody, but alas, how utterly devoid of the solemn truths of the Bible. The threatening clouds of coming judgment may be seen in the heavens, the thunders may utter their prophetic warnings, but all is unheeded by those who throng the great highway of modern philosophy, and seek wisdom from every source but that fountain of all truth, the Word of God. Forms and ceremonies, and pagan rites, are observed with pompous zeal, and "bodily exercise that profiteth little" lends its aid in the grand display of so-called worship and alas, "my people love to have it so," indifferent to the inquiry which an insulted and sin-abhorring God sets before them "But what will ye do in the end thereof?" "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

As we behold the great tide of humanity fast hastening on toward the ocean of apostasy, and employing "the oppositions" of false science to disannul the teachings of Holy Writ we are led, like the disciple of old, to exclaim, "Lord, are there few that be saved?" In view of the great evils with which frail humanity is surrounded at the present time, and the impetuous rush of the church toward every doctrine of vain philosophy, is it not almost a wonder that even a few have the moral courage to "earnestly contend for the faith once delivered to the saints," and hold fast the "form of sound doctrine" amid such opposition by the unregenerate powers of modern theology? "On with the dance, and defiance to the Bible," is the motto of the present hour. "Pride goeth before destruction, and a haughty spirit before a fall." "God is not mocked: whatsoever a man soweth, *that* shall he also reap." If we sow or aid and abet in sowing the seeds of death, how can we expect to reap eternal life? Is there *anything* in *false* theories that God approves, or even winks at, now that "light is come into the world?" "He that worketh deceit shall not dwell within my house," is the reply of the Lord. If we expect to be saved when Jesus comes, how careful we should be what we accept and teach; as the Lord does not promise to save those who do not accept and believe His Word. *G. A. Creed in Herald of Life.*

The indications about the land of promise and the prophecy are cheering to those who are entertaining that blessed hope, the glorious appearing of the great God, even our Savior Jesus Christ. Reader, can ye not discern the signs of the times? The intelligent man is inexcusable who shuts his eyes to these momentous and ominous times.

Cheap Excursion to Chicago.

On Saturday June 10th the L. E. & W. R. R. will run a cheap World's Fair excursion to Chicago and return via Michigan City, in connection with the Delta Transportation Company's handsome line of lake steamers.

The train will leave Plymouth, at 2:55 A. M. Sunday; arriving at World's Fair ground at 8 o'clock Sunday morning.

Tickets good to return up to and including June 20th, 1893.

Fare for the round trip $2.55.

An Accomplished Fact.

The new service on the Nickel Plate Road went into effect on Sunday, May 28th. Three trains are now run in each direction daily, leaving Buffalo going west at 5:50 A. M., 12:05 noon, and 11:25 P. M., and leaving Chicago for the East at 7:35 A. M., 2:30 P. M., and 9:30 P. M. No change of sleeping cars between New York, Boston and Chicago in either direction. Superb Dining Cars are a feature of the new service.

Reduced Rates to Pittsburgh.

Excursion tickets to Pittsburgh for the Knights of St. John Union will be sold from principal ticket stations on the Pennsylvania Lines June 23d and 24th. Tickets will be good returning until June 28th, inclusive. For details please apply to nearest Pennsylvania Line Ticket Agent.

While They are Living.

When our loved ones lie dead before us, then we are apt to be stung with the deep regret that we might and ought to have done more for them while living than we did. It is then that we sorrowfully feel that we did not appreciate our friends, especially those bound to us by the ties of close kinship, as we now wish we had. Rev. R. H. Conwell of Philadelphia, in speaking of Mary's anointing Jesus at Bethany, just before his crucifixion, says, "Mary came in advance to anoint him. Suppose she had left it until after he was dead. But no, she said, 'I will do what I can, while he is living. I will do it to-day!' Oh, what an inspiration to every Christian! Do what you can for your friends, while they are living! Do it to-day! Do it 'against the day of burial!'

Mary must have been very glad indeed, hundreds of times, afterwards, that it was in her heart to perform that loving service to her Lord, at the very time that she did. True, she was severely criticised at the time, for doing such a thing, but the cold, harsh criticism was swallowed up and buried out of sight by the rich, refreshing sense and satisfaction of having done a timely, tender and unselfish service for her loved Lord. Others had reason to regret that they had not been thoughtful enough to do what she did, but she had no regret to torment her. Oh, there are many ways in which we can minister to our children and our friends, giving relief to their sorrows, making their burdens easier to bear and adding brightness to their daily lives, if we only would while we have them with us. Alas, that we so constantly fail to keep this thought and purpose before us, in our practical intercourse with our living ones! And not only such ones, but our neighbors and acquaintances and even our enemies should feel to-day the touch of our helping hand. *C. H. Wetherbe in Crisis.*

The Four P's.

Work for the ingathering of precious souls requires four qualifications.

First. In the first place is *patience*, willingness to toil a long while. Says the apostle, "Let patience have her perfect work."

Second, is *painstaking;* nothing is ever accomplished if we give up in the midst of our work. We are to spare no pains in our efforts to win souls for the Master. Our Savior took a long journey from Jerusalem to the coast of Tyre and Sidon, just to bring a blessing to the Syro-phenician woman.

Third. Following this, we need *perseverance;* if we see good results, we must have the stick-to-it principle, let come what will. As Paul testifies, "Be not weary in well doing."

Fourth, *prayer.* Without divine aid, we can never be successful; but with God's help we can gain perfect victory. "Be instant in prayer," is a word we should never forget.—*Hannah E. Sawyer in Crisis.*

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:30 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:40 P. M., arrive Terre Haute 9:45 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

Everybody Pleased.

On all sides are heard expressions of approval of the Nickel Plate Road's new train service which went into effect on Sunday, May 28th. Three fast trains are now *running* daily, and "daily" in this case means seven days a week. Superb Dining Cars and through sleepers to and from New York, Chicago and Boston form part of the new equipment of the Nickel Plate Road.

Poetry.

The Ministry of Song.

In God's great field of labor
All work is not the same;
He hath a service for each one
Who loves His holy name.
And you, to whom the secrets
Of all sweet sounds are known,
Rise up! for He hath called you
To a mission of your own.
And, rightly to fulfil it,
His grace can make you strong,
Who to your charge hath given
The Ministry of Song.

Sing to the little children,
And they will listen well;
Sing grand and holy music,
For they can feel its spell.
Tell them the tale of Jephthah;
Then sing them what he said,—
"Deeper and deeper still," and watch
How the little cheek grows red,
And the little breath comes quicker:
They will ne'er forget the tale,
Which the song has fastened surely,
As with a golden nail.

I remember, late one evening,
How the music stopped, for, hark!
Charlie's nursery door was open,
He was calling in the dark,—
"Oh, no! I am not frightened,
And I do not want a light;
But I cannot sleep for thinking
Of the song you sang last night.
Something about a "valley,"
And "make rough places plain,"
And "Comfort ye;" so beautiful!
Oh, sing it me again.

Sing at the cottage bedside;
They have no music there,
And the voice of praise is silent
After the voice of prayer.
Sing of the gentle Savior
In the simplest hymns you know,
And the pain-dimmed eye will brighten
As the soothing verses flow.
Better than loudest plaudits
The murmured thanks of such,
For the King will stoop to crown them
With His gracious "Inasmuch."

Sing, where the full-toned organ
Resounds through aisle and nave,
And the choral praise ascendeth
In concord sweet and grave.
Sing, where the village voices
Fall harshly on your ear;
And, while more earnestly you join,
Less discord you will hear.
The noblest and the humblest
Alike are "common praise,"
And not for human ear alone
The psalm and hymn we raise.

Sing in the deepening twilight,
When the shadow of eve is nigh,
And her purple and golden pinions
Fold o'er the western sky.
Sing in the silver silence,
While the first moonbeams fall;
So shall your power be greater
Over the hearts of all.
Sing till you bear them with you
Into a holy calm,
And the sacred tones have scattered
Manna, and myrrh, and balm.

Sing! that your song may gladden;
Sing like the happy rills,
Leaping in sparkling blessing
Fresh from the breezy hills.
Sing! that your song may silence
The the folly and the jest,
And the "idle word" be banished
As an unwelcome guest.
Sing that your song may echo
After the strain is past,
A link of the love-wrought cable
That holds some vessel fast.

Sing to the tired and anxious
It is yours to fling a ray,
Passing indeed, but cheering,
Across the rugged way.
Sing to God's holy servants,
Weary with loving toil,
Spent with their faithful labor
On oft ungrateful soil.
The chalice of your music
All reverently bear,
For with the blessed angels
Such ministry you share.

When you long to bear the Message
Home to some troubled breast,
Then sing with loving fervor,
"Come unto Him and rest."
Or would you whisper comfort,
Where words bring no relief,
Sing how "He was despised,
Acquainted with our grief."
And aided by His blessing,
The song may win its way
Where speech had no admittance,
And change the night to day.

Sing, when His mighty mercies
And marvellous love you feel,
And the deep joy of gratitude
Springs freshly as you kneel;
When words, like morning starlight,
Melt powerless,—rise and sing!
And bring your sweetest music
To Him, your gracious King.
Pour out your song before Him
To whom our best is due;
Remember, He who hears your prayer
Will hear your praises too.

Sing on in grateful gladness,
Rejoice in this good thing
Which the Lord thy God hath given thee,
The happy power to sing,
But yield to Him, the Sovereign,
To whom all gifts belong.
In fullest consecration,
Your Ministry of Song,
Until His mercy grant you
That resurrection voice,
Whose only ministry shall be,
To praise Him and rejoice.
—Frances Ridley Havergal.

* * *

"There's an earnest, anxious longing
For the coming of his feet,
And the world is growing weary
While the pulses quickly beat;
For the air is full of murmurs,
And men's spirit of unrest,
Turning hither, thither, nowhere,
Sore bewildered and unblest."

Original.

Necessity of Obedience.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22.

Law governs universal nature All things in the heavens or on the earth are placed under Divine law. Mind as well as matter is subject to the same order. The intellectual and moral nature of man, in connection with the physical, are under laws to God. Physical law cannot be broken without bringing punishment upon the transgressor; neither can the laws under which man's higher nature is placed, be disobeyed without great loss. All inanimate nature—all worlds and systems of worlds—the sun, moon, and stars which Jehovah ordained, shine and revolve in their appointed orbits according to his will.

"Forever singing as they shine,
The hand that made us is Divine;"

and all animate nature, inferior to man, follow out and fulfil the purposes of their being, in obedience to the laws of their organization. But man, made only a little inferior to angels, and to whom dominion was given over the animal creation, lost his sovereignty by transgression of the law of his Creator, and brought death upon himself and all his posterity.

Man being created in the likeness of the Elohim (Gen. i. 26, 27; ii. 7,) physically, intellectually, and morally but of a lower order, was placed under law, and was held responsible. As he was made lord of the animal creation, so it was right that he himself should become accountable to the power which created him, and invested him with this authority, thus crowning him with glory and honor. Psa. viii. 5. From the account we have in Genesis, there was only one simple prohibitory law given him to keep, with a penalty attached for disobedience—"in the day that thou eatest thereof thou shalt surely die;" or according to the Hebrew, *dying thou shalt die*, Gen. ii. 16, 17. The serpent beguiled Eve, and deceived her; Adam was not deceived, for the law was given to him; he transgressed knowing the penalty. Hence the sentence pronounced upon him was—"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, *till thou return unto the ground;* for out of it wast *thou* taken; *for dust thou art*, and unto dust shalt *thou* return." Gen. iii. 17-19. And in order that this sentence might be carried out, he drove the man out of the garden, to till the ground, and placed cherubim and a flaming sword to guard the way to the tree of life, lest man should have access to it, and eat, and live forever. Verses 22-24.

The Apostle John says, "Sin is the transgression of law;" and the Apostle James writes, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death;" and Paul declares that "the wages of sin is death;" and that "by one man sin entered into the world, and death by sin; and so death passed upon all men; because in him all have sinned;" and thus "by one man's disobedience many were made sinners." 1 John iii. 4; James i. 15; Rom. vi. 23; v. 12, 19. Death was in the world, and reigned from Adam to Moses, even over them that had not sinned after the likeness of the transgression of Adam; that is, they were under no positive law, such as was given to Adam, or through Moses to the Israelites, yet they died. They possessed the sin-nature of their progenitor, and sinned against the goodness and forbearance of God, which lead to repentance; therefore as many as thus sin, though not under positive law, perish or die. "The law entered, that the offence might abound;" and "by the law is the knowledge of sin;" for indeed the apostle says, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. v. 20; iii. 20; vii. 7. The sinful character of all mankind is very tersely described in Rom. iii. 10-18, which shows that all the world is subject to the judgment of God; "because all have sinned, and come short of the glory of God." Paul told the idolators at Lystra, that God, "who in times past suffered all nations to walk in their own ways," now desired them to turn from idols to the living God; and when preaching at Athens, he said, that "the times of this ignorance (when they worshipped idols) God winked at; but now commandeth all men everywhere to repent." Acts xiv. 16; xvii. 30.

All mankind were not placed under law to the living God, when the descendants of Jacob were called out of idolatrous Egypt. Israel was chosen to be a peculiar people for Jehovah. He gave Egypt for his ransom. Isa. xliii. 3. Moses was told to speak unto the children of Israel these words—"ye have seen what I did unto the Egyptians, and how I bore you on eagle's wings, and brought you unto myself. Now therefore, if ye will *obey my voice* indeed, and *keep* my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Exod. xix. 4, 5. And when Moses had reported all these words to the people, they answered, *"All that the Lord hath spoken we will do."* Then after the people had been cleansed, the Lord came down upon Mount Sinai, on the morning of the third day, and spoke to the people the ten commandments, out of the fire, with the noise of a trumpet, amid thunderings and lightnings and thick darkness. So dreadful was the sight that all the people in the camp trembled, and entreated that Moses might speak to them instead of God. Then Jehovah told Moses what to say unto the children of Israel; and he told the people. And Moses wrote all these words in a book, built an altar, erected twelve pillars, offered burnt offerings, and sacrificed offerings of oxen unto the Lord. "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." Then Moses sprinkled the blood of the sacrifice upon the altar, the book, and the people, saying, "Behold, the blood of the covenant, which the Lord hath made with you concerning all these words." Exod. xxiv. 3-8, Heb. ix. 19, 20. After this solemn covenant had been made between Jehovah and all Israel, Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel, went up into the mount, and saw the God of Israel; and did not die. Moses was called up into the cloud that rested upon the top of the Mount, to receive "tables of stone, and a law, and commandments" which Jehovah wrote, for him to teach the people; and "Moses was in the mount forty days and forty nights." Exod. xxiv. 9-18. But because Moses delayed to come down out of the mount, the people forgot their vows, and fell into idolatry, in the very presence of the cloud, out of which they had heard the voice of the Lord say, "Thou shalt have no *other gods* before me." Such is the hardening and blinding nature of sin. Read the account of this in Exod. xxxii, and of Moses interceding with Jehovah for the pardon of the people, for the want of space forbids enlarging on this point.

The history of Israel as a nation illustrates the character of Jehovah as a "God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." Exod. xxxiv. 6, 7. And it also sets forth the character of the children of Israel as being always stiffnecked and uncircumcised in heart and ears, from the time of the exodus down to the destruction of Jerusalem by the Romans. In Neh. ix. we have a short account given of their afflictions, rebellions, and mercies, from the beginning of the nation to their *return from* Babylon. *Psalm* cvi. may be profitably read in the same connection as illustrative of their character. Jehovah as their God and lawgiver claimed their homage and obedience, and punished them for disobedience. This he had a right to do; for the land was "defiled under the inhabitants thereof; because they transgressed the laws, changed the ordinance and broke the everlasting covenant." Isa. xxiv. 5. Therefore the curse came upon both land and people; for "they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. xxxvi. 16.

We may learn something from the examples given in the Old Testament of punishment inflicted upon the disobedient, for the apostle Paul said, that "they are written for our admonition, upon whom the ends of the ages are come," 1 Cor. x. 2. I will cite a few instances. On account of the idolatry of the people in the making and worshipping of a golden calf, while Moses was in the mount receiving the ten commandments, there were slain about three thousand men, by the sons of Levi, at the command of the Lord. Exod. xxxii. 20-28. Nadab and Abihu, the sons of Aaron, were devoured by fire, because they offered strange fire before the Lord. Lev. x. 1, 2. This fire was that which was not commanded. In Num. xv. 32-36, we have an account of a man being stoned to death *for breaking* the sabbath-law. If any person, whether a son of Israel, or a stranger, born in the land, did ought presumptuously, he was to die; "because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Verses 30, 31. Through unbelief and disobedience, the whole congregation of Israel, men from twenty years old and upward, able to go to war, (Num. i. 46,) numbered in the plains of Sinai, in the second year after coming out of Egypt, 603,550, all died in the wilderness, with the exception of two persons. Read Num. xiii., xiv., for an account of this rebellion, and the reason *for this* punishment. Also, see Num. xxvi. 51, when the census was taken thirty-eight years after, that of 601,730 men of twenty years and upward, able to go to war, only two men were found that were numbered in the previous census—Caleb and Joshua, verses 64, 65. Many more examples might be quoted from the Pentateuch, but I will only refer the reader to what the apostle Paul quotes therefrom in 1 Cor. x. 1-12, Heb. iii. 15-19.

The case of Saul, the king of Israel, will illustrate the necessity of strict obedience to the commands of the Lord. Moses had been commanded to write in a book, as a memorial, that the Lord would utterly put out the remembrance of Amalek from under heaven. Exod. xvii. 14-16; Num. xxiv. 20; Deut. xxv. 17-19. In this last reference Israel was commanded, that when they came into the land, and obtained rest from their enemies round about, "thou shalt blot out the remembrance of Amalek from under heaven; *thou shalt not forget it.*" Some 400 years after this, Saul is commissioned to execute this decree of Jehovah, to utterly destroy Amalek, and all that they have, and spare them not. 1 Sam. xv. Saul gathered a large army, and utterly destroyed the people, except Agag, their king, and spared the best of the flocks and herds, as he said, to sacrifice to the Lord. This act was accounted disobedience to the word *of* the Lord, and Saul was rejected from being king over Israel. The case of Uzzah in 2 Sam. vi. 6, 7, also shows with what strictness the law was to be obeyed. None but the sons of Levi were allowed to touch the ark. David also sinned greatly against the Lord, being guilty of adultery and murder. 2 Sam. xi. Nathan the prophet is sent to speak a parable to him, which convicts him of his heinous crimes: and also to pronounce sentence against him. 2 Sam. xii. 1-14.

We come now to a practical application of this subject to ourselves. We read that "if the word spoken by angels was stedfast, and every transgression and disobedience received a just *recompense* of reward; how shall *we escape*, if we neglect so *great salvation*," etc. Heb. ii. 2-4. This salvation was first made known by Jesus, and then by his apostles, God confirming the word by miraculous power, and gifts of the Holy Spirit. The *word* which they proclaimed was the gospel—the glad tidings of the kingdom of God, and those things which concern the Lord Jesus Christ. Acts viii. 12; xxviii. 23, 30, 31. Salvation or a deliverance from the power and dominion of sin and death is connected with the belief of these things. The gospel is "the power of God for salvation to every one that believeth." Rom. i. 16. "Faith comes by hearing, and hearing by the word of God," Rom. x. 17; but "faith without works is dead," James ii. 20. Faith is perfected through obedience. It is said that "Abraham believed God, and it was imputed to him for righteousness," (Gen. xv. 6,) when Jehovah said to him, "So shall thy seed be," viz. as the stars of heaven for multitude, when as yet he had no child. But his faith was not tried, or perfected, until he had offered Isaac his son upon the altar. He "accounted that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. xi. 19. "Now it was not written for his sake alone, that it was imputed to him (for righteousness;) but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification," Rom. iv. 23-25. *Obedience* to the gospel is required. The apostles were authorized to require obedience to their word. They received grace and apostleship from the Lord Jesus, "for *obedience to the faith* among all nations, for his name." Rom. i. 5. Jesus commanded his apostles to preach the gospel, and to baptize the believers, in order to their salvation. They fulfilled this commission wherever they went. They preached the gospel, which Paul declared was "by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. xvi. 26.

Repentance and immersion in water in the name of Jesus Christ, for the remission of sins, is required of all believers of the gospel. This is the test of obedience for every one who hears the gospel. By this means the soul is *purified* by obeying the truth, 1 Pet. i. 22; and *saved*, iii. 21; *sanctified* and *cleansed*, Eph. v. 26; are *made* children of God, and *put on* Christ, Gal. iii. 26, 27: *made free* from sin, and become servants of righteousness, Rom. vi. 17, 18; and receive the spirit of adoption, and become sons and heirs of God, and joint-heirs with Christ, Rom. viii. 15-17; and as washed, sanctified, and justified sinners, we have peace with God and are free from condemnation, and also are free from the law of sin and death, having obeyed the law of the spirit of life in Christ Jesus, 1 Cor. vi. 11; Rom. v. 1; viii. 1, 2.

The apostle Peter asks, "what shall the end be of those that *obey not* the gospel of God?" 1 Pet. iv. 17; while Paul says those "that *obey not* the gospel of our Lord Jesus Christ, shall be *punished* with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 8, 9. We have also seen that "those who despised Moses' law died without mercy under two or three witnesses," of which there are many examples given, then the apostle asks, "how much sorer punishment do you think he will deserve, who tramples on the Son of God, and esteems as a common thing the blood of the covenant by which he was sanctified, and insulted the spirit of favor? For we know him that hath said, vengeance is mine, I will recompence, saith the Lord," etc. Heb. x. 28-30. Those who enter into the new covenant are required to "serve the Lord Christ." "Ye are my friends," said Jesus, "if ye do whatsoever I command you." "If a man love me, he will keep my words." What has he commanded? For those who have become his disciples, he instituted an ordinance for a weekly remembrance of him, called the Lord's Supper. 1 Cor. xi. 20; Acts xx. 7. *He requests or commands*, "Do this in remembrance of me;" and the apostle Paul adds, "For as often as you eat this bread, and drink this cup, you do show the Lord's death till he come." 1 Cor. xi 26. And as the Father commanded to hear his Son, (Luke ix. 35,) so the Son says, "He that heareth you heareth me; and he that despiseth you despiseth me;" Luke x. 16: and the beloved John writes—"he that knoweth God heareth us;" (1 John iv. 6;) and Paul says, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." 1 Thess. iv. 8. Those who *obey* the apostolic word, obey both the Father and the Son. How important then that all who have entered into the new covenant, be careful to render obedience to all things commanded. Paul commended the Romans because their obedience and faith were spoken of throughout the whole world. Rom. i. 8; xvi. 19. Christ left us an example of obedience of suffering, even unto death, Heb. v. 8; Phil. ii. and by this means he has become "the author of eternal salvation unto all them that obey him," verse 9. May we all be found faithful and obedient children: and may our God "make us perfect in every good work to do his will, working that which is well pleasing in his sight, through Jesus Christ, to whom be the glory for the ages of the ages. Amen."

B. Wilson.

Briefs from Kansas.

The word immortal is found just one time in the Bible, and it is applied to God, and not to man. "Now unto the King, eternal, immortal, invisible, the Only Wise God, be honor and glory forever, Amen." 1 Tim. i. 17.

The word immortality is found just five times and no more. It is an attribute of the King of kings and Lord of lords. "Who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen, or can see." 1 Tim. vi. 16.

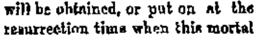
Paul says,—Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i. 10.

God will give eternal life to them who by patient continuance in well doing, seek for glory, and honor, and immortality. Rom. ii. 7.

This immortality or eternal life, as brought to light in the gospel, and sought for by the Christian, will be obtained, or put on at the resurrection time when this mortal puts on immortality. See 1 Cor. xv. 51-58. The resurrection time is the time of reward, the time when those who look for and love his appearing will be changed from mortality to immortality, receive that undying nature, be like unto the Lord, and die no more. Hail, happy day, soon may it come and set the prisoners free. Read the following Scriptures. Phil. iii. 20. 21. 2 Tim. iv. 6-8. 1 John iii. 1, 2. Col. iii. 3, 4.

Again, the word Reverend is found only one time in the Bible, and then it is applied to God. —"Holy and reverend is *his name.*" Psa. iii. 9. It is very wrong for the creature man to assume those special attributes or titles that belong to God alone.

T. E. Adams.



At Lagrange, Wis. May 21, 1893, Geo. A. Prescott, aged 64 years.

The deceased was born in Franklin Co. Maine. He came to Wisconsin in 1866. He was in the army where he contracted a disease that caused his death. He became identified with the people that hold the hope of the promise made to our Fathers. He was a member of the Church of God at Tunnel City, Wis. He was held in high esteem by all who knew him, as he showed himself a man, and a Christian, as was evidenced by the large gathering that came to show their respect for him at the funeral. He was a member of the G. A. R. and was laid away to rest by them to await the final roll call by Him who will invite him to inherit the Kingdom.

He leaves a wife and two children to mourn the loss of a kind husband and loving father.

As we were to address many of the G. A. R. and of the faithful, we chose for our text 1 Cor. xv. 57. The burial service by the Post was quite impressive. Services at the house by the writer, assisted by the M. E. Pastor.

A. M. Barnes.

* * *

"So we thy people, and sheep of thy pasture, will give thee thanks forever; we will show forth thy praise to all generations."

Conference Call.

There will be a conference of the Church of God, of the Abrahamic faith, at Lanark, Ill., commencing June 25, 1893, and continue over Sunday. Brother and Sister Woodward of Michigan, will be with us to labor for the interest of the meeting, and the good of all. We hope and earnestly entreat all who have an interest in the cause of the Master, and we are looking for His soon coming, to make a sacrifice if necessary to be at this meeting, as there will be some important business to act upon.

J. D. Renner, Sec'y.

To all whom this may concern:

Carns, Neb.—It will hereby be noticed by the brethren abroad that the Quarterly Conference of the Church of God, of Northern Nebraska, and Southern Dakota, which should have been held at Bassett, June 22, 1893, is a failure, as the committee has made a mistake in changing the above named place to Bonesteel, South Dakota, June, 22, 1893, and further let it be known that according to our Business Meeting held at Ainsworth Nebraska, March 4th, we could not move our Quarterly Conference from the North line of the State of Nebraska, according to the voice of the conference at that meeting as we were to see what we could do at once in the way of raising an evangelist fund for that purpose, and if we united with the State Conference the tent was to be moved on this north line of the state and work together this coming year, and after the committee had set the place Bassett, as above designated, the tent should have been shipped there as the brothers and sisters in this part had called a special meeting for the purpose of giving a helping hand in the way of entertaining the brothers and sisters abroad. I will now further give notice that I have been informed by Elder F. M. Clifton, that the people of Bonesteel, S. D. are not ready for the meeting set for that place June 22, 1893.

N. B. To this the brethren at our meeting at Ainsworth decided that at our Quarterly Conference here we were then to make arrangements to have our next meeting at Bonesteel, S. D. by request of Elder F. M. Clifton.

NOTICE.

Bonesteel, Dakota, Apr. 18, 1893.—We the undersigned citizens of Bonesteel, S. D., and vicinity agree to pay in to the Evangelist fund of the Church of God in the states of Nebraska and Southern Dakota, the amount set opposite our names, by the 15th of September, 1893. This is to defray the expenses of moving the tent to this place for the purpose of holding a camp-meeting here at that time. Number of names enrolled, 34, amount $34.50. This notice may appear again.

Now, brethren, it is high time that we wake up from our sleep and work for the Blessed Master's cause, that we may not be found wanting when He comes. From your brother in the work.

Wm. H. Denson, Sec'y.

The quarterly conference of the Churches of God of the Abrahamic Faith will meet northeast of Oxford two miles, in Brother Thomas Jackson's neighborhood July 21, 1893, College Co., Kansas, to continue over Sunday and longer if the brethren think best. We hope and entreat all who have an interest in the cause of the Master and are looking for his soon coming to be at the meeting, for we believe that all intend to be reached, yet there is a strong tendency to growing cold among the true church that precedes his coming.

We extend a cordial invitation to all the brethren in this and other states. There is some important business to transact and we would like all of the brethren to come that possibly can come. Brethren let us work while we have an opportunity for the signs indicate the near approach of the Master. Let us be up and doing.

E. F. Randolph, Sec.

Christ in the flesh is God manifested to us. The character of God is set forth in the deeds of love and acts of charity as manifested by Christ in the midst of suffering humanity.

Original.

Dear Restitution:

A goodly number of the readers of The Restitution express themselves as well pleased with the letter drawer, and I will here add my endorsement of the same, and regret that more do not write for it. In a great house there are not only vessels of honor and also some of dishonor. Let a person therefore purge himself so he may be a vessel of honor and fit for the Master's use. Purge yourself. Do not wait for some one else to do this for you. Purge out the old leaven of malice, and everything that is contrary to a pure life in Christ Jesus. Out of Him there is no promise of a life beyond the grave, for in that direction we are all fast traveling. There is no security of long life or of tomorrow. We have but the promise of today. Let us avail, for we know not what tomorrow may bring forth. We often bring calamities on ourselves by not being discreet. We grasp after too much of this world's goods and it brings disaster upon us. I do not think it is best to risk too much in a business way, so that others may be losers by our action. I think it would be a good thing for us, when the enemy does overtake us, to have enough to pay our debts, but the world is so full of speculation of all sorts and kinds, that men do not seem to care whether it is their money or not, just so they can get it. My advice to the brethren would be to pay all you owe. I think the endorser of a note is just as liable as the principal in the note. Some may ask "what has this to do with religious matters?" It has much to do. Gov. McKinley said, "All the paper with my name on it will be paid." He had no disposition to cover it up. That is the voice of honesty coming from a high source. Others than he would say the same. I signed some notes for my fellow men. I said they should be paid and they were. Some men try to screen themselves from their responsibility by turning their property over to their wives, and leaving their creditors go. This is one of the last day defrauding schemes to evade the law. Such persons are not held very high in my estimation. There is too much of such proceedings in the world. I do not think one of the "one faith," would stoop to such proceedings. It is degrading in the extreme. Dont think of doing it brethren, let everything go first. Be honest, be righteous, and whatever you do, do it to the honor and glory of God.

John S. Arnold.

Another important feature of the Kingdom, the animal creation are harmless and subject to man.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den, they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

There are sucking children and weaned children. Intuitive knowledge also. The church of the First-born neither marry or are given in marriage. Generation has ended with that order of redeemed ones. "Blessed are the meek for they shall inherit the earth. Blessed are ye when men shall revile you and shall say all manner of evil against you falsely for my sake." "Rejoice and be glad, for great is your reward in heaven."

Chas. Boardman.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be ours to use, when the coming year has gone by.

B. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

How Much?

"I have made thousands of dollars during the last three months," said a saloonkeeper boastfully to a crowd of his townsmen.

"You have made more than that," quietly remarked a listener. "What is that?"

"You have made wretched homes women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker with trembling earnestness. "You have made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. O, yes, you have made much more than I can reckon up. but you'll get the full account some day."

Duplicity sees only impurity, and doubts the very existence of God. Selfishness does not believe that there is such a thing as unselfishness in the world. Dishonesty questions every man's motive, and sees treason in disinterested tenderness. Hate refuses all offers of sympathy and aid. These malign feelings and affections carry with them their own sad sting and curse. Sin thus degrades a man in his own eyes and in the eyes of the slaves of sin, and impoverishes him. It robs him of true fellowship based on mutual confidence. It robs him of self-respect. It robs him of peace.

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then the sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft, lifts the clouds in which our selfishness and egotism befog us, and gives a chance to see which way to steer.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Sisters in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. E. L. Underwood, Plymouth, Ind.

Previously published,	$195.78
Adaline West,	2.00

Combination Offer

Cruden's Concordance. Price	$1.50
Smith's Bible Dictionary.	1.50
Future Probation.	.25
Letter to a Friend.	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism.	.20
Discourse on Foundation Work.	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

C. F. Randolph.	$10.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barker,	10.00

The World's Fair. A Trip at Moderate Cost.

The Columbian Exposition is open and rapidly assuming magnificent shape. Of course you are going to the Big Show. From now until July 1st will be a delightful time to make the trip. You should make your arrangements for hotel accommodations before leaving home. You can secure locations in first class houses within easy access of the Fair Grounds at reasonable cost by corresponding with Geo. E. Rockwell, City Passenger Agent Pennsylvania Lines, 48 West Washington Street, Indianapolis, Ind. His list includes fifteen hundred select boarding places. Write to him.

ANNOUNCEMENTS.

The annual meeting of the Church of God near Scholl's Ferry, will convene at the Flint Schoolhouse, on the evening of June 9, 1893, and continue over Sunday.

Bro. Corbaley is expected to be there, yet it is not certain. If it should so happen that he cannot be with us, we shall not be without preaching brethren. We have Bros. Prosser, Skeels, and Jaquith.

Dear brothers and sisters, another year has almost gone into the past, and what has been our record? Have we remembered all through the year that we are (or should be) "living epistles known and read of all men."

May we all attend this meeting fully determined to make it an interesting one to all. When we see destruction, misery and death on every hand, it behooves us to "put on the whole armor of God, and watch unto prayer, lest we enter into temptation, and the day of the Lord come upon us unawares."

There are a number of isolated brethren scattered throughout Oregon and Washington, from whom we would be glad to hear by letter, if they cannot be with us.

Almira Brooks, Sec'y.

The 23rd quarterly conference of the Church of God, of the Abrahamic faith, in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, on Friday, June 9, at ten o'clock, A. M. and continue over the following Sunday.

Let us meet and enjoy one more good meeting at Antioch. Let as many of the churches send delegates as can conveniently. All lovers of the truth in Indiana are invited, and friends and brethren from other states will receive a hearty welcome.

J. F. Wagoner, Pres.
A. C. Roberts, Sec'y.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Hean, Dudley, Worcestershire, England.
J. S. Hatch, Steeleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.

A Short Postponement.

Owing to a combination of circumstances the Nickel Plate Road has been obliged to defer the inauguration of its through train service until the 28th inst. On and after that day east bound trains on the Nickel Plate Road will leave Chicago 7:35 A. M., 2:30 P. M. and 9:20 P. M. West bound trains will leave Buffalo 5:50 A. M., 12:35 noon and 11:25 P. M. No change of sleeping cars between Boston, New York and Chicago in either direction. Superb Dining Cars.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus raised to be employed in answering calls to baptize persons who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.00
W. H. Demo	5.00
Alice Olson	1.00
Mrs. Eliza M. Cox	1.00
EXPENDITURE.	
Previously used	$16.20
J. S. Hatch to go to Arkansas,	
J. F. Wagoner's direction	$15.00

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Change of Schedule on the Pennsylvania Lines.

A change in the Schedule of Passenger trains on the Pennsylvania Lines went into effect Sunday, May 21. Under the new Schedule the time of trains at Plymouth is as follows:

Depart for the west at 5:28 A. M. 7:23 A. M. 9:37 A. M. 2:12 P. M. 6:10 P. M. Accommodation arrives 6.35 P. M.

Depart for the east at 2:38 A. M. 6:30 A. M. 10:01 A. M. 1:05 P. M. 5:50 P. M. & 9:56 P. M. The corrected card will be given in the next issue of this paper.

Facilities for Travellers.

The Nickel Plate Road offers superior facilities to the traveling public, the improved service taking effect May 28. No change of sleeping cars between New York, Boston and Chicago in either direction. Superb Dining Cars between Buffalo and Chicago in both directions. Trains leave Buffalo 5:50 A. M., 12:35 noon, 11:25 P. M. Trains leave Chicago 7:35 A. M., 2:30 P.M., 9:20 P. M. All trains run seven days a week.

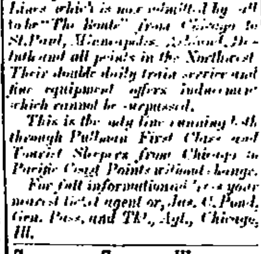
JUST THE THING.

This is an expression the traveling public generally use when they find something that is exactly what they want. This expression applies directly to the Wisconsin Central Lines which is now admitted by all to be "The Route" from Chicago to St. Paul, Minneapolis, Ashland, Duluth and all points in the Northwest. Their double daily train service and fine equipment offers inducements which cannot be surpassed.

This is the only line running both through Pullman First Class and Tourist Sleepers from Chicago to Pacific Coast Points without change.

For full information call on your nearest ticket agent or, Jas. C. Pond, Gen. Pass. and Tkt. Agt., Chicago, Ill.

CHICAGO GREAT WESTERN RAILWAY.



The Popular Route between Chicago and Dubuque, St. Paul, Minneapolis, Waterloo, Cedar Falls, Waverly, Marshalltown, Des Moines, St. Joseph, and Kansas City. Connects at Terminals for all Points Northwest, West and Southwest. Fast Time Perfect Comfort, Safe Transportation. F. H. Lord, Gen. Pass. & Tkt. Agt., Chicago Ill.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 40,000 Baptists in 1660. 3. Immateriality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted package of 100, 25cts.

FOUR PAGE TRACTS.

10 for 10cts. 25 for 20, 50 for 35c, 100 for 60.

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to wit: the Theological and Bible use.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Also, Sunday, for those in the use of a 4 page tract. Price 5 cts. each. 12 for 25cts., 100 for 1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject from the most learned theologians, critics, lexicographers and ecclesiastical historians. 46 pages, price 10cts.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at [illegible], July [illegible], 1870 by [illegible]. Can be had at [illegible] each [illegible] for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. [illegible], of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an article on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Rest of All Things. Price 25 cts. This little book of 100 pages on the above named subject [illegible] and may be had from The [illegible] or of the authoress Mrs. Carrie Wilson, San Diego, Calif. for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with [illegible] full page engravings, numerous smaller illustrations, besides maps of the Holy Land at the time of David, the time of Christ and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character in the light of the covenants, including a brief hermeneutic sketch of the Jews-being, two lectures delivered by Dr. J. C. Thomas. 100 pages, price 10 cts., or four for 25, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an Interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

The Unspeakable Gift, by H. Pettingell. With an introduction by Mr. Edward White, of London, England. This is a book of 201 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50cts.

Cruden's Concordance Unabridged. This work is too well known to need a commendation to every Bible student. All know the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 25cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page.—The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation: and an Appendix including various other subjects, in brief. This work contains 350 pages; cloth bound, price $1.25.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Laura Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 100 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.80; 50 for $6.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 156 pages handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 190 hymns. To this is added 21 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cts. per copy; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $3.60. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism. It was written some years ago by the late Mrs. C. C. Woodruff, and it is called "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Etc. Unfolding the Revealed Purpose of God Concerning the Earth and All its Families. What We Are and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 302 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Mrs. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 111 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25cts. each, and can be had at this office.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 244 pages, 4th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 88 pages. 10cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen. 25 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 124 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1465 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts. Philadelphia. W. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. [illegible]

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows. Preaching by Bro. S. H. Geiselman every fourth Sunday. Bro. J. F. Wagoner every first Sunday in the month. Also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall corner of Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at [illegible]. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

The Church of God at Salem, Ohio, meet every first day of the week at [illegible] for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are invited to visit and meet with us.

The Church of God of Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 43 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have [illegible] preaching [illegible] our beloved brother, [illegible] comes as often as he can. Wm. Stevens, Elder. W. A. Moore Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars run very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Hufle, Kessler, or J. L. Lehnah, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 3:00 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Pitsor, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

Local Time Table.

Solid Trains between Sandusky and Peoria *AND* Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 23, Passenger, Leaves	†11 55pm
No. 22, " "	†6 10pm
No. 21, " "	*2 21am
No. 150, Local, "	†12 35pm

GOING SOUTH.

No. 27, Passenger, Leaves	†12 19am
No. 29, " "	†6 33pm
No. 27, " "	*11 10pm
No. 151, Local, "	†11 15pm

†Daily except Sunday. *Daily except Saturday

No. 11, via Tipton, arrives Bloomington at 9:25 p. m., making direct connection with C. & A fast train arriving Kansas City 8:35 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 8, 10, 11 and 12 connect at Tipton with main line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on G. R. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

H. C. PARKER, Trf. Manager.
CHAS. F. DALY, Gen Pass Agt.
Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect Feb. 1, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:36pm	For St. Joseph.
No. 54, "	10:10pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 53, "	12:50pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

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ON TRIAL THREE MONTHS

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Twenty-five Cents

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, JUNE 14, 1893. NO. 22.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

O Lord, Thou Knowest.

[illegible]

Original.

What is the Use of Preaching Doctrine?

[illegible]

It is not possible for any one to become a successful preacher of the righteousness which is by faith, unless in the first place he shall become [illegible] of righteousness, or in other words, appropriates the injunction of the Apostle: "take heed unto thyself." This should not be [illegible] a very important factor to a successful proclamation of the gospel. If his hearers are conscious that he does not practice what he preaches, his message will [illegible] power, neither can God bless [illegible] work. He must be "a workman that needeth not to be ashamed rightly dividing the word of truth." If his life is such that he does need "to be ashamed," he had better cease "dividing the word of truth" to the people, until he can enforce the same with a godly life.

Having accomplished this, "take heed unto * * * the doctrine." This advice is especially necessary at this day, for the time prophesied of, "when they will not endure sound doctrine," has come, and in place of this, they hire teachers which will please the ear, and the result is, they "turn away their ears from the truth," and are "turned unto fables." The apostle calls those hired preachers who aim to please the ear at the expense of the truth for "filthy lucre's sake," "vain talkers and deceivers, * * * whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. * * * Wherefore rebuke them sharply, that they may be *sound in the faith*."

As a remedy he advises the "Holding *fast* the faithful *word* as he hath been taught, that he may be able *by sound doctrine* both to exhort and to convince the gainsayers."

Our text says: "Take heed unto * * * *the* doctrine," and "henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." "*The doctrine*," is *brought into comparison* with "every wind of doctrine." "*The* doctrine" leads to salvation, while the "every wind of doctrine," is preached by crafty men, who "lie in wait to deceive."

A question of vital import is: What is "*the* doctrine?" See Acts ii. 41, 42: "Then they which gladly received his *word* (doctrine) were baptized, * * * and they continued steadfastly in the apostles' *doctrine*, etc." It needs no great skill to discern the "*apostles'* doctrine," preached in that memorable *sermon on* the day of Pentecost. The doctrine of that *sermon* relates primarily to the fact "that God had sworn with an oath to him, that of the fruit of his loins according to his flesh, he would raise up Christ to sit on his throne." "The apostles' doctrine" then *is* life from the dead, and the incoming reign of the resurrected Jesus *on* the throne of David as sworn to by our blessed Father, and when "they gladly received his word ("apostles' doctrine") were baptized," "for the remission of sins." Those who heard believed, and obeyed, we read that they were firmly rooted in that gospel faith, "and they continued *steadfastly* in the apostles' doctrine." And instead of decrying doctrine as many of our modern religionists do, the High Priest said: "Ye have filled Jerusalem with your doctrine." The High Priest said also: "Did we not straightly command you that ye should not teach in this name?" They then commanded them to be whipped, and let them go under a strict charge that they *must keep still*. This kind of treatment would be apt to seal the mouths of many of our so-call [illegible] charitable preachers of this day; [illegible] did not. Twice we read: "And daily, in the temple and in every house they ceased not to teach and preach Jesus Christ." They went right to the temple, the most public place of worship, and from house to house. There was no sneaking around the corner with them. They were courageous soldiers of the blessed Christ. Duty, regardless of consequences was their motto.

"Ah!" says one: "Be charitable my brother, don't be so tenacious about doctrine, better far be broad and liberal in your views and teach that if we do that which is about right between man and man and all will be well."

My objection to the above is, that it is not true charity. Genuine charity will be faithful in warning people of real danger. This may be aptly illustrated in the case of a traveler who was anxious to reach the town of B—, which was situated at the end of a mountain pass. Arriving at the pass, he found two paths leading out from the same point, and the question arose with him, which is the right path? On making inquiry of two passers by, they replied, "that both paths led to B. but the left hand path was the shortest route." Mr. E. said: "Yes, that was so, but on the account of recent landslides the path was beset with danger." Mr. C. said: "that cannot be, for certain scientific reasons, a landslide was impossible," and advised the traveler to take it, saying that his friend's idea of danger was groundless. After a vehement protest from Mr. E., Mr. C. advised him not to be so positive, but be more charitable, and let the traveler take it as it was the shortest route, and night was fast approaching. The result was, the traveler concluded to take the advice of the so-called charitable false guide, and the result was disaster.

Thus it is with false doctrine. Says Jesus: "*In vain* they do worship me, teaching for doctrines the commandments of men. * * * *Let them alone*: they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch." No amount of charitable ignorance will save a man from the "ditch." See 2 John ix., 10: "Whosoever transgresseth, and abideth not in the *doctrine of Christ*, hath not God. He that *abideth* in *the doctrine* of Christ, he hath both the Father and the Son. If there come any man unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

In these days of so-called charity, John would be roundly denounced as an uncharitable bigot. True charity consists in being faithful to God's Word.

W. H. WILSON.

John's First Epistle.
Chapter, 1

1. That which was from the first, which we have heard, which we have seen with our eyes, which we were spectators of, and which our hands have touched of the word of the life:

2. And the life was made manifest, and we saw it and we testify and announce unto you the eternal life which was according to the Father and was made manifest unto us.

3. That which we have seen and heard, we announce unto you, that ye also may have a partnership with us; and our partnership is with the Father and with his Son Jesus Christ;

4. And these things we are writing unto you that our joy may have been made full.

5. And this is the love (or message) some [illegible] have of the promise which we have heard from him, and announce unto you, that God is light and that there is no darkness in him.

6. If we say that we have a partnership with him, and are walking in the darkness we lie and do not the truth:

7. But if we are walking in the light, as He is in the light we have a partnership with one another, and the blood of Jesus His Son cleanseth us from all sin.

8. If we say that we have no sin we make ourselves err, and the truth is not in us.

9. If we confess our sins, he is faithful and just to remit unto us our sins and to cleanse us from all wrong.

10. If we say that we have not sinned, we make him out a liar and his word is not in us.

CHAPTER 2.

1. My little children, these things I am writing unto you that ye may not sin; and if any one doth sin we have an advocate with the Father, namely Jesus Christ a justified One.

2. And he is favorably inclined concerning our sin, and not concerning ours alone, but concerning the whole cosmos.

3. And in this way we comprehend that we know him, namely if we are watching to guard his commandments.

4. The one who saith, I know him, and is not watching to keep his commandments, is a liar, and the truth is not in him.

5. But if he is watching to keep his word, truly the love of God hath been perfected in him. In this way we comprehend that we are in him.

6. The one who saith he is abiding in him, ought himself to walk even as he walked.

7. Beloved, I am not writing unto you a new commandment, but an old commandment, which ye have heard from the first. The old commandment is the word which ye have heard.

8. Again a new commandment I am writing unto you, a thing that is true both in him and in you: because the darkness is being laid aside and the true light is appearing already.

9. The one who saith he is in the light and hateth his brother, is in the darkness until just now.

10. The one who loveth his brother is abiding in the light, and there is no cause of stumbling in him.

11. But the one who hateth his brother is in the darkness, and is walking in the darkness, and doth not know where he is *going*, because the darkness hath blinded his eyes.

12. I am writing unto you little children, because your sins have been remitted unto you for his name's sake.

13. I am writing unto you fathers, because ye have known him from the first. I am writing unto you, young *men*, because ye have overcome the wicked *one*. I have written unto you little children because ye have known the Father.

14. I have written unto you, fathers, because ye have known him from the first; I have written unto you young men, because ye are strong, and the Word of God is abiding in you, and ye have overcome the wicked one.

15. Do not love the cosmos nor the things in the cosmos. If any one loveth the cosmos the love of the Father is not in him. Because in the cosmos all the inordinate desire of the flesh, and the inordinate desire of the eyes, and the inordinate pride of life is not of the Father but is of the cosmos.

17. And the cosmos is being laid aside, and its inordinate desire. But the one who doeth the will of God abideth forever.

18. Little children, it is a last hour: and even as ye have heard that an antichrist is coming, so now many antichrists have come to pass. Whence we know that it is a last hour.

19. They have gone out from us; but they were not of us; for if they had been of us, they would have remained with us. But that they might be made manifest that they are not all of us.

20. And ye have an ointment from the sanctified One, and know all things.

21. I am not writing unto you because ye do not know the truth, but because ye do know it and that no lie is of the truth.

22. Who is the liar unless the one who denieth that Jesus is the Christ? He is the antichrist who denieth the Father and the Son.

23. Any one who denyeth the Son hath not the Father either; the one who confesseth the Son hath the Father also.

24. Let what ye have heard from the first abide in you. If ye are abiding in what ye have heard from the first ye are also abiding in the Son and in the Father.

25. And this is the promise which he hath promised unto us namely the eternal life.

26. These things have I written unto you concerning those who are leading you astray.

27. And the ointment which ye have received from him is abiding in you, and ye have no need that any one should teach you; but as his Spirit is teaching you concerning all things, and is true and is not a lie, and even as he hath taught you, abide in him.

28. And now, little children, abide in him: that if he appear (or be manifested) we may have boldness and not be shamed away from him in his presence.

29. If ye know that he is a justified one, ye know that every one who is doing justice hath been begotten of him.

COMMENT.

"From the first" instead of "from the beginning." R. V. This more idiomatic and unavailable for misleading theological conclusions.

"Of the Word of life" instead of "concerning the Word of life." R. V.

"Which was according to the Father" instead of "which was *with* the Father." R. V.

"Partnership" instead of "fellowship." R. V.

"And he is favorably inclined, etc.," instead of "he is the propitiation, etc." R. V.

"*Cosmos*" instead of "world." R. V.

"Watch to guard" instead of "keep." R. V.

"Is not watching to keep" instead of "doth not keep." R. V.

The two kinds of "watch" here meant, the "Exoteric" first used and the "Esoteric" the last mentioned. The first is an act upon something *outside* of the person who is doing the watching, the latter is an act which is reflex *and* upon the person himself who performs the act.

"Watch" is the primary thought in each word and "keep" is the secondary thought. The two thoughts combined in "watch to keep" or "watch to guard" removes the teaching from the domain of the impossible and infinite and brings the teaching where it ought to be within the sphere of the finite and human.

"The old commandment is the word." Why not begin "Word" with a *Cap* here and personify it as in the earlier part of this epistle the R. V. has done?

"The new commandment" so is made specific and easily apprehended namely to practice love as a virtue instead of hatred as a vice.

Look out for the tenses of the verbs here from the 12th to the 15th verses inclusive. They have been tampered with.

"Is being laid aside" instead of "is passing away." R. V.

"An ointment" instead of "an anointing." R. V. for grammatical as well as polemical reasons.

"Who denieth the Father and the Son" makes the caution against confounding the two personalities not only specific; but makes the one who does it an antichrist, and the argument is a *reductio absurdum*, which reaches any other conclusion than John means just this.

CHAS. GARDNER.

Man's Business and his Home.

"I must be about my Father's business."

These words are very suggestive, and full of meaning, though uttered by a youth only twelve years of age. Such obedience could only come from a pure unselfish heart, filled with the love of God, and an eye single to his glory.

If man was inspired with this spirit of love and obedience, all would be about their Father's business, and there would be no need of prisons, or detectives, or almshouses, for there would be no sorrow, no discord, no covetousness, no oppression, but all would be peace and prosperity.

When this Divine teacher, sent of God was grown to manhood, he was tempted of the devil forty days and gained a glorious victory. He then was baptized of John, after which he commenced his mediatorial work between God and man.

The first words of instruction he gave to fallen man, was, "Repent for the Kingdom of heaven is at hand." Repentance by man, through Christ the Mediator, is the only way of reconciliation. This command laid the ax at the root of the tree, and when obeyed from the heart, will fill the world with gladness.

As an inducement for repentance, an assurance was given that, the Kingdom of God was at hand. At this time three of the universal kingdoms of Nebuchadnezzar's image were past, and the fourth was in its glory, and the next one at hand was to fill the whole earth, and stand forever.

This teacher who spake as never man spake, went about preaching the Gospel of the Kingdom.

He commanded men to seek *first* the Kingdom of God and his righteousness. He taught them to pray for his kingdom to come and his will to be done on earth as it is in heaven.

On the second coming of Christ, and the establishment of his kingdom is founded the faith and the hope of the gospel. The meek are to inherit the earth, and it is to be filled with the glory of the Lord, and the knowledge of the Lord will cover the earth as the waters cover the sea. Christ was on the earth forty days after his resurrection, speaking of things pertaining to the Kingdom of God. The heavens are the Lord's but the earth hath be given to the children of men. Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.

No home is spoken of for man in the Bible, but the earth. Any theory that changes, or supersedes, or militates against it, must be another gospel, and climbing up some other way.

The saints are given the kingdom under (not above) the whole heavens. They are to take it, and possess it forever.

Christ is to have dominion from sea to sea, and from the rivers to the ends of the earth. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Christ is to rule in the midst of his enemies. He shall speak peace to the brethren. All kings shall fall down before him. All nations shall call him blessed. The kingdoms of this world are become the kingdom of our Lord and his Christ, and He shall reign on the throne of David forever.

Their selfish rule and power is to be broken in pieces like a potter's vessel, and they will be brought under the saving power of his grace, which will prove a savor of life unto life, or of death unto death.

The law shall go forth of Zion, and the word of the Lord from Jerusalem. He shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning hooks. Nations shall not lift up sword against nation, neither shall they learn war any more. He maketh wars to cease unto the ends of the earth.

Abraham and his seed were promised the land for an everlasting possession, but he died without a foot for an inheritance, and is sleeping with a great cloud of witnesses, not yet having received the promises, but see them afar off, and are waiting for the better resurrection for their fulfillment.

The heavens are to retain Christ until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

We read in the promises that the desert shall blossom as the rose the parched ground become a pool, and the thirsty land springs of water, that the face of the earth shall be renewed and the curse be no more. The river and the tree of Life shall be there, and the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed.

The wolf shall feed with the lamb, and the leopard lie down with the kid, and there shall be none to hurt or make afraid. The earth was not made in vain, it was formed to be inhabited.

God's great purpose in creating man, and his home, was not defeated by man's fall. Christ came to save that which was lost. The second Adam will restore what was lost by the first Adam. He manifested the love that we must possess, and gave us the example we must follow, and demonstrated the faith we must exercise to be saved.

To inherit the kingdom we must have the faith of Christ, and have an eye single to God's glory, and seek first his kingdom and righteousness (and not our own) and be about our Father's business. This will isolate us from the world and its honors and bring its frowns and persecutions, for they that live godly in Christ Jesus shall suffer persecution. Persecution is a part of the warfare.

The fear of the Lord is the beginning of wisdom, but men choose the wisdom of this world and exalt its D. D's.

God reverses this order in his rulings, for he will have all the glory. Consequently he that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Not many wise men after the flesh, not many mighty, not many noble are called, for they will worship the creature more than the creator. God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.

He has chosen the foolish things of this world to confound the wise, for no flesh shall glory in his presence.

God will yet bring perfection out of imperfection and order out of confusion. When men are perfected, then the earth also will be perfected. When the Golden Rule, do as we would be done to, obtains, then all will be about their Father's business, and his will will be done on earth as it is done in heaven.

Tell the whole world these blessed tidings,
Speak of the time of bliss that nears:
Tell the oppressed of every nation
Jubilee lasts through endless years.
CHORUS.
Oh! for that reign so pure and holy,
Earth's jubilee so long foretold;
'Tis the glad day of peace and glory,
Prophets foresaw in times of old.

B. C. SIMONIS.

Editor Restitution:

1. Scripture says: "I shall put my Spirit in you and ye shall live." Popular Theology says, when God takes his spirit out of us, we shall live.

2. Scripture says: "I will cause you to come up out of your graves, and bring you into the Land of Israel." Ezek. xxxvii. 12. Popular Theology says, part of man remains in the grave and part goes, direct to heaven without entering the grave; and has no desire to go to the land of Israel at all.

3. Scripture say: "We shall know the Lord." "Oh, my people when I have brought you up out of your graves." Ezek. xxxvii. 14. Popular Theology says, we shall know the Lord when we are put into our graves.

4. Scripture says: "That which befalleth the Sons of men, befalleth beasts, even one thing befalleth them." Eccl. iii. 19. Popular Theology says, "Man goes to heaven at death. If this be true, the beast goes there also—according to Scripture.

5. Scripture says: "Man hath no pre-eminence above a beast." Eccl. iii. 19. Popular Theology says that man hath pre-eminence, for he goes to heaven at death; whereas the beast perishes.

6. Scripture says of man and beast, that, "they are to go to one place." Eccl. iii. 20. Popular Theology says they go to different places.

7. Scripture says: "Who knoweth the Spirit of man that goeth upward and the Spirit of the beast that goeth downward to the earth? Eccl. iii. 21. Popular Theology says there is no doubt about the matter.

8. Scripture says: "If the dead rise not then they also which are fallen asleep in Christ are perished." Popular Theology says, not at all, they have conscious existence in heaven, and did not fall asleep.

9. Scripture says: "All that are in their graves shall come forth." Popular Theology says, all that are in its own mythological heaven and hell shall come forth.

10. Scripture says: "The righteous shall be recompensed in the earth at the resurrection of the just. Popular Theology says they will be recompensed in heaven immediately after death.

11. If God is in heaven, and the Spirit at death returns to God who gave it, and this Spirit is conscious man, why is not David in heaven?

12. If Popular Theology is right of what use are the Scriptures?

13. If Popular Theology is wrong would it not be better that it had a millstone hanged about its neck and be cast into the sea?

14. If the Scriptures require interpretation, where shall we find an inspired, infallible interpreter?

15. Whence do the self-styled "orthodox" derive infallibility?

Perhaps some one versed in the mystery of "Scriptural Interpretation" may be able to show that Popular Theology, while differing from Scripture does not contradict it, but teaches precisely the same only quite different; and why it is "Orthodox" to vehemently assert that the Scriptures usually mean something entirely different to what they say.

If the Almighty was not competent to say what He meant, how did our Orthodox Interpreters find this out and come to his assistance?

H. T. BAKER.

[illegible]

Editorial Staff:
Members of the C. P. Association.
[illegible], Corresponding Editor.
Plymouth, Indiana, June 14, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Dr. Newton says "Hope, Faith and Love are weapons, and weapons imply foes and encounters: and, relying on my weapons, I will glory in my sufferings." •

In Vol. 7, p. 3.. of Wesley's works he says that the whole language of the Romans, with all the improvement of the Augustan Age does not afford so much as a name for *humility*, nor was one found in the copious language of the Greeks, till it was *made* by the great Apostle. •

It was Richter who once said, "This Jesus, being the holiest *among the mighty, and the mightiest* among the holy, has [by anticipation we presume] with that pierced hand of his, lifted the gates of empire off their hinges;—has turned the stream of centuries out of its channel, and governs the ages." •

Bunyan said, "The river of life is pure and clear as crystal. Is the doctrine offered to thee so? or, is it muddy and mixed with the doctrines of men? What water is fouled is not water of life. Wherefore, if thou findest it not right, go up higher toward the spring-head, for the nearer the spring the more pure and clean is the water." •

We remember reading of a satirical poem once, in which the Devil was represented as fishing for *men*, and *adapting* his baits to the tastes and temperments of his prey, but the idler, he said, pleased him most, because he would bite at the naked hook. In our opinion the ruin of most men date from some vacant hour. •

Feed My Sheep.

Said Jesus to Peter three times, "Simon, Son of Jonas, lovest thou me?" [illegible] "Yea, Lord thou knowest that I love thee," Jesus said to him, "Feed my sheep." This would be the *proof* of his love to the Lord; this would be the same as doing it to himself. We know he *did* feed them, and we know *what* he fed them—the bread of life. He proclaimed the Glad Tidings of Christ—God's saving power, and all the commandments of Jesus. Jesus tells us plainly that his sheep know his voice and follow him, and Peter was one of Jesus, mouth-pieces after his departure for the far country,—the sheep *readily discern* those shepherds who have been with Jesus; and relish the food dealt out by them as if it came from the chief shepherd himself.

Our thoughts took this turn after looking over the Monday's paper, and found one of the great lights of the Presbyterian Church had preached the night before on "Human Nature—the [illegible] and dignity it is capable of, as illustrated by the patriotism [illegible] of our soldiers in the [illegible] What a theme for the pulpit! [illegible] many sermons on the dignity of human nature would it take to save a soul from death? We have no doubt that the D. D. referred to will receive in the neighborhood of a hundred dollars for that discourse. Crowds flock to hear him, fully aware that he repudiates Moses,—and all miracles except those of Jesus, and affirms that the Messianic prophecies are past due and unfulfilled—and never can be fulfilled.

The next article tells us that the Pastor of the First Congregational Church lectured on Victor Hugo, and declared he had *noble* blood in his veins, and paid a tribute to his genius and humanity." Is there any saving power in this? Will believers in Victor Hugo be saved, is the question? If not why preach him?

Next follows the pastor of The Spiritual Alliance with a discourse upon "Joan of Arc—showing clearly that amusement or entertainment is the principle thing. Of course moral instruction is worked into these discourses, but for salvation purposes they are *utterly worthless*.

Following the above is the discourse of Dr. Talmage, his text being the Song of Miriam, "Sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea;" the occasion of their joyous day being the payment of the floating debt of $140,000. In the course of his remarks he gives us his idea of heaven. He expects to have a good laugh when he *gets* there, especially when he sees how in this world he got scared at things which *ought not to have frightened him;* and that it is a place where he can do as he pleases and have everything he wants. David will have his harp and Gabriel his trumpet, and Handel his organ, and Thalberg his piano, and the great Norwegian performer his violin, while the Archangel Michael will stand on the sea of glass mingled with fire swinging his scepter to keep time for the multitudinous chorus, "Sing ye to the Lord, for he hath triumphed gloriously." Poor man, he knows little more of God's purpose in creation and redemption than if God had never stooped down to us with a revelation, or than if he had been raised in the heart of a dark continent in utter ignorance of it. Would to God we could bring to his notice God's call to his kingdom and glory on earth. •

The Woman's Seed.
No. 12.

As some are quite anxious to know "what we are going to do with John i. 1-14" we have concluded to examine that Scripture without further delay. And first, we are going to do *nothing* with it but believe it, and rejoice in it, and show it to be in harmony with the great stream of truth running through the book of God on this subject. It is true,—the truth of God, and therefore full of divine consolation. If our readers still bear in mind that we are writing of the "Woman's Seed," and that the Lord God said "I will *raise up* a prophet from among their brethren, Deut. xviii. 15-18; and that the spirit in Isaiah said, "Behold a virgin shall conceive and bear a son," Is. ix. 6; and that Gabriel said to Mary, "Behold THOU SHALT conceive in thy womb, and bring forth a son," Luke i. 31; and "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee,—therefore, (because of this) also, that holy one that shall be *born of thee*, shall be called the Son of God, v. 35; also that it says, "And behold, thy cousin Elizabeth, *she hath also conceived a son in her old age;*" and that Jesus said, "I am the living bread which cometh down from heaven—he that eateth MY FLESH and drinketh my blood—this is the bread which came down from heaven." John vi. 48-58; and the Lamb slain from the foundation of the world." Rev. xii. 8; and, "That was *not* first which is spiritual, but that which was natural," I Cor. xv. 48; and the book of the *generation* of Jesus Christ, the Son of David, the Son of Abraham; Matt. i. 16; and "*Jesus himself*" began to be about thirty years of age, being, (as was supposed) the son of Joseph, which was the son of Heli—which was the son of Adam, which was the son of God." Luke iii. 23-38.—Yes: if our readers receive this testimony and set to their seal that God is true, we shall at once be on good terms, and soon see eye to eye.

There is no use in mincing the matter whether we are *en rapport* with our readers or not; the fewer the advocates of truth are, the more distinct and strong the few must write.

John i. 1-14 is held to be the stronghold of those who believe in the Trinity. "The *Incarnate* Son of God" is the way they speak of Jesus. Says one of this class, "He gave his life—*himself*—as a sacrifice of infinite value, which value arose from the infinite dignity and worth of his person, the essential Incarnate Son of the Living God." This is a fundamental doctrine with Papists, Greeks, Protestants and we believe Mohammedans also. But what *is* it? What do they mean by *Incarnation?* We have no difficulty with the words "God manifested in the flesh," but *manifestation* and *incarnation* are by no means synonymous expressions, as *they* suppose. "God is manifested or seen in his angels, in the works of creation, in his saints, but most perfectly of all in his Son. By the incarnation of Christ, the sects teach that GOD was clothed with flesh, or took upon him a human body called Jesus of Nazareth. This is not taught in all the book of God. We challenge the proof that The "*word*" in John i. 1 means "*Christ*," one of the three persons of the godhead, or *any* pre-existent person whatever. The Word was made flesh; Christ was *not* made flesh; God was not made flesh; God was not born a helpless infant, and died; God the Eternal had no father,—the Father gave *the* Son to die.

Those who think differently from us *assume* that the *Word* is the Son. They have no right to do that, to sustain a pre-conception. The words are not of the same import. That assumption makes them say, *personally*, that a spirit-son was made into a fleshly-son, and thus plunge deeper than ever into mysticism; because if that be so, *what* was made of a woman? And, if, as the spirit says, "God sent forth his Son made of a woman did he come into existence *when* thus made, or did he exist before he was made? If so, when did pre-existence end? Was it at begettal or at birth? Honest searchers for truth will not slight these questions. If the pre-existence could *end*, of course it was not endless; and in that case there was *no need* of being made lower than the angels for the suffering of death. And if it be claimed that the pre-existent life did *not end*, then the Lord possessed two distinct natures, or was composed of two distinct persons, one of which could *not* die, and the other *could*. As it was Jesus of Nazareth born of Mary who died for us, we demand to know what part the pre-existent Son took in our redemption? If he did not die for us he was not raised again for our justification, and *did not enter in the most holy* place by his blood—indeed was not tempted and tried, and does not therefore succor us, and is not coming again. It will not do to say that he enabled the Son of Mary to live a spotless life, that was not so. It was the Eternal Spirit that enabled him thus to live (Heb. ix. 11).

But suppose it were so, that Jesus *did* possess both divine and human natures at *one* time, what then? Why, as he was made in all things like unto his brethren, we too are both human and divine—our souls are parts of God and can never die; and so we land again in the old serpent Pagan and Papal lie, we once escaped from.

It was the child begotten of God by the overshadowing power of the Holy Spirit, and born of Mary who was named Jesus, and *so* named because he was to be a Savior. As he had *no personal existence* before his birth, he had no name: Jesus of Nazareth was not in the beginning with God; and therefore did not make all things. The Word *was* with God, and more than that, the Word *was* God, just as a *man's* word is regarded as himself, when he is held to account for it.

No! Our opposers must not read John i. 1 as if said "In the beginning was the Son, and the Son was *with* God, and the Son was God." That involves *two* persons while the grammatical construction of the passage allows but *one*.

"In the beginning," doubtless refers to Gen. i. 1, and there it says "*God* created the heavens and the earth." John says, "In the beginning was the Word, and the Word was with God, and the Word was God; the same (word) was in the beginning with God; all things were made *by Him*." Who does the pronoun *Him* represent? A believer in pre-existence will say, "Christ," without hesitation. But without hesitation we say, *God*. Our say-so is as good as theirs, and then we have Gen. i. 1 to support what we say. Besides, God is the last antecedent, and no Christ has been introduced yet.

After the *creation* of the heavens and earth they existed in a chaotic state. Did some other *person*, called the Word, bring order out of disorder and complete the work, or did God complete it? We read that the Spirit of God moved upon the face of the waters. And *God said* let there be light, and there was light; but this word of command does not preclude the employment of agents, as we shall presently see.

Now, as to the "Word" in particular. It is from *Logos*, of which the learned say as follows: A word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning," Dr. Adam Clark.

"A *saying*, i. e., a declaration, assertion, affirmation." Greenfield. "Words as opposed to deeds,—a saying, speech, discourse, conversation," Parkhurst. "Skilled in words, speech,—the word by which the inward thought is expressed." Liddel and Scott.

"The usual Scriptural meaning of *Logos* is speech, or word—*the logos of God is the creative* declarative, injunctive word of God. The word is not an attribute of God, but an active reality by which *the Eternal and Infinite is the* [illegible] *cause of the created and* [illegible]." Alford.

It is the will of God spoken and given to us in language: his truth is His word—the *Logos*. His mind, or purpose spoken forth—enlightenment of the whole family" J. G. Cook.

"The spoken word of [illegible]" Benjamin Wilson, author of the Diaglott Translation.

Godet on John i. 1 says of the expression, "With God" it "expresses proximity, an active relation. The real translation would be "The word in relation to God."

Let our readers bear this learned testimony as to the import of the word *logos* in mind, together with the fact that the "Beginning" referred to was *one*, and the *all things* were *once* created, and then consider the numerous agencies employed in creation, as disclosed by the following Scriptures:

"By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Psa. xxxiii. 6. Here we see the meaning of *word* is exactly what the learned have said. Words cannot be uttered by us without the expenditure of breath, and this teaches us, that it was *not a person* called word, that was with Him in *the beginning; the breath of* his mouth was not a person. It continues, "He (Jehovah) gathereth the waters of the sea together as an heap: he layeth the depths in store houses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him, [why] for he spake and it was done,—he commanded and it stood fast." This we repeat, proves that *logos* is used to mean what it says, and what the learned say it means.

"By His Spirit he hath garnished the heavens; his hand hath formed the crooked serpent: lo, there are *parts* of his ways; but the thunder of his power who can understand?" Job. xxvi. 13, 14; v. 12, "He divideth the sea with his power, and by his understanding he smiteth through the proud!"

"*I, wisdom*, dwell with prudence and find out knowledge of witty inventions. . . . Jehovah possessed me in the Beginning, of his way, before the works of old. I was set up from Everlasting, from the Beginning, or ever the earth was. . . When he prepared the heavens, I was there." Prov. viii. 12, 20, 27.

"By wisdom hath (Jehovah) founded the earth; by understanding hath he established the heavens." Prov. iii. 19.

"I am the Jehovah that maketh all things,—that stretcheth forth the heavens *alone*, that spreadeth abroad the earth by myself." Is. xliv. 24.

Here we find the Word, the Spirit, the wisdom, the power, and the understanding of God as personified agents of the one Jehovah alone in creating the "*all things*" attributed to a pre-existent Christ never once mentioned.

We said the commands of God did not preclude the employment of agents in his creative work, and we may discover who his personal agents were, by reference to the 103rd Psalm and the 20th verse: "Bless Jehovah, ye his angels (messengers or agents—Dr. R. Young,) that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers (servants) of his that do his pleasure; bless the Lord all his works in all places of his dominion; bless the Lord, oh my soul."

Do we not see these agents at *work in the* Beginning,—employing the power, the spirit, the wisdom and understanding of Jehovah in the formation of man *in their own image*, physically as well as morally; which they *did*, as we know from their visits to Abraham and Lot, and Jacob's experience, as well as the men in white on Olivet? They *appeared* like men, and the moral aspect is proven by the fact that man came to know good and evil as *they* did. Who, of our opposers, that think that Christ as the God who created man, will dare say that he knew good and evil as we do? Absurd as the idea is, that Christ as God could have once been on probation, it is the natural outgrowth of the doctrines or the legitimate conclusion of that argument.

We now call attention to the fact that a masculine pronoun has been supplied to agree with the assumption that the "word" means Christ: all things were made by him; while the Diaglott reads, "Through *it*" the word everything was done; and without *it* not even one thing was done, which has been done. In *it* was life, and the life was the light of men."

V. 4. "In Him was life." The *him* here is the same as the him of V. 3, by whom all things were made. "Out of whom are all things." I Cor. viii. 6; and "who is over all, and in all. Eph. iv. 6. There are not two fountains of life according to this.

V. 6 and 7. "There was a man sent from God whose name was John; the same came for a witness, to bear witness of the light, that all through Him might believe (if they would). He (John) was not that light but was sent to bear witness of that light." As the darkness comprehended not the light of God, it became necessary that it should be *embodied*, so the Word was made flesh, and dwelt amongst us, V. 14, as the light of the world—the manifestation of God in *flesh* was he of whom John witnessed;—the Lamb of God who taketh away the sin of the world.

V. 10. "He was in the world and the world was (enlightened) through Him, and yet the world knew *him not;*" in the Diaglott rendering of this passage: with a foot note saying, "*No Kosmos*, the order, arrangement of things, the human race, where it evidently means the Kosmos of human beings which he came to enlighten and save." •

Original.

I thank God I Made the Start.

The start in what? The start where? You say: "The start in the Christian life." Very good. A start in the Christian life is an important step in our life. See here, brother, sister, did you start in harmony with the Bible when you started? If not, please dont say then, "I thank God," for God has nothing to do with sectarian starts. God is not the cause of unscriptural starts. We want to start with "thus saith the Lord." "Thus shall ye say every one to his neighbor, and every one to his brother. What hath the Lord answered? and what hath the Lord spoken?" Jer. xxiii. 35: Jer. vi. 17. "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. I also set a watchman over you, saying, hearken to the sound of the trumpet, but they said we will not hearken."

Paul in 2 Tim. gives this solemn charge to Timothy. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Preach the word." He then proceeds to tell why he should preach the Word. "For the time will come when men will not endure sound doctrine, but will heap to themselves teachers having itching ears, and shall turn away their ears from the truth, and shall be turned unto fables."

Now, can we thank God for fables? I cant for one. I started out for once with fables and it has been one of the regrets of my life. I had all those false notions to unlearn and overcome. Never in my life can I thank God for that start. He had nothing to do with it. My first start was with the Methodists, that start was wrong. My second start was with the Campbellites, (or so-called Christians.) Both of those starts were not in harmony with the Bible. There are about one thousand denominations in the world and from the time I made my first start till now, if I had united with all those denominations I would have been out of Christ, an alien from the commonwealth of Israel, without God and without hope in the world. I would now have to learn the Gospel, the good news concerning the Kingdom of God, and the name of Jesus Christ. I have several times since I united with the "Church of God" heard our brethren, (some of them) in a large crowd, express themselves like this: "I started out in my young days with the Methodists, and later with the Campbellites, and then state that they thank God to-day that they started in the Christian life."

I can say it made me feel nervous, for I could see a smile of satisfaction play over the faces of those sects named, while the brother had made the statement, that he had got a good start with them. I was four years with the Methodists and thirteen with the Campbellites, and I have now to confess that in that seventeen years I never heard one Gospel discourse, and Paul tells us the Gospel of Christ is the power of God unto salvation, to every one that believeth.

I would much rather my children would not make any profession, than to start with any of the sects.

I remember, not many years ago, a man said in The Restitution, that he in his early life, had been *sprinkled* and *received into the* Methodist Church, and then said, "I thank God for it, it was a help for me to get a start." I can truly say that I want no more starts backwards. Let us be consistent with God's Word.

If the Gospel of Christ is God's power to save men, then we may know sectarianism is not God's power.

There is a definite gospel or there is no gospel at all, and if Christ and the Apostles did not define what the gospel was, then we have no gospel.

Paul says in Acts xx. "Now all you among whom I have gone preaching the Gospel of the Kingdom of God shall see my face no more. Philip preached the Gospel of the Kingdom. Acts viii. 12.

Jesus preached the Kingdom of God. He sent the twelve apostles and also the seventy, and told them to preach the Kingdom of God.

We get no Kingdom of God from the sects. Their gospel is the good news of going to heaven at death, and when death comes they do not want go, so their gospel is not good news, it is bad news. Dont tell me to join any of them is of any benefit whatever.

Let us all earnestly contend for the faith once delivered to the saints. This, I for one, will do.

J. S. Hatch.

DIED.

At his residence in Rockford, Iowa, at 7:50 p. m., on Wednesday, November 9th, 1892, Levi Lyons, aged 82 years, 6 months, and 18 days.

Deceased was born in Caledonia Co. Vermont, April 22, 1810; was married in Union Co., Ohio, Sept. 1st, 1831, to Mary Burnham, who survives him. He settled in Clayton Co., Iowa, in 1855, and has resided in Rockford since 1872.

Levi Lyons was a type of the plain, old-fashioned, honest man, rigidly upright in all his dealings with all mankind, and had the respect of all who knew him, or all who were capable of appreciating genuine, sterling worth. He had been for a considerable time in failing health, but was slowly recovering from a dangerous illness when, on the first of the present month, he received a wound in the head, the result of a fall. This injury would not under ordinary circumstances, have been serious, yet in his enfeebled state, he was unable to rally from the shock. He was buried from the family residence on Friday, Rev. C. E. Taggart officiating. Of the children residing away, there were present Mrs. Benham and Mrs. Ware, of Minneapolis. Having far outlived the ordinary allotment of three score years and ten, he was ready, and shrank not from the change. A good man has fallen. Peace to his ashes.—*Local Press.*

"There is that scattereth and yet increaseth." Mark how He has said, "Honor the Lord with thy substance and with the first *fruits* of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Prehistoric Ruins in Texas.

A Texas correspondent writes to one of the scientific departments of the Government of a strangely interesting prehistoric wall discovered on the frontier of the Lone Star State. This marvelous ruin surpasses in interest all the other wonderful remains hitherto found of the people who once inhabited the whole Mexican plateau and attained a high state of civilization. It passes through Milano and has a total length of about 20 miles. It is built of solid masonry 10 to 15 feet high and as many feet thick.

Its height and thickness are thus almost as great as the famous Chinese wall on the north of China. The direction is northeast and southwest. It is for the most part underground and this is one of the curious things that puzzle those wise men who are supposed to know all about prehistoric remains. It is undoubtedly very old. One might suppose it to be the sole foundation of a gigantic fortress which rose above the ground many feet.

The towers and other means of defense which it might have been provided have had time to crumble away in the years that have passed. The long fortress may have been pulled down by the conquering invaders. As the people died out from the land the debris of the old wall would in either case cover its foundation.

The Aztecs probably built this wall. They have left some inscriptions upon it, but since their language is entirely lost, no scholar can ever hope to decipher them. One covers a space of eight feet square. The characters are kindred to Indian inscriptions, but not so closely allied that their mystery can be penetrated. There was undoubtedly a populous village or city in the vicinity, for on a high hill the remains of a mighty temple of worship are found. This was supported by more than 200 lofty pillars.

Some of them are still standing. They were made of clay, which was well burned. This gave them the appearance of stone. In this temple were placed many idols, broken parts of which are preserved. One shaped like an owl is preserved entire. Human sacrifices were made to these, as well as sacrifices of birds, beasts and reptiles. Skulls and bones have been preserved in the clay. Some of these belonged to very large animals.

Some are petrified, and it is thought that those early Aztecs may have understood the art of assisting petrification and thus preserved the bones of their sacrifices. The idols are all curiously marked. Around each pillar small stones are piled up in circles or squares, and inside each circle, underneath the pillar, there is a center or foundation stone, fashioned to represent the godhead. Near the wall there are also furnaces in which the natives smelted iron.

The locality and direction of the wall are not easily accounted for. Perhaps it marks the boundary of certain tribal territory which was exposed to the attacks of the enemy. An enormous amount of labor and material must have been required for its construction if built above the ground on the same gigantic plan as the foundation. Although there were toward a million of people then living in that vicinity, the work must have extended over a considerable period of time.

Unless it was some strategic point it is difficult to understand how but a few thousands could be interested in its construction. An old tradition says that the Aztecs were one of the seven powerful tribes that emerged from the seven caverns in a region called Aztlan, or place of the heron. They wandered away from their fellows after a great confusion of tongues and settled in the region they are known to have inhabited. This tradition may be partly fabulous, but it is sure that the Aztecs settled the country before the 11th or 12th century.

All the tribes lived in peace for a considerable time, until the strong began to encroach upon the territory of the weak. Then a fierce war for supremacy over the whole territory ensued and lasted many years. Under the leadership of their military chiefs the Aztecs obtained control of the territory and established a very enlightened form of government. This was consummated in 1324 or 1325. It is likely that the fortress was built during this period of war.

Poetry.

The Coming Day.

And the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads: and sorrow and mourning shall flee away.—Isa. xli. 11.

Oh, the day of joy in the coming,
When the [illegible]
And the [illegible] and [illegible],
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible] the King.

Selected.

Military System of Germany.

The accompanying map from The Chicago *Tribune* of Dec. 6, shows the German empire ready for any emergency, being fortified at all vulnerable points. The map cannot be given, but shows the location of the different forces in the positions for immediate action. The battles will come soon.

The advocates of the German army bill are mistaken if they think that by their specious arguments they can persuade the rank and file of their countrymen that there exists at present, or is likely to exist in the near future, any necessity for strengthening the German army. Statistics are indisputable, and there is an abundance of statistics to show that Germany was never stronger from a military point of view than she is at present, and was never better prepared to defend her own territory and attack the territory of a hostile neighbor. The map which is published in *The Tribune* today shows where Germany's forces are stationed, and one need not be much of a geographer or military expert to see that on all vulnerable points the Fatherland is amply protected against foreign assaults. Such being the case, then, what need is there, ask the opponents of the bill, of such a drastic measure as the proposed army bill, the inevitable result of which would be to retard the development of the country and render military service distasteful to thousands of young Germans?

It is argued that the peace strength of Germany is inferior to that both of Russia and France, and, if the number of men only be taken into account, that is true. According to a present report Germany maintains during peace 538 battalions of infantry, 465 squadrons of cavalry, and 434 field batteries, whereas France maintains 501 battalions of infantry, 420 squadrons of cavalry, and 480 field batteries, and Russia on her part maintains 1,029 battalions of infantry, 678 squadrons of cavalry, and 405 field batteries. On the other hand, it must be remembered that every German is liable to military service, and, as no substitute is allowed, the army is really a people's army. By law all members of reigning or of former sovereign houses are exempt from military service, but the royal Teutons disdain to avail themselves of this prerogative, and even the greatest of them take part in military exercises, and deem that no greater honor can befall them than to be called upon to lead their countrymen into battle.

From their boyhood all Germans look forward to an army career. Some may be in active service for only a year or so, but all who are not criminals or incapacitated by physical infirmities must hold themselves in readiness to defend their country at a moment's notice. Herein lies one secret of Germany's success in warfare. All her children are soldiers, and, being soldiers, are animated by an esprit de corps and a love of country which is not to be found among those who are only soldiers by profession.

All Germans are liable to military service from the completion of their 17th year to their 45th year—the time being divided between service in the ranks and in those reserves which are maintained for the defense of the country. Service in the ranks generally begins with the 20th and ends with the 39th year, and this period is subdivided into active service in the Landwehr and Ersatz reserves. As a rule German soldiers serve three years in the ranks, four years in the reserve, after which they belong for five years to the first levy of the Landwehr, thence up to their 39th year to the second levy of the Landwehr, whence they are removed to the Landsturm, which is especially organized for the defense of the country and there they remain until their 45th year. To this rule there is one notable exception. The time of active service in the ranks is reduced to one year in the case of young men of education and means on condition that they pass a certain examination and pay all the costs of their equipment and support. An exception is also made in the case of graduates from teachers' seminaries. After receiving instruction in the use of arms for a period of six weeks they may be allowed to join the reserve also. The reason why this privilege is granted is that such graduates are nearly always men of high attainments, and the government very properly considers that they will be able to serve their country better as teachers than as soldiers. Again it is to be remembered that not all those who are enlisted for three years' active service are kept under arms for that time. The government is not slow to reward proficiency, and the result is that a select number of the young soldiers are discharged during the second year of service or the close of the fall maneuvers.

Because the peace strength of Germany has been constantly increasing since the Franco-German war seems to the advocates of the army bill a reason why the army should be strengthened still further. After the Franco-German war the peace strength of Germany was placed up to Dec. 31, 1881, at 405,-659 non-commissioned officers and men, not including officers and one-year volunteers, and this number was increased after April 1, 1882, to 427,274; after April 1, 1887, to 468,409, and after Oct. 1, 1891, to 486,983. If to this number we add 22,000 officers, surgeons, and bureau officials and 7,980 one-year volunteers we have a total strength of 516,000. The number of Frenchmen kept constantly under arms is in excess of this by over 30,000, but only the most bigoted champions of the army bill maintain that this is a valid reason why the peace strength of Germany shall be still further increased. If there is ample evidence that Germany is able to protect herself at all vulnerable points—and the map published in *The Tribune* today purports to be conclusive on that point—what reason is there for still further strengthening the army and making still heavier the burden of taxation, which is already too oppressive on the German people?

The German land forces consist of twenty army corps, of which Bavaria furnishes two and Wurtemburg and Saxony one each, while the other sixteen are drawn from Prussia and the remaining states. For military purposes the territory of the empire is divided into nineteen corps districts, the Prussian Guard corps recruiting through the whole kingdom of Prussia. By the law of 1870 all parts of Germany except Bavaria are formed into a federation so far as military action is concerned. The Bavarian troops too, though not subject to this law, are pledged to render in war time implicit obedience to the commander of the Federation, and the Bavarian Government is also bound to expend for army purposes the same amount proportionally per capita as is appropriated for the remainder of the imperial army. Of the entire army the Emperor is the head, and he determines each year how many recruits are to be raised, being guided on this point by the demands made by the different divisions of the army.

The training of the troops is thorough, but not severe. The reserves have to take part in two field exercises of eight weeks duration each; the Landwehr men of the first levy take part in two of two weeks each and the Ersatz reserve takes part in three exercises, covering altogether a period of twenty weeks. In regard to the one year volunteers the charge has been often made that the system is the result of class legislation. There is apparently, however, no ground for this charge, and disinterested persons must admit that in granting a privilege of this kind to men of culture and scholarship the government shows that it has the best interests of the people at heart.

The privilege of enlisting as one-year volunteers is granted to young men who have either passed a scientific examination or who have secured certificates from the specially authorized educational institutions attesting their ability to enter the upper classes in the high schools or colleges. The volunteers at their option may serve during this year either in the ranks of troops of their own choice or among the pharmacists of the sanitary corps. Medical students who desire to enter the sanitary corps are bound to serve six months under arms, and after this graduation six months more as non-commissioned or under surgeons. They are subsequently elected military surgeons, and may then be passed into the reserve. All other one-year volunteers are trained to become officers of the reserve or Landwehr. The expenses which one-year volunteers incur are estimated at 1,500 marks in the infantry, and from 1,500 to 2,000 marks in the cavalry and artillery, the increased expense in the two latter branches of the army being caused by the maintenance of troop horses.

The administration of the German army is in the hands of the War Ministries at Berlin, Munich, Dresden, and Stuttgart and of the chiefs of the various departments. In time of peace most of the general staff officers are employed at the great general staff of the army at Berlin, which is divided into a department of military history, four departments for the study of foreign armies and seats of war, and the railway division. With the great general staff are also connected the railway brigade, the survey of the Empire, and the War Academy at Berlin. The survey comprises the trigonometrical, topographical, and cartographical divisions, and at the War Academy officers of exceptional ability are carefully trained for three years in the military and auxiliary sciences, after which they usually obtain positions on the general staff as aides-de-camp or teachers.

The position of the various army corps can be seen from the accompanying map. The Prussian regiments and independent battalions are known by the name of the province from which they are recruited, and by order of the Commander-in-Chief several of them bear the names of Princes and distinguished Generals for the purpose "of honoring and keeping alive for all time the memory of his (the King's) ancestors resting in God, and of such highly merited men as stood by their side in peace and in war, and by their distinguished services acquired just claims to a grateful remembrance by King and fatherland." A few regiments also bear the names of such notable families as have contributed a large number of members to the army.

That each branch of the German army is admirably organized can easily be seen. Of infantry there are 538 battalions, of which 519 are comprised in 173 regiments, while 19 form independent jager battalions. The regiments, though bearing different names, are alike in armament and training, this uniformity extending even to the rifles. The Prussian rifle battalions are mainly composed of professional rangers and foresters, who usually engage for eight years' active service, their aim being to eventually obtain employment in the government forestry service. In order to enter the infantry a soldier must be muscular and healthy and at least 61.8 inches in height. Each battalion has the power to draw from 200 to 230 recruits annually for active service under arms.

The German cavalry consists of ninety-three regiments, or 465 squadrons, and it is worthy of notice that this branch of the army has not been increased since the Franco-German war. Even thus, however, Germany has forty-five squadrons more than France, and, indeed, has more cavalry than any other European power except Russia. The various regiments are divided into light, medium, and heavy cavalry, but are uniform so far as drill, tactics, and employment are concerned. In each regiment there are five squadrons, of which, however, only four take the field, the fifth remaining at home to form the depot. The regiment altogether contains twenty-five officers, 687 men and 792 horses. As training schools for the cavalry must be mentioned the military riding academies at Hanover and Munich and the Equitation Institute at Dresden. The Royal Veterinary School at Berlin provides instruction for veterinary surgeons, and similar training schools have also been established for the benefit of farriers.

In time of peace leaders furnish horses for the cavalry, the animals being bought in Prussia by commissions composed of army officers.

Instruction in the use of artillery is given in two schools, which are maintained for the field and garrison artillery. During the last twenty years the strength of the artillery has been greatly increased, but still it is somewhat inferior to that of the French army, which has in peace forty-six field batteries more than Germany. The German field artillery consists of forty-three regiments, which are formed into twenty brigades, and the total number of batteries since April 1, 1890, is 434, of which forty-six are horse batteries. The foot artillery consists of thirty-one battalions, of which Prussia furnishes twenty-four, Bavaria four, Saxony two, and Wurtemberg one.

The railway troops consist of the Prussian railway brigade and the Bavarian railway battalion, their duty in war time being the construction of new railroads, the repairing of lines destroyed by the enemy, and, when necessary, the destruction of other lines. These troops are thoroughly trained and in time of peace the management of a military railroad running from Berlin to the rifle range at Kummersdorf a distance of about thirty-three miles—is under their charge.

In the armament of the German army no important change has been made of late years. The infantry still carry the rifle model of 1888 and side arms, which can be attached to the rifle and bayonet. Officers and Sergeant-Majors also carry swords and revolvers. The cavalry are armed with steel-tube lances, carbines, and swords, and the field artillery are armed with what are known as the heavy field gun and the field gun proper, the former being used by field artillery and the latter by horse batteries.

One great excellence of the German army is that the soldiers are not regarded as mere machines. Hence their training is not confined to the mere drill, the aim of the officers being to transform raw recruits into perfect men, who will quickly see that it is to their interest to render implicit obedience to their superiors.

The expense of maintaining an army of this magnitude is necessarily great, as will be seen from the fact that the army appropriation in the imperial budget of 1890-'91 amounted to 387,000,000 marks for regular expenses and 206,500,000 marks for contingent expenses. During the following year the Reichstag was asked to increase the amount for regular expenses by 25,000,000 marks and to reduce the amount for contingent expenses by 225,000,000 marks. These figures seem large, but the champions of militarism claim that they cannot be reduced, as Germany, owing to her geographic position, is liable to be forced into war at any time. In reply it may said that at all her vulnerable points Germany is thoroughly guarded against hostile forces today, and, while it might be impracticable just at present to appreciable reduce the peace strength, there is, in the opinion of many Germans who are qualified to speak, no shadow of an excuse for strengthening the army and thus increasing the burden of popular taxation. France and Russia may be able to put more men in the field in case of war, but in these days, when military science is making such gigantic strides, mere numerical strength is not necessarily an advantage, and as long as Germany is practically a nation of soldiers, who are true patriots and exceptionally intelligent, there is no reason why in these "piping times of peace" a larger number of men should be kept under arms than is absolutely necessary. If the growing youth of Germany's neighbors were as intelligent as hers the case might be different. Statistics, however, show that while the percentage of recruits who have little or no schooling is infinitely small in Germany, it amounted in France in 1888 to 9.8 and in Russia in 1880 to 70 per cent. "Moreover," says an authority, "the military efficiency of a country is influenced by the strength of her population, and especially by the number of her young men liable to service, and census statistics show that the population of Germany during the five years beginning Dec. 1, 1885, increased 5.7 per cent, which is not surpassed by any other country. The increase in Italy was 4 per cent, in Austria-Hungary 2.5 per cent, and in France only 1.6 per cent.

In view of all these facts the opposition of the German Radicals and of a large portion of the German people to the proposed army bill is not surprising. They know that the country is amply fortified against invaders; that in case of necessity the whole nation would rise as one man and do battle with the foe, and they insist, therefore, that any further aggrandizement of the military power is entirely uncalled for. The young Emperor thinks otherwise, and, as he is a resolute man who seems bent on having his own way, it is hard to say how the matter will end. To attempt to force a measure of this kind on an unwilling people seems certainly an unwise policy. The Germans love their country and would do battle for it to the death, but patriotism has its limits, and a sure way to render a nation unpatriotic is by fostering militarism and thus hampering commerce and other aids to national prosperity.

Conference Report.

Another record made in God's great memory book of one more gathering in his name. Very sweet and encouraging has this communion of saints been. The social meetings were spiritual, inspiring, restful. The sermons mostly by Brother L. C. Chace, were instructive, helpful words to all. At the business meeting an effort was made to bring about some permanent method of supporting the gospel more liberally, but on the part of the brothers nothing was done. A vote was carried by the sisters to give one-tenth of all monies coming into their hands for gospel work. We expect to see much done by them the coming year, for a good many littles make much. Sisters let us try this method, strictly, honestly, for one year, and see what the result will be.

The evangelists reported 203 sermons, 5002 miles traveled, 18 precious souls have been immersed by our labors, and 27 added to the church. $82.51 was paid out for evangelistic work, $53.40 is still due. All the officers were reelected, as follows. Horace Hammond; President, Wm Moses, Vice-President, Amasa Richardson, Treasurer, M. A. Woodward, Secretary. B. W. and M. A. Woodward, evangelists.

M. A. Woodward, Sec'y.

The Third Quarterly Conference of the Church of God, of Nebraska was held at Fairview, June 2nd to 4th, 1893.

This meeting was attended by a larger number of brethren from a distance than any ever held before in the state. Our hearts were made to rejoice at the interest taken in the work. Rain prevented the holding of any meeting on Saturday night, but on Sunday people came and returned in the rain, and the house was quite well filled.

The business meeting at two o'clock on Saturday, was called to order, with the president in the chair. The minutes of last meeting were read and approved.

The treasurer reports $95.56 received. $90.56 paid to evangelist, balance in treasury $5.00.

The evangelist reported having received $50.50, expenses, $5.06, amount less expenses, $53.00.

Sermons preached in this quarter, 30, additions to the One Faith, 13, miles traveled by rail and team, 513. One church organized at Tracr, Kan. with 11 members, Bro. Wm. Adams Elder.

Brother Prime visited one point, that of Fair Haven, Kansas. Was absent 3 days, preached one sermon, and received $15.00. He thinks no other evangelist ever made a report just like the above.

Letters of greeting were received from Brother J. L. Herriman, of Ainsworth, Neb. and Brother A. J. Eychaner, of Iowa. The latter was received too late to be read at the meeting.

On motion Brother Frissle, the Annual Conference is to be held in the Park at Cambridge, Neb., commencing Sept. 15th. carried.

Brethren, commence at once to make arrangements to attend this meeting. Cambridge is a convenient location, and easily reached, and we expect over 100 brethren to tent on the grounds all through the meeting. Further notice will be given in due time.

After the president had appointed several committees to perfect arrangements for the annual conference the meeting adjourned.

J. J. Cady, Sec'y.

Another new cannon has just been invented in Germany which is expected to revolutionize the artillery of Europe. Krupp, it is reported, has offered 3,000,000 marks for the exclusive right to the invention, and the inventor, Herr Ehrhardt, has refused the offer. He proposes to establish a plant for his own for turning out his guns. It will be the most rapid firing cannon in the world, so far.

Whatever pertains to true religion, comes to us while humbled under a sense of our spiritual poverty.

Schooley—Rosenbury.—At the residence of the bride's mother, Ulyses F. Schooley, to Ida L. Rosenbury, May 24. 1893, by Elder B. W. Woodward.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to *spread the good news of the soon* coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$165.78
Adaline West,	2.00

An Accomplished Fact.

The new service on the Nickel Plate Road went into effect on Sunday, May 28th. Three trains are now run in each direction daily, leaving Buffalo going west at 5:30 A. M., 12:05 noon, and 11:25 P. M., and leaving Chicago for the East at 7:35 A. M., 2:30 P. M., and 9:30 P. M. No change of sleeping cars between New York, Boston and Chicago in either direction. Superb Dining Cars are a feature of the new service.

GLEANINGS.

Duty is the path that all may tread.

The way to love God more is to try to help him more.

A man's heart must either be broken for sin, or by sin.

It takes dark days to show us that we do really trust in God.

God's power to assist us is circumscribable by our faith in him.

Faith knows, and is just as sure of a thing before it gets it as afterward.

Take Christ as your guide. He will lead you into a new haven—the haven of rest.

When we pray in accordance with the will of God, and believe what we pray for, it is so.

To be ignorant of God's character as manifested in his law, is to be ignorant of his righteousness.

A spiritual mind is a much safer guide although not always able to give a reason, than one purely logical.

Often when we think we have the mind of Christ, we are simply walking in the sparks of our own kindling.

Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.

A good many people to-day are like Lot, they just want enough religion to save them. They make *religion* a fire escape.

When the word of God and faith come together, a miracle is performed, as in the case of Moses at the rock of Horeb- Ex. xvii. 6.

Christ, manifested in us, is God's living illustration of himself to the world to-day, that is, when we are wholly imbued by his Spirit.

What a difference there is between the kind of headache people have on rainy Sundays and the kind they have when the circus is in town.

Do not be afraid of the Bible. Its triumphs are certain. The owls may hoot at the rising sun, but, the sunshine creeps on notwithstanding.

Let the day have a blessed baptism by giving your first waking thoughts unto the bosom of God. The first hour of the morning is the rudder of the day.

It does not require great learning to be a Christian and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.

The promises of God span the path of the follower of Christ like a bow of hope. In trial they are his encouragement, in weakness they become his strength.

The literary beauty of the Bible has won it many admirers, but it is its divine authority which makes it *what it is.* It demands belief and obedience, and not mere admiration.

Why should one be content with being half a Christian, devoted partly to God and partly to the world? He hath bought, hath redeemed the whole, and let him take the purchase of his blood.

No man or woman, even of the humblest sort, can be strong and pure and good, without the world being better for it—without somebody being helped and comforted by the very existence of that good.

Believe your beliefs, and doubt your doubts, but do not make the fatal mistake of doubting your beliefs and believing your doubts. "Give me your beliefs and not your doubts, as I have enough doubts of my own."

We too often forget God in our little troubles; a thorough trust in him and we should not repine, as is too often the case; but over each difficulty surmounted feel the stronger and more ready to cope with the next.

The stars never change for astrologers or astronomers. They roll calmly above storms and above opinions. So man's nature does not vary for circumstances or conflicting views, but still wants God above, and fellow-man below.

Remember, that he is indeed the wisest and the happiest man who, by constant attention of thought discovers the greatest opportunity of doing good, and with ardent and animated resolution breaks through every opposition, that he may improve these opportunities.

The Whys and Wherefores.

Let us take up the whys and wherefores,
The questions doubts and fears,
That are [illegible]
Like a [illegible]

Let us take up and be [illegible]
All we can [illegible]
And [illegible]
In our Heavenly Father's love.

'Tis a proof of his own great [illegible]
That we, [illegible]
Cannot always [illegible]
He reads [illegible] from the [illegible]

When we stand with [illegible]
All we who are [illegible]
For all [illegible]
He alone [illegible]

Selected.

At the Bottom of the [illegible]

At the depth of about [illegible] feet waves are not felt. The temperature is the same, varying only a trifle from the [illegible] to the burning [illegible] at the equator. A mile down the water has a pressure of over a ton to the square inch. If a box six feet wide were filled with sea water and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a pure layer of salt 230 feet thick on the bed of the Atlantic. The water is colder at the bottom than at the surface. In many bays on the coast of Norway the water often freezes at the bottom before it does above.

Waves are very deceptive. To look at them in a storm one would think the water traveled. The water stays in the same place, but the motion goes on. Sometimes in storms these waves are forty feet high and travel fifty miles an hour — more than twice as fast as the swiftest steamship. The distance from valley to valley is generally fifteen times the height, hence a wave five feet high will extend over seventy-five feet of water. The force of the sea dashing on the Bell Rock is said to be seventeen tons for each square yard.

Evaporation is a wonderful power in drawing the water from the sea. Every year a layer of the entire sea, fourteen feet thick, is taken up into the clouds. The winds bear their burdens into the land, and the water comes down in rain upon the fields, to flow back at last through rivers.

The depth of the sea presents an interesting problem. If the Atlantic were lowered for 6,564 feet, the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland.

This is the plain on which the great Atlantic cable was laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy.

The British Channel is more like a pond, which accounts for its choppy waves. It has been found difficult to get the correct soundings of the Atlantic. A midshipman of the navy overcame the difficulty, and a shot weighing thirty pounds carried down the line. A hole is bored through the sinker, through which a rod of iron is passed, moving easily back and forth. In the end of a bar a cup is dug out and the inside coated with lard. The bar is made fast to the line and a sling holds the shot on. When the bar, which extends below the ball, touches the earth, the sling unhooks and the shot slides off. The lard in the end of the bar holds some of the sand, or whatever may be on the bottom, and a drop shuts over the cup to keep the sand in. When the ground is reached a shock is felt, as if an electric current had passed through the line. *Ocean.*

Endure to the End.

The word rendered *endure* signifies to stand one's ground, stand firm, permanent; to stay or abide when others have departed. The only ground of assurance that we shall receive the crown of glory in the coming kingdom is that we endure. Paul declares, "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." If we continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, then will Christ present us holy and unblamable and unreprovable in his sight. Christ warns us by calling our attention to Lot's wife. She [illegible] and never reached the place of safety. "He that looketh back is not fit for the kingdom of God."

[illegible] stand firm. Through all [illegible] of life; [illegible] and [illegible] through all the [illegible] will be [illegible]

[illegible]

[illegible] he was asked to play [illegible] which was completed [illegible] the Duke, "play a retreat." "Na, na," cried the Scotchman, "I never learned to play a retreat." If every professed Christian would say that and carry out these principles in his life, how different [illegible] be the church of Christ. In place of many inglorious defeats and the trailing in the dust of the banner of Christ's cause, and the rejoicing of the hosts of Satan, there would be the shout of victory in the camp of the saints and the [illegible] of the Lord would be many. Never learn to play a retreat. Be [illegible]. Endure, and victory will come as surely as God has spoken. "The saints in all this glorious war shall conquer though they die." He that stands to his post of duty and is loyal to the divine government, obedient to all the commands of God; he that is true to the sacred trust committed to him, will have not only the satisfaction of an approving conscience but will also secure to him the approbation of God and will hear it said at the end of time, "Well done."

Remember that endurance will not always be called for. The battle will not always rage. The hosts of sin will not forever exist. There will come a day of eternal triumph, and all is calculated to call for a giving up, a going back, a retreat, will be among the things that were. And we are almost there. Soon the last battle will be fought. Have no thoughts of running away from duty here. Remain just where God has placed you, holding up the standard of the cross, holding forth the word of life, keeping the faith, bearing the cross through [illegible] and pain. Never learn to play a retreat. Then with the Apostle Paul you will be able to say, "I have fought a good fight, I have finished my course, I have kept the faith." And surely a crown is yours.—*Lester in Crisis.*

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a Friend,	.10
Christ's Kingdom. Where is it?	
What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc	.55
	$1.05
Will send all post paid for	[illegible]
You Save	$1.05

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz. leave Terre Haute 1:30 P. M., arrive St. Joseph Mich. 7:30 P. M. Leave St. Joseph 2:10 P. M., arrive Terre Haute 9:25 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

Reduced Rates to Pittsburgh.

Excursion tickets to Pittsburgh for the Knights of St. John Union will be sold from principal ticket stations on the Pennsylvania Lines June 23d and 24th. Tickets will be good returning until June 28th, inclusive. For details please apply to nearest Pennsylvania Line Ticket Agent.

Conference Call

There will be a conference of the Church of God, of the Abrahamic faith, at Lamott, Ill., commencing June 23, 1893, and continuing over Sunday. Brother and Sister Woodward of Michigan will be with us to labor for the interest of the meeting, and [illegible]. We hope all [illegible] who have an interest in the cause of the Master and are looking for His soon coming, will make a special [illegible] at this meeting, as there will be some important business to attend to.

[illegible]

The quarterly conference of the Churches of God of the [illegible] will meet [illegible] two miles, at Brother Thomas Jackson's neighborhood July [illegible] 1893 [illegible] time over Sunday and longer if the brethren think best. We hope and entreat [illegible] interest in the cause of the Master and are looking for His soon coming to be at the meeting. We believe that a [illegible], yet there is a [illegible] growing cold among [illegible] church that precedes his coming.

We extend a cordial invitation to all the brethren in this and other states. There is some important business to transact and we would like all of the brethren to come that possibly can come. Brethren let us work while we have an opportunity for the signs indicate the [illegible] approach of the Master. Let us be up and doing.

E. F. BAXSTROM, Sec.

Cheerfulness is an excellent wearing quality. It has been called the fair weather of the heart.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 post paid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Everybody Pleased.

On all sides are heard expressions of approval of the Nickel Plate Road's new train service which went into effect on Sunday, May 28th. These fast trains are now running daily, and "daily" in this case means seven days a week. Superb Dining Cars and through sleepers to and from New York, Chicago and Boston form part of the new equipment of the Nickel Plate Road.

The World's Fair. A Trip at Moderate Cost.

The Columbian Exposition is open and rapidly assuming magnificent [illegible]. Of course you are going to [illegible] show. From now until July 1 it will be a delightful time to make the trip. You should make your arrangements for hotel accommodations before leaving home. You can secure locations in first class houses within easy access of the Fair Grounds at reasonable cost by corresponding with Geo. E. Rockwell, City Passenger Agent Pennsylvania Lines, 48 West Washington Street, Indianapolis, Ind. His list includes fifteen hundred [illegible] boarding places. Write to him.

IMPORTANT NOTICES.

All persons addressing us should give their name postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, JUNE 21, 1893. NO. 23.

The Restitution.

Issued Weekly by
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It is the Lord's appointment;
Whatever my work may be,
I am sure in my heart of hearts
He has ordered it for me.

I must say it over and over, and yet again to-day,
For my work is so much different from yesterday;
It is the Lord's appointment,
It quiets my restless will
Like a voice of tender rebuke,
And my heart and will are still.

I will say it over and over, this and every day,
Whatsoever the Master orders, come what may;
It is the Lord's appointment,
For only He can see
What is wisest and best and right,
What is truly good for me.

Original.

The Remnant of Israel.

"The remnant shall return, even the remnant of Jacob, unto the mighty God." Isa. x. 21

The words Jacob and Israel are used interchangeably in the Bible, and applied to the same people. When Jacob, the son of Isaac, came out of Padanaram to Bethel, God appeared to him again, and blessed him, and said. "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel." Gen. xxxv. 10; xxxii. 28. Hence his posterity are spoken of as "the children of Israel," the "house of Israel," the "house of Jacob," the "children of Jacob," etc. When these terms are used the whole nation, or the twelve tribes are included. At the revolt of the ten tribes under the reign of Rehoboam, the nation was divided into two kingdoms, afterwards known as "Israel" and "Judah." The *ten* tribes ceased from being a nation, and were carried away by Shalmaneser to Assyria, about 720 B. C.; and the *two* tribes - Judah and Benjamin—were carried captive to Babylon about 580 B. C., by Nebuchadnezzar, and returned to their own land 70 years afterwards, but have been subject to Gentile rule ever since.

The word "Jacob" and "Israel," in the Scriptures, always refer to the old patriarch, or his posterity. It is a very common thing, however, to hear the term "Israel" applied to the Christian Church, as though it was scripturally correct. It is true that all the sons of Jacob are not "Israelites indeed;" nor "are they all Israel, which are of Israel," but that is no warrant for Gentiles to usurp the name, and apply it to themselves. The exalted Jesus sent by John to the congregations at Smyrna and Philadelphia, about some of them claiming to be Jews—he says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan," Rev. ii. 9; iii. 9. It is a very common thing for some professing Christians to quote what the apostle Paul wrote to the Romans, to prove that they themselves now are God's spiritual *Israel*—"He is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly," etc. Rom. ii. 28, 29. Paul, by using this language, did not say, as many do, that God had cast away his people. For otherwise. The apostle was proud of his nationality. He said, "I am verily a man, a Jew, born in Tarsus, in Cilicia" Acts xxi. 39; xxii. 3; "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;" Rom. xi. 1; "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews," Phil. iii. 5. And in answer to the question, "What advantage then hath the Jew?" he says, "Much every way: chiefly, because that unto them were committed the oracles of God," Rom. iii. 1, 2; "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God be praised into the ages. Amen." Rom. ix. 4, 5. "God hath not cast away his people which he foreknew." Elijah thought that he alone was left in Israel as a servant of God; but the Lord informed him that there were seven thousand men in Israel who were not idolaters, 1 Kings xix. 10, 14, 18; Rom. xi. 2-4. These composed the righteous *remnant* of that time found among the ten tribes. The nations were carried away captive to Assyria. The two-tribed nation—Judah and Benjamin, with the sons of Levi continued in possession of the land for awhile longer, "because the Lord had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. xxxvi. 15, 16. Then the king Nebuchadnezzar came against Jerusalem, slew many of the people, burnt the temple, and the palaces of the city, and broke down the walls of Jerusalem, and those who escaped from the sword were carried captive to Babylon, with the vessels and treasures of the house of the Lord, of the king, and of his princes. Yet there was a remnant—a godly seed who feared the Lord, and kept his commandments, amidst the general departure from his law. We read of Isaiah, Jeremiah, Daniel, the three Hebrew captives who refused to worship the golden image, etc. And of others who after the seventy years captivity in Babylon, returned with such men as Zerubbabel, Joshua, Haggai, Zechariah, Ezra, and Nehemiah, to Jerusalem, cured of their idolatry, and resolved to serve the Lord their God. Yet within one hundred years of the return from Babylon, we find Malachi, the last of the prophets, complaining of the sons of Levi, having departed out of the way, and by their evil practices causing many to stumble at the law. Still there was a remnant that "feared the Lord, and thought upon his name," whom the Lord promised to remember in that day when he makes up his jewels. Mal. iii. 16-18. But unto those who fear the Lord, the Sun of righteousness shall arise with healing in his wings; and they shall tread down the wicked, for they shall be ashes under their feet in that day. Chap. iv. 1-3.

When Jesus was born there were some who "looked for redemption in Jerusalem," and were "waiting for the consolation of Israel," Luke ii. 25, 38 Among this remnant were Zacharias the priest and Elizabeth his wife, the parents of John the Baptist, and Mary the mother of Jesus, and the shepherds to whom the angel announced his birth; also old Simeon, and Anna, a prophetess, and others of similar character. When both John and Jesus were about thirty years of age, God sent them with a message to the children of Israel, proclaiming the near approach of the kingdom of heaven, and calling upon them to repent, and believe the good news. Those who believed the message were immersed in water for the *forgiveness of their sins*, and were exhorted to bring forth *fruits meet for repentance.* It is recorded that many came to John's baptism, and confessed their sins; also that multitudes followed Jesus, and heard him gladly; but it was more for present benefit, than for that which endured *unto everlasting life.* When he showed them the true nature of repentance, and what they must do in order to obtain the kingdom of God, and the life of the coming age, "many of his disciples went back, and walked no more with him." John vi. 66. The parable of the fig tree in Luke xiii. 6, well illustrates the condition of the nation when Jesus appeared amongst them. For three years he sought fruit, but found none. The owner said, cut it down; why cumbereth it the ground." But the vine-dresser said, "Lord, let it alone this year also, till I shall dig about it, and manure it; and perhaps it may bear fruit: and if not, then after that thou mayest cut it down." The parable of the vineyard of Isa. v. 1-7, and Matt. xxi. 33 also forcibly sets forth the character of the people, and the longsuffering, kindness and mercy of Jehovah towards them. "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." The culmination of wickedness was reached in the rejection and murder of their own Messiah. The traditions of men had so blinded their minds that they knew not the time of their visitation, nor the things which were for their peace. Luke xix. 41-44. Messiah would have gathered them under his protection, even as a hen her brood under her wings, but they would not. Therefore their house was left *desolate until* they shall acknowledge him as the *Blessed One of Jehovah.* Luke xiii. 34, 35. And even after they had crucified their King, *mercy* still lingered, and forgiveness was offered to them, if they only would repent, and be immersed into his name, with the assurance that God would send again Jesus the Christ at the times of restitution of all things. Acts ii. 38; iii. 19, 20. Some accepted the terms, but the nation refused. Then salvation was offered to the Gentiles, in order to take out of them a people for his name. Acts xv. 14-18. The apostle Paul gives a true description of the Jewish character, when he says, "who killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost," 1 Thess. ii. 15, 16.

"Israel (as a nation) hath not obtained that which he seeketh for; but the election (remnant) hath obtained it, and the rest were blinded." Rom. xi. 7. The royalty of God's kingdom was promised to Israel on condition of obedience, Exod. xix. 5-6. They promised obedience, but very soon broke the covenant they had made with their God. They have always been a disobedient and stubborn people. But have they stumbled that they should fall forever? By no means. Through their fall salvation came to the Gentiles. "Now if the fall of them be the riches of the world, and the diminishing or loss of them the riches of the Gentiles, how much more their fulness?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; *otherwise thou also shall be cut off.* And they also, *if they abide not still in unbelief,* shall be grafted in: for God is able to graft them in again." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should *be wise in your own conceits;* that blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in. And *so all Israel shall be saved:* as it is written, (Isa. lix. 20). There shall come out of Sion the Deliverer, and shall turn away ungodliness *from* Jacob: for this is my *covenant unto them,* when I shall take away their sins." Rom. xi. 11. 12; 15, 22, 23, 25-27. Is Paul writing about the nation of Israel his kinsmen according to the flesh, or about the church, as some ignorantly believe? Certainly, of fleshly Israel; for he says, "as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance," or change of purpose.

All the descendents of Jacob have not been worthy of their parentage, nor faithful to the God of their fathers. Only a *remnant* have served him, in all ages. And so it will be to the end, or "the times of restitution," spoken of by the prophets of Israel. That such a *restitution* is promised is certain. Moses foretold this, even before they entered into the promised land. He told them of the *blessings* they would enjoy in the land while obedient, Deut. xxviii. 1-14; Lev. xxvi. 3-12; and of the *curses* which would come upon them, both in the land and out of it, if disobedient. Deut. xxviii. 15-68; Lev. xxvi. 12-39. But Moses foretold also, that after the blessing and curse had come upon them, that if they confess their sin, *and return unto the Lord, and obey* his voice, he will turn their captivity, and *gather them from* the nations; then the Lord will remember his covenant with the fathers, Abraham, Isaac, and Jacob, and will also remember the land. Deut. xxx. 1-6; Lev. xxvi. 40-46. This prophecy is yet unfulfilled; but Isaiah confirms it when he says, "Though thy people Israel be as the sand of the sea, yet (only) a *remnant* shall return." Isa. x. 22; and that it is yet future is evident from Isa. xi. 11, where it is said "that the Lord will set his hand again *the second time* to recover the *remnant* of his people which shall be left," etc. "In Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the *remnant* whom the Lord shall call." Joel ii. 32. Then in the following chapter the return of Judah and Jerusalem from captivity is mentioned, and the gathering of all nations at that time unto the valley of Jehoshaphat, that Jehovah may plead with them there for his people and his heritage Israel. In Micah iv. 7, Jehovah says, "I will make her that halted a *remnant,* and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth, even for ever." The *remnant* here spoken of is not the one body, the church, composed of believing Jews and Gentiles, as some believe and teach; for the church in union with Christ the head, will rule over Israel and the nations. The *remnant* will be composed of those who will look upon him whom they pierced, and who will mourn for him as for an only son. See Zech. xii. 9-14 They will discover that Jesus was their Messiah, who was wounded in the house of his friends, and manifest deep repentance. But these will be persecuted by their brethren. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: *but he shall appear to your joy,* and they shall be ashamed." Isa. lxvi. 5. Then will the *remnant* say of him when he appears—"This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 9. There are those Jews spoken of in Dan. xi. 35 and xii. 10, who will be tried, and purged, and made white, at the time of the end. Jehovah says that two-thirds of those in the land shall be cut off and die; "and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, *and* I will hear them: I will say, It is my people; and they shall say, The Lord is my God." Zech. xiii. 8, 9. The priesthood—the sons of Levi will also be purified and refined, as gold and silver, that they *may offer* unto the *Lord an offering* in righteousness." Mal. iii. 3. The people will serve the Lord with *one* consent in a pure language; bring a pure offering; be repentant for past transgressions; the proud will be taken away; and an afflicted and poor people who trust in the name of the Lord will be left. "The *remnant* of Israel shall not do iniquity, nor speak lies," etc. Zeph. iii. 9-13. Neither Judah nor Israel will be allowed to inherit the land until they repent, and seek the Lord. Jer. iii. 12-19; Hoshea v. 15; vi. 1-3; iii. 4, 5; xiv; Ezek. xx. 33-38. The *remnant* of the nation will be a *righteous* people." Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Isa. lxi. 9. "Thy people also shall be all righteous; they shall inherit the land for ever." Is. 21.

We have in the apocalypse a representation, in symbol, of the sealing of 144,000 of the tribes of Israel. There seems to be a residue or *remnant* of Israel, who will be saved during the coming time of trouble. See Dan. xii. 1. "Alas! for that day is great, so that none is like it, it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. xxx. 7. It is only the sealed ones those of Daniel's people who shall be found written in the book the *remnant,* that will be delivered. When Jerusalem was doomed to destruction by the Lord, in Ezekiel's time, the prophet heard the *order,* "that a mark be set upon the foreheads of the men *that sigh and cry* for all the abominations that are done in the midst thereof." These constituted the *remnant* of that day, and were not *to be slain with the wicked.* Ezek. ix. So in the coming day of the Lord, the righteous, whether Jew or Gentile, will not perish with the wicked.

"God hath not cast away his people *whom he foreknew.*" We have seen from the prophetic word, that Jehovah will remember the covenant he made with the fathers of Israel, concerning their posterity, and the land. "They are beloved *for the fathers' sakes.*" "O the depth of the riches both of the wisdom *and knowledge of God!* how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

B. WILSON.

Selected.

A Lesson in Giving.

A Methodist minister says that in one of his charges a good man regularly gave, every Sabbath, five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor women ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "*Do they want to take from me* the comfort I experience in giving to the Lord? Think how much I owe to him! My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week." How many young men there are who know nothing of the privilege of regularly giving something to the Lord's work, because they have never tried it!—*The Treasury.*

Rowland Hill used to say that his aim in every sermon was "to make a short and lusty call to sinners, to quicken saints, and to be a blessing to all." It would be difficult to put more into fewer words, or better to express the true purpose of the gospel ministry.

Creed and Life.

During our Lord's sojourn here on earth there were many of His hearers who knew all about the Kingdom: where it was to be established, its extent, its glory, its King their own Messiah. Very likely they could have quoted passage after passage from their own prophets and singers to support their beliefs as to its location, its center, and the sway it was to exercise over all other nations; and, as they quoted, their hearts would leap with joy to think of the splendid recompense for all their servitude and the cruelties connected therewith.

But we do not read much of inward searching of heart to see if they were fit to inherit this Kingdom. "We are the children of Abraham, and heirs of promises made to the fathers. The Kingdom is ours by right; and when the time comes we shall enter therein." So spoke many, we may be certain, besides the self-righteous Scribes and Pharisees.

And in our own time we have to guard against similar error; for we may come to think (or seem to think) that knowledge will usher us into that Kingdom which cannot be moved; that intellectual perceptions will confer on men the right to eat of the Tree of Life which is in the Paradise of God; that a correct understanding of the revealed purpose of God will give to *men* the crown of life; that the ability to refer at once to a long list of passages directly affirming the mortality of man, for example, will be *accepted for righteousness;* that the Scripturalness of the doctrines professed will excuse an unholy life; that, in short, if the head be right, the heart may be filled with anger, pride, jealousy, or anything you please. For in the same individual there may be clear judgment, a logical Biblically-informed mind, and an unchanged stony heart that produces no fruits of the Spirit; and how can they be produced if the Spirit be absent?

Though a creed should consist of ten thousand propositions, and every one of them true, yet these may all be accepted by men who are aware of no change in their hearts, who cannot point to any transformation—to any passage from self to God; but men who, nevertheless, call themselves Christians because they have joined a particular church and thereby expressed their acceptance of its creed. Their names are on its roll; their subscriptions are entered in its books; and their pews are regularly and decorously filled. What more can be expected?

It is, alas, the old and ever-new story of a pure creed and an unsanctified life. It is a plentitude of the knowledge that puffs up and a scarcity of the love that builds up. It is the divorce of faith and works. It is the endeavor to be fashionable and religious at the same time. It is an attempt to pass muster as a Christian without a knowledge of self and sin, and the renunciation of the world. It seeks to keep Christ in sight, but at a distance—not close at hand, for it would ofttimes be exceedingly inconvenient to take Him with them in all their ways, to their theatres and balls and parties. And the end of all such will be utter disappointment.

"Repent, for the Kingdom of Heaven is at hand," was the startling cry that rang through Palestine at the opening of our Lord's ministry. Why repent because the Kingdom of Heaven was at hand? What is the connecting idea? Repentance was enjoined and demanded because the Kingdom could not be entered by all and sundry (even of the choosen race) irrespective of character. "Forsake your sins if ye would enter the Kingdom. See its purity and your own defilment. With your guilt clinging to you, an entrance can never be to such as you. Wrath is coming on the sinner; so yield now to God; wash away your sins in Jordan, and rise to the life of righteousness, walking therein until by His grace you reach the everlasting Kingdom. Repent, therefore, ere it be too late, ere your doom is fixed, and escape impossible."

"Repent, repent," is still the cry! Leave your sins, whatever they are, for they are dragging you down to the fires of Gehenna, and you cannot flee from the wrath of the Lamb when there. The Kingdom comes; but you dare not, you cannot, enter it, for you are laden with sin; that heart is a sink of iniquity. They that are to see the King in His beauty are clad in royal robes, white and shining; but yours are tattered and travel-stained and filthy; you cannot enter as you are, and you know it. But, polluted though you be, there is pardon and cleansing even for you. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, for

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains;"

and He provides the robes of righteousness. He has stood in your room, and borne your sins in His own body on to the tree. God is waiting to pardon you for His own dear Son's sake, to cleanse and justify you, to keep and sanctify you from day to day if you will give Him your heart that He may dwell there, working in you both to will and to do what He knows to be best; and then the Kingdom, with its glory, honor, and incorruptibility!—*J. Mill in Messenger.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

In Season.

A lady once, writing a letter to a young naval officer who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for My Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling she folded it, and sent it off. Back came the answer: "Thank you so much for those kind words. My parents are dead, I am an orphan, and no one has spoken to me like that since my mother died long years ago." The arrow shot at a venture, hit home, and the young man shortly after rejoiced in the fulness of the blessing of the gospel of peace. Christians, how often do we close a letter "as anybody would," when we might say a word for Jesus?—*Christian Witness.*

A good religious paper has become a necessity *in these days.* A Christian family that receives the secular papers, without a church paper as an antedote and corrective, is in great peril of being carried away with the drift of sensationalism and skepticism. The hope of the nation lies in the pulpit and religious press. Every Christian must have the preaching of the gospel, and he needs a church paper to drive out the poison which the sensational secular paper is constantly disseminating. A good religious paper is an angel of light to the home that appreciates it.—*Lutheran World.*

Before any one can be successful in the Lord's work, he must, in the words of Paul, present his body "a living sacrifice, holy, acceptable to the Lord." That is a gift, each one owes to the Lord, and it is one that is not without reward. Faithful consecration has the promise of a "hundred fold in this life and in the world to come, life everlasting."

To talk truth and believe what you say, is the best eloquence a man can have.

[illegible]ution.

EDITORIAL STAFF:
Directors of the C. P. Association.
[illegible] JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JUNE 21, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

ONE great object of the Christian should be to prevent the introduction of sinful thoughts;—and to expel those which have intruded without the consent of the will.

IF God be no respecter of persons, *how can* he save some without baptism, when he prescribes obedience to all in the commission, and his Son has declared that the Scripture cannot be broken?

BULWER, the novelist, once wrote to a friend in Boston that he had closed his career as a writer of fiction:—was gloomy and unhappy, having exhausted the powers of life chasing pleasure where it was not to be found. *Readers* of fiction take warning.

WE have the plain testimony that *man* was made of the dust of the ground, and that a *living* man is a *living* soul, in Gen. ii. 7. and 1 Cor. xv. 45-49. In addition to this we have the positive testimony that the spirit of man is not a living soul, but the CAUSE of *man's* becoming a living soul, and causing him to remain a living soul as long as it is retained. Gen. ii. 7 and Gen. vii. 22.

READER, "does the Spirit's Word beget people to a hope of what he has never promised?" When it begets and quickens, does it leave them in disobedience? We are thinking of some far away as we pen these questions; some who know much of the truth, so much of the truth, indeed that they have admitted its claim upon them, but have not yielded. Oh, loved ones, we may never see you again, but God heard that promise you made. Only those who are ready go in.

WE were in a meeting recently where "*feeling*" seemed to stand on the very pinnacle of Christian character, in their estimation. They thanked God because they were happy, and they were happy because they *felt* that their sins were forgiven just for the asking, and without reference to the Gospel of the Kingdom of God and Name of Jesus Christ. Oh, but this is counterfeit virtue, and a deception. It is next to impossible to show people what the righteousness of God is; but will try once more, by saying, that God has defined on what conditions he will reckon us righteous; and we solemnly aver that *feelings* are no part of his plan. If men would search out the conditions imposed by God and from the heart obey them, they could let their *feelings* take care of themselves. If they would joyfully accept what is graciously offered, they would rejoice in hope evermore.

The Era of Peace.

As sure as that God has spoken, the time shall come when men shall learn war no more. Some think this will never be, and point to the fact that the art of killing is more and more studied; and the greatest killers are the most highly honored. Others think that universal and lasting peace will obtain;—and that the religious machinery now in operation will achieve that long looked for and to be desired end. Alas, they reckon without the Great Disposer of human events. Strange that those who hold the Oracles of God in their hand do not get some of its revelations into their heads, and so be apprised that this preparation for war will go on till the backbone of human governments is broken in a conflict that will entitle it to be called "the battle of God Almighty." As the smoke of this battle clears away nothing will be seen to oppose the setting up of God's King upon the holy hill of Zion.

What a glorious era that will inaugurate. In order to appreciate it, go over the history of the past written with blood; count, if you can, the millions who have found their last resting place on gory battle plains. Think of the great drops of anguish that have gushed from affectionate hearts; and hearken to the wail of the widows and orphans that come down through the ages to our own times, and then the advent of the Prince of Peace will be looked forward to with intense interest. Glorious announcement from the court of heaven, "They shall learn war no more," but this is *after* and results *from* a battle in which the Prince of Peace takes a hand—so decisive that sin in the flesh dares not risk another battle for a thousand years. If we heed the sure word of prophecy, we shall be able to trace the directing hand of God in current events, so be prepared to meet the Prince when he comes to organize his cabinet for an offensive campaign. And then, too, it will ever be ours to be at peace with God through our Lord Jesus Christ, and have the peace of God which passeth understanding, the peace which is a fruit of the Spirt, peace in believing.

The Woman's Seed. No. 13.

Col. i. 15, 16, 17, 18 and parallel passages are frequently, and with much confidence referred to as strong proof of the pre-existence of Christ. We are obliged to say they furnish no direct testimony to that effect; at most only inferential testimony is furnished by them. "The proper translation of the Greek particles *en* and *dia* will harmonize these passages with all the Scriptures," as well as with the history, character, and prophecies concerning Jesus also. *En* ought to be rendered "*in respect to*," instead of "*by*;" and "*dia*" will give a better and truer sense if rendered, "*because of*" instead of "*by*." The passage would then read, "For in respect to him all the things were created, those in heavens, and *those on the earth*, whether thrones or dominions, or principalities or powers, (*authorities*) all things were created (*dia*) because of him and for him."

Parkhurst says it denotes a *cause* of almost any kind; . . . . The *final* or impulsive cause, "For," "on account of;" "by *reason* of;" "In respect of;" "with regard to;" so that the harmony of the Scriptures does not require any straining of parts; and while it is true that other meanings are given by lexicographers which exonerate the translators from blame, inasmuch as they selected the terms which harmonize with their ideas of the truth; at the same time we *cannot* accept their rendering, because by God's favor *we* know his grand purpose in creation and redemption, they did not. We know man's nature and destiny, they did not, and therefore *did* not, *could* not, see how their renderings of these passages clashed with those foundation truths.

The Diaglott rendering of the passage is as follows, v. 15, "He is *a* likeness of the invisible God,—First-born of all creation; because in him were created all things,—those in the heavens and those on the earth; the visible and invisible, whether thrones, or lordships, or governments, or authorities; all things have been created through him and for him; [we showed BY whom in our last] and he precedes all things, and in him all things have been permanently placed. He is also the Head of the Body of the congregation; who is the Beginning,—the First-born from the dead, that he might become pre-eminent among all; because in him it was thought that the whole fulness should dwell; and through him to reconcile all things for him, having made peace by means of the blood of his cross, whether the things on the earth or the things in the heavens." "The *inference* drawn by those not informed relative to the *two* creations will necessarily appear as clear as it was to the translators of the common version; but to those who understand that *two* creations are clearly recognized in God's revealed purpose, and that the first Adam stands at the head of the first creation; and the *second* or *spiritual* Adam stands at the head of the second or new creation, the inference is wholly inadmissable." Because *First*, what is said of Jesus in this relates to the Body of his flesh, see vs. 20, 22; and could *not* have been born before Adam was created; and 1 Cor. xv. 46, clearly shows that the natural preceded the spiritual.

Secondly, "because it involves the absurdity that the Spirit Son of God was not only *born*,—but involves generation and birth in the throne of the Eternal," or else, that he was only a *created* Son; which would place him on a level with myriads of other sons; but turn to Heb. i. 4. and then tell us to which of *them* he ever said, "This day have I begotten thee." We challenge criticism when we say the Bible recognizes no births, natural or spiritual before the conception and birth of Cain. Gen. iv. 1.

Thirdly, Because he who is spoken of as the first-born is Christ Jesus the Anointed Jesus; which all should know only applies to him *after* his anointing at his baptism. We offer Acts iv. 27. and Acts x. 38. as absolute proof that God *made a Christ* of the holy child Jesus, born of Mary at Bethlehem: and by his own confession before Pilate we have positive proof that he was *not only a Christ*, but *the Christ* of Moses and the prophets, the Christ of God. If the Holy child Jesus *became* the Anointed of God, by *virtue* of his anointing at his baptism as clearly taught Acts x.37, 38, *there was no Christ* before that: we mean that *The* Christ did not exist before Jesus was Christed.

Fourthly, Because the idea we combat involves the absurdity of a pre-existent mother, which of itself would make the Son the *second* creature. To try to avoid this absurdity, the claim has been set up, that, "*begotten, birth, born, etc., are not proper terms to express the origin of the Son of God.*" We squarely deny this assertion, because the Spirit uses them for this purpose: let those who object believe these words of the Spirit and there will be no further contention, because they are infallibly applied to Jesus of Nazareth, and to no one else.

Fifthly, Because the verses 17-20 make is so clear that only the new creation is referred to. The expressions, "the hope," "the new inheritance," "the kingdom of his dear Son," "the beginning, the first-born from the dead," "to reconcile all things unto himself," "to present you holy and unblamable," "if ye continue in the faith," "and be not moved away from the hope of the gospel," "the *Head* of the Body of the church," "the first born from the dead that in all things he might have the pre-eminence," and "peace through the blood of the cross."— Yes: in all these expressions we see a fitness of things, and means to an end, *if* applied to the new creation: but where is the fitness *if the first creation* be meant?

The only *plausible* objection ever presented to us, is this: The apostle uses *the past tense*. "By him *were* all things created;" and that "he IS *before all things*." It will be hardly necessary to say to *the intelligent* student of the Bible, that *very frequently* the past tense is used to *express* the *certainty* of something to happen in the future; for instance, we *read* in Rom. iv. 17, that God said to Abraham, "I have *made* thee a father of many nations, before him whom he believed, even God," who had said this to him before he had a son: and then the principle on which the statement is made is given in the usage of the Spirit, thus:—"Even God, who quickeneth the dead, and calleth those things which be not (yet) as though they were;" Rom. iv. 17. so that that kind of evidence cannot be relied upon, especially when other Scriptures present insuperable objections to it.

In further considering this subject, will our readers turn to Rev. xxi. 5, where it says:—"And he that sat upon the throne said, Behold I, (Jesus Christ, see v. 1 of i.) make all things new." This was a revelation of something to be done in the *future;* and does not the message come from him of whom Paul speaks in our text as the first-born from the dead, the first-born of every creature, the beginning? And do not the words first-born imply the birth of others like him? Very well, then; he is the head, and *pre-eminent*, and our last quotation shows what a wonderful pre-eminent his is, when he can say, "Behold I make all things new;" but it is only a *reassertion* of what is taught of him most abundantly in the Scriptures of truth, as the Great Restorer of all the prophets has said. It is safe to say, then, that the "all things" he is said *to* precede, *do not yet exist;* when they do, Rev. xxi. 5, shows by what means they exist.

We would have our readers understand that although Jesus has not yet brought life to those who are his, much work preparatory to the new creation has been done, and is still being done. Those who will partake of his Divine nature have something to do in this life. They hear, believe and obey the Word of truth, and are thus begotten; and the work will *only* be completed when like he who was the *beginning*, the *first-born from* the dead, they too shall be born again. Remember, it *does not* say he *was* before all things, but *is* before all things.

After another suggestion or two on the words, "Who is the image of the invisible God," we must pass to other passages. As we cannot expect to arrive at a correct understanding of a passage without the correct words, it is important to know that Paul said Jesus was *an* image, *not the image*. "No created being could be *the* image of the invisible God. Man, as the head of the woman is *an* image of God. In what then, does the likeness consist—i. e., the likeness to the invisible God? *It is in relation* to the *new* creation we have referred to. He is the Beginning of *that*, as the Deity was of the Beginnings referred to in Gen. i. 1. This is by appointment, "for it pleased the Father that *in him* all the fulness should dwell;" just as all things are said to out of God, so all things of the new creation shall be out of Christ, agreeing with his own announcement, "Behold I make all things new." And in our opinion Heb. i. 10. relates to the same stupendous work. Rotherham's rendering of this passage is helpful, "And thou, by way of beginning, Lord, the earth didst found, and works of thy hands are the heavens." The common translation doubtless suggests the beginning of Gen. i. 1, which again suggests the beginning of all things, and is very misleading. We suggest that reference is here made to a world, *Kosmos*, arrangement whose foundation *was* laid by Christ, and that reference is made to this in John xvii. 24, where Jesus says, "Thou lovedst me before a laying down of *a* world," Diaglott word for word, or "Thou lovedst me before an arrangement's down-laying," as Nesbet renders it. If this expresses the mind of the spirit in the words, then indeed we may understand how Paul wrote to the Philippians (chap. ii. 15, "Ye shine as lights in an arrangement;" and "believed on in an arrangement," 1 Tim. iii. 16; and of "the Lamb killed from an arrangement laying down;" Rev. xiii. 8, but we do not presume to pass upon the correctness of these renderings.

Selected.

Cholera and Drought.

LONDON, June 17.—Cholera reports from the south of France are distinctly bad. During the last week the disease spread more than during the last eight weeks since it first found lodgment in those squalid towns. Special reports furnished by consuls to the Local Government Board here say that during the last eight weeks there have been 500 cases in Southern France and 178 deaths. This week the plague has infected Limogues, Toulon, Frontenan, and other French places, slowly working its way up towards Paris. The towns of Cette, Nimes, Alaias, and Montpelier are in a bad way and the number of deaths in each varies from three to sixteen daily.

To add to the evil one case of choleraic diarrhea occurred Tuesday here in London. It was that of a young girl, and presented all the symptoms of true cholera. The doctors speak of it as choleraic diarrhea, say the case was purely sporadic, and that there is no danger of its spread. However, with cholera fighting at fifty ports to get into the country, it is difficult to keep it out.

The weather, too, has been abnormal in the way of drought and heat. For the last three days the thermometer in London has reached 84 degrees. Today it is 85 degrees. From every part of the country goes up a wail for rain. Hay and clover grass are so dried up they will hardly pay to cut.

The drought is affecting towns also. In Glasgow the town council announces that there is danger of water famine and a proposal has been made to shut off the supply at night from 11 until 5 o'clock. At Plymouth there is only one day's supply in the reservoir, while the amount flowing in is constantly diminishing and is not equal to the demand. The Clitheroe authorities have prohibited unnecessary washing of windows and all waste of this kind. In parts of the continent much the same condition of affairs prevails. A letter from France says that if America could send forage rapidly over to that country it would find a splendid market for it. The pastoral districts of France are threatened with the extinction of their flocks and herds. Farmers are selling their cattle for anything they will bring simply because fodder cannot be bought to keep them alive. The result is a glut in the market. The price of beeves has gone down and the Paris household is fighting with the retail butcher because the butcher will not reduce his prices according to the plethoric supply.

In London the omnibus companies are wondering what they shall do for fodder. The price of hay is rising by leaps and bounds. It is already 50 per cent higher than last year or the year before. One bus company has sent an agent to Australia with power to purchase up to £25,000. Speculations have been opened on a big scale in foreign hay and large purchases have been made in the United States, Canada, and even Russia.

Nor is agriculture the only thing affected. The *Lancet* points out the danger of this drought, saying that it will probably lead to an unusual amount of sickness.

The Door Was Shut.

"And while they went to buy the bridegroom came, and they that were ready went in, and the door was shut." The parable of which this is a part is quite familiar to Bible readers. There are many lessons to be drawn from it that are profitable to all. While at a certain point they were all asleep (wise and foolish), yet when the cry came one class was all ready and went into the wedding. So we need to be sure, if we go to sleep that we have oil in our lamps. There can be no question as to what the lamp and the oil mean. Nearly all agree *that* they refer to the Word and the Spirit. It will be plain to all that these were all professors, so this becomes of greater importance to professors, than any one else. They all had lamps. *Some of them* had oil, or the Spirit.

It is plainly *to be seen* that it required both to fit them to enter. Here is a lesson all do well to learn, that dry theories or dogmas, no matter how much they *savor of* truth, unless accompanied by the power of the Spirit will not fit us to enter the Kingdom. There is much danger of holding the truth in unrighteousness; and that I understand to be to have the truth, or the lamp, without the oil, or the Spirit.

So we do well to look at our own personal condition. It will do us no good to talk about Jesus' coming and show the evidences of the event and the promised blessings to those who are ready, unless we have the oil. I heard one man say, who smelt very strong of liquor, "Brethern, if you would talk and sing more of Jesus' coming you would do me more good." Real spiritual religion disturbed him.

Others are drunken with the care of this life, but when they get to meeting—which is not often—they want to hear about the glories of the world to come. If you rein them up to the present experience they do not enjoy it. The trouble is, they have no oil in their vessels. There is much of parrot talk today. Some who perhaps had something once, have let it leak out, and now when they talk or pray they try to work themselves up to the same pitch of feeling that they had once but the oil is gone. One may hold the doctrine of holiness of heart, or a clean heart, as a religious dogma, and dispute about it, and flatter himself that he has it, and nearly all the rest are void of it, and be destitute of the real spiritual life. The fruits of the Spirit are very clearly defined, and it is the fruit that the Master calls for, not leaves. "Herein is my Father glorified, that ye bear much fruit." "He that abideth in me and I in him, the same bringeth forth much fruit."

"They that were ready went in and the door was shut." "When once the Master of the house rises up and shuts the door." It makes a great difference which side of the door we are on at last. If shut in, we are all right, if outside how sad. We have before us the finality of human destiny. A separation is coming, and nothing but a proper fitness will answer. How many are shutting the door of their hearts against the entreaties of the Spirit of God and the pleadings of his people, putting far away the evil day. Should these lines meet the eye of a friend unsaved, I beg you to stop and think. Are you ready to go into the marriage of the Lamb? It is soon to take place.

Nothing but the garment of Christ's righteousness will answer. Faults of others will be a poor covering then. This is our dressing-room for glory. It would not do to appear there without a wedding garment on. If we should try we should be cast into outer darkness, speechless before the Lamb of God. "And to her was granted that she be clothed in linen clean and white, for the fine linen is the righteousness of saints" (holy ones). Nothing less than holiness unto the Lord will do. Let there be a trimming of lamps, but be sure and have oil in the vessels. Some are represented as going to buy while others went in, but they could find no oil. This wipes out any future chance. Today is the day of salvation.—*L. F. Baker in Crisis.*

Dear Restitution:

As it has been some time since I wrote to the letter drawer, I thought I would let you hear from me once more. I have gone entirely blind, ever since the 20th of March I have not seen the first ray of light, but O, how it cheers my heart to hear the good letters read in THE RESTITUTION from the brothers and sisters scattered all over the land. Therefore lift up your heads for redemption draweth nigh. Now brethren, as the signs of times indicate the soon coming of our blessed Master, let us stand firm, having on the wedding garment without spot or wrinkle that we may be worthy to go in to the marriage supper. Now brethren and sisters, I ask your prayers for me that I may in my blind affliction and poverty strive to enter in at the strait gate, that I may hear it said of me and all the rest of God's dear children, well done thou good and faithful servants, enter into joys of thy Lord, for thou hast been faithful over a few things, I will make thee ruler over many things.

WESLEY R. for ISAAC T. FOSTER.

Editor Restitution:

In my article which appeared in THE RESTITUTION of May 24, which will be found on the last page, first column, I find a mistake. It reads,—"But the destruction of the wicked should be preached as a result of believing the gospel." Will you please correct by making it say, "But the destruction of the wicked should be preached as a result of not believing the gospel after it, (the gospel) had been preached." Yours truly.

ALMIRA BROOKS.

That instrument will make no music that hath but some strings in tune. If, when God strikes on the strings of joy and gladness, we answer pleasantly; but when he touches upon that of sorrow and humiliation we see it not; we are broken strings that make no melody unto God. A well-tuned heart must have all its strings, all its affections, ready to answer every touch of God's finger and will make everything beautiful in its time. Sweet harmony cometh out of some discord.

The best qualification for doing things beyond our reach, is to do well the things within our reach.

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

A Friendly Gathering.

The Church of God at Chicago, will on Wednesday evening, June 28th, at half-past seven o'clock, hold a friendly gathering at VanBuren Hall, located at the corner of Madison Street and California Avenue.

The object is to increase sociality among the brethren.

Every Sunday the church is enjoying visits from brethren and sisters scattered abroad, in attendance at the World's Fair. We appreciate it very much, and bid you welcome.

Remember, our Sunday School and Bible Class meet at ten o'clock, communion service and social meeting at eleven o'clock, preaching by Brother H. V. Reed, at 7:30 P. M.

Should there be any in the city on June 27, the Church extends a cordial invitation to you to attend our Friendly gathering, and make our acquaintance.

Take the Madison St. Cable cars to California Avenue.

W. H. WILSON.

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strong-headed, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.

One Fare for the Round Trip to the World's Fair.

On Thursday, June 22d, a Special Coach Excursion will be run by the Pennsylvania Company to the World's Fair Grounds on the following schedule:

Leave, Ft. Wayne, 6.20 a.m. Columbia City, 6.55 a. m. Pierceton, 7.16 a. m. Warsaw, 7.31 a. m. Bourbon, 7.57 a. m. Inwood, 8.06 a. m. Plymouth, 8.20 a. m. Arrive World's Fair Grounds 10.30 a. m.

Special excursion tickets at one fare for round trip will be sold for this train only from stations named. Tickets will be good returning from Chicago Union Passenger Station, Canal and Madison streets, in coaches of any regular train scheduled to stop at destination (except the Keystone Express leaving Chicago at 10.45 a. m.) departing from Chicago before midnight of Sunday, June 25th. For details please apply to Pennsylvania Line ticket agent at any of the stations given above.

Fourth of July Excursions.

On July 3rd and 4th the Nickel Plate Road will sell round trip tickets between points on its line for a single fare. Good returning to and including July 5th.

To the Mountain and Ocean Resorts.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Pack Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Poetry.

Christ is Coming.

Christ is coming, coming quickly,
In the fulness of his power;
When the heavens shall glow with splendor,
In that welcome, solemn hour.

Every eye shall then behold him,
[illegible] we'll all be gathered then,
By the reaper of life's harvest,
[illegible] the golden grain.

Welcome hour to all God's children,
Who have waited long for him;
For we then shall be delivered
From temptation, pain and sin.

Then the wicked shall forever
Cease from troubling any more,
For they never shall inherit
Life on the eternal shore.
—George Walker.

Original.

Only Yesterday.

Only yesterday, a small congregation gathered at a little church in a quiet grove and listened as they had listened many times before to solemn words of warning from God's holy Book.

Numbers were there who were yet out of the ark of safety, but they heeded not. One dear woman who had long before made up her mind to enlist on the Lord's side, was immersed into the one and only name whereby we can be saved, and went joyously homeward. Others looked on, but took no step forward, seeming not to realize the terribly solemn issues involved, and the fearful risk of putting off obedience to God until to-morrow. One halted, waiting for her husband, another, because she was not good enough to come into the holy family.

It is so human-like to make excuse! But where eternity is at stake, and God's commands are stretched like a bar across our path, no excuse is valid; no excuse will shield from the day of destruction that is coming upon the disobedient. How can any one wait? "The horse may be prepared for battle but safety is of the Lord."

It is just like this,—God has pronounced sentence upon all who refuse to come unto him through the appointed advocate and High Priest, Jesus Christ, the righteous One. No one can escape that sentence who in wilful, stubborn rebellion, remains under the banner of Satan, fighting against God. For there are only two masters, only two great armies in this wide world of ours.

There is no neutral ground between these armies. To choose between the two, we must,—because the mighty sovereign of the universe has so commanded in his Word. If we obey not his commands, what are we but wilful breakers of his law? We cannot say the truth when we excuse ourselves by the plea that we are trying to do the best we know how, that we are living honest, upright lives.

God requires more than this, our loyalty to him must be proven by positive acts and by open confession of his name. No general would accept a soldier from a hostile army, unless he would properly enlist according to the rules and regulations of the country for which he was to fight. To say that he was going to fight, or that he was fighting, when he was at the same time pursuing his own pleasure, and seeking for gain in his own way for a foreign country giving at the same the time of his means to the enemy, would not convince the captain that he was a loyal soldier to the good cause of this republic.

God has nowhere said we may wait for another, no matter how dear that other may be, but he everywhere warns us to "escape for our lives, to stay not in all the plain." Now, now, now, is the time to come. The storm of wrath is coming. I cannot bear that any one for fault of mine, should "die in their sins." I see the sword coming and I must warn. It will smite down thousands upon thousands. There is only one place of safety. How foolish to stand still right in the path of the flood. God is not in fault. He is not the cruel one. He has sent men and women to tell you that the awful tide will soon come rushing down upon you. He has prepared chambers into which you will be taken if you are ready. Like Noah and his family, you can be shut in until the indignation is overpast.

It looks fearful—a picture of the helpless victims of the flood—climbing up the hills, and at last all lying stark and dead. At first thought it seems horrible. But there those ante-diluvians stood. They only laughed at the message. They made no move to get out of the way of the waters. As it was in the Johnstown flood, they would not believe. They would not leave the fair homes and beautiful lands for a year's sojourn in ships. It was a small matter to get out of the way of danger, but they choose—and choose death. Cyclones are coming, pestilence is coming, civil war is coming,—escape now. If you die in your sins, all is lost, eternity is gone out of your grasp forever.

No one can ever become good enough to take the name of Jesus, we must come just as we are; poor, burdened, undone sinners. Time will not wait, judgment will not wait. God requires a living sacrifice—our lives must be given to him. Jesus will soon be here. He will call, be ready to answer.

S. Roxana Wince.

John's First Epistle.
Chapter 3.

1. Ye see what sort of love the Father hath given us that we might be called God's offspring, and we are. Therefore the cosmos doth not comprehend us, because it hath not comprehended him.

2. Beloved now are we God's offspring and not yet hath it been made manifest what we shall be. We know that if he shall have been made manifest we shall be like him, because we shall see him even as he is.

3. And any one who hath this hope in respect to him is purifying himself even as he is pure.

4. Any one who is the author of the sin is also the author of the transgression; and the sin is the transgression.

5. And ye know he was made manifest that he might take away the sins: and then is no sin in him.

6. Any one who is abiding in him is not sinning; any one who is sinning hath not seen him nor comprehended him.

7. Little children, let no one lead you astray. The one who is authorizing the righteousness is a justified one even as he is a justified one.

8. The one who is authorizing the sin is of the Diabolos, because the Diabolos sinneth from the first. To this end was the Son of God made manifest, that he might unloose the doings of the Diabolos.

9. Any one who hath been begotten of God, doth not authorize sin, but his seed abideth in him, and he cannot sin, because he hath been begotten of God.

10. In this way are the offspring of God and the offspring of the Diabolos manifest. Any one who is not authorizing righteousness is not of God, and he who doth not love his brother.

11. Because this is the message which ye have heard from the first, that we should love one another:

12. Not even as Kain was of the wicked one and slew his brother. And for what reason did he slay him? Because his deeds were wicked and his brother's justifiable.

13. And wonder not, brethren, if the Cosmos hateth you.

14. We know that we have passed over from the death to the life, because we love the brethren. The one who is not loving is abiding in the death?

15. Every one who hateth his brother is a man-slayer, and ye know that no man-slayer hath eternal life abiding in himself.

16. In this way have we comprehended the love, in that he disposed of his soul for us; and we ought to dispose of our souls for the brethren.

17. Whoever moreover hath the livelihood that is of the Cosmos and beholdeth his brother in need, and shutteth up his *feelings of compassion* from him, how is the love of God abiding in him?

18. Little children, let us not love with word or with tongue, but in deed and in truth.

19. In this way will we comprehend that we are of the truth, and persuade our hearts in his presence.

20. Because if our heart knoweth anything against us, God is greater than our heart and knoweth all things.

21. Beloved, if our heart knoweth nothing against us we have assurance toward God,

22. And the thing which we may ask for we receive from him, because we are watching to keep his commandments, and are authorizing the things pleasing in his sight.

23. And this is his commandment that we have faith in the name of his Son Jesous Christ, and love one another, even as he hath given us commandment,

24. And the one who is watching to keep his commandments, is abiding in him, and he in him. And in this we comprehend that he is abiding in us, from the spirit which he hath given us.

COMMENT.

"That we might be called God's offspring" instead of "sons of God" C. V. This was corrected to "children" in the R. V. But see how misleading this translation has proved, this passage being constantly quoted as a proof-text to show that John taught the divine sonship to be complete in the flesh, whereas Paul shows that even the heathen poets had apprehended this much, and correctly asserted it as to the truth of man's origin, while he goes on to teach and assert the absolute necessity of a regeneration in order to attain to the sonship or a participation in the divine nature, which Christ came to bring.

"Lose" instead of "destroy" R. V. not unimportant as a polemical distinction.

"Disposed of his soul (natural life)" instead of "laid down his life" R. V. Christ argues this whole polemical question himself. So that we do not need to misunderstand it. He would have had no moral *right* to either "lay down" or "dispose of" his life unless God had especially instructed him in this regard and officially empowered him so to do. It would have been simply suicide. But he says this "official-power have I received from the Father," and not merely to lay it down without a specific purpose in view; but within the limitations of this specific purpose lies this "official-power." He could make a disposition of his soul (or life) to carry out this good purpose, and this is just what he does, and this is the rational significance of Calvary—one innocent soul under God's sanction surrendering itself for a guilty world "for the joy that was set before him." Here is an object in view and a disposition with a view to the accomplishment of this definite object, no mere "laying down" and "taking up again" any more than there would be in my disposing of a dollar to make two dollars. Christ did what he did with a deliberate purpose because there was something to gain commensurate with the loss to be incurred.

"Persuade" instead of "assure" R. V. not the same thought to my mind.

"Because if our heart knoweth anything against us, God is greater than our heart and knoweth all things," instead of "whereinsoever our heart condemn us; because God is greater than our heart, etc." R. V.

"Assurance" instead of "boldness" R. V.

"And the thing which we may ask for we *receive* because we are watching to keep his commandments" instead of "whatsoever we ask we receive because we keep his commandments" R. V. A great difference of statement I think. In the first place the best we can do is "to watch to keep" and this will be an imperfect "keeping" we are told and know of ourselves, and in the *second* place we are not to ask for everything, but what we are to ask for is made specific in the Word.

"Have faith in the name" instead of "believe in the name" R. V. Faith is one step further than belief.

"From the spirit" instead of "by the spirit" R. V.

Chas. Gardner.

Editor Restitution:

It might be that some of the waiting ones would like to hear from this part of God's vineyard, and of our labor done.

On Friday before the third Sunday in May, I left Parsons at 9 A. M. and took Nahum's Chariots for Blue Mounds, Mo., to hold a meeting in the Christian, or Campbellite Church. At Dawn I met Brother A. T. Pursell an old veteran in the cause of Christ. He took me to his home where I met Sister Pursell and daughter. After resting awhile we started for Blue Mounds where we stopped at Brother Morris, then went to church, but on account of the threatening rain not many came out, still we preached them a short discourse. On Sunday we had a large and well filled house. There are quite a number of our faith at this place. There are others that think that it makes no difference what a man believes so he is honest, but we think faith comes of hearing, we must first hear and then obey. The result of this meeting was that five came out and put on Christ by baptism, two of the number being 65 and 67 years of age, who had all their lives been Methodists. They were all of one family, father, mother, two sons, and one daughter-in-law. While baptizing the children the parents came. The children were a little afraid that it would hurt or make their mother sick, but before the week was over she said she felt better than at the beginning of the meeting. Others kept coming one or two at a time until ten had put on Christ. Two more expressed themselves with us which made 12. I told these two that I would prefer being baptized after I had received or heard the gospel and make sure of the crown. This was one of the best meetings I have held in a long time.

One of the elders of the Campbellites challenged me to debate on The Kingdom. These men affirm that the Church is the Kingdom, and was set up on the day of Pentecost. I said I would not debate this subject. I asked him whether Christ had selected the Apostles and set them in the church before Pentecost or afterwards? He could not tell. I told him to read Eph. iv. 1 Cor. xii. the whole chapter, and especially verses 27, 28. Acts ii. 41, 47. Acts i. 15, added to them the 120.

We had two Bible readings well attended, and a good interest all the way through. I left them with a promise to return again.

May the good Lord bless them and keep them faithful until the Lord comes. I remained over two Sundays, and preached 14 discourses. I left for home May 29. I found all well.

June 3, I started for Medoc, Mo. Had a good meeting, preached three discourses. On Monday morning I baptized one of Brother Morrow's daughters in the same beautiful water that I baptized her mother some four years ago, but the mother has gone to her long rest, but when Jesus comes she will meet her children.

God bless the brothers and sisters scattered abroad, and pray for me that I may prove faithful till the Master comes. I think it will not be long. I remain as ever in the hope of eternal life.

John Foore.

Editor Restitution:

I see that Brother Hart wishes to know something about Samuel and the Witch of Endor. Perhaps some good brother will also be kind enough to give me a little light on the subject.

Did the Lord send Samuel down from heaven to accommodate the Witch of Endor, or was it to accommodate Saul after he had refused to answer him by dreams, nor by Urim, nor by the prophets? Why did Samuel have to go down into the earth? was it to get his old body? If so who killed and buried him again? and if his body was only raised up, how could he talk without a soul? How was Saul with Samuel the next day? Did the Lord take him up to heaven, when he was too wicked to live on the earth? or, is heaven and hell so near together as to be considered the same place? or, was his body carried and hung on the wall of Bethshan with Saul's, if neither body or soul were united, how could Saul and Samuel have been together the next day?

Why did Saul ask the witch what form he was of if Saul saw Samuel? and if Saul could not see Samuel, how do we know but the whole thing was a piece of jugglery? Do you really think that the Witch of Endor could raise the dead, (for that is the job she undertook) and if not does not the whole thing strongly savor of that old falsehood, "Thou shalt not surely die."

Respectfully submitted.

Walter Wells.

The next age will be an age of restitution instead of destruction.

Conference Report.

I had nearly forgotten that it falls on me to send you a report of a conference held at Suspension Bridge, N. Y. June 2, to the 4th.

Brethren were present from Fonthill, Selkirk, Salina, Iroquois and Toronto, Ontario, Canada, and from Buffalo, Tonawanda, Alfred Centre, Salamanca, Sanburn, and Auburn this state.

The seven sessions of the meetings, each concluding with preaching, either by Geo. Elton of Collinwood, Ohio, Jacob Brinkerhoff of Alfred Centre, N. Y., or S. C. Gove of Auburn, N. Y., were pronounced by the gray-haired men to be the best they have attended since the early days of Adventism.

Brother Skinner of Toronto, who was one of the number expecting the Lord in 43, was with us to assure us that hope deferred was not hope destroyed.

It was pre-eminently a meeting of the brethren, and dozens tenderly expressed their love for the truth and their desire for the return of the Man of Nazareth. A deeper feeling has seldom been witnessed than was manifested at our social meetings, some of which lasted two hours.

It will be of interest and encouragement to the readers to know that the writer with some twenty-five others were dismissed from the Disciple denomination, Dec. 4, 1892, for preaching "Jesus and the Resurrection." We at once began to build a house. One Sister Herron for this purpose, donated a lot. We did the mason and carpenter work ourselves, so that our only expense was the material.

We have a cozy building 30x40, with 18 foot ceiling, accommodating 200 people.

In this house we held our meeting, and here this little band hope to meet till the Lord comes. We are not counting on dying, but expect to be among those "who are alive and remain," for the Kingdom of God is *nigh* at hand.

In this city is the old home of Brother R. V. Lyon, who fell asleep just before I came here to preach for the Disciples, Sept. 91., and here his esteemed widowed companion, whose words of cheer and good counsel are highly prized, still resides.

There is one sad feature as the result of this gathering. Brother Hogarth aged 78, with his daughter Laura, and grand-daughter, came from below Toronto. The heat was intense. He took cold, and has since been prostrated with pneumonia at the home of Sister Lyon.

We anxiously await the time when the tabernacle of God shall again be with men, that sorrow, sighing, sickness, pain and death, may be no more. Four are to be baptized here to night in the Niagara River.

We expect to have another meeting in the fall at Fonthill, Ontario.

G. O. Black.

Later.—June, 18, 1893. Brother Hogarth, of whom I made mention, died at noon today.

G. O. B.

What Do You Think?

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iv. 17.

The above question is of vital import to us all. If we cannot reciprocate the love of God shown to us, our heart is not right before God. If we minister to the needs of God's faithful ones, Christ accepts it as done to him personally. If our Christianity does not take a practical turn, it will be of little account to us.

Our beloved Sister, Mrs. H. V. Reed is in receipt of information that our well-known and respected brother "H. H." now in England, (said to be over eighty years of age) is in distress. If aid does not reach him soon, he and his aged wife will have to end their days in a British poor house.

This *must not be.* I am sure the loving hearts of our brethren and sisters will not permit it.

Sister Reed desires you to send your remittances to me, and I will see that it is sent our brother at once. Please respond immediately that they may all be sent him together.

I do not think it necessary to make any special appeal, as I feel assured that the *love which dwells in you* will lead you to do your duty.

Direct to, W. H. Wilson, 1511 Harrison Street, Chicago, Ill.

Conference Report.

The Church of God in Indiana, met at Antioch meeting house according to announcement, June 9, 1893.

At the meeting on Saturday there was no business before the conference.

The treasurer reported, Amount on hand $209.12. Amount received, $18.00. Paid out $66.22. Remaining in treasury $160.90.

The report of the committee on Sunday School Quarterlies was heard but nothing had been done in advance of our last report. It was suggested by some that the quarterly be issued and depend upon donations for its support, but this was met with opposition, and there being no encouragement to push the matter the report was accepted and the committee discharged.

The report of the ministers present was next heard. Brother Wagoner not having arrived we failed to get his report.

Brother Conner reported his time mostly taken up with the churches at Rensselaer, and in Warren and Blackford Counties. Number of sermons preached 98, accessions to church 21.

Brother Geiselman has three regular points of preaching. Plymouth, Argos, and North Union, and has done some evangelical work at Lapaz and Noblesville. Preached 114 discourses and received 11 additions since last report.

Brother Wince being so situated that he could not devote much of his time to ministerial work, but devotes a great deal of his time writing for different periodicals, has preached 26 discourses since last report.

The ministers present were J. L. Wince, J. F. Wagoner, N. H. Geiselman, L. E. Conner and R. C. Railsback.

The weather during the meeting was all that could be desired. A heavy rain Saturday evening laid the dust and cooled the air making it all the more pleasant for Sunday, when, as usual, there was a large concourse of people, the house being crowded both in the fore and afternoon, many being unable to get inside. The preaching was well received by an attentive audience. During the meeting three were baptized into the all-saving name of Jesus; may they prove faithful to their trust that they may reap the rich reward due all those that love his appearing and kingdom.

Sister Willard of New Jersey was there and did much to encourage us by her cheering words. Brethren and sisters let us take courage and be faithful the little time that we have, for we have not long to wait.

Our next conference will be in Warren Co. The church at that place extend a cordial and pressing invitation for those who can to come.

J. F. Wagoner, Pres.
A. C. Roberts, Sec'y.

Let the words we use in prayer be our own. Many who would never think of reading their private prayers from a book might as well, so far as any real employment of their own mind in the exercise is concerned. They float along on a current of stereotyped phrases and dead words, which have become so familiar by long habit, that no thought is awakened, no energy put forth, no impression produced. It is the laziest of performances, empty of any definite meaning or actual benefit. If we have fallen to any extent into this vicious custom, we should bring ourselves up with a round turn, and make a change. We should carefully and deliberately choose expressions that mean something to us, that bear the stamp of our intellect, that originate with the need of the hour. It is better to say ten words in this way, slowly, and hesitatingly, than to pour forth one hundred in the fluent fashion that indicates neither feeling nor reflection.

Never is a time that a man needs to pray more than when elated with apparent success.

For the Glorious Fourth.

Single fare for the round trip to points on the Nickel Plate Road. Ticket on sale July 3rd and 4th. Good returning until July 5th inclusive. Three trains in each direction daily.

Chances of Peace Diminished.

Paris, June 17.—All European political interests now center in the results of the German elections, which are impatiently waited for in all the capitals of the Old World. There are two disquieting symptoms. The first is the defeat of the Emperor, who unnecessarily took personal part in the electoral struggle, and the second is the constant progress of socialism, which is gaining ground everywhere in Germany, both in the rural districts and in the cities.

The question everybody is asking is: "What will the Kaiser do?" This nobody can answer, probably not even the Kaiser himself. Advices from Berlin state that the Emperor has been deeply affected by what he calls the ingratitude of the people. In addition it is now an open secret that his Majesty is on bad terms with his grandmother, Victoria, because of the projected marriage of the Czarowitz. These facts are giving statesmen much anxiety, because they are well aware that personal motives have always an influence over the Emperor. But more especially does the progress of socialism increase their disquietude. All are convinced that William II. is of a pacific temperament, but nearly all believe that if socialism continues to advance, and more especially if it extends to the army, the Emperor will be forced to resort to a war in order to win, by military glory, all those who are not yet attacked by socialistic ideas. All the great cities are already lost. If the rural regions are attacked in their turn a revolution will break out in Germany inside of twenty years.

The situation has been so changed by the success of the Socialists that no one talks about the adoption of the army bill, the adoption or rejection of which has become a matter of no importance. All realize that the very social fabric of the empire is at stake. It is the general opinion that the army bill will be rejected.

As if it had been done purposely, the Franco-Russian treaty of commerce was signed at Peterhof yesterday by the Czar. This is the first treaty of the kind signed by Russia with France since that of 1859, and is especially significant because Germany is making great efforts to secure a similar treaty with Russia, and is doing so unsuccessfully.

To sum up the situation, the result of the elections diminishes the chances of peace, because it has increased the general anxiety, and yet everybody, the people, their sovereigns, the Socialists themselves desire peace.

MARRIED

By the writer, May, 18, at Dutton, Mich., at the home of the bride's parents, Brother and Sister McCrodon; Mr. Charles A. Anderson, and Miss Eliza J. McCrodan.

After the congratulations and good wishes of their many friends assembled, and a sumptuous wedding feast, they started for the "World's Fair." May they enjoy their visit there, and be counted worthy of the far greater "World's Fair" that will soon open in the "City of the Great King." The Nobleman has gone to the far country to receive the kingdom long ago appointed him, and will soon return, as it is written, "after this I will return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord." The Lord God will fulfill the promise made at his birth, and "give him the throne of his father David, and he will reign over the House of Jacob forever." "And the Lord shall be King over all the earth." Then the moon shall be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" Isa. xxiv. 23.

May our young married friends, "by a patient continuance in well-doing" seek the future "glory, honor and immortality," and God will give them a hundred fold in this time, and in the "age to come, eternal life." See Mark x. 30.

E. Hoyt.

The one who rests the most in Christ leads the most active life.

Mary J. Keeney, April 23, 1893.

Sister Keeney was born in Canada, Feb. 10, 1845, was baptized into Christ about eight years ago, by the writer, and has since lived trusting and believing in the blessed hope of the Abrahamic Faith. She was a great sufferer with that terrible disease, cancer, but she was wonderfully patient and died believing that she would have a part in the first resurrection. She leaves a husband and seven children, with many other relatives and friends to mourn her absence. The writer spoke to a very large audience on the hope of the resurrection.

B. W. WOODWARD.

Jared Whittam, May 22, 1893, of consumption.

Brother Whittum was baptized into Christ by the writer some eight or nine years ago, and he has ever since been a faithful Christian. I also baptized the one he afterward chose to be his wife and united them in the holy bonds of wedlock. They have lived these few brief years, devoted, faithful Christians. He leaves his young wife and a babe seven weeks old to battle with life a few years longer, two brothers and a sister, and friends, but leaves them all with the sweet hope of a grand meeting when the Master calls for his faithful ones. I spoke from the text "Thy brother shall live again," surely there is hope in these words.

B. W. WOODWARD.

John B. Wood, June 3, 1893, born Jan. 1819, in the state of New York.

Thrown out upon the world when a mere boy, an orphan, finding a home here and there until reaching manhood he came to Michigan, and enduring many hardships amid the wilds of a new country, by steady perseverance he made for himself a home. He embraced the Adventist Faith some 35 years ago under the labors of J. B. Frisby, which doctrine he held to the time of his death. He leaves an aged wife and many other relatives and friends. Words of hope were spoken from John xii, 22.

B. W. WOODWARD.

Caroline M. Terrell, May 25, 1893.

The subject of this sketch was born in the town of Waterbury, New Haven Co. Conn. June 18, 1810. When seven years old she with her parents removed to Trumble Co. Ohio, and from thence to Loraine Co. Ohio, in 1820.

October 11, 1832, she was married to Alonzo P. Terrell, who survives her at the advanced age of 83 years. They resided in Loraine Co. until May 1854, when they removed to Byron Township, Kent Co. Mich. where they have since resided.

They were the parents of five children, two of whom are now living, and of twenty-two grandchildren, and twenty-eight great grand children, only two have died.

Sister Terrell was converted in 1834, and united with the Church of God in the Abrahamic Faith, and has been faithful until death, never wavering one moment from the hope of the gospel. She has been a help and strength to all about her. The text chosen at her funeral services was "Blessed are the dead which die in the Lord," and blessed indeed has been this dear "Mother in Israel."

She was conscious of her approaching change, and quietly laid her head against her rocking chair in which she had been obliged to sit for weeks, and fell asleep in Jesus, without a struggle, with the sweet consciousness of an awakening when the trump of God shall sound.

O, how lonely the dear old home will be now with the empty chair, the ever hopeful words and smile of love, never more to be heard, or felt. May God help us to live to meet this dear faithful child of God in the coming kingdom. Funeral sermon by the writer.

MARY A. WOODWARD.

A recent invention is a steam tree-feller. It will saw down an oak of three feet in diameter in five minutes, and eight trees, averaging thirty inches in diameter, in an hour.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$105.78
Adaline West,	2.00

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 11, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Fourth of July Excursion rates.

Excursion tickets at lowest limited first-class fare for round trip will be sold Monday and Tuesday, July 3d and 4th, from any ticket station on the Pennsylvania Lines to any other station on those lines within two hundred miles from station where ticket is purchased. The return coupon will be good until July 5th, inclusive. Excursion Tickets will not be sold to adults for less than twenty-five cents, nor to children for less than fifteen cents.

Efforts Appreciated.

The new train service on the Nickel Plate Road is giving universal satisfaction. On all sides are heard expressions of approval of the efforts which this popular road is making in the interests of the traveling public. Three fast trains are now running in each direction daily. Superb dining cars and through palace sleepers to and from New York, Boston and Chicago, form part of the new equipment.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of this paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Conference Call.

There will be a conference of the Church of God, of the Abrahamic faith, at Lanark, Ill., commencing June 23, 1893, and continue over Sunday. Brother and Sister Woodward of Michigan, will be with us to labor for the interest of the meeting, and the good of all. We hope and earnestly entreat all who have an interest in the cause of the Master, and we are looking for His soon coming, to make a sacrifice if necessary to be at this meeting, as there will be some important business to act upon.

J. D. RENNER, Sec'y.

The quarterly conference of the Churches of God of the Abrahamic Faith will meet northeast of Oxford two miles, in Brother Thomas Jackson's neighborhood July 21, 1893, College Co., Kansas, to continue over Sunday and longer if the brethren think best. We hope and entreat all who have an interest in the cause of the Master and are looking for His soon coming to be at the meeting, for we believe that all intend to be reached, yet there is a strong tendency to growing cold among the true church that precedes His coming.

We extend a cordial invitation to all the brethren in this and other states. There is some important business to transact and we would like all of the brethren to come that possibly can come. Brethren let us work while we have an opportunity for the signs indicate the near approach of the Master. Let us be up and doing.

E. F. RANDOLPH, Sec.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Everybody Pleased.

On all sides are heard expressions of approval of the Nickel Plate Road's new train service which went into effect on Sunday, May 28th. Three fast trains are now running daily, and "daily" in this case means seven days a week. Superb Dining Cars and through sleepers to and from New York, Chicago and Boston form part of the new equipment of the Nickel Plate Road.

The World's Fair. A Trip at Moderate Cost.

The Columbian Exposition is open and rapidly assuming magnificent shape. Of course you are going to the Big Show. From now until July 1st will be a delightful time to make the trip. You should make your arrangements for hotel accommodations before leaving home. You can secure locations in first class houses within easy access of the Fair Grounds at reasonable cost by corresponding with Geo. E. Rockwell, City Passenger Agent Pennsylvania Lines, 48 West Washington Street, Indianapolis, Ind. His list includes fifteen hundred select boarding places. Write to him.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz.—leave Terre Haute 1:30 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St. Joseph 2:30 P. M., arrive Terre Haute 9:15 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount set to credit, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$42.00
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to Arkansas.	
J. F. Wagoner's direction	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Steelsville, Ind.

J. W. Niles, Edinboro, Pa.

H. Hayes, 13 Elm Grove, Stonson-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Crismville, Ark.

J. J. Cady, Holbrook, Neb.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Change of Schedule on the Pennsylvania Lines.

A change in the Schedule of Passenger trains on the Pennsylvania Lines went into effect Sunday, May 21. Under the new Schedule the time of trains at Plymouth is as follows:

Depart for the west at 5:28 A. M. 7:23 A. M. 9:37 A. M. 2:12 P. M. 6:19 P. M. Accommodation arrives 6:35 P. M.

Depart for the east at 2:38 A. M. 6:30 A. M. 10:10 A. M. 1:05 P. M. 5:50 P. M. & 9:56 P. M. The corrected card will be given in the next issue of this paper.

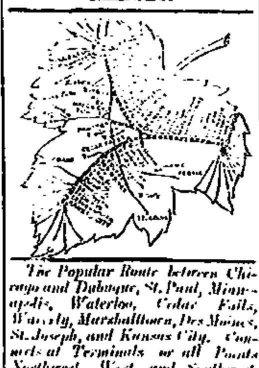
JUST THE THING.

This is an expression the traveling public generally use when they find something that is exactly what they want. This expression applies directly to the Wisconsin Central Lines which is now admitted by all to be "The Route" from Chicago to St. Paul, Minneapolis, Ashland, Duluth and all points in the Northwest. Their double daily train service and fine equipment offers inducement which cannot be surpassed.

This is the only line running both through Pullman First Class and Tourist Sleepers from Chicago to Pacific Coast Points without change.

For full information address your nearest ticket agent or, Jas. C. Pond, Gen. Pass. and Tkt., Agt., Chicago, Ill.

CHICAGO GREAT WESTERN RAILWAY.



The Popular Route between Chicago and Dubuque, St. Paul, Minneapolis, Waterloo, Cedar Falls, Waverly, Marshalltown, Des Moines, St. Joseph, and Kansas City. Connects at Terminals for all Points Northwest, West and Southwest. Fast Time. Perfect Comfort. Safe Transportation. F. H. Lord, Gen. Pass. & Tkt. Agt., Chicago Ill.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 50 cts.

FOUR PAGE TRACTS.

10 for 10c; 50 for [illegible]; 100 for [illegible].

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to all the Theological and Bible use.

Can you Believe? a series of questions on the [illegible].

Why [illegible] and What is the First [illegible] [illegible].

The Doctrine of Baptism as taught in the [illegible].

Christ's Kingdom—Where is it? What is it? [illegible].

The Gospel [illegible]. The above is the title of a neatly printed pamphlet of 47 pages, by W. [illegible], Pa., and is a very strong appeal to thinking people. [illegible] New Heavens and New Earth. [illegible].

The Heir of All Things, Christ. [illegible].

[illegible] Dictionary, [illegible] Geography, [illegible] natural history [illegible] 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants, including a brief hermeneutic sketch of [illegible] by Dr. L. [illegible].

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00. Library binding $5.00.

The Unspeakable Gift. J. H. Petersgill. With an introduction, by Mr. Edward White, of London, England. This is a book of 300 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we [illegible] heartily commend it. Price 50 cts.

Analytical Concordance, [illegible]. This work is [illegible] every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.75.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 152 pages, cloth bound, for 75 cts.

The Law, the Covenants, and the Sabbath. By [illegible] Thomas. Title page.—"The Law, the Covenants, and the Sabbath, also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief." This work contains 320 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our classes at home and in the Sunday school, by Mrs. [illegible]. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 104 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 60 cents; 12 for $1.20; 50 for $4.00. Free to those not able to pay. Send to this office for them, or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 128 pages, has recently bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 300 hymns. To this is added 24 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cts each; 3 copies for $1.00; 6 copies for $[illegible]; 12 copies, $[illegible]. Special rates for [illegible] wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodard, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 24 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and All its Families, What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 420 pages. This is a compilation of the public lectures and writings of the author while engaged as a minister in England. It is divided into some forty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. H. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. M. Moncrieff. We have received an issue of the new book of 145 pages written by William Owen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper cover, and sells for 25cts. each, and can be had at this office.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 291 pages, 4th edition. Cloth, 75 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meaning of hell, soul, spirit, [illegible], immortality, [illegible], forever, everlasting, eternal, and their originals, as gathered from their use in the Holy Scriptures." [illegible].

"Thoughts of the Kingdom." [illegible].

Written at [illegible] by Wiley Jones, Manchester, Va.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 124 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1465 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Sixth and Spring Gardens Sts., Philadelphia. C. C. Conway Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1410 Stirling street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: [illegible] N. H. Geiselman, every fourth [illegible] F. [illegible], every first Sunday in the [illegible] school every Sunday, and social meeting every Tuesday evening.

Church of God, Plymouth, Ind., meet in Hall [illegible] corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting [illegible] evenings. [illegible].

Church of [illegible] Salem, Ohio, meet every first day of the week at [illegible] o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to [illegible].

The Church of God at Andover, South Dakota, hold services every Sunday at 11 o'clock a. m., in M. [illegible] Hall. Andover is on the main line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meet [illegible] Sunday school at school house in District No. 31 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alonzo Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly accredited by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brethren George Rolfe, Hersler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; [illegible], Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every four weeks. [illegible] Sunday School every [illegible].

The Church of God at Woodland, Mich., have regular [illegible] Woodward and wife have charge of these four churches.

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, JUNE 28, 1893. NO. 24.

Poetry.

Misunderstood.

How seldom we are understood,
In this cold world of ours;
Our friends ne'er see the thorns, but think
Our path is strewn with flowers.
How seldom are we understood
By those who know us best;
How many times we hide our thoughts
Within the silent breast.

The world is far removed from us
We make a world our own;
We sit within its narrow walls,
And suffer there alone.
The busy world moves on and on,
We stand aloof and sigh
For that which never can be ours,
That flits forever by.

And those we call themselves our friends
Can never see the strain
Upon the strings, nor hear the sound,
Nor feel the awful pain.
The workings of the soul are hid
From careless, cruel eyes,
The [illegible] of the [illegible] to them
Is but a [illegible] sigh.

Because we do not always smile,
Nor seem forever gay,
They say we're angry, haughty, proud,
Nor understand our way;
The unkind thrust they sometimes give,
The thoughtless things they say,
Cut deep within the tender heart,
And stay with us alway.

If they could see within our hearts
The wrecks upon the strand,
Perhaps they'd love us in our moods,
Perhaps they'd understand.
Some time we may be understood,
Somehow the clouds shall rise;
Somewhere the mists shall clear away,
Perhaps in Paradise.

—N. B. Fowles.

Original.

I Am Afraid of You.

"Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain." Gal. iv. 10, 11.

It seems that the Apostle had considerable trouble with some of the *converts* from the old Jewish law. He speaks of them as "Foolish Galatians, who hath bewitched you?" and declares to them that "as many as are of the *works* of the law are *under the curse*," and "that *no man* is justified by the law in the sight of God," and adds: "Whereunto ye *desire* again to be in bondage? Ye observe *days*, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." It seemed so difficult for them to realize the fact that their weekly and yearly sabbaths, new moons and feast days had all *ceased* at the incoming of the new covenant, although God had distinctly affirmed through the Prophet Hosea: "I will also cause all her mirth to cease, her feast days, her new moons, and her *sabbaths* (weekly and yearly) and *all* her solemn feasts."

Methinks if the Apostle was alive at this day, he would have occasion to say to some professed Christians: "O foolish Christians, who hath bewitched *you*?" Don't you know that "he *taketh away* the first, that he may establish the second?" Heb. x. 9. Both cannot exist together either as a whole or in part. A correspondent writes as follows:

DEAR BRO. WILSON:—I have received three letters from Bro. N.— Our correspondence was started by my sending him a little money to help him go down into Virginia to preach the gospel. He *opened* up on me with the Sabbath question and is firing some pretty strong shots. He holds that the ten commandments are still in force and quotes, "Thou shalt not kill," and asks why abolish that? "Thou shalt not steal," and says why abolish that? He quotes from Christ's sayings, "Think not that I am come to destroy the law or the prophets, I came not to destroy but to fulfil. For verily I say unto you, until heaven and earth shall pass not one jot or tittle shall pass from the law till all be fulfilled."

Our Sabbatarian friends lay so much stress upon Christ's words: "Think not that I am come to destroy the law, or the prophets: I came not to destroy but to fulfil."

The words "the law," is a generic phrase which covers the entire Mosaic system of law. This is capable of the clearest Scripture proof. But suppose we limit the phrase to the ten commandments, as our Brother's correspondent evidently does, what difference does it make to believers, when compared with the following Scripture: "For Christ is *the end of the law* to every one that believeth." Rom. x. 4. What have we to do with that which has come to an *end*? Let me give another Scripture of like import: "Shall we sin because we are *not under the law*, but under grace? God forbid. Again, the law has run out by reason of limitation: "Wherefore then serveth the law? It was added, because of transgression, *till the seed should come* to whom the promise was made." Gal. iii. 19. When the seed came the law was fulfilled (not destroyed) and passed away. Again, "the law was our schoolmaster to bring us to Christ," and when Christ came the schoolmaster was discharged, he had brought his work to completion, was "fulfilled." What is the use of observing the law, if it cuts *no figure* in our justification? I pity our Sabbatarian friends if they trust the law in part or as a whole for their justification. It is certainly a serious matter when compared with the following Scriptures: "Christ is become *of no effect* unto you, whosoever of you are *justified by the law*, ye are *fallen from grace*." Gal. v. 4. It is dangerous to observe that which nullifies the effect of Christ's death. The Sabbath was one of the prominent "*works*" of the law, and was indeed essential that it should be observed when the law was in force. But how is it now? "By the *works of the law* shall no flesh be *justified*." Gal. ii. 16. Why then observe the works of the law, and spend so much time to convince others that they should observe the law? Paul says: "if righteousness come by the law, then Christ is *dead in vain*."

The apostle further adds: "that a man is justified by faith *without the deeds* of the *law*." The apostle excludes *all* "the deeds of the law" from the Christian system as far as being connected with our justification, in fact if we do so trust it he says we "are *fallen from grace*," and "Christ is become of *no effect*" unto us, in fact "Christ is dead *in vain*," or to no purpose whatever to those who seek justification in *part* or as a *whole* from the law. Why observe "works" or "deeds" required by the Sabbath law if it places our salvation in danger, and renders Christ's death vain?" In Paul's day some thought they must observe *one* of the "deeds of law," as for instance—circumcision; but he adds, such an one is "debtor to do the *whole* law." and "this applies also to Sabbath keepers with the same force. "*Cursed* is every one that continueth not in *all things* (not a part) that are written in the book of the law to *do* them." "The book of the law" contains hundreds of commandments in addition to the ten, and these you must keep unless you wish to be "*cursed*."

Our Brother's correspondent, like other Sabbatarians who are so loth to give up all the "deeds of the law," quote Christ's words: "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil." The following verse says, "that not one jot or one tittle shall in no wise pass from the law till all be *fulfilled*." He then refers to the danger of breaking the commandments of the law, which indeed was a very serious matter before their *fulfilment*. Following this our Savior quotes promiscuously from the numerous commandments of the law, besides the ten commandments, and shows that many of them are not now in force, having been *fulfilled*; for instance: "Ye have heard that it hath been said in the law: An eye for an eye, and a tooth for a tooth: but I say unto you resist not evil." "Ye have heard that it hath been said (in the law) thou shalt love thy neighbor, and *hate* thine enemy. But I say unto you *love* your enemies." These things have passed from the law. This chapter is rather a strange one to use in support of Sabbatarianism, as it deals with the law as a *whole*, not as a *part*. The "commandments" referred to, are selected from the *whole law* and not confined to the *ten*. The sabbath commandment is not even hinted at in this Scripture.

Our Sabbath observers seem to think that the words, "destroy" and "fulfil" used in *this* Scripture are synonymous, and mean the same thing. This is a mistake. A promise may be fulfilled and pass away, because it has come to fruition, but it would be improper to say the promise was destroyed because it had been fulfilled. It would be highly improper to say the law was destroyed because fulfilled. Instead of being destroyed, it has fulfilled its mission, accomplished its purpose, and consequently has ceased to be of force. Verse 18, shows that a time may arrive when every "jot" or "tittle" *shall* "pass from the law," and that is not "*till all be fulfilled*," then it shall "pass from the law," because fulfilled. The only question now to settle is, how much of the law has been fulfilled? I will now cite a positive Scripture proof which shows how much of the law has been fulfilled, and that which is fulfilled must of necessity "pass from the law," being fulfilled. See Gal. v. 14: "*All the law is fulfilled* in one word, even in this: Thou shalt love thy neighbor as thyself." No portion of the old law has been incorporated into the new covenant unless love is at its root. Such portions which allow a man to retaliate upon a man for an injury have become obsolete, passed away, and portions retained in the new covenant don't even exist as a part of the old law.

In closing I wish to give one more testimony that proves beyond all question that the Sabbath law ceased with the old covenant. Please read Deut. iv. 13; Exod. xxxiv. 27, 28, and you will learn just what is termed the "*old covenant*."

"And he declared unto you his *covenant*, which he commanded you to perform even *ten commandments*, and he wrote them upon two tables of stone." "And the Lord said unto Moses, write down these words: for after the tenor of these words I have made a *covenant* with *thee* and with *Israel*. * * * And he wrote upon *the tables the words of the covenant*, the ten commandments."

Now the "ten commandments," written upon tables of stone are here called "*the words of the covenant*." Now in this covenant of "ten commandments" is found the Sabbath law. This covenant was made at Sinai. Now read Gal. iv. 21-23; and you will learn what has become of this covenant. "Tell me ye that desire to be under the law do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, and the other by a free woman." Verse 4 represents the two covenants the *old* and *the new*. "The one from Mount Sinai which gendereth to bondage." "Nevertheless what saith the Scripture? *Cast out* the bondwoman and her son. For the son of the bondwoman *shall not be heir* with the son of the freewoman." The bondwoman and her son was *cast out* to make room for the *freewoman* and her son, which in other words the old covenant (bondwoman) was "cast out" to make room for new covenant (son of the freewoman, "the children of promise"). The two cannot harmonize or unite together. "The son of the bondwoman (the ten commandment-covenant) *shall not be heir* with the son of the freewoman." Does not this clearly teach that those who adhere to the *ten-commandment-covenant* of Exod. xxxiv. 27, 28, cannot at the same time have an interest in the *new* covenant? "For the son of the bondwoman *shall not be heir* with the son of the freewoman." See Gal. v. 4: "Christ is become of *no effect* unto you, whosoever of you are justified by the law; ye are *fallen from grace*."

W. H. WILSON.

Finance. A Word of Warning.

The subject of finance the science of raising and investing money, is claiming the time and attention of most all men nowadays. So much so, that the mind has become surcharged with "how shall I get more Money?"

Politicians harp on this pet theme—"How to have money flow as a river, and every man, woman, and child have great loads of it, and times be good and easy for everybody, to sway the minds and lead the people into their pet and well planned schemes, so that they can get the prominence, the offices, and the money.

I am no politician, and have no aspirations in that direction, yet, if such frantic reformers would illustrate their wonderful plans by telling us that two boys could place a board on the fence, and both teeter up at the same time. I would believe it just as readily as to believe their fine spun theories of a jubilee for every body at the same time.

The secret of the trouble is found in the fact, that times have been good and money plenty so long, that men have become more and more reckless, and like the poor, silly, prodigal son, are wasting their substance in riotous living, while they cry "hard times." They make it themselves,—it is the harvest of their own sowing.

There is a Satanic wave of unrest rolling from shore to shore, and men and women too, are caught in its delusive and destructive meshes, as in a cyclone, are hurling and whirling themselves down to destruction as fast as time can roll.

I for one do not expect to see better times of millennial glory until our long absent King comes from heaven in person, to rule the world in righteousness, and speak peace to the troubled ocean. And instead of praying, and planning, and scheming with this deadly doomed world for a better system of finance, we had much better be carefully and prayerfully inspecting our lamps, and seeking for more oil, the spirit of our Master, to prepare and fit us for his reception when he comes to judge this unbelieving and wicked world in righteousness.

Instead of being converted to, and mixing in with the world, as nearly all the sects in their blind zeal are doing to convert the world, God's people, wherever they are, should be at their post of duty warning the world of coming danger, and kindly and earnestly entreat them to flee from the wrath, to come by fleeing to the ark of safety, and laying hold upon the hope set before them in the gospel, before it is too late, and the door of mercy is closed, and the great day of his wrath has come, and who, O who will be able to stand? Perhaps some good brother is ready to say. I am in debt, and I want to get out and be a free man when the Master comes, which is surely commendable, but what *prompted* you to contract this indebtedness? Was it necessity, and could you enjoy this freedom if you had it? You and I cannot change this spotted leopard a whit, but we can sell our birthright for less than a mess of pottage.

Now as a brother and friend, one that has travelled this rough and thorny road for many years, I would kindly suggest to you and to all others in embarrassed circumstances, to trust in the Lord more, and do good, and verily thou shalt be fed, and leave the poor, old stranded political wrecks, all of them, and pull for the shore. Come out of this Babylon, and trust in, and preach more Jesus able to save from sin, and less finance.

The Master says, "The cares of this life, and the deceitfulness of riches choke the word." He also tells us it is the "Gentiles that seek after these things." He admonishes his disciples not to "do as the world does"—that is let the mind be engrossed with the cares of this life.

It may be that other brethren have been seduced and led off into other dangerous traps, and have joined some secret, oath-bound order, and what for? O, for mercenary purposes of course, the very thing they swore they were not doing, that they may be able to leave a thousand dollars or two for their poor family when they are dead and gone. Now my brother, did you ever stop to think that you have sold yourself to the world for some money, to run your chances of ever getting anything out of this potter's trap which is worse than hungry Esau did. First bind the bundles or bands, and what for? The Master says, "to be burned, but gather the wheat into my barn,—the kingdom of God."

In conclusion, let us be admonished, and be not conformed to this world which will soon pass away, but let us awake from this dangerous stupor. The night is far past, and the day is at hand. Let us arise and pray Thy kingdom come. Thy will be done in earth as in heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us. Abandon us not to temptation, but deliver us from evil. Amen.

T. E. ADAMS.

Dear Restitution:

I should be glad if there is room in the paper, to address my new brotherhood, just one time if no more permitted, I want to say to you all that I am only an infant in the gospel, although I have lived for 25 years, most of which time I was without hope, and without God. About two months ago I and my wife and three others came to the knowledge of the truth realizing the purpose for which we were created, and we then pressed forward out of darkness into Christ Jesus, with the aid of Father G. W. Herron, who has been preaching the gospel of Christ for many years.

Any one wishing to write to me, I would be truly glad and will answer promptly. My address is Deerfield, Mo.

We ask an interest in the prayers of the righteous, that we may be faithful to the end, that we may receive the promises made to Abraham and his seed, which we are to gain through faith, repentance and baptism into his name.

We have a body [illegible] seven, who assemble together each Sunday at 11 o'clock, where the gospel is preached by Bro. G. W. Herron, who has [illegible] the one faith will stand.

May the time soon come when all evil shall be cast down, and the Word of God have a hearing on earth. May we be remembered in all prayers. We remain in hope of a home in the kingdom of God.

JAMES J. HERRON.

Afflictions and persecutions are the tests by which Christian character is tried.

Selected.

Prophetic Anticipation.

The prophet Isaiah in his foresight of coming events saw the former things passing away and the promised future restoration taking place. He then gets his eye upon the canvas, and seeing the watchmen rushing the good news of coming glory from hill to vale, he breaks out in stirring appeals, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall come no more into thee, the uncircumcised and the unclean." "Shake thyself from the dust." Rejoice, rejoice, the jubilee is coming. The trumpeters have got the cry and they are sounding the alarm and repeating the grand message of glad tidings of the soon coming change. Then he gives a glowing description of those that bear the heavenly message. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion Thy God reigneth."

Then the prophet identifies the watchmen. "Thy watchmen shall lift up the voice, with the voice together shall they sing. For they shall see eye to eye when the Lord shall bring again Zion." The watchmen must bear the call to duty and they must also see the coming events that they are to herald in order to fill this mould in bringing in the results of this prophecy. And when the inquiry comes, "Watchman, what of the night," the answer comes, "The morning cometh and also the night." They see eye to eye, or alike relative to the coming glory and the reign of Jesus Christ upon the throne of his father David. To this end have we not seen and heard this harmony in the proclamation, "Behold he cometh?" And have not the watchmen voiced it together? And have they not together sung the same cheering words, "You will see the Lord coming," and all the expectant believers have united in the song. Has not this been our experience in our half-century warfare with this specific message?

Then does it not tally with the prophetic *program*, and is it not in the very right time to usher in the restoration and bring about Paradise restored? And does it not show that we are with the prophet in the fulfilment of his *anticipation*, when he says. "The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness, and sorrow and mourning shall flee away." Now comes Isaiah's *shouting* time for all nations. "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem." "And all the ends of the earth shall see the salvation of our God." It is soon coming. The Scriptures cannot be *broken*. So we harmonize with the prophet and break forth into joy, with the hope of soon seeing the redeemed of the Lord coming to Paradise restored, their Eden home.—*L. Boutelle in Crisis.*

Cowardice finds little mercy in the final judgment. In the Christian life there is reason to fear that men may be controlled by it. Our Lord warned his disciples of their danger in this respect—"Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." It is possible to profess discipleship to Christ and be ashamed of his "words." There are doctrines he proclaimed that are repulsive to human wisdom which there is a temptation to ignore. Silence, when his "words" are assailed, may be the token that we are ashamed of the gospel.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Dead Christians are Asleep.

Editor Democrat: Dr. Briggs is wrong and Dr. Birch is right. In the debate on the floor of the general assembly of the Presbyterian church, Dr. Briggs quotes Dr. Birch as saying: "There have been those who taught the sleep of pious souls. For in his argument he said, 'all dead Christians are asleep.'" The assembly laughed aloud at this. Nevertheless, if this statement of Dr. Birch is clearly proved by the Bible, it is the strongest argument that was used or could be used to overthrow Dr. Briggs' theory of sanctification, or purgatory at death. The testimonies of prophets and apostles and the Son of God are very numerous and plain that "dead Christians are asleep." Let us look at a few as a sample of many. "And the Lord said unto Moses, behold thou shalt sleep with thy fathers,' Deut. xxxi. 16. What was King David's hope? "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness (*Psalms xvii. 15*). Peter, in his memorable speech on the day of Pentecost, said "Let me freely speak unto you of the Patriarch David, that he is both dead and buried, for David hath not ascended into the heavens." (Acts ii. 29-34.) "So David slept with his fathers and was buried in the city of David." (First Kings ii. 10.)

Take the testimony of Job, another patriarch. "So man lieth down and riseth not; till the heavens be no more. They shall not awake nor be raised out of their sleep. If a man die shall he live again? All the days of my appointed time will I wait till my *change come*. Thou shalt call and I will answer thee. Thou wilt have a desire to the work of thine hands." (*Job xiv. 12-14*). The testimony of Isaiah is similar: "Thy dead men shall live, together with my dead body shall they arise." "Awake and sing, ye that dwell in dust; for thy dew is as dew of the herbs, and the earth shall cast out the dead." "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself, as it were, for a little moment until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and no more cover her slain." (Isa. xxvi. 19, 20, 21). Paul writes: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be forever with the Lord. Wherefore comfort one another with these words." (1 Thes. iv. 16, 17, 18). The apostle would not have his "brethren ignorant concerning them who are asleep that ye sorrow not even as others who have no hope."

What did he say was their hope? Let the next verse answer. "For if we believe that Jesus died and rose again, even so them also who sleep in Jesus, will God bring with Him," or as "He brought again from the dead the Lord Jesus." "And many of them that sleep in the dust of the earth shall awake, some to everlasting life." (Dan. xii. 2). The eternal life promised will be after the awaking from the sleep of death, if the prophet was told the truth by a holy angel. If Dr. Briggs had understood his Bible as well as Dr. Birch, he could have shown his opponents were in a great fog, too. We commend to both parties Psalm cxlvi. 3-4: "Put not your trust in princes, nor in the son of man, his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—*E. Hoyt in Grand Rapids Democrat.*

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JODLYN, Corresponding Editor.
PLYMOUTH, INDIANA, JUNE 2, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

CHRISTIANITY alone can give to man two great sources of inward joy;—The exercise of love towards a deserving object, and the exercise of hope terminating on some high and assured happiness! *

THE Church of God scattered abroad are introduced to Bro. and Sister Fretwell, of Danville, V., whom we were privileged to baptize into Christ at that place on the 18th inst. May they prove faithful, and guard the sacred name they have taken till the Master calls for those who are his. We trust, too, that they will water the seed of the kingdom we sowed there, whenever they have an opportunity, not forgetting there are several others who are convinced of the truth and will be condemned by it if they do not forsake all and follow Christ through evil report and good. *

The Woman's Seed. No. 14.

Our readers are requested to bear in mind that we are not writing about some pre-existent person, but the Son sent forth by God, made of a woman, in fulfillment of the promise that her Seed should crush the head of the Serpent. If there be anything revealed concerning any other Son we have not seen it. In Rom. i. 1, Paul says he was called, and became a servant of the promised one, and gives his origin. He was *made*, created, came into existence. Of what was he made? Ans., of the *spermatos*—seed of David, and therefore a legal heir to his throne. And being thus made by the direct power of God he was God's Son, and therefore legal heir of God also; heir of all things, promised all things set before him. This is the character he sustained in the flesh, or position he occupied as a Son of God in flesh. But he laid down his life; death had dominion over him for a short time, and then he lived again: and what of his *resurrection life*? Was it according to flesh? No! in Rom. vi. 10 we read that he lived by God; and death could no more dominate him; and the 4th verse of chapter one says he was declared the Son of God with power, according to the spirit of holiness (i. e. according to the Scriptures inspired by that spirit) 1 Cor. xv. 4, by the resurrection from the dead. If words mean anything he was not the Son of God in *that* sense before. In 2 John vii. we are told that many deceivers went forth into the world who confessed not that Jesus Anointed came in the flesh; and that this constituted them antichrists. We believe and confess what they did not. This is followed by the admonition to "look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." We are sorry to know that many only believe a part of the truth, that Jesus the Anointed came in flesh. By this we mean that they believe a *part* of Jesus Anointed came in the flesh, and part did not. This is a serious matter in the light of this Scripture; for the 9th verse says: "Every one who *goes beyond*, and does not abide in the doctrine of the Anointed One, has not God." Diaglott. The testimony is clear that he was made of a woman, and it is God's testimony of his Son, and he expects us to believe it.

John viii. 58 is often brought up as a proof that Jesus pre-existed; "Verily, verily I say unto you, before Abraham was, I am." As Paul in Gal. iii. 16 says Christ is the seed of Abraham, that would make the child exist before his father; a most unnatural construction. Let us take the Diaglott rendering of the 56th verse and see how it helps remove the difficulty. "And Abraham ardently desired that he might see my day, and he saw it and was glad." As the day of Christ has *not yet* come Abraham did not really see it, except by faith in what was disclosed by revelation or promise. The intense blindness or darkness of the Jewish audience of our Lord caused them to suppose he meant that he *existed* before Abraham and Abraham saw him. The puzzle is, how those who near two thousand years later know the Lord's day has *not yet* come, can be deluded as were the Jews who did not know what day he was speaking of. It was Jesus, he of Bethlehem and Nazareth who uttered the words in question, or rather the original, rendered, "Before Abraham was, I am;" and we know Jesus of Nazareth *descended from* Abraham and did not exist before Abraham; indeed the seed was added because of transgressions on the part of Abraham's children, to hold them together so that the coming one should be Abraham's Seed and David's Seed as well as the Seed of the Woman. It remains with believers in pre-existence to prove WHO pre-existed as a person, in view of all the testimony that points to Bethlehem and Nazareth and Calvary and Joseph's New Tomb. Plainly Jesus was not before his father Abraham; and hence *he did not say he was before him*, as the common version makes it appear that he did. This is the way it is rendered by C. F. Smith of Edinburgh, a Bible critic of no mean ability: "Verily, verily, I say unto you, before Abraham is born, I am;" (born from above,) of necessity this must be so; because he is the Beginning of the Creation of God—the new creation, and as he derived his natural life from Abraham, Abraham will derive his spiritual life from his Seed the Anointed, the first-born from the dead.

Mr. Thos. Nesbet, of Glasgow, Editor of the *Investigator*, renders John viii. 58 as follows, to show his sense of the force of the original, and not as an absolutely literal rendering. "Before Abraham-comes-about-for himself (*genesthai*) I am existing." And adds: "*By Jesus' use of the aorist here we are asked to look at Abraham at that point in his experience when he enters upon his reward; but prior to this Jesus exists, hence his superiority.* If Jesus had wished to say, "Before Abraham *was*," instead of genesthai, he could have said *egineto*, imperfect indicative, middle—was existing. The fact that he did not say *so* is proof that he did not wish to speak as the translators and their revisers alike have made him do."

And it is with no little pleasure that we now give our readers the rendering of Dr. Robt. Young, author of the Analytical Concordance. It is as follows: "Verily, verily, I say to you, before Abraham's coming I am." Yes; *he is* already,—Abraham *is not yet*, and will not be till all the faithful are. This is the divine arrangement. see Heb. xi. 39, 40. As Dr. Young was a profound scholar, and a Presbyterian, his *rendering* is peculiarly valuable, inasmuch as it testifies against his own creed, and harmonizes with that of Nesbet, who understands the truth as it is in Jesus, and is a classic authority besides.

Our attention is called to 2 Cor. viii. 9, and the question asked, "In what did the riches and poverty of Christ consist?"

It is assumed that the words *was rich* refer to ages before he was born, and that he laid them aside and submitted to abject poverty. We have again and again proven that as a person the Lord Jesus did not exist before he was born of Mary, and was, therefore, previous to his birth neither rich nor poor; and the wealth of testimony to this effect is such that this one passage *cannot* be in conflict with the rest of the Scriptures on this subject. And we submit, first that both the riches and the poverty are in the same tense; and the sentence word for word would *read* this way: "For you know the favor of our Lord Jesus, that on account of you he lived in poverty, being rich, in order that you by his poverty might be *enriched*."

Secondly, the learned tell us that the word *ptochos* (poor) is not used, but a verb in the aorist tense and active voice, showing that while he was doing something which indicated an abject state of poverty, he was then rich, *eptocheuse, plousios oon*. And the Greek verb *ptocheuo* having no equivalent in English as a verb, we are obliged to use both the noun and the verb *to express the action of practising self-denial in living a life of poverty, while he was* rich; so there is not the shadow of proof of a pre-existent state of wealth.

But to the question, "In what did the riches and poverty of Christ consist?" First, of power; although he had no place to lay his head, and was hungry, and thirsty, and moneyless he could feed hungry thousands, could open the eyes of the blind, unstop the ears of the deaf, could raise the dead to life, obtain money for taxes from a fish, could rebuke the winds and the waves. All the powers of nature were entrusted to him. Secondly, by birth he was the King of Israel and Son of God. Surely never was one so rich, and no one could take a lower place. He was among them as one who serves; at last he was even stripped of his clothes and his life, everything was he stripped of but his own integrity and his Father's promise.

John vi. 46, is produced as proof of Christ's pre-existence, because he had seen the Father. To get to the truth here we must remember what is said in chap. i. 18, "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him;" so Jesus while on earth was in the bosom of the Father; and our own experience and usage of words teach us *how* he was in the Father's bosom. The Gentiles are now in Abraham's bosom, and we often speak of bosom friends in the same sense as Jesus does of himself and the Father. He whom the Father sent spake the words of the Father, and hence he said to Phillip, "Henceforth you know him, (the Father,) and have seen him," John xiv. 7. But *how* had they seen him? Had they seen the Father's person? No! And the person of Jesus who was speaking was not the person of the Father, so we let Jesus explain to Phillip, "Believest thou that I am in the Father and the Father in me, *the words* that I speak unto you I speak not of myself, but the Father who dwells in me does the works." So that Jesus was the temple of the Father, who dwelt in him by the Spirit which was given to him without measure. His mentality was thus divinely magnetized so that he lived in God, although his eyes had not seen the Father he saw him in a more exalted sense, and the words of Jesus to Phillip teach us that if we listen to his divine teachings we shall also see the Father in the same sense.

Phil. ii. 6-8, is supposed to teach pre-existence; but in order to make it teach pre-existence it is necessary to assume that a pre-existent son in the form of God was made in the form or likeness of men; but Paul says it was the anointed Jesus, who, we know, was born of Mary. Secondly, it is necessary to assume that a pre-existent son humbled himself and became obedient unto the death of the cross. This is a *great* mistake, for the eighth verse shows that, "*being found in fashion as a man, he humbled himself, and became obedient unto the death of the cross*," and because of this God hath highly exalted him, so that the argument for pre-existence crumbles, and falls, having no foundation save assumptions. We direct our readers to the 11th verse where they may see that nothing is said of confessing him to be the pre-existent spirit son of God, but that the anointed Jesus, *born of* Mary is Lord. This localizes, defines, limits, and identifies him as the promised woman's seed.

John vi. 62, is considered to be an invulnerable text, "What and if ye shall see the Son of Man ascend where he was before?" Before *what?* Before he was born? Was that what Jesus meant? We think not. By beginning back at the 47th verse it will be seen that he discourses of life, and the means of attaining to it. He was the living bread; but the Jews were perplexed and asked, How can this man give us his flesh to eat? When he told them he would give his flesh for the life of the world, He was telling them of his death of course, and assured them that if they partook of him they would live by him, (v. 57) and not only live, but live forever (v. 58). Even his disciples thought this a hard saying, and murmured to this effect: so he said to them, "Doth this offend you? What and if ye see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." Note, he spake of his death and now their life depended upon it, but their minds were too obtuse, they did not comprehend his meaning, could not understand how they could live by *him after he was shed his blood*; so he says to them, "Doth this *offend* you?" "What if you see the Son of Man ascend up where he was before? the Jews. It is the Spirit that quickeneth; the flesh that profiteth nothing." He *expected* to be quickened by the Spirit, and he was; God raised him, and the life was [illegible] by him. And he [illegible] with them for forty days, and ate and drank with them, and was identified by them, so that [illegible] Peter all [illegible] say they [illegible] to a hope [illegible] by his resurrection. This [illegible] of their faith [illegible] that they could so clearly see [illegible] of death for themselves. "The words that I speak unto you are spirit and they are life" were comprehended at last. Then the phrase, "What and if ye see the Son of man ascend up where he was before?" [illegible] furnish the key to the subject for all. We [illegible] never might have possessed, [illegible] *the Son of Man had not pre-existed*. He was the woman's seed.

What we have written on this subject has been written with the hope that others may see God's Truth as a harmonious whole, and have clearer conceptions of the Great Redemptive Scheme, and praise God more and more for the exceeding riches of His grace and the vastness of his love in sending forth his Son made of a woman to live a suffering life and die a sacrificial death, that we might have everlasting life through him. And be assured if we ever do obtain the crown of life we will ascribe to him all the praise. Blessed Jesus. *

Selected.

The Cost of Care Taking.

There are very few among the working people of the present day, who have much conception of the cost of anything in the way of labor, except physical strength and skill. With some there is a determination to avoid all care, they want to know what their work is, and do it and have it done with. They wish to work just so many hours, and then to be through and stop.

Of course if men work in this way someone must look out for them, must find them work to do, a place to work in, tools to work with, materials for their work, must take charge of the establishment when they go away at night and have it ready for them when they return *in the morning*, must take the product of their labor to market, sell it, collect the pay for it, run the risk of loss, swindling, and bad debts, must have the wages ready every week, must keep hands employed in slack times or else find them missing when wanted, must run the risk of falling markets, buying something at a high price and selling at a low price; and to accomplish all these things there must be a certain amount of capital, either invested at first or accumulated in the lapse of years without which it is impossible to carry on such a business.

It follows therefore that whoever undertakes to do business, must allow a certain margin of profit to cover losses, provide against contingencies, weather storms, and carry work successfully along; and the larger the business is the larger the investment of surplus must be. The capital is ordinarily gathered through gradual accumulations; and if a small amount is gained every year eventually the business comes to stand upon a secure basis.

But here we encounter difficulty, for there are men who say, "We want what we earn; here is a man who does nothing but sit in his office and manage affairs, he lives in an elegant house while we live in poverty; he has leisure, while we toil incessantly; he has luxury, while we can hardly find the necessities of life; and we demand that he increase our wages, and allow us a more equitable division of the results and profits of our labor. Our work gives him his comforts and his luxuries, labor produces all these things, and labor should enjoy its reward."

This is all simple, plain and specious; but there are difficulties even in the way of carrying out such a plan as this. These men as a rule refuse to care for themselves; they have never started to build up a business however small; they have never saved the pennies and shillings which would furnish them with the capital to start even in a small way, and they are unwilling to bear the care that is involved in any such undertaking. The men who *take the care* have a *right* to be paid for it. No man is bound to find work for another man; no man is bound to furnish men tools, or a place to work in; no man is bound to take the products of another man's labor, pay him in advance for it, and run the risk of selling it and getting his pay; consequently if a man does this for one man or for men, he must take something from what they have earned to cover the expenses of transacting the business and provide against the risks therewith connected.

The writer was conversing once with a venerable man who had spent most of his life in a certain business which, founded by his father, managed by himself, and continued by his sons, had been carried on without interruption for about eighty years. It was a useful business, the manufacture of an article of universal demand, it was a legitimate and reasonably safe business, and had been conducted without disaster by three generations, and was affording a support to the different persons who were connected with it. The help employed had usually served for long periods of time, and in old age had been cared for when they were no longer able to earn wages as in their more vigorous days. The results of the business were an extensive plant, rent free, and, so far as could be seen, a business as permanent as could be expected in ordinary cases. The venerable man who for years had conducted the business, stated that during his father's life he had sometimes thought that they might have paid larger wages to their employees; but when he came to have charge of the business himself he entered into a careful calculation concerning the matter, the result of which showed that if from the beginning they had paid *twelve and a half cents a day* more to each of the employees, the result would have been to have absorbed the entire capital, consumed the plant, and *wiped out the whole business*.

And yet twelve and a half cents a day would have been regarded as a very moderate advance in wages. Doubtless many of their employees, if they had desired an increase of wages would not have been content with so small an addition as that; but had their wages been increased by that small amount, the result would have been no business, no manufactory, and no wages for anybody. This result is frequently reached. A large majority of the men who engage in business fail, and frequently their failure is brought about by the rash and unreasonable demands of persons who want more pay, spread discontent, get what they can, and spend it in dram shops, while the employer, struggling against fate, strives in vain to meet his bills and continue his business, and at last yields to the inevitable, goes into bankruptcy and into the grave.

It is not likely that workingmen intend to cause such ruin by their demands, but they are ignorant of business, and often are not inclined to learn. The great object in life with them is more wages, and no matter how great the amount of wages they may recieve, they spend every penny as they go and then want more. The more care people take of themselves, the less care others must take of them: this reduces the expense of care taking, and gives the laborer a larger share of the fruits of his productive toil. But persons who decline to take care are liable to act unwisely, and rashly, and finally to drag themselves and others into trouble and poverty, from which they find no way to escape. Temperance, frugality, contentment and fidelity, bring better rewards in the end than wastefulness, murmuring, envying and covetousness.—*The Safeguard.*

If a man be compassionate toward the affliction of others it shows that his heart is like the noble tree that is wounded itself, when it gives the balm.

A Day of Reckoning.

There comes in every life a time of reckoning; it may be to-day, it may be to-morrow, it may be long hence, but it is sure to come. To-day one may be gay, light-hearted, thoughtless, unteachable, wilful and frivolous, and full of whims, notions and fancies; but the time will come when all this will have passed away, and when strong, solemn, and distressing realities will confront the soul.

The man who hates instruction and despises reproof, will by and by end, when it is too late, the folly of such a course. The giddy and light-hearted girl who makes light of danger, and heeds no admonition may in the time to come know the bitterness of shame and sorrow, the anguish of a weary heart and a blasted life.

How many are there who look back on wasted opportunities, misspent time, and neglected privileges and say, "Oh, if I could have the chance I once had!" But neglected privileges do not return, time squandered is gone forever, health wasted may never be regained, and the end of a few gay hours of godlessness and recklessness is a blasted life, a hopeless death, and an early grave. The day of reckoning comes, tears cannot turn it aside, sorrows and regrets cannot put it off; "for what a man soweth that shall he also reap."

Many a man is in prison to-day reaping what he has sown. Many a man with blasted health and shipwrecked life is paying the penalty of his gay and godless years. Many a woman smitten, ashamed, disgraced, crushed, ruined and broken hearted, is to-day reaping the results of recklessness which tossed the head in independence and paid no heed to the warnings of kindly friends.

The day of reckoning comes, it will come; and if it comes not in this life there will still be a reckoning day. The great Judge of the quick and dead will appear, and men who have scoffed at God, mocked at Christ, and scorned at religion must meet the Judge. There will be sorrow then, when sorrow will not avail. There will be earnestness then, but it will be the earnestness of despair. The reckoning day will have come, and every man shall give account of himself to God. The scoffer, the mocker, the votary of vice and lust; the man who hardens his heart and blinds his mind, must yet meet his Judge. Oh, to make timely preparation, and to be found of Him in peace.

"That awful day will surely come,
The appointed hour makes haste,
When I before the Judge shall stand,
And pass the solemn test.

How careful then ought I to live,
With what religious fear;
Who such a strict account must give
For my behavior here."

The Christian.

What the Religion of Jesus Does.

It gives a peace that the world cannot take away.

It makes men pay debts that the law cannot collect.

It makes women stop talking scandal.

It makes children obey their parents.

It makes men do good with their money.

It makes those who have been vicious strive continually to control themselves.

It makes the drunkard stop buying beefsteak for the saloon keeper and go to providing for his own family.

It throws the jailer out of employment and raises the workman's wages.

It builds hospitals and asylums and furnishes the money to run them.

It makes men unselfish and women more lovable.

It throws a bright light into the valley of death and shows that there is a city of eternal beauty just beyond it.

A real Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds and the whole over-hanging trees; but when it is ruffled it reflects nothing that is pure. A bad man seldom sees a good trait in his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

Christian Charity.

It is not at all uncommon for brethren to refuse to forgive another for a word or deed that they would have full confidence in asking the Lord to forgive them, had it been their transgression. It is, indeed, strange that when brethren have need every day to ask the Lord to forgive them their numerous trespasses that they will be unforgiving to others. How many of us must be barred from praying if we must first say, "Forgive us our trespasses as we forgive those who trespass against us." We remind the Lord of our weakness and pray him in mercy to forgive. We forget the human failing in our brethren and hold them to strict account for what they do. We are so very often impenitent, and yet if our brethren have offended us we demand of them that they fall down at our feet and in tears beg our forgiveness. We acknowledge to our heavenly Father that we have sinned against him knowingly and ignorantly and pray him to freely forgive it all in Christ.

We refuse to believe that our brother does anything unintentionally, and instead of forgiving him in Christ, hold him to strict account for everything that we may imagine that he has thought, done or said. There is great need for us to remember the admonition to have fervent charity among ourselves. *Messenger of Peace.*

Kissing Mother.

A father talking to a careless daughter, said:

I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands, whenever they were injured in those skirmishes with the rough old world.

And then the midnight kisses with which she routed so many bad dreams as she leaned above your pillow, have all been on interest these long, long years.

Of course she is not so pretty and kissable as you are; but if you had done your share of the work during the past ten years, the contrast would not be so marked.

Her face has more wrinkles than yours, and yet if you were sick, that face would appear far more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear old face.

She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done many necessary things for you, will be crossed upon her lifeless breast.

Those neglected lips that gave you your first baby kiss, and those sad, tired eyes will be forever closed, and then you will appreciate *your mother*; but it will be *too* late!

The Bible is the only true history that begins in eternity and ends in eternity. All other histories are unsatisfactory because incomplete on the most vital question.

One of the easiest things for some people to do is to persuade themselves that it is not their duty to do anything.

All Aboard for the Saengerfest.

One fare for the round trip via the popular Nickel Plate Road. Tickets good going July 10th and 11th. Good returning to and including July 17th. Three trains daily in each direction.

Poetry.

Unfaithful Shepherds.

"Take heed therefore unto yourselves and to all the flock, * * * To feed the Church of God which He hath purchased with His own blood."

O what are the shepherds doing?
My sheep are wandering about
With none to look after their goings,
None to seek them out.

My sheep are starving and dying,
[illegible] bleak and bare,
And [illegible] souls are crying,
[illegible] and shelter there.

[illegible] have come to succor them
[illegible] them out in the cold,
[illegible]
[illegible] the fold.

[illegible] shepherds, awake!
[illegible] your calling [illegible]
[illegible] "bread from Heaven,"
[illegible] out of the rock,"

[illegible] heard you tell them
[illegible] Savior to save from all sin,
[illegible] waited long for His coming,
[illegible] and thirsty within.

[illegible] out your people, my shepherds
[illegible] fulness of joy to-day.
The Savior is waiting to bless you,
[illegible] His sweet call and obey!

[illegible]
That washes away every stain,
[illegible] the great salvation
Through faith in the blood of the Lamb.

Be filled with the love of Jesus,
Receive the anointing within,
[illegible] in your power and proclaim Him
[illegible] that saves from all sin.

Original.

John's First Epistle.

Chapter 4.

1. Beloved, do not trust to every spirit, but test the spirits, whether they be of God:

Because many false-prophets have gone out into the Cosmos.

2. In this way recognize the Spirit of God. Any Spirit that confesseth Jesous Christ to have come in flesh is of God.

3. And any spirit that doth not confess the Jesous is not of God: And this is the (spirit) of the anti-christ which ye have heard is coming: and now is in the Cosmos already.

4. Ye are of God, little children, and ye have overcome them, because the one in you is greater than the one in the cosmos.

5. They are of the cosmos. Therefore they talk from out the cosmos and the cosmos hearkeneth to them.

6. We are of God. The one who knoweth God hearkeneth to us. He who is not of God doth not hearken to us. By this we know the Spirit of the truth and the Spirit of the error.

7. Beloved, let us love one another, because the love is of God, and any one who is loving (sanctified love here) hath been begotten of God and knoweth God. The one who is not loving doth not know God, because God is love.

9. In this way hath the love of God been made manifest in us, namely in that God hath sent his only-*born* into the cosmos, that through him we might live.

10. In this is the love, not that we loved God, but that he loved us and sent his Son as a token of favor concerning our sins.

11. *Beloved*, if God so loved us we also ought to love one another.

12. No one hath ever beheld God. If we love one another God is abiding in us, and his love hath *been* perfected in us.

13. In this way we know that we are abiding in him and he in us, namely in that he hath given us of his Spirit.

14. And we have beheld, and we testify that the Father did send the Son a Saviour of the cosmos.

15. Whoever shall confess that Jesous is the Son of God. God is abiding in him and he in God.

16. And we have recognized and put faith in love that the God in us hath. God is love, and the one who is abiding in the love is abiding in God and God *is* abiding in him.

17. In this way hath the love in relation to us been perfected in us, that we may have boldness in the day of the trial. Because even as he is are we also in this cosmos.

18. There is no fear in the love, but the perfected love casteth out the fear, because the fear hath that which holdeth in check, and the one who feareth hath not been perfected in the love.

19. *We love God because he first* loved us.

20. If any one shall have said, I love God and hateth his brother, he is a liar. For the one who doth not love his brother whom he hath seen, cannot love God whom he hath not seen.

21. And this commandment we have from him, that the one who loveth God loveth his brother also.

COMMENT.

"Trust to" instead of "believe" R. V.

"In flesh" instead of "in the flesh." R. V.

"The Jesous" instead of "Jesous." R. V. This specific Jesous meant, this person so known and recognized in that day. The name was not an uncommon name in Israel.

"Them" refers to the people possessed with this spirit of anti-christ.

"Talk from out the cosmos" instead of "as of the world," R. V.,—the idea being that the source of *their* talk was the cosmos and its spirit instead of God and the heavenly order of things.

"The truth" and "the error" instead of "truth" and "error" in the abstract. R. V. *The truth* of the Gospel and Revelation is a specific thing aside from the general truth, and relatively much more important. This is just what "the world" does not see and the church is not any too clear-sighted in this matter.

"Hath been begotten" instead of "is begotten." R. V.

"Only-born" instead of "only-begotten," a much more important difference than may seem at first thought. "Born from *among* the dead." "Brought-forth" resurrectionally is what is meant, not begotten spiritually which of course is also true. Remember that Jesous was *the* first and only-born of many brethren at the time of which John is speaking.

"A token of favor concerning our sins" instead of a "propitiation for our sins" *R. V.* in *the* commonly asserted theological sense.

"Put faith in the love that the God in us hath" instead of "have believed the love which God hath in us" or "in our case" *R. V.* an entirely different thought from what John wrote out.

"In this way hath the love in relation to us been perfected in us" instead of "Herein is love made perfect with us." R. V. What does this statement mean? I understand what John means, but I don't understand what the translators have made him say.

"In the day of the trial" instead of "in the day of judgment." R. V. I have grave doubts whether John here refers to "the great day of judgment." I think he refers to "the trial of each man's faith," "the fiery trial" Paul calls it.

"There is no fear in *the* love" instead of "love" R. V. "The fear" instead of "fear" R. V.

"But the perfected love casteth out the fear" instead of "but perfect love casteth out fear." R. V.

"Because the fear hath that which holdeth in check" instead of "hath torment" C. V. or "punishment" R. V.

The argument here is specific not general. John is not arguing as a philosopher, but as a polemic. The case is not a general, but a specific one, and this is the case of humanity arraigned at the bar of God on a specific charge of guilt. Therefore "the fear" and "the love" not "fear" and "love" in general.

"We love God" instead of "we love" for the same reason and also because it is the best text.

CHAS. GARDNER.

"His Father is at his side."

Yesterday the writer was at work on a railway station. B. & O. R. R. near Washington, D. C. A three year old boy was with his father on the platform: father and child were standing very near the track and looking in the opposite direction. the Cincinnati Express was coming at full speed. I took it for granted that father and child would at least "bout face," before the train passed. but neither one moved.

I asked the father afterward if the child had no sense of fear? "Not when his father is at his side," he answered.

The incident set me to thinking, and I thought that I would be so much more restful if I could feel secure in the presence of danger, like this little boy. Yes life is full of danger. risk, and often where one would least expect it.

A B. & O. conductor the other day passing from one car to another, while he was in the act of making the step *onto the opposite platform*, the coupling pin broke and he was let down in front of the flying train. But, there are other dangers, and if our Heavenly Father is not at our side when they come upon us like an express train, we may lose more than a leg or an arm.

The loss of one's temper is a more serious loss than an ordinary R. R. accident. Do people lose their temper? I think so, that is, their good temper and disposition.

It is not necessary to go back thousands of years for illustrations, (Moses' day.)

Just now a case presents itself, (the case of a woman.) A certain woman near here, recently *buried* her third husband. She is a member of the Methodist Church, and is, in her own estimation, and in the estimation of other people an honest, upright woman, but as a matter of fact, she lost her temper or good disposition many years ago, and did not know that it was gone, (she dont know it now,) but all three of her husbands became drunkards, and died drunkards, but before they died they all three most earnestly asserted that it was their wife's bad temper drove them to be drunkards, and death!

Yes women as well as men, need the presence of the Divine Father at their side, in order to maintain the Christian Spirit. or temper we call it. The Bible has much to say about the spirit. If we have not the Spirit of Christ, (no matter how well we are fixed in other matters,) we are none of his.

ISAAC MCCURRY, SR.

Conference Report.

The annual conference of the churches of God in Iowa met according to notice at Clarksville, in Butler Co. June 2nd, and continued until the night of the 11th. There was a good attendance which increased until the last. The preaching brethren present were G. M. Myers, A. J. Eychaner, Geo. Moyer, H. T. Baker, and R. J. Hill.

The time was well filled with varied exercises, as Bible readings, social and prayer meetings—conference institute work in which subjects pertaining to the good of the cause, and growth in grace and knowledge were discussed by both brothers and sisters,—preaching and business meetings, etc. A marked spirit of love and good fellowship prevailed throughout the entire meeting, the interest increasing to the last.

The subjects for the Bible readings were 1st prayer, 2nd baptism. The subjects studied and discussed were church organization, church building. church and Sunday school support, our educational work and fund, contributions, how made, duties of evangelists, elders and deacons, how to secure a general attendance at conference, family prayer, diligence in business, etc.

There were able sermons preached every night, and a part of the time in the afternoon upon subjects pertaining to the faith once delivered to the saints, obedience and Christian-living. Every topic considered was introduced by a short sermon or talk by some member, so that the whole meeting was made profitable and entertaining.

The conference board chosen for the coming year are G. M. Myers, chairman, A. J. Eychaner, treasurer, Libbie Palmer, secretary, Mrs. A. J. Eychaner corresponding secretary.

The reports for the year show the following evangelists report: whole number of sermons preached 163, number of social meetings 22, number of persons baptized 29, number of Sunday schools superintended 23. Evangelist received from the fund $257.63, amount received from all other sources $37.90, total receipts for the year $297.53.

Bro. H. T. Baker from Texas, reported his work here since his arrival here Feb. 28, number of sermons 30, amount contributed where he preached $20.90. Treasurer reported money in treasury at beginning of year $70.54, whole amount contributed during the year, including Bro. Baker's report $125.83. The amount paid to F. W. Herrick for labor with the tent $30.41. Report of incidental fund shows the amount carried over from last year $80.88. Amount paid in during the year $37.55. In educational fund, total amount carried over and received, with interest $140.81.

Bro. Myers reported one year's tuition paid for by himself at Des Moines, and forty-six weeks at Dixon, Ill., to be donated to the work, waiting until needed by some one who wishes to prepare for the ministry of the Word.

Bro. Eychaner reported a request for such assistance from a young man in Dakota. The conference instructed him to ascertain the young man's worthiness and needs.

The program of work arranged for the work of the coming year, calls for about $700, over $400 of which was raised at the meeting. Bro. Eychaner has kindly consented to go out again as an evangelist after a vacation of a few weeks, in which to arrange for a home for his family that will be more convenient to the railroad, and where he can have better school privileges for his children. He has labored hard in the field for several years and needs rest, but at present no one seems available that can fill his place. His record of work speaks for itself, his reward is in the hands of the Master and will be sure. Bro. H. L. Baker will go with him as an assistant evangelist.

The following resolutions were adopted by the conference: 1st Resolved, that each individual believer of the gospel in the state of Iowa shall consider it to be his or her duty to furnish the corresponding secretary (Mrs. A. J. Eychaner) the names and addresses of all believers with whom they are acquainted in the state. Mrs. Eychaner's address is Irving, Iowa Co., Iowa; any change will be announced. 2nd Resolved, that we the members of the churches of God in Iowa, assembled in conference at Clarksville recognize a marked improvement, both in the business and educational management THE RESTITUTION published at Plymouth, Indiana, during the past year, and hereby commend it for the growing spirit of liberality manifested, and we hope that the privilege of a still wider range of thought may find expression through its columns in the future. 3rd Resolved, that we hereby tender our thanks to the people of Clarksville for their kindness and liberality to all attending the conference, and to the young people for their kind and efficient assistance in the singing and music.

On Saturday afternoon we repaired to the river where Bro. Eychaner baptized two persons, a man and his wife into the Christ.

Conference adjourned to meet at the call of the executive board.

LIBBIE PALMER, Sec.

Selected.

The Average Novel.

Again and again have we raised our voice and used our pen to warn people against the dangerous effects of following the reading of much of the cheap literature of the day. We do not condemn a book as dangerous because it is cheap; there are many works of value published in a cheap form. The greater part of the stories, however, are not worthy a place in the home. There is one thing about a cheap book, however, which we ought to remember. We step into a book-store and buy a cloth-bound volume of three *hundred* pages for twenty-three cents. We wonder how such a book can be produced for such a price. That book represents work performed at starvation wages. The greater part of it is done by girls, who are able to earn barely enough to keep body and soul together. When next you buy one of those cloth bound volumes for so small a sum, say to yourself, "This is the price of blood!"

The average novel is a natural outgrowth of the times in which we live. There is a demand for that which is coarse and deals with licentiousness. Novels of this class were produced in England and France years ago, but they were not in great demand in this country. As we have incorporated English and French ideas, we have come to have a literature of our own which is anything but a credit to us. Not that we have no good books but that the greater part of the stories in circulation in newspapers and in *pamphlets* are of the character indicated. In a recent article in the *North American Review*, George Manville Fenn says: "The novels of a century or so back were *manly but coarse*, and many a clever work retains its place on the bookshelves on account of its being licensed in its licentiousness by the brand, or hall mark, 'classic.' Then, as refinement obtained, we went through a phase of the morbidly sentimental, followed up by the sentimental romantic, which gave place in turn to productions of sterling worth, lasting up to and continued in the present day. In company with all these, of course, there were the importations from across the Channel clever, unprincipled, immoral, often filthy to a *degree*. In these, for the most part, the art of mystery was wanting. There was no room for it. The text was in ninety-nine cases out of a hundred sexuality. These had their readers naturally enough, but the hot-blooded exotic novel was neither popular nor plentiful."

This agrees with what we have already said. Mr. Fenn then goes on to speak of the world of to-day. He says: "Now we have changed all that. Another French fashion has been imported; it has obtained its hold upon a largely increasing *clientele* of readers, and is dubbed the gospel of nature. By them the honest, straightforward is pooh-poohed; Scott is a bore, Dickens a burlesque, Thackeray a tiresome satire, George Eliot old-fashioned and dull. The French novel, in short, a score or so of years ago, was read and not named; but is answerable for a new school of novelists who base themselves upon their French masters and imitate them as nearly as they dare; for *there are reasons—patent reasons*—not unconnected with circulation, which hinder the modern Gallicised writer from going as far as he probably would. We have held up to us masterpieces of nature and realism, and the sham philosophic but mighty efforts of a great brain, the works of Zola. One casts no slur upon the ability of the writers of these romances. They are Frenchmen, of France, and their ways are not ours. But the insidious work is going on and is having its effect. Naturally our writers are ruled by the demand. The success of one brings forth many imitators, and the result is that many of the books now published, notably those written by the so-called weaker sex, grow broader and stronger—certainly in more senses than one. The school of writers to whom we owe this advance, this imitative effort in letters, scorning the art of mystery in fiction, claim for their work that it is in its breadth and strength more masculine—they might add feminine, though the reader may wade through many a novel without finding a true woman—nothing but the animal feminine whom the Frank delights to portray. The influence is daily growing, and an example of its effects is plainly before us—an example almost ludicrous—for we find one of our principal newspapers giving its assurance (in answer to certain rumors) that the novel appearing in its columns has not been expurgated, but is exactly as it came from the novelist's pen.

"One might expect that with the advance of this class of narrative with naturalism so strongly to the fore, the old school of sensationalism would be beaten out of the field, but though the new writer, basing his fiction upon his French master, may out-Herod Herod and cause a massacre among the innocents he condemns, the mystery-lover will never be convinced, but will seek after his favorite food with as great a zest as ever. There is nothing repellant here: the natural desire to penetrate the occult is evoked, and in this lies the power which has won for many a work utterly wanting in truth to nature, plausibility and literary style—a work in fact of the most crude and rugged type—a fabulous circulation. It would be invidious to name such books, to pose as a judge, and give what at best would be only one opinion, but the question must have been asked by many a reader how it was that such farragoes of impossibilities—such tragi-burlesque played by abortive imitations of human life—could have enthralled their hundreds of thousands and kept their attention to the end. The answer is simple. It is the mystery of the story and the curiosity excited. These have a peculiar charm for most readers—most, for a tale of this kind with an ingenious, well-constructed plot partakes somewhat of the nature of the fabled Maelstrom. Even the lover of the vapid style of society novel, or of those dealing with afternoon calls and tea, liberally amalgated with upholstery and the latest fashions; the lady worshipper of the athletic giants who crush the gentle violets of society and break hearts because it is their nature to, and consequently go on macadamizing their life path with these brittle objects so liberally offered to them in novels; the patron of the libraries who is content with nothing less than character-studies, analyses of life, struggles against temptation, sexual or religious infidelity, stories of pure-minded church dignitaries fighting against doubt, or Barham's worst devil of all—the 'laughing woman with two bright eyes,' and who go through three volumes representing in Book I. the flitting fly, in Book II. the contacts with the web and the vain struggles, and in Book III. the rescue and cleansing of the tangled wings by faith, fighting or death: all these readers fall at times to the ordinary mystery in fiction. Their nature is too strong for him. The cover of the popular-sensation story is lifted with possibility a smile of contempt for the people who 'can devour such stuff,' and of course just to skim a few pages to see what it may be like. Or it may be by accident, for want of something better to hand. Then a few lines are read, and could the ingenious writer be looking on, and always supposing that in cleverness of construction and freshness of idea the story is one of the best of its class, he too would have his smile for the great-browed deep thinker and student of the higher questions and theories of the nineteenth century. For the reader has placed one foot in the literary whirlpool, the other follows, and in the vast majority of cases, complete immersion ensues; he starts on his career round and round, lost to everything but the insidious curiosity exciting plot of the book, till the brain hunger is excited, and with the desire thoroughly piqued, he reads on to the very end. Then the book is thrown down—possibly with a contemptuous, 'What trash!'"—*Messiah's Herald.*

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that *$1.20 pays for 100 postpaid. Single* copy 5 cents, 25 copies 20 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 *cents per hundred for postage.*

Holiday Excursions.

Lake Erie & Western R. R. Fort Wayne, Cincinnati & Louisville R. R. (Natural Gas Route.) will sell for the Fourth of July, Excursion Tickets between all Stations on its line, at the very low rate of one fare for the round trip. Tickets will be sold on July 2, 3, 4, 1893, limited going to date of sale, and good returning up to and including July 5, 1893.

For tickets, rates, time and general information, Call on any ticket agent of the above route, or address, C. F. Daly, Gen'l Pass. Agt. Indianapolis, Ind.

Take the Nickel Plate to the Saengerfest.

The Nickel Plate Road will sell round trip tickets to the Cleveland Saengerfest at a single fare. Good going July 10th and 11th. Good returning to and including July 17th.

Fourth of July Excursions.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1893, inclusive, between all stations within two hundred miles of initial point. Tickets will also be sold to stations on connecting lines on same basis as above. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

A Sociable Man.

Mr. Perry was an exceedingly polite and temperate man. One day he met an acquaintance who called out: "Hello, Perry! I was just going to take a drink. Come in and take someting."

"Thank you," said Perry, "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry. "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug-store.

"I am not feeling well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor oil. Will you join me?"

"What!" exclaimed the other, "a dose of castor oil!"

"Yes; I'll pay for it."

"Ugh," cried the *sociable man*, with a very wry face, "I hate the stuff."

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whiskey is just as distasteful to me as my sociable oil is to you. Don't you think I have as much right to be offended with you as you have with me?"

The sociable man saw the point, and it would be money, health, and morals saved, if the lesson could be firmly implanted in the minds of every young man in the land.

◆

One of the perils of the church to-day is that the machinery and organizations that are bring multiplied on every hand absorbs the energies and vitality of the workers so that their time and strength are expended in keeping it in order and motion rather than in looking for immediate practical results.

◆

This age will end in destruction and the overthrow of the wicked.

For the Cleveland Saengerfest.

Round trip tickets will be sold by the Nickel Plate Road at a single fare. Good going July 10th and 11th. Good returning to and including July 17th.

For the Glorious Fourth.

Single fare for the round trip to points on the Nickel Plate Road. Ticket on sale July 3rd and 4th. Good returning until July 5th inclusive. Three trains in each direction daily.

Pittsb'gh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.

[illegible]

Eastward.

[illegible]

JOSEPH WOOD, General Manager. E. A. FORD, General Passenger Agent,

PITTSBURGH, PENN'A.

For time cards, rates of fare, through tickets, baggage checks, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. HANES, Agent,
Plymouth, Ind.

Silas Haynes was born in Pickway Co. Ohio, May 27, 1818. Died June 3, 1893, at the home of his daughter, (Maggie Galvin,) aged 75 years and 7 days.

In 1832 he emigrated with his parents to Noble County, Ind. He was married to Margaret Rose, Nov. 17, 1839. He confessed the Lord as his Savior in early life. He united with the Old Christian Church in 1840. He with his family moved to Marion Co. Ia. there he and his wife united with a little band of Disciple Christians, and lived an honorable life.

In the yeas 1868, he and his wife embraced the doctrine of the second coming of our Blessed Lord, with power and great glory, to take unto Himself His great power and reign. A firm believer in the covenants of promises made to the fathers. He believed in the one faith, the hope of the gospel, the resurrection of the dead, for future life in the kingdom of God, when he comes and brings His reward with Him to reward all his saints as their work shall be. It was an anchor to his soul in the hour of death. He would often while on his death bed speak of the joy that will be in the morning of the resurrection. The union of loved ones, everlasting peace and joy, eternal life, freedom from sin and death, and the grave, from sorrowing and sighing, from disease and pain.

He leaves four sons and three daughters to mourn the loss of a loving companion that had journeyed through life fifty-three and one-half years, through joys and sorrows, a kind and affectionate father. We do not mourn as those that have no hope.

It was impossible to get one of our brethren to preach the funeral at the time of burial, but at some future time it will be preached. An able prayer was made at the grave, good songs were sung. The passages of Scripture selected and read were as follows, 4th and 5th chap. of 1 Thess. and the 15th of Cor. after which we saw him consigned to the silent tomb to await the coming of the Lord.

Yours in Christ.

Geo. W. Haynes.

At Argos, Ind. June 4, 1893, aged 52 years, 4 months, and 21 days, William A. Rupe.

He was born in Darke County, Ohio, in 1841. He has been a resident of Indiana since 1863, with the exception of a few years spent in Kansas. He was married to Sarah J. G. Ripley, in 1874. He was the father of three children, two of whom survive him. He leaves two brothers also. Although in sympathy with the truth, he had not been immersed. The funeral services were conducted by the writer, assisted by Rev. Allerton and were largely attended. He was a good neighbor, a kind husband and father. One of those timid characters who did not act much in the world. We laid him to rest in the Argos cemetery.

N. H. Geiselman.

Conference Call.

The quarterly conference of the Churches of God of the Abrahamic Faith will meet northeast of Oxford two miles, in Brother Thomas Jackson's neighborhood July 21, 1893, Cowley Co., Kansas, to continue over Sunday and longer if the brethren think best. We hope and entreat all who have an interest in the cause of the Master and are looking for his soon coming to be at the meeting, for we believe that all intend to be reached, yet there is a strong tendency to growing cold among the true church that precedes his coming.

We extend a cordial invitation to all the brethren in this and other states. There is some important business to transact and we would like all of the brethren to come that possibly can come. Brethren let us work while we have an opportunity for the signs indicate the near approach of the Master. Let us be up and doing.

E. F. Randolph, Sec.

God deals with us in a personal manner. His words should be treated as though he were present. It is to each as though he were the only person in the world.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimor of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$195.78
Adaline West,	2.00
A "praying brother."	1.00

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

Everybody Pleased.

On all sides are heard expressions of approval of the Nickel Plate Road's new train service which went into effect on Sunday, May 28th. Three fast trains are now running daily, and "daily" in this case means seven days a week. Superb Dining Cars and through sleepers to and from New York, Chicago and Boston form part of the new equipment of the Nickel Plate Road.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph.	$10.00
H. L. Vickery.	10.00
A. J. Chaplin.	25.00
I. M. Vickery.	20.00
Nancy Barber.	10.00

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts from the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

To the Mountain and Ocean Resorts.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Puck Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Fourth of July Excursions.

On July 3rd and 4th the Nickel Plate Road will sell round trip tickets between points on its line for a single fare. Good returning to and including July 5th.

The World's Fair. A Trip at Moderate Cost.

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Fourth of July Excursion Rates.

Excursion tickets at lowest limited first-class fare for round trip will be sold Monday and Tuesday, July 3d and 4th, from any ticket station on the Pennsylvania Lines to any other station on those lines within two hundred miles from station where ticket is purchased. The return coupon will be good until July 5th, inclusive. Excursion Tickets will not be sold to adults for less than twenty-five cents, nor to children for less than fifteen cents.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz: leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:10 P. M., arrive Terre Haute 9:15 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.00
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to Arkansas.	
J. F. Wagoner's direction	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sireville, Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 43 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

Change of Schedule on the Pennsylvania Lines.

A change in the Schedule of Passenger trains on the Pennsylvania lines went into effect Sunday, May 21. Under the new Schedule the time of trains at Plymouth is as follows:

Depart for the west at 5:28 A. M. 7:23 A. M. 9:37 A. M. 2:12 P. M. 6:19 P. M. Accommodation arrives 6.35 P. M.

Depart for the east at 2:38 A. M. 6:30 A. M. 10:50 A. M. 1:35 P. M. 5:50 P. M. & 9:56 P. M. The corrected card will be given in the next issue of this paper.

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A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 128 pages, written by William Glen Moncrieff, subject, "Future Probation as That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper cover, and sells for 25 cts. each, and can be had at this office.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts., Philadelphia. [illegible] Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1410 Kittle Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth Sunday. Bro. J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sabbath school at 12 m. Prayer and social meeting [illegible] W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in district No. 33 in Frontier Co., and have [illegible] meeting every Friday evening from house to house among the brethren. We have not got any preaching but our beloved brother, Alonzo Adams, comes as often as he can. Wm. [illegible] Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry [illegible] from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Secretary, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Bartz, and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Palmer, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have [illegible] for preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. [illegible] " "	10:00pm
No. [illegible] " "	12:31pm
No. 150, Local,	11:25pm

GOING SOUTH.

No. 2?, Passenger, Leaves	4:50am
No. 4, " "	5:35pm
No. 21, " "	11:25am
No. 151, Local,	11:25pm

†Daily except Sunday. *Daily except Saturday

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Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect June 12, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:10pm	For St. Joseph,
No. 5?	3:45pm	"
No. 54, "	7:16pm	For South Bend,

GOING SOUTH FROM PLYMOUTH.

No. 5?, Ex. Sun.	6.00am	For Terre Haute.
No. [illegible]	12:20pm	" "
No. [illegible]	4:17pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, JULY 5, 1893. NO. 25.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

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Lovingly, Tenderly Calling.

Jesus the loving Shepherd calleth thee now to come
Into the fold of safety where there is rest and peace;
[illegible] in the strength of manhood, come in the [illegible] of youth,
Into the fold of safety, enter the ways of truth.

CHORUS.

Lovingly, tenderly, calling is he, wanderer, wanderer, come unto me.
Patiently waiting, there [illegible] Jesus thy Savior divine.

Jesus the loving Shepherd gave his dear life for thee,
Tenderly now he is calling, wanderer come to [illegible]
[illegible] without danger, come [illegible] blessed [illegible]
Enter the fold of safety, enter the place of rest.

Linger not [illegible] folly, [illegible] day,
Seeking the sheep who are straying, seeking the lambs to-day.
Jesus the loving Shepherd calleth thee now to come,
Into the fold of safety, where there is rest and home.

Original.

Our Relationship to the Apostasy.

"If there come any man unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." 2 John x. 11.

From the above we learn that those who are in accord with "the doctrine of Christ," cannot in any way affiliate with those who hold a contrary doctrine without incurring the responsibility of being made a "partaker of his evil deeds," in propagating a doctrine which is adverse to the truth. The doctrine referred to is recorded in verse 7 as follows: "Many deceivers are entered into the world, who confess not that Jesus Christ is *come in the flesh.*" See also 1 John iv. 3: "Every spirit that confesseth *not* that Jesus Christ is come in the flesh *is not of God.*"

We can *in fact* by false doctrine deny that "Jesus Christ is come in the flesh," and not do so as far as mere *words* are concerned.

As for instance: the Scriptures universally use the word "flesh" as a symbol of mortality, and not in a single instance do they elevate flesh beyond that which is frail and temporal. "That which was *born* of the flesh *is* flesh." Christ was "born" of a woman made of flesh and blood, and consequently Christ did "come in the flesh," because no fleshly woman can possibly give to her offspring a different nature from that which she herself possessed. In Heb. ii. 14, we read: "Forasmuch then as the children are partakers of *flesh* and *blood*, he (Christ) also likewise took part of the *same*." Verse 17: "Wherefore in all things it behoved him to be made *like unto his brethren*." He did not take on him "the *nature* of angels." If he had taken the "*nature* of angels," it would not have been possible for him, "through death," "to destroy him that had the power of death," "and *deliver* them who through fear of death were all their life time subject to bondage," for reason that he *could not* have died to redeem them. That which is born of the flesh like Christ was, "*is flesh*," "and that which is born of the Spirit "*is spirit*" and cannot possibly die. And if he was "*made* like unto his brethren" "in *all* things," then "he" and "his brethren," had both the same "flesh and blood" "nature," which "angels" have not. Then, to affirm that Christ and "his brethren," are *incapable* of death, is to contradict him by saying that he *did* take on him "the *nature* of angels," contrary to his express word that he "*did not*."

Hence, the doctrine of natural immortality as far as the "real man" is concerned, makes him a liar, because it denies his flesh nature and strikes a death-blow at the doctrine of Christ's death to *redeem* "his brethren," to whom he was "made like unto in all things."

Then again to affirm that Jesus *is* the Eternal Father, as Trinitarians do, is to deny Jesus has "come in the flesh," because the Eternal Father "hath *life in himself*," which flesh has *not* and never was liable to die, consequently could not have "come in the flesh," if he had, he *would* have been *subject to death*.

To teach that Christ *did not* "come in the flesh," is to strike a death-blow at the doctrine of the resurrection. Not having died himself, he could not have been "raised again for our justification," and hence fatal to the doctrine of "justification." It also nullifies the figure of baptism—death, burial and resurrection.

Not being of a "flesh" nature he could not *die*, and hence renders void God's oath, that "he would *raise* up Christ to sit on his (David's) throne." Acts ii. 30.

To affirm Christ "is not come in the flesh," makes void every single item of the Christian faith. The pagan dogma of a sky-kingdom for immortal souls, is the rock on which the apostate church is built, which dogma in fact denies that which *they* term the "*real* Christ," ever did die, and hence, the real Christ "is not come in the flesh," if that dogma be true.

What will this false teaching result in? See 2 John ix.: "Whosoever transgresseth and *abideth not* in the *doctrine* of Christ, *hath not God*."

In this case what is our duty? Shall we exercise the delusive charity so much talked about and allow them unrebuked to propagate dangerous doctrine without correction for fear of offending them, and lest they might think us uncharitable? Seeing those who "abideth not in the doctrine of Christ," "hath *not* God," would not *true* charity direct the *reverse* of this? It would most assuredly.

Says one, in what sense then did the Savior exist *prior* to his manifestation among men?

John says: "In the beginning was the (logos) word, etc." In verse 14: "the logos became *flesh* and dwelt among us." In the beginning he existed as "the Word" of promise—the seed of the woman shall bruise the serpent's head. The phrase "seed of the woman," points to a birth of flesh, and Jesus himself says: "that which was *born* of the flesh is flesh, or in other words a woman of flesh can produce only flesh. He being the seed of a woman must of necessity be flesh, and not spirit, by his natural birth of or from flesh.

Now the question arises can anything exist previous to its manifestation? Only in an anticipatory sense. To illustrate: an artist conceives of a design for a picture. In his mind he sees that picture in its completeness. He views the scenery, characters, colors, etc., and by means of his brush he produces an outward expression of that picture which *previously existed* in his mind. If that picture did not previously exist in the artist's mind, no expression of it could have been put upon canvas. Even so, with regard to the "Word," if it did not have a *previous existence* in the plan, purpose, and design of the Father, an outward expression of that "Word" in flesh could never have taken place.

In Gal. iv. 4, we are given both the *channel*, and *time* when the "Word" of promise of which was with the Father "in the beginning," received an outward manifestation: "When the fulness of time was come, God sent forth his Son *made of a woman*, made under the law." Now, if "made of a woman," he must have necessarily have "come in the flesh," if *made under the law*, he could not have been made *before* "the law," but existed in the beginning as the "Word" only. Hence, of necessity, he "who *confesses not* that Jesus Christ is come *in the flesh*, is *not* of God." 1 John iv. 3.

The above declaration is decisive. It absolutely precludes any compromise with the apostasy which teaches the reverse.

We read concerning our Savior that "he gave *his life* a ransom for many." This is a very significant text bearing upon this topic. The duration of life is governed by its environment. *Life manifested* through a corruptible environment must sooner or later cease. But life manifested through a spiritual or incorruptible environment must last forever, such an one cannot give "*his life*" to ransom any one. If the Savior's life was manifested through a spirit-environment, in place of coming "*in the flesh*," he could not give "his life a ransom for many." Hence, to teach that the Savior's life was *not* manifested through an environment of "flesh," his work as a *ransomer* must fail, because of his inability to give "*his life*" on behalf of any one. Hence he "that confesseth not that Jesus Christ is in the flesh *is not of God*." "If there come any man unto you and bring *not* this doctrine, receive him not into your house, neither bid him God speed." This may apply to receiving such into our homes in a social manner, or it may apply to such an one being received into our house of worship as a brother. We cannot do either without effecting a compromise with the apostasy.

The Satanic expression: "Shall be as gods," and *as such* "Shall *not* surely die," is probably the origin of the error. The "gods" are supposed to be spirit, and not flesh, and hence superior to death. This is in exact accord with the apostate church, which teaches that man is a part of God, and God being spirit, and man being a part of God must likewise be spirit also, and hence is deathless—"shall not surely die," having the nature of "angels and gods."

If we receive such into *our* house, or worship with than in *their* house, we are compromising with those who are "not of God," for he that confesseth not that Jesus Christ is come in the flesh, "*is not of God*."

"Great Babylon" is a "*mother*," and if a mother has children—harlots," and this mother and her daughters is become the habitations of devils, (and teach as devils do—"ye shall not surely die") and the hold of every foul spirit (who teach contrary to the spirit) and a cage of every unclean and hateful bird." Dear reader, it is high time to get out of that "*cage*," for the "hateful birds" in that "cage" deny "that Jesus Christ is come in the flesh," but like man received the *nature* of "gods," and as a consequence, "ye shall not surely die." Let me give a sample of a voice from that "cage," which I have just cut from one of the Chicago daily papers:

"A Voice from the Dead: Write to us, our good people, Marka Gobcevich. Dear brothers, I cannot lie in peace under ground because my brother Krsto Gobcevich, did not pay for the mass said for the repose of my soul. Brothers, listen to my voice from the grave. Go ask the secretary of the Greek Orthodox Slavonian association to pay for this mass, so that my soul may rest in peace."

The children of the deceased Marka Gobcevich read the article and were grieved, as they believed the article came from their restless father's soul."

Here is a "voice" which professes to come "from the dead, (although the dead know not anything) and this dead soul is "under ground," (instead of in heaven) and while lying "under ground," he says he "cannot lie in peace," because "my brother did not pay for the mass said for repose the of my soul." This dead-alive soul in his "under ground" home, may have to flounder about in a "restless" condition for some time to come yet, as the case has been taken into the law courts for adjustment.

Conscious existence in death is the voice which eminates from every "hateful bird" which dwells in the "cage." How can the Lord's people find a congenial home in that "cage" in association with "hateful birds" ("mother" and "harlot" daughters?) We know those who have gone to dwell there, who still profess to repudiate the above teaching of the "hateful birds." To such God sends this message: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

W. H. WILSON.

The Christian's Hope.

Editor Restitution:

By request I pen you a few thoughts, hoping you may favor me by a publication of the same, as some of my friends in the Old Country have asked me a reason of my hope to be answered through THE RESTITUTION.

Now our position is that the only hope for this mortal race is based on the promises made to Abraham, and these promises will be fulfilled to the (immortal race) namely, "this land will I give thee for an everlasting possession." Life must be everlasting also to be in harmony with the Covenant, and so it is "these all died in faith not having received the promises, but seen them afar off." Heb. xi. 13. We understand them to be fulfilled at the resurrection. Well, says one, I dont want any land, and I have no need of a resurrection, because I am going to heaven at death. On what promise is your hope built? Well, mother was as good a woman as ever lived. She said she was going there and I want to go there to see her. Well, but does the Scripture tell you so? Well, I think the thief went there with Christ. And you say that Christ never died. Well, that may be so but the Bible knows of no Savior but the one that died. You say his body only died, but that the real man that can think, talk, etc., never died. Well, the real man says: "I am he that was dead, and behold I am alive forevermore." I think you have gotten Plato instead of Christ.

The promise was renewed to Jacob as he lay on the ground, and a ladder extended from earth to heaven and the Lord spake and said: "the land on which thou liest I will give to thee." Not a word about coming up although he might have gone as the ladder was there. It might have taken him sometime to get there but I expect he would have gotten there a little ahead of He (Jesus) after all. Leaving the earth never entered the mind of the ancient worthies.

Was not the first or mortal family taken out of the ground, and for disobedience was remanded back to the ground, and right there was the seed of the immortal family planted. "My Seed shall bruise the serpent's head," so we see it is sown in weakness, it is raised in power. Common sense teaches us that we wont expect to see a person come out of the same house he went into, but a great many apply to this point six senses instead of five.

"In thee and in thy seed shall all the families of the earth be blessed." Will it be a blessing then to let them go to heaven when he is coming and his rewards with him to give to every man as his work shall be. No, he is coming with his Bride, same as the first Adam. Then Bridegroom and Bride will bless all the families of the earth by putting them on the same plane with Adam, and giving them a right to the tree of life and allowing them a privilege to enter the city by the gate, not over the wall. Satan shall be bound all through that grand time of restoring that which was lost by Adam's transgression, but they will not attain to the high calling of the Royal Priesthood, as that part belongs to the Bride only. Man only lost his life, and home which was the earth that is to be restored back to man, but the Bride gets immortality as a gift. They are equal with the angels, can die no more. The other party can die because their right to the tree of life will be cut off in case of disobedience, same as Adam was.

Finally we say, accept God's plan of salvation and be satisfied with this old earth renewed. See Psa. xxxvii., Matt. v. 5, Rev. v. 10, also xi 15. Dont take men's plan and go up to heaven, for if you do you will be lonesome as Christ is coming and his reward is with him. He is surely coming to this earth or the reward is a delusion. God himself is coming to dwell with men. Surely the men are on the earth. He is going to wipe away all tears from their eyes. They shall hunger and thirst no more. We are to have these same vile bodies fashioned like his most glorious body, showing we shall eat and drink, as the type did after his resurrection. When this all takes place, we can sing that sweetest of all songs, "O, death where is thy sting, O grave where is thy victory." Could we sing that song if we went to heaven at death and had no more need of these old bodies? How do we get the victory over death and the grave? Let Paul answer. He says: "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Not immortal soulism.

Brethren grasp the situation, and think of the anticipation of Paul. Let us look forward to that time when we cannot say we are sick, for the former things are passed away.

In that joyful morning may we be as confident as Job was, that when he calls we will answer. Let us add the required virtues, so that we may hear his voice and come forth not to shame and contempt, but to everlasting life, is the prayer of your brother in hope.

J. W. GAMBLE.

Epaphroditus, Phil. ii. 25-27.

Paul's companion in labor and fellow-soldier, was sick nigh unto death. And why was he sick? Because he overworked himself, for the work of Christ, or the good of the cause of Christ, that he might be able to supply your lack of service toward me. To aid brother Paul, when the brethren ought to have did it. But God had mercy on him, and would not let him die. Did God propose to kill this good servant of his and then take him to heaven? If not modern theology is wrong. And if he did so purpose then he changed his mind, and had mercy on him, and would not let him die and go to heaven. For God to have killed this good man, or even to let him die and go to heaven would not be merciful would it? If so how could it be a mercy to interfere and not let him go? Will some one who knows, please explain how God can kill the good people—his people, and the bad people, and the little innocent babes, and take them out of this world, some to the good place and some to the bad place, and yet be a merciful God. When this is done, please tell us how God could interfere, and keep them from dying and going out of this world of trouble to a land of bliss, and call it mercy, a favor to his people, and then in mercy bring them back and judge them and send them all back again. If you cannot do this then your theory is wrong, and it would be wise and well for you to revise it now before it is too late.

T. E. ADAMS.

Hear what the Unjust Judge saith.

And He spake a parable unto them to this end, that men ought always to pray and faint not, saying there was in the city a judge which feared not God, nor regarded man. And there was a widow in that city, and she came unto him, saying: "avenge me of my adversary," and he would not for awhile, but afterward said within himself, "though I fear not God nor regard man, yet because this widow troubleth me I will avenge her, lest by her continued coming she wearies me." And the Lord said hear what the unjust judge saith, and shall not God avenge his own elect that cry day and night unto him though he bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of Man cometh shall he find faith on the earth?

C. BOARDMAN.

Selected.

The Social Game.

"Don't go, girls, don't," said a silvered-haired friend of my mother's who visited us occasionally, when we were talking about attending a card party. Don't go, girls, don't" she repeated. "Why, Aunt Mattie," we asked, "why not go? Do you think card playing, just for amusement, wrong?"

"I do think so."

"Why everybody plays now. Just a few evenings ago we were at Professor Ball's, cards were brought, and we all played. The Professor's son and daughter both engaged in the amusement and all the best families do the same."

"Even if all those you speak of permit and indulge in card playing, does that alone make it right?"

"No, but if such families think it right, I would not like to set myself up as a pattern of goodness, and refuse their invitations, and thus tell them that I thought their actions wrong," I answered impatiently.

Aunt Mattie's face flushed a little, and I noticed her thin, white hand tremble as she brushed back a silver lock from her forehead. She looked at me for a moment with a blending of pain and tenderness, then she said:

"Mina, if you will listen I will tell you something of my past life."

I told her I would be glad to listen, for she was a pleasant talker, and I loved her society. She continued:

"A long time ago I was the mother of a darling, little boy. My husband died when my child was but three years of age. After that, all my care, all my ambition was for that boy. I tried to teach him to be manly, to do right under every circumstance. I had means sufficient to give him every advantage he needed for education and position. At the age of twenty-one he graduated in a university of standing; was a fine-looking man. I looked upon him with feelings of motherly pride and deep affection. I expected him to rise and fill some useful position.

Then as now, some played cards for amusement. I tried to persuade Joe not to play, for I always had a strong aversion to that kind of pastime. For a while he heeded my wishes. But one evening a young lady whose society he loved, and who had a strong influence over him, persuaded him to play his first game with her. What a pity woman's hand should ever lead astray! He, like many others, thought there was no wrong in it, nor that it would ever in any way do him any harm. But cards had a strong fascination for him. In those parlor games, where prizes were offered, he was usually successful; that fact stimulated him to play in other places, and for money. In less than one year from the time he played his first parlor game he was a confirmed gambler.

One night playing, he lost heavily. He lost not only his own money, but some held in trust. When the last dollar was gone, being wild from his loss and heated with wine, he arose from the table, drew a knife and buried it in the body of his antagonist. He was sent to prison for life. For ten long dark years I was the mother of a murderer; then a change came. He was taken sick; he tossed on a bed of pain for many long weeks. One night he stepped out of his prison-bed and went into the great unknown future. For many long years the grass has been growing upon his grave, but no time can make me forget my great sorrow, nor the cause of it.

Now girls don't go to card parties. Don't engage in that kind of amusement. Don't be the means of giving to some young boy a knowledge which may lead him to ruin. Woman should lead to purity and good. She will never do it by card-playing."—*Western Advocate.*

The Most Needed Man.

The man most needed to-day is not the millionaire, the inventor, the orator, the statesman, or the poet; but the ideal man—the man who is nearest to Him who was the model of all moral and manly beauty, whose presence was a benediction, whose words were pearls of wisdom, whose deeds were untainted by self-ism, whose manners were affable and courteous, whose gentleness caused Him to call His betrayer "friend," whose benevolent love caused Him to lay down His life to save his foes, and who asked no return for all He was and did but a love responsive to His own. The man who comes nearest to this ideal man, the divine Redeemer, is the man most needed in this bustling, restless, unbelieving, self-seeking age. Such a man, be he rich or poor, learned or unlearned, titled or untitled, ennobles humanity, lifts his fellows up from degrading vices, makes the world purer and happier, and holds high rank among the benefactors of his race and the friends of God. Therefore, the age greatly needs him, and whoever longs to serve his generation will strive to rise as nearly as he may to the stature of the ideal man.—*Christian Advocate.*

Light and Influence.

"He made the stars also. And God set them in the firmament of heaven to give light upon the earth." (Gen. i. 16, 17). Every soul born of the Spirit is a star in the spiritual universe for which God has been ages in preparing a place. To be where God wants us to be is to occupy the best place for ourselves and others within His gift. To be anywhere else is a disaster that may concern all who live after us. God has a plan for sending light somewhere, and that light must go from us. It may not reach its destination for long years after our bodies have returned to dust, but it must start from us, or somebody may be left in the dark forever. Lines of light billions of miles in length are coming towards us every moment from stars that may have been blotted out ages ago, and yet God has never let a single ray of light be lost. His eye has guided every one and brought it safely to the point where He wanted it to strike. Surely if He does that for the stars, He will guard closely the influence that goes out from a godly life.

Seek to make that your own which has the stamp of God, and, therefore, the stamp of eternity upon it.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOSLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 5, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

IN baptism the believer sets to his seal that God is true, and demonstrates in a way no *words* could do, his belief in the divine origin and absolute authority of the Scriptures. •

THE man who loves the Lord Jesus Christ in sincerity and truth has no room in his heart for carnal prejudices; and he is able to discuss truth on its own merits,—but alas, few can do that. •

THE characteristics of Paul have been summed up in this way: 1, Tact and presence of mind. 2 Tenderness and sympathy. 3. Conscientiousness and integrity. 4. Thanksgiving and prayer. 5. Courage and perseverance. •

MANY people admit that Psa. cxxxviii. 1, is true, but strange to say they act as if the serpent's *lie* were a part of God's Word; and think to do him service by magnifying *it* above all else;—make it a fundamental article of their faith. •

THE truth as it is in Jesus is comprehensive of the Gospel, see Eph. iv., "The Truth," and "The faith," and "The Gospel," and "The Word of the Lord," and "The Word" are convertible terms, and is generally restricted to the Great *Saving* truths everywhere proclaimed. •

SARAH'S impatience begot the *vain hope* that she would be *builded* by Hagar, see Gen. xvi. 2, but the result was children of bondage. Gal. iv. 24. The whole world religious should profit by this fact; the promise of God seems to weigh nothing with it; it takes matters into its own hand. •

AN inquirer wishes to know "how the genealogy of Gen. xi. can be harmonized with that of Luke iii.; seeing that Moses says that Arphaxad begat Salah and therefore could not be his grandfather, and yet Luke places Cainan between them?"

This is one of the difficult questions: and any solution must be purely conjectural. Some have supposed that "Cainan" was never written by Luke but was introduced by an early copyist. But there is but one ancient manuscript (D), and that of no weight of itself, which omits "Cainan" from the text. And then "Cainan" is found in the *Septuagint*—the Greek version of the Hebrew Scriptures, but scholars are of the opinion that it has been introduced into the present text of the Septuagint from Luke. But the reverse of this *may* be true. Some copyist seeing it in the Septuagint may have corrected Luke in the copy he was making. Then [illegible] Hebrew manuscripts [illegible] correct and Luke may be the correct genealogy. Both cannot, certainly. •

JAMES says "God has chosen the poor of this world, rich in faith, heirs of the kingdom promised to them that love him;" and our experience teaches us that he has not changed his mind in this regard. Few of the trusters in the Word of promise could say they did not know the inconvenience and unpleasantness of being short of a dollar or two, and having to struggle for a bare subsistence. In line with this announcement that the *faithful* poor as a class are selected to inherit the kingdom, comes the injunction to "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." But why, Lord? Will he deign to tell us why? Oh, yes: "For where your treasure is, there will your heart be also." We are aware that the same authority bids us be "diligent in business, fervent in spirit, serving the Lord." We are aware, too, that if we provide for our own we are worse than unbelievers, and all that. And we are not forgetful that the Scripture [illegible] that riches *may* accumulate from legitimate business, by enjoining us not to set our heart or affection upon them. What we want is to find the mean between these seeming contradictions. One thing is certain, we *must* live, and in order to live we are brought into competition with very questionable methods in many callings, and we are sure to be left because we cannot employ their methods. But to do business requires capital, and in most cases it must first be earned and saved. But there stands the stern command, "Lay not up for yourselves!" What shall we do with that? Nothing. It is the divine line and we must bow to it. But before we make the chips fly let us see if the key does not hang by the door?" "Lay not up for *yourselves*." That lets the light in. They were not their own having been brought, and delivered the goods, and glorify God in their bodies at the plow, the counter, the bench, the bar, or with jack plane or paint brush or whatsoever they do. •

Nonconformity to the World!

In prayer to the Father for his disciples in the 17th of John Jesus said, "I have given them thy word, and the world hath hated them, because they are not of the world." This is an universal rule, for Jesus elsewhere says, In the world ye *shall* have tribulation; why? Just because they were *not of* it. How were they *known* to be not of the world? By their conduct—by the effect the word had upon them: it could be seen that they were living for something they believed in and hoped for, while all around them were living for the present. Jesus' words prove that his disciples did not conform to the world, and this made them singular and despicable. They were but the merest handful, but few as they were, their conduct condemned the many, and annoyed them. Having followed the Master in this, of course he was pleased to commend them to His Father. They stood together and acted alike, and were alike hated; and it was to be no transient affair either—it was to extend into the future indefinitely,—were to be hated of all men for his name's sake. And they not only realized the truth of this, but they taught *us* the same lesson by assuring us that *all* who will live godly in Christ Jesus *shall* suffer persecution.

We see so much flinching when reproach comes, and so much effort to round off the sharp edges of contrast between truth and error, or light and darkness, that we often think the cost of living godly has not been counted by many of those who essay to be defenders of the faith. It is a great piece of folly to imagine a separation from sinners through God's Truth without being singular, or singular without being reproached. Those in the saving business cannot too plainly show candidates for God's kingdom and glory that they *enlist* to suffer now in order to reign *hereafter*; they cannot tone down the discipline, and widen the way of life and then wear the victor's wreath. It is those who *overcome* the world, not those who scheme to get around the trials incident to a life of faith, who sit down with Jesus on his throne.

Brethren, when the flesh shrinks from the ostracism and reproach of the cross of the Anointed Jesus let us remember that the friendship of the world means enmity against God, and govern ourselves accordingly. •

Death's Doings.

Death's blows have fallen thick and fast upon the little congregation of God at Salem. Within a short time I have been called to *perform the last sad offices for four* of its members,—first, Fremont Barber, apparently in the full vigor of life, and one to whom the little band were accustomed to look for counsel and encouragement, was, as it were cut down in an hour. In a few days his father, who had long been a sturdy defender of God's unpopular Truth, and caused a commodious house for worship to be built in the town, was also laid low; a few months later his widow succumbed to the enemy,—and on Friday last I was summoned to attend the funeral of Sister Olive Townsend; niece of Sister and Bro. Barber, and daughter of the dear Brother and Sister Townsend so well known to *readers of* THE RESTITUTION. She was their only daughter, aged 27 years and 3 months. She happily put on the saving name of Christ several years ago, and like her Master, has not only faithfully done her duty to those of like precious faith, but to all within her reach. She certainly convinced those who knew her that, however odd her faith may be, she had certainly been with Jesus and learned of him. And the many remarks of those not in the truth reminded me of the case of Dorcas.

Although an intense sufferer for a number of days her mind was clear, so that she could testify of her unwavering confidence in God, and of her hope of life and glory at the appearing of Jesus, and speak of the grand reunion of all the faithful. May the glad day soon roll around, and end these scenes of sorrow, I pray.

The funeral services were *held* some 3½ miles from town, and several hundred listen to some lessons for the living regarding death and after life, with what result the Great day will reveal.

M. JOSLIN.

Selected.

Who are the Heirs of the Kingdom of God?

The Jews, that is, Judah's and Benjamin's descendants, say they are: that the Messiah will come and set up his Kingdom, and they will be called back again to the land from whence they have been ruthlessly banished many hundreds of years, there to receive the reins of government by which to rule the world. Are they right, or rather cherishing "a strong delusion" that shall vanish away and leave them nothing but subjects of that universal kingdom? Let us see what the Scripture says upon that subject. The Prophet Isaiah in the lxv. chap. 2-16:

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts; a people that provoked me to anger continually to my face; that sacrificeth in garden, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned insense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work in their bosom. Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish a drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: that he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hidden from mine eyes."

Now, who is this people that are so perverse and disobedient? Who? They who slew the prophets of the Lord and sacrificed unto Baal? Who cast down the ordinances of the Jehovah under their feet, and progressed in their iniquity until as a final consummation they rejected their promised Messiah and long looked-for Deliverer, and delivered him bound to the ferocious soldiery of Pagan Rome to be crucified. Who was it not the selfsame Jews who said "stand by thyself, I am holier than thou."—the proud boastful Pharisee who loved flattering salutations and greetings in the public streets? They think because they can trace their genealogy down through the ages past to the old Patriarch who was so sorely tried, and who was the great recipient of the glorious promises; because their line of descent is plainly traced down from Abraham, Isaac, Jacob, Judah and his brethren, and that the God of those Patriarchs has promised so faithfully that their descendants should inherit the land again; that they must perforce be the chosen ones in that Kingdom. Daniel says, in the vii. chap. of his prophecies and 27th verse, that "the dominion and Kingdom shall be given to the people of the saints of the Most High," when Gog is judged; and where will the Israelites be then, at the coming of the Messiah? They will be where they are now, scattered abroad upon the face of the earth. Then it is evident that the Israelites as a nation are not to be the heirs of a future Kingdom. Heirs of an estate are the possessors, not the subjects of it. They have the control of its resources and finances, while the subjects of it are the producers of those resources and finances. The Jewish nation will be restored to its land, and will become mightier and more powerful than any nation that has ever existed upon the earth, but at the same time they will be the governed and not the governors.

If then, they, the "chosen people," are not to be the heirs, the question recurs who are "the saints of the Most High," of whom Daniel speaks as possessing the Kingdom? Well, let us see what says Isaiah, chap. lxv. verse 1: "I am sorght of them that asked not for me; I am found of them that sought me not: I said, Behold me, unto a nation that was not called by my name;" and lxvi. chap. 5 verse: "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Who were those that were not called by Jehovah's name and were cast out by their brother men? Who but the Gentile nations around the Israelitish camp? The Gentile nations of modern times, although they spurn the Jews from them, and spit upon them, yet the reviled scorn their revilers, and drive them from their feasts and worship, denying that they have any right or claim upon the promises made to the Fathers?

The apostles were sent by Jesus to preach the Gospel unto the Gentiles, that from among them might be taken a people for his name. Paul, Acts xxviii. 4-6, after being rejected by his own people, went to the Gentiles. The same apostle, Rom. ix. 6, 7, 8, says, "the children of the promise are counted for the seed," and at the 20th verse says, the Gentiles have attained to the righteousness of the faith; and x. 1-3, if the Jews lost the heirship by setting up their lineal descent and self-righteousness in opposition to God's righteousness, let us be careful and watch, and be warned by their loss, lest we also come short of that great blessing. Isaiah lxvi. 1, 2; Psalm xxxiv. 18; and li. 16, 17; Matt. v. 3-10. All of these references show plainly who are to be the future rulers in the blessed Kingdom of our Lord, when he shall come to the earth and establish his throne upon Mount Zion. The meek in spirit are the spiritual seed of Abraham—the chosen ones of God.

Oh! what a prize to strive for; with what vigilance ought we to pursue the race from its commencement to its glorious termination. With what steadfastness ought we to fix our eyes upon the great reward, and press forward to *obtain the prize of our calling*. An immortal crown of living glory; a joint heirship with the great Messiah, in the everlasting Kingdom prepared from the foundation of the world. Shall we be there to inherit the glorious reward, and receive the gracious commendation of "Well done, good and faithful servant?" Let us strive for it, brethren, strive faithfully and diligently, for great will be our reward if we come off conquerors; yea, more than conquerors through Him who died that we might have everlasting life.

"Well done, good and faithful one!"
Methinks I hear the Saviour say;
Thou hast been faithful, thou shalt win
The crown of life's eternal day."

"That thou resolved, when didst see,
As every faithful servant ought;
Now, thy reward I'll not refuse:
Receive the crown thou long hast sought.

For every triumph over sin
When thou didst crush the tyrant down,
Receive unto thyself, from him,
A brilliant jewel in thy crown."

A name that's named on none beside;
A robe washed white in my own blood,
Component of the "Mystic Bride;"
Christian; regret thou not 'tis good!"

—*Gospel Banner.*

The Jew.

The Jew still walks the earth and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judea. If his name is associated with avarice and extortion, and spoken of in bitterness and scorn, yet in the morning of history it gathers round it recollections sacred and holy.

The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone, over the grave of her departed splendor.

The Jew saw Rome, the "mighty heart" of nations, sending its own ceaseless life's throb through all the arteries of its vast empire. He, too, had seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to meditate sadly and gloomily on the relics of ancient power. Above him shines the clear sky, fair as when it looked down on the towers of Zion, but now, alas, beholds only a desolate city and unhappy land. The world is his home. Trampled on and exiled, his name a badge of infamy, he still lives, full of ancestral pride. The literature of the ancient Hebrew triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and bow to the divine teachings of Jesus of Nazareth, who also was a son of Abraham. Such is the Jew. His ancient dreams of empire are gone. How seldom do we realize, as we see him in our city streets, that he is the creature of such a strange, peculiar destiny. Neither age, nor country, nor climate have changed him. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history.—*N. Y. Evangelist.*

When the Bible Will be no Longer Needed.

One dark night I was returning home from the country, when my way led through the unlighted village streets, then by a little gate into a narrow path that ran through twenty-four fields connected with each other by little gates or stiles, and then along a narrow lane with high, bushy hedge-rows on either hand to the town itself. My lantern showed me first the entrance to the path, then the path itself with its park-like fields, its thick, bordering woods, where the great trees flushed up into the night, and the quaint stiles, and little swing gates over hung with autumn-tinted foliage revealed themselves one by one too my view, till the last stile brought me into the sheltered lane and then the path ended at the lighted streets of the town. It is in this pleasant way that the Holy Scriptures show us first, the entrance to the path of life, then the path itself, and at length, the end of the way, where the lamp is *no* longer needed, and we are at home.

A Kind Thought.

Long years ago when I was a girl at boarding-school, a silver-haired old lady was in the habit of coming into our advanced French class now and then. We girls all fell in love with Madame Closson for her kind face and gentle, placid manners, and used to think it a great privelege to sit by her and find the place for her and help her with her wraps after class was over.

One day when it was my good fortune to hold the place of honor beside her, the last one to recite chanced to be Miss Parks. She was a day-pupil, a plain, awkward girl, and very dull. It was evident from her first sentence that she did not know the lesson, but Madamoiselle patiently heard her through, apparently desiring to see if there was anything in it she did know.

When we had been dismissed and I took up Madame Closson's shawl to lay it over her shoulders, I was thinking, "What a dreadfully homely, stupid girl Miss Parks is!" Could the dear old lady have read my thoughts? I think she had a soul too innocent for that, but this is the remark she made:

"My dear, what a sweet-tempered disposition Miss Parks seems to have."

The words went through me like an electric shock. For the first time I realized my own selfishness and saw it contrasted with the goodness of heart which could see only goodness in others. My eyes filled with tears and with a sudden impulse I kissed the hand she gave me as she said good-bye.

Again and again since that day, when some unkind thought has come into my mind, the memory of dear Madame Closson's kind face and sweet words has come to help me; and if I have learned to see more of God's image in those I meet than I did in my girlhood, I owe it in a great measure to the dear old lady's kind thought.—*Blackholm in the Advance.*

Christ the Model.

In the great galleries of art that are the glory of London, Paris, and Rome you may see the artists of the future. Young men toil there day after day, patiently reproducing copies of the *masterpieces* of the painters who are world-renowned. Every line, every color; every gradmation of light and shade, they put forth their utmost skill to imitate. They are not content that their picture should be something like the original. Their ambition is to make their copy so exact that none but an experienced eye shall be able to tell which is the original and which is the copy. Thus place yourself before Christ. Look at His character, so perfect, so majestic, so tender, and determine that henceforth the great business of your life shall be to become like Christ.—*Children's Friend.*

Sow Beside all Waters.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited at my house where I was. Taking me aside, the bishop said: 'When in trouble, my boy, kneel down and ask God's help, but never climb over the fence into the Devil's ground and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he "I have thought every day of my life since." Continuing he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you.' 'Always.' 'Did you tell him so?' 'Well I don't know that I have.' 'Well, try it, my young friend, try it, try it. Tell Him so; tell Him aloud. Tell Him so that you are sure you will hear it yourself.' That was a new revelation. I found that I had been only glad, not grateful. I have been telling Him with grateful feelings ever since to my soul's help and comfort.

Faculty for Truth.

Truth depends for its power upon the concurrence of the mind as much as light depends for its power on the concurrence of the eye, says Dr. Parkhurst. A truth coming to us always says to us, "By your leave." It knocks at the door and then stands outside waiting till some one comes and answers the knocker or the bell pull. You have seen a shoemaker drive shoe pegs. If he undertook to drive a peg before a place had been made for it by the awl, he would both bruise the boot sole and splinter the peg: that is to say, he has to drive in the hole first. That is a picture of the way truth works. Truth is modest, and never goes in until it has been asked in. We personally and individually decide just how much God's word shall do for us.

The Only Father.

"My father is very rich," said little Earl, as he walked by the side of his nurse. "All this land is his, and this house, and stable, and the lake."

"My father is also rich," said the girl, as she looked up to the sky and away over the fields and woods. The green fields and meadows are all His, the blue sky and golden sun, 'the cattle on a thousand hills,' all these are His."

"And who is your father?" asked Earl.

"He is God, the Father Almighty, maker of heaven and earth," was the good and gentle answer.

GLEANINGS

The one who needs help most, is the one who helps most.

Do not grasp at the stars, but do life's plain common work as it comes.

Our reputation is worth less than our character. Care for the latter, and the former will care for itself.

A mote in our brother's eye is like a speck in a sunbeam; while a beam is a large stick of timber filling the whole eye.

The whole life of a truly religious man should be nothing else but to search out the will of God in all things, and having found it to put it into execution.

"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21.

It has been said that selfishness is sin and self indulgence is criminal. A soul filled with self can never be any benefit to the world or to the church. No deed of charity, no cheering word for the sorrow stricken, no strengthening influence for the tempted can emanate from the heart that is chiefly interested in the advancement of self. It suspects the motives of others and is never filled with affection that resembles the love of Christ.

Walking with God is keeping step to the music of his word. We may indeed obey its precepts from a cold sense of duty, but obedience lacking the element of loving fellowship with God is drudgery. A soldier may obey his captain's orders with mechanical precision, like a well regulated machine, not even having a thrill of affection for his leader, but it should not be thus with sinners plucked from the fire by a loving hand, and saints preserved from fear by God's gracious purpose.

To be misunderstood, even by those whom one loves, is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is the cruelest trial reserved for self-devotion; it is what must have oftenest wrung the heart of the Son of man; and if God could suffer, it would be the wound we should be forever inflicting on him. He also—he, above all—is the great misunderstood, the least comprehended. Alas! alas! never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always—this is duty.

It is said that the soldiers who had been sent to take the good old Christian, Polycarp found him reclining in his room. Impressed with his venerable appearance, as they were about to lead him off to suffer martyrdom, the leader of the band offered him his freedom if he would only renounce his belief in Christ. "Eighty and six years;" replied the old man, "have I served Jesus of Nazareth, and He has never forsaken me;" and the old man who had passed through all the sorrows of life, and had gained the period when all the charms of earth had lost their power, with this beautiful testimony on his lips, he walked forth to meet the death which had no terrors for for him.—"*A Cluster of Pearls.*"

Poetry.

The Bible.

Hast thou ever heard
Of such a book? The Author, God Himself;
The subject, God and man, salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds.
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss
Securely; only star which rose on time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
—Robert Pollok.

Original.

Armageddon.

In the 38th. and 39th chapter of Ezekiel we find a very remarkable prophecy representing,

1. Palestine inhabited by a large population of Israelites who are wealthy in gold and silver, cattle and goods.

Zech. xiv. 14, specially refers to Judah as fighting there on this occasion. Leaving the natural inference that Israel includes a representation at least of the twelve tribes.

2. The Autonomy and safety of these returned Israelites seems guaranteed: perhaps by international treaty, as no military or defensive precautions seem to be adopted. Ezek. xxxviii. v. 11.

3. They are assailed by a vast host, actuated by a desire for plunder, and confronted by a third party assumed a protectorate over them.

4. The invading horde is destroyed, during which process Christ comes in power and great glory, and inaugurates his millenial reign.

6. All Israel is remembered by the Lord and know his power forever after. The heathen also acknowledge his power, Ezek. xxxix. 7.

These events are necessarily future, for no such restoration has occured of the twelve tribes since their dispersion: no such attack has been made on them, especially in the latter years. Chap. xxxviii. 8. and after the land had lain waste always—and lastly the coming of Christ forms a part of the scene and is followed by the reconciliation of all Israel to Christ, events undoubtedly yet future.

These events seem to refer to the battle of Armageddon of Revelations xvi. 16, and xx—Harma-Megiddo the Hill of Meggiddo—in the plain of Esdraelon, about 25 miles from the Bay of Acre and in the line of march of an invading army enroute for Jerusalem from the North, and apparently a good defensive position, commanding a pass from the North into the Hill Country, and the seat of numerous conflicts. It is first mentioned in Joshua xii. 21; the city of a king defeated by Joshua, west of the Jordan.

Zecharia xii. 11, refers to the "Mourning of Hadad-rimmon in the Valley of Megiddon," an allusion to the defeat and death of Josiah at the hands of Pharoah-Necho whom he encountered on the route from Egypt to Carchemish to attack Nebuchadnezzar King of Assyria B. C. 608.

It was also the field of Baraks defeat of Sisera at the River Kishon. Judges iv. 18. Barak going down with his men from "Mount Tabor" into the Valley—"by the waters of Megiddo," see chapter v. 19, which flows into the Kishon River—also the scene of Gideon's victory over the Midianites, and the death of Saul and Jonathan, 1 Sam. xxxv. 1.

The actors mentioned in the drama are:

1. Gog,—representing a title, as, Chak, Czar, Prince or King.

2. Magog,—representing country North Caucasus. Tartars, Cossacks, Ancient Scythians.

3. Rosh,—representing Russia.

4. Meshech,—representing Muscovites, Moschi Herodotus III. 94 Strabo xi. 90, Capital Moscow.

5. Tubal,—representing Tibareni, Heb. Siberians, North Caspian and East Ural Mountains, Capital Tobolsk.

6. Persia,—representing Persia.

7. Ethiopia,—representing Hebr. Cush. South Egypt, Soudan.

8. Libya,—representing Northern Africa excluding Egypt.

9. Gomer,—representing Cimmerians. Germany, "Gomer is Germany" Joma f. x. 1 Talmud.

10. Togarmah,—representing Cappadocia, Region around Caspian.

11. Sheba,—representing Region round Aden, the Gibraltar of Red Sea.

12. Dedan,—representing Arabian Coast, Persian Gulf, East Indies.

13. Merchants of Tarshish,—representing South point Spain, also England, the Western Tarshish, Gibraltar the Key.

India the Eastern Tarshish, with Aden as Key.

England represents Tarshish, the young lions thereof her colonies and offshoots, probably including all the English speaking races.

14. Israelites,—Probably representing all twelve tribes, as the tribe of Judah is especially included as fighting at Jerusalem.

Undoubtedly two points are referred to as Tarshish in Scripture, one North-West, and one South-East from Jerusalem.

Jonah embarked at Joppa (now Jaffa) on Mediterranean "to flee unto Tarshish," he must have sailed west.—Again Jehoshaphat built ships at Eziongeber on the Red Sea, to sail to Tarshish. Manifestly they sailed south, the nearest, probably to India, and once in three years brought "gold and silver, iron, apes and peacocks" all Indian products.

Great Britain represents both Eastern and Western Tarshish and the gateways thereof, in all seeming.

Apparently all signs point to the speedy outcome of this day, and yet there are many possible moves left on the board before the climax.

Israel must be gathered in greater force and under better circumstances in Palestine: not only Judah but the lost tribes must be represented, even if not known as such.

The Jews are already gathering, and the probabilities all point to increased aggregation in the near future.

Great Britain is gradually but surely enclosing the Holy Land as in a net. She has control of the Mediterrean, Egypt, the Red Sea, the entrance to Persian Gulf. She has fortified posts all round the coast of Africa to guard her communications with India. Should the Suez route fail her, she is pushing a railroad through from the Cape of Good Hope to Egypt, and straining every nerve to enable her to throw men and munitions of war into the centre of operations from India, South Africa, and even from Australia and other points. Should the Russians occupy Constantinople and threaten the Holy Land, an event foretold apparently by prophecy and rendered probable by current events.

Probably before this last grand combat of the nations culminates there will be vast changes in the map of Europe, and this need not take long.

The present chief nations as Monarchies may have been upset by wars and revolutions and been re-united in one grand confederacy under the Anti-christ, or lawless one.

These united may combine against Great Britain and her allies with intent to strip her of her possessions, the attack on Jerusalem being a step on the road to India and Egypt.

The Jews may return to Jerusalem, their autonomy guaranteed by Great Britain and the United States, who may invest much capital and be represented largely by citizens of both countries; if Professor Totten be right the ten tribes would then be represented, and both Great Britain and the United States would be interested in their defense.

Libya or Northern Africa is represented as allied to Gog,—this represents Morocco, Algeria, Tunis and Tripoli. Of these France controls Algeria, and to some extent Tunis, as well as the country south of Morocco and west of Ethiopia (or Soudan) another ally of Gog. France perhaps therefore will, as well as Germany, be allied with Gog.

Altogether it looks somewhat as if there was to be a grand combination against the English speaking races and the Jews, who will perhaps maintain some allies and have the command of vast armies from Hindostan and perhaps Arabia and Africa, besides the forces of their own race.

It is extremely improbable that Russia can ever successfully attack England in India through the mountain passes: as England would be in that case backed by all the military forces and commissariat supplies of India, brought to her by railroads already built. If the people of India ever rise against British rule, it would certainly not be in favor of Russia, which they fully understand would be a jump from the frying-pan into the fire.

It is much more probable that the attack on Jerusalem will be an incident in the march of Russia enroute to attack Egypt, and then she will fall with all her allies, by the breath of the Lord, no doubt at a moment of great and imminent danger to her opponents.

In the event of war between Great Britain and Russia it is almost certain that Great Britain will act in the offensive, attacking Russia through the mountain passes in India (already secured and railroaded,) with the object of driving Russia back beyond the Caspian and establishing protectorates of the native states as barrier buffers.

No doubt also she will attack Russia on the Pacific, from her ports in British Columbia, and China will most probably be gained as an ally in these operations.

Great Britain in all future wars with European nations, may be reckoned on as developing much greater strength, in soldiers, money, arms, navies and other resources than she is generally credited with. Partly because her policy is always to conceal and belittle her strength and partly because her colonies will develop unexpected resources when needed just as the United States did in the war of the Rebellion.

Her policy in the event of any huge combination against her, will be to protract the war by every means in her power, exhaust her enemies, supplies and resources, and disrupt them by intrigue and bribery.

An attempt (perhaps successful) of Russia to seize Constantinople suddenly, may be expected, also a forcible occupation by Great Britain of Palestine, if she thinks it necessary to her safety.

No motives of delicacy will be allowed to weigh with either of these nations, where their interests are concerned, we may rest assured.

Russia has dogged courage and tenacity and religious enthusiasm united to a firm belief (entirely Asiatic) in her destiny.

Great Britain has the characteristics of the Bull Dog, united to a cool head, constant experience in countless wars and an innate belief that she is the chosen battle-axe of the Lord.

The warning to Christains to "Watch" is not invalidated by a belief that his coming may yet be delayed. In death there is no note of time, and in such case, the hour of death to the faithful follower of Christ is practically the moment of his second advent on earth. And his coming in this way to each of us may be the next moment of our lives. "Watch therefore, and pray."

H. T. Baker.

Tobacco.

Since reading the article of Bro. Hatch in The Restitution of May 10, on the above subject, I concluded to say a few words to let those of like faith know where I stand on this question. To remain silent on such an important subject is virtually to assent to it, and I think the time has come when we, as a people, should speak our sentiments when we know we are right. How to the line, as we say, "Let chips fall where they will." It is to be deplored that so many of our brethren are adicted to the use of this poisonous weed.

When we look at the Scriptures bearing on this subject, with unpredudiced minds as we do others, it must be admitted to be wrong. Let us look at a few passages: Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good in the use of edifying," Eph. iv. 29, and in the 31 verse he says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice." Now all will accept these as Bible truths and try to obey them. But other texts touching on the use of tobacco are entirely ignored. For instance Paul says again in Hebrews xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." I ask, is there anything pure and holy in the use of tobacco? If not, why not put it away, as we do wrath, anger, evil speaking? Read Eph. v. 3-6, and see if you can consistently use the "vile weed" and fulfil this Scripture. Notice that it says, no unclean person hath any inheritance in the kingdom of Christ and of God. Do you not know that if there is anything that will make a person unclean inside and out, it is tobacco. If we can not overcome the tobacco habit, are we then, overcomers in every sense of the word? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. ii. 7. It is safe, however, to conclude that no one but an overcomer will ever be granted eternal life, or attain to the Divine nature.

Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. Heb. vii. 1.

Dear brothers and sisters, the only motive in writing these lines is to do good, and not to harm any one. We want to see all of one mind, practically as well as doctrinally.

"To do good and to communicate, forget not, for with such sacrifices God is well pleased." We ask you, therefore, to think of this matter seriously. For it is better to be on the safe side, even if it costs us a great sacrifice. Yours for the Truth.

J. J. Cady.

We know in part, and we Prophecy in part.

The Editor of the *Herald of Life*, preached in Melodeon Hall, her main theme was the "burning day." She said the earth was stored with fire, it was truth, but she did not say anything about its being stored with water. There is more water than fire.

In the wilderness shall waters break out and streams in the desert. Artesian wells in the great deserts show that under the earth these deserts are stored with water. There is more water than fire in the earth. Long one-sided discussions of Bible themes are not profitable in papers or pulpits.

Chas. Boardman.

Letter Drawer.

Dear Restitution:

I have gotten my mind quieted down enough to write a few lines for my Savior. I just came home from attending the conference at Lanark. Brother and Sister Woodward did the preaching, and they made everything so plain that even a child could have understood it.

I feel as though that meeting has built me up and made me stronger in the faith than ever.

There was not an overly large number of brothers and sisters there, but thank the Lord it is not the many we want, but we do want sound, solid Christians, who are ready to stand up for Jesus.

The Bible says, "Fear not little flock," (not big flock, but little,) for it is your Father's good pleasure to give you the Kingdom.

I feel as though I could employ my time no better than in reading the Blessed Book of Life, where we find so many precious promises.

Oh, may we all fulfill those promises, that we may enter into the Kingdom, is my prayer. Yours in faith.

Emma Lindsay.

Dear Restitution:

How much we prize you. I often say, how could we do without our paper; more than forty years it has been almost a constant visitor at our home. I think it was in 1850, we were at Rochester, New York, where our paper was then printed and edited by Elder Joseph Marsh, called at that *The Millenial Harbinger.* I remember well the time; it was then and there, we heard his first sermon on the age to come, although something quite new to us, as to preconceived opinions, yet so reasonably, that few exceptions could be taken to it. I think it was the knowledge we had great need of and our paper has been growing in knowledge. We do have so many very interesting articles, we think the week is long to wait. Some writers we do not hear from as much as we would like, we are glad to Howard has unlocked his storehouse of knowledge, and we appreciate it. W. H. Wilson and B. Wilson are very able contributors; they bring forth things old and new, B. Wilson's article in The Restitution, April 12, we fully endorse, for we think he must be correct, and we feel to thank him for what he has written on the great Metalic Image; we think it shou'd be kept before the people, for the Bible says, the dream is certain and the interpretation sure. In the days of the ten kings, shall the God of heaven set up his everlasting kingdom. May the Lord forgive, if we have tried to narrow down the signs that should be universal for such an all-important event. No matter what our preconceived opinions have been: the truth should be our only aim and *object.*

Mrs. H. Burdick.

Editor Restitution:

I enclose herewith a letter from Mrs. A. E. Davis from Jerusalem. If you think it would interest the readers of The Restitution you are at liberty to use it or any part of it. Yours in the hope of eternal life.

S. T. Blessing.

Jerusalem, May 30, 1893.

Dear Brother Blessing:

Your kind and welcome letter is received, also the Postal Order.

God has moved you to do this kind act. Kindness was never more needed than now. We are all horrified at the new edict issued by the Turkish government. It is that all Christians and Jews who are subjects shall be drafted into army service. The horror of serving such a government, besides leaving their families to starve is awful. There are so many Jewish proselytes who are poor and to be taken from their families means utter ruin. They tell us that the Rabbi, who had an interview of two hours with the Sultan, fainted when he came out of the palace. A fast of *twenty days is proclaimed* for the Jews througout the Empire.

The poor Jews who would be glad to buy land and make a little home cannot do so as they can get no title to the land now. All those who did purchase land and paid money are in a bad condition, not knowing whether they can ever really own it or not.

It is a time of distress indeed, not knowing what will come next. All the people here carry heavy hearts in view of coming events.

We have much distress all around us. We can do but little to relieve, but trust that the dear Lord will bless our feeble efforts. Without Him we can do nothing.

I have no desire to live longer, if it please God. I desire to rest. It is a comfort to know that there are a few who have faith in the promises of God. Your letter *cheers me in the dark way.* I give all I have except the daily bread without butter to the poor suffering starving Jews. Thank God I can earn more than I need for this and hope to be able to work as long as I live.

My pictures are selling as fast as I can make them. It is rather slow business, but I know it is all for the best. If I could not do *something* for others I could not endure life a moment. I have hoped to open a soup kitchen the coming winter but at present the prospect is not very encouraging. A soup kitchen is the thing most needed in this country, and there is none. I feel very insignificant in view of what is to be done. God is able to do all things, and "all things work together for good to them that love and fear him." All Jews believe that the Messiah will soon come, there is no other hope. The Romans have introduced the electric light into Jerusalem. There is not much building at present, for only Jews *wish* to build. There must come a change soon. It may be war. All feel a dread of what may come.

My most influential friends have died during the past year. I dread to open my letters and papers lest I may again be shocked. I read of the terrible cyclones, and crimes in America, and have no wish to return to my native land. My relatives are continually begging me to "come home." I tell them "I have no home." They will all soon cease to live, and, I would rather die here. Dear brother, this is a gloomy letter but I feel that way, so you will please excuse it. I will never feel cheerful so long as there is so much suffering. Would you like me to send you something from Jerusalem? I should have much pleasure in doing so. I am making albums of pressed flowers and sketches of many sacred places.

Thank God that you believe the truth! I shall be glad to hear from you always. May God bless, and reward you. Sincerely yours.

A. E. Davis.

Dear Restitution:

As we see in The Restitution, that our next conference is called to meet on July 21. Now brethren, we should all make a note of this and so arrange as to be at this meeting, as there is important business to be looked after.

Come so as to be there at the beginning of the meeting, as our business meeting will be on Saturday.

Brethren let us lay aside the cares of this world for a short time and come filled with the love of the truth that we prize so much, and work with all our might a few days for the glorious cause of our absent and soon coming Lord.

The place of meeting is in the west edge of Cowley County, two miles east, and one north of Oxford. Those coming from the west get off the train at Oxford, those from the east, at Kellog.

Write to Br. T. H. Jackson, or, Henry Barnes, at Oxford Station, when you will be there, and from which direction you will come and they will be glad to meet you.

We expect to continue this meeting over two Sundays if the interest is good. Come prepared to stay.

S. C. Oliver, Pres.

Conference Report.

The Church of God met near Carns, Rock Co. Neb. June 22, 1893, and held their third quarterly conference. The attendance was good. The ministers present were as follows: J. L. Herriman, Chas. H. Shultz, Elder F. M. Clifton, Elder A. F. Dugger, J. A. Nugent, M. B. Ellis.

The meeting opened by the reading of different portions of Scripture and prayer.

A number of brothers and sisters from Gordon, Neb., were with us, and we do feel to rejoice in the Blessed Lord when we see brothers and sisters so zealous. Brothers C. H. and P. S. Watkins came 160 miles by team to attend this meeting. Brethren let us awake to our duty, and work while it is day, and pray that we may all meet again in the Kingdom of God.

MINUTES OF MEETING.

Of the third quarterly conference, known as the Northern Nebraska and Southern Dakota Conference of the Church of God, at or near Carns, in the D. K. Hart Grove in Rock County, Nebraska.

The meeting was called to order by the president, M. B. Ellis, who led in prayer, after which letters of greeting from Brothers J. J. Cady, and Almus Adams were read.

The minutes of the last meeting were read and approved.

It was decided to have the tent moved to Ainsworth, about the 1st of July for the purpose of holding a series of meetings at that place.

The Annual Conference will be held at the Rock Creek School House, in Rock County, Neb. Sept. 23, 1893.

Thanks were tendered Brother and Sister D. K. Hart for the use of their beautiful grove. May God bless them.

W. H. Denson, Sec'y

He who is faithful over a few things is a lord over cities. It does not matter whether you preach in Westminster Abbey or teach a ragged class, so you are faithful. The faithfulness is all.

God's promises to us are free gifts. If the least compensation is given or accepted, they would cease to be gifts.

All Aboard for the Saengerfest.

One fare for the round trip via the popular Nickel Plate Road. Tickets good going July 10th and 11th. Good returning to and including July 17th. Three trains daily in each direction.

Zion.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness; and sorrow and sighing shall flee away." Isaiah ii. 10. Zion was the strength of Judea, the pride of the Jewish nation; situated among the hills and crowned with royal palaces and strong defences, and the magnificent temples, its glories burst upon a pilgrim from a distance, and as he drew near his heart swelled with holy and patriotic emotion. There dwelt the royal prince of the house of David, and there enfolded in the brightness of the Shekinah and overarched by the Cherubim was the Holy of holies, of the King of kings. Peace be within thy walls, and prosperity within thy palaces was the aspiration of every pious heart in behalf of Zion. From the bleak hills of Galilee, from the burning sands of Arabia, from the Islands of Aegean, from Chaldean plains, from the verdant banks of the Nile, from every land and nation, whither the Jew had wandered and where he had made his temporary dwelling place, his heart untrammelled, fondly turned to the sacred shrine of his affections, and the hallowed sanctuary of his religion. In the lonliness of exile, sick with daily servitude, and distressed with constrained worship in heathen temples, one strong hope lived and nerved the Jew to endure; the hope, the prayer that he might yet behold again his beloved Zion, rebuild the shattered temple and restore the neglected rites of Israel's God. Yea even now, this nation scattered and dispersed through every land, cannot forget Jerusalem, nor believe that its glory shall not be revived and its pre-eminence restored. In every land the tribes of Israel wander, live, labor, and gather wealth; but from every land they come yearly, crowds to die at Jerusalem. Each Friday those who have thus come to lay their bodies near to the sanctuary of their hearts, assemble at the old temples, ruined walls, and while floods of tears attest their grief at the departed glories of Zion, they pray in the language of David, that God would build Zion and destroy her enemies, and yet make Jerusalem a praise in the earth. No stranger can look upon the grey haired, weeping crowd, and remain unremoved. The Christian pilgrim mingles tears of sympathy for their grief with prayers that the blindness which rests upon Israel may be removed; for only thus can the heart-broken Jews become again the citizens of the true Zion, the members of the Church of God. They shall return to Zion at the Lord's set time, and they will come with *songs of joy.*—*New York Observer.*

James v. 1-9.

1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2. Your riches are corrupted, and your garments are motheaten.

3. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter.

6. Ye have condemned and killed the just; and he doth not resist you.

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

There are clergymen standing all the day idle because they love righteousness and hate the iniquities endorsed by the churches.

Died at Niagara Falls, N. Y., June 16, '93, Brother David Hogarth in his 77th year.

It is with much sorrow that I look at what I have written, yet it is the old, old story and he died ... was buried ... and slept with his fathers. "... Lord make me to know mine end and the measure of my days, that I may know how frail I am. Behold thou hast made my days as an handbreadth and mine age is as nothing before thee."

Brother Hogarth was born in the county of Westmoreland England; crossed the briny deep at 13; landed near Scarborough, Ontario; united with the Methodists at 20; and was married Jan. 7, 1840, to a devoted companion who still lives. They settled nine miles north of Bowmanville on a clearing just large enough for a small house. On that farm fourteen children were born to them—nine girls and five boys—all of whom are living; on that farm they happily and trustingly lived together till the great enemy death broke the union; and on that farm over four hundred friends and neighbors assemble last Monday to weep with those who wept. He and his companion heard the Lord's coming preached in '41 and in '42 they embraced it with joy, were baptized by Lucius Thomas and have ever since been growing in grace and knowledge. A meeting house was built near on Hogarth's farm and up to his death the believers who weekly meet there were led by him. For many years he has taken THE RESTITUTION. He lived in the hope that he would live till Jesus comes, but like Abraham he died in the faith not having received the promise. He died "waiting for the kingdom." All that kind friends and good nursing could do was done. He fell asleep in the same room and on the same bed, where two years ago Bro. R. V. Lyon bade his friends farewell.

He was one of those few whom to know is to love. His presence itself was a benediction. Those neighbors who refused to believe what he believed, say they never knew a nobler, purer man.

"He shall sleep but not forever
There shall be a glorious morn."

When the afflicted widow received the telegram that her husband was dead, the shock was so great that she was unable to attend the funeral. Through the many changes of nearly fifty-four years they walked together. Their hope was one, so that the parting is but for a little while—till Jesus comes.

Let the mourning widow, the fourteen sons and daughters, the thirty-two grandchildren, sorrow not as those who have no hope, "for those who are counted worthy of what age and resurrection of the dead shall be equal to the angels, neither can they die any more."

G. O. BLACK.

Littles.

Little words are the sweetest; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are fullest, and little farms are the best tilled. Little books are most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Agur's is a model prayer; but then it is a little one, and the burden of the petition is but for little. Life is made up of littles; death, even, is but for a little while—till the coming of the Lord. Day is made up of little beams, and night is glorious with little stars. —*The Baptist.*

Religion is a personal matter, and the less time man gives to philosophizing and generalizing, the sooner he will come to understand that he as an individual soul needs to have communication with God in order to get the most and the best out of this life, and to look forward with joyous anticipation to the life which is to come. Let men severally, seek the kingdom of God, personal faith secures comfort and contentment, while the fruit of philosophic speculation is unrest. *The Interior.*

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter on sending donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$198.78

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 11, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle.	25.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph.	$10.00
H. L. Vickery.	10.00
A. J. Chaplin.	25.00
I. M. Vickery.	20.00
Nancy Barber.	10.00

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation.	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it. What is it?	.10
Doctrine of Baptism.	.20
Discourse on Foundation Work.	.05
What was the Sabbath?	.05
Jesus Christ. His Paternity. etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Conference Call.

The quarterly conference of the Churches of God of the Abrahamic Faith will meet northeast of Oxford two miles, in Brother Thomas Jackson's neighborhood July 21, 1893, Cowley Co., Kansas, to continue over Sunday and longer if the brethren think best. We hope and entreat all who have an interest in the cause of the Master and are looking for his soon coming to be at the meeting, for we believe that all intend to be reached, yet there is a strong tendency to growing cold among the true church that precedes his coming.

We extend a cordial invitation to all the brethren in this and other states. There is some important business to transact and we would like all of the brethren to come that possibly can come. Brethren let us work while we have an opportunity for the signs indicate the near approach of the Master. Let us be up and doing.

E. F. RANDOLPH, Sec.

To the Mountain and Ocean Resorts.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Pack Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Everybody Pleased.

On all sides are heard expressions of approval of the Nickel Plate Road's new train service which went into effect on Sunday, May 28th. Three fast trains are now running daily, and "daily" in this case means seven days a week. Superb Dining Cars and through sleepers to and from New York, Chicago and Boston form part of the new equipment of the Nickel Plate Road.

Take the Nickel Plate to the Saengerfest.

The Nickel Plate Road will sell round trip tickets to the Cleveland Saengerfest at a single fare. Good going July 10th and 11th. Good returning to and including July 17th.

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

For the Cleveland Saengerfest.

Round trip tickets will be sold by the Nickel Plate Road at a single fare. Good going July 10th and 11th. Good returning to and including July 17th.

Efforts Appreciated.

The new train service on the Nickel Plate Road is giving universal satisfaction. On all sides are heard expressions of approval of the efforts which this popular road is making in the interests of the traveling public. Three fast trains are now running in each direction daily. Superb dining cars and through palace sleepers to and from New York, Boston and Chicago, form part of the new equipment.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz: leave Terre Haute 1:30 P. M., arrive St Joseph Mich. 7:30 P. M. leave St Joseph 2:40 P. M., arrive Terre Haute 8:15 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.00
EXPENDITURE.	
Previously used	$14.90
J. S. Hatch to go to Arkansas.	
J. F. Wagoner's direction	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
[illegible] Henr, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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This is an expression the traveling public generally use when they find something that is exactly what they want. This expression applies directly to the Wisconsin Central Lines which is now admitted by all to be "The Route" from Chicago to St. Paul, Minneapolis, Ashland, Duluth and all points in the Northwest. Their double daily train service and fine equipment offers inducement which cannot be surpassed.

This is the only line running both through Pullman First Class and Tourist Sleepers from Chicago to Pacific Coast Points without change.

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BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls. Suitable for wide distribution. 1. The Gospel. 2. The [illegible] of Christ, by 3000 Baptism. 3. [illegible]. 4. The Kingdom of God. 5. [illegible] of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies of [illegible], or assorted package of [illegible].

FOUR PAGE TRACTS.

[illegible]

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to wit, the Theological and Bible use.

[illegible]

The Gospel of Christ [illegible]. The above is the title of a neatly printed pamphlet of 72 pages, by W. Brittle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eleven copies for $1.00.

The Heir of All Things, Carrie Williams. This little book of 144 pages on the above named subject [illegible] may be had from THE RESTITUTION office, or [illegible] Mrs. Carrie Williams, [illegible], for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants, including a brief Hermeneutic sketch of the Ages—being two lectures delivered by Dr. L. C. Thomas. 100 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Containing the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory footnotes, and a copious selection of references. New improved edition on large paper. Cloth gilt, library binding $4.00.

The Unspeakable Gift, J. H. Pettingell. With an introduction by Mr. Edward White, of London, England. This is a book of 160 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price $1.00.

Cruden's Concordance Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, of the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 153 pages, cloth bound, for 15cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page, —"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 350 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 90 cents; 12 for $1.80; 50 for $6.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 256 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thirty Selected Themes for Bible Students—Lectures and Selected Answers Papers Exhibiting the Revealed Purposes of God Concerning the Earth and Adamic Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 346 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. S. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 186 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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Written [illegible] by Wiley Jones, Manchester, Va.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 1263 Logan Ave., San Diego, California.

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The Chicago Church has changed its place of meeting. We now occupy the VanBuren Hall, [illegible] Madison street and [illegible]. They meet at eleven o'clock every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings [illegible] W. H. Geiselman, every [illegible] Sunday. Bro. J. F. Wagoner, every 3rd Sunday. [illegible] Sunday School every Sunday [illegible] meeting every Thursday [illegible].

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VOL. XLII. PLYMOUTH, INDIANA, JULY 12, 1893. NO. 26.

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Poetry.

COMPENSATION.

[illegible] the compensating spheres? O the [illegible] are wheels of life.
[illegible] in the [illegible] and [illegible] strife!
[illegible] the [illegible] and the [illegible], [illegible] the [illegible] and the [illegible],
[illegible] the truest power [illegible] each [illegible] source.

How shall we gauge the whole, who can only guess a part?
[illegible] the life, when we cannot spell the heart?
How shall we measure another, we who can never know
[illegible] the surface, the depth of the [illegible]?

[illegible]
[illegible]
[illegible]
[illegible]

Ah! [illegible] all, we should surely [illegible]
That the measure of sorrow and joy is held by an even hand,
That the scale of success or loss shall never overflow,
And that compensation is twined with the lot of high and low.

The easy path in the lowland hath little of grand or new,
But a toilsome ascent leads on to a wide and glorious view;
Peopled and warm is the valley, lonely and chill the height,
But the peak that is nearer the storm-cloud is nearer the stars of light.

For the rapture of love is linked with the pain or fear of loss,
And the hand that takes the crown must ache with many a cross;
Yet he who hath never a conflict hath never a victor's palm,
And only the toilers know the sweetness of rest and calm.

Who would dare the choice, neither or both to know,
The finest quiver of joy, or the agony thrill of woe?
Never the exquisite pain, then never the exquisite bliss,
For the heart that is dull to that, can never be strung to this.

Great is peril or toil if the glory or pain be great!
Never an earthly gift [illegible] responsible weight;
Never a treasure without a following shade of care;
Never a power without the lurk of a subtle snare.

Then hush! oh, hush! for the Father knoweth what thou knowest not,
The need of the thorn and the shadow linked with the fairest lot;
Knows the wisest exemption from many an unseen snare,
Knows what will keep thee nearest, knows what thou couldst not bear.

Hush! oh, hush! for the Father hath fulness of joy in store,
Treasures of power and wisdom, and pleasures for evermore,
Blessing and honor and glory, endless, infinite bliss,—
Child of his love and his choice, oh canst not thou wait for this!

Original.

John's First Epistle.
Chapter 5.

1. Any one who acteth upon his belief that Jesous is the Christ hath been begotten of God: and any one who loveth the one who hath begotten, loveth also the one who hath been begotten of him.

2. In this way we comprehend that we love the offspring of God, namely, when ever we are loving God and watching to keep his commandments.

3. For this is the love of God, that we watch to keep his commandments; and his commandments are not burdensome.

4. Because anything that hath been begotten of God overcometh the Cosmos; and this is the victory that hath overcome the Cosmos, namely our faith.

5. And who the one that overcometh the Cosmos unless he who putteth faith in the fact that Jesous is the Son of God?

6. This Jesous Christ is he who hath come through water and blood and spirit, not in the use of the water, alone, but in the use of the water and the blood; and the spirit is that which testifieth, because the Spirit is the truth.

8. Because the three are they that testify on the earth, namely the Spirit and the water and the blood. And the three are for the one (purpose)

9. If we receive the testimony of men the testimony of God is greater. Because this is the testimony of God which he hath testified concerning his Son.

10. The one who putteth faith in the Son of God hath the testimony in him. The one who doth not put faith in God hath made him a liar, because he hath not put faith in the testimony which God hath testified concerning his Son.

11. And this is the testimony, namely, that God hath given us eternal life, and that this life is in his Son.

12. The one who hath the Son hath the life. The one who hath not the Son of God hath not the life.

13. These things have I written unto you that ye might know that ye have eternal life, ye who are putting faith in the name of the Son of God.

14. And this is the assurance which we have toward him, namely that if we ask for something according to his will he heareth us.

15. And if we know that he heareth whatever we ask for, we know that we have the petitions for which we ask from him.

16. If any one shall have known his brother to be sinning a sin not unto death he may ask and he will grant him life, to those who are not sinning unto death. There is a sin unto death; not concerning this am I telling you to ask.

17. Any wrong is a sin, and there is a sin not unto death.

18. We know that any one who hath been begotten by God is not sinning; but the one who hath been begotten of God is watching to keep himself, and the wicked one doth not touch him.

19. We know that we are of God, and that the whole Cosmos is lying in the wicked one.

20. We know moreover that the Son of God hath come and given unto us a way of thinking so that we comprehend the one who is true, and we are in the true one, namely in his Son Jesous Christ. This is the true God and eternal life.

21. Little children watch to guard yourselves from the idols.

COMMENT.

"Any one who acteth upon his belief" instead of "Whosoever believeth" R. V. There must be something more than mere belief in a fact to have faith.

Notice the definition of Christian love here given as it is practicable and comprehensible. John's logic here is first "that anything begotten of God overcometh the Cosmos." "Our faith hath overcome the Cosmos." Our faith in what? In the fact "that Jesous is the Son of God." This faith is begotten of God. If we have it we have been begotten of God. And we know that we have been begotten of God, because we have this faith. And also know that we love God because in this condition of faith we are watching to keep God's commandments as Jesous did.

"In the use of the water and the blood." How? In the baptismal-rite and in the shedding of the blood for the purposes of redemption. What purpose or purposes do they subserve? The purposes of testimony. Testimony to what? To the righteousness of God and his judgments on man. What is the end in view? To reveal and teach the love of God as a creator and governor of the universe. What is the office of the Spirit as here stated? To testify also. To what? To this same general purpose. How does the Spirit perform its official work? By appealing to the conscious knowledge of men. Is the conscience so-called anything more or less than this conscious knowledge in us? No. Are there spiritual instincts in the person begotten of God? There are. Do they correspond to the natural instincts in humanity? They do. Are their operations similar? They are. Are there instinctive ties and relations established between parents and children by the fact of generation? There are. Are there similar ties and relations established by the fact of generation spiritual between God the Father and his spiritual offspring? There are. Are these instinctive? They must be during the germinal period. What is the germinal period? The period beginning with regeneration or the "begetting from above" of what Christ tells Nickodemus, and ending with "the resurrection" or "the birth from among the dead" or the birth from the grave or the spiritual carrying period of our mother earth. Is reason predominant in this period? It cannot be from the very nature of things any more than it is in the natural generative state. Are the natural and spiritual states anything more than analogous? Probably not. Do we reason spiritually while in the flesh after regeneration? To some extent. Can we trust the conclusions of reason in matters spiritual to the same extent that we do now in things temporal or natural? No. Why not? For the same reason that a child's reasoning in the natural state is not to be fully trusted as later in adult age. Is every Christian of whatever age male or female a child while in the flesh? Yes. Is there anything spiritual in a high and refined state of intellectual development? There is not unless regeneration has taken place. Such conditions are nothing more than natural phenomena. "The natural man cannot apprehend spiritual things." What is the first relation established between God and man by spiritual regeneration? A relation of life. What next? The regenerative instincts that inhere in this new spiritual life. What are some of these instincts? Hunger, thirst, desire, like and dislike, joy, sorrow, affection, love. Can these be brought into subjection to the will? They can. How? Through the enlightened reason. Does this take place in the flesh. The process begins in the flesh and is perfected in spirit, and this is the philosophy of "the fiery trial that tries every man's soul." This is why "the Lord chasteneth every son whom he accepteth." This is the discipline of our heavenly Father to develop our spiritual growth in character through the strengthening of our will and the enlargement by our spiritual reasoning powers. When does the child of faith reach "the full measure of the adult-age in Christ Jesous?" At the resurrection, when we receive our spiritual organism or body, which is the first organic perfection in righteousness. We then have an instrumentality in which we can be actually righteous. Until then righteousness is imputed to us, or we are justified merely, or "clothed with righteousness." Can we safely infer that all our powers are enlarged with this birth into the spirit life? We can. Is it this dual soul and spirit life in the body that Paul is reasoning about in Romans, where he says that "when I would do good evil is present with me?" It is. How does he explain his justification there? By locating his true "ego" in the spiritual germinal life begun within him, and stating that the "old man" of his soul-nature is not "accounted" or is accounted "dead"—not really dead though, or there would be no struggle and variance between the two. The difference between Paul and John is this, John merely states the phenomena resulting from this process going on and draws the proper conclusions, while Paul gives the rationale of the process as clearly as it can be stated to our finite comprehension. But both have been very sadly misapprehended. The Scriptures do state that the regenerated person is "a new creature in Christ Jesous," but in a new creative process. Even Christ himself was subjected to this process like us "though without sin." For instance it is stated that he was "perfected in suffering." He experienced "the fiery trial" which is incident to the struggle between the lower soul-life and the higher spirit-life in him- the dual existence; but did not yield a single point. We all yield at many points, because of our weak wills. Therefore the necessity of "God in us to will and to do." In fact "of ourselves" we are nothing. Therefore is it "grace" and not "works." Christ performed the "works" and gives us the "grace." But he expects grace in return or "grace for grace." Therefore our highest toward perfection in the flesh is to exemplify the grace we have experienced. We are not capable of "judging" absolutely now as we will be later when "we have been perfected." We have had our sins remitted in grace. Therefore we are told in the Lord's prayer to-day that "we remit the obligations men owe us," "because God hath remitted the obligations we owe him." For unless we do our Father in heaven will not remit (that is continue to remit ours). Showing that the remission is also a process going on from day to day in all our lives, and explains such passages as this "who ever liveth to intercede, etc."

The rationale of what I have been saying is that every "sect" teaches some sort of "perfection" in the flesh, the tendency of which is to beget pride instead of humility. For instance every sect speaks of the convert being "born again" at conversion. Think of it with all the absurdities that follow in the wake of this unscriptural assumption. Then think of the crude ideas extant in all the churches of Spirit and spiritual things. Think of reading in one verse of Scripture, "Now God is a spirit and those who worship him must worship him in spirit and in truth," and then reading in another verse that God's spirit is a "Ghost." Is God a ghost? Is there no distinction in our language between ghost and spirit? There certainly is in the *original* text. "Ghost" embodies and expresses the heathen idea of spirit in all the past ages, and in one word is the embodiment of all superstition. We might just as appropriately use interchangeably with "spirit" such other heathen words as "wraith," "bogie," "fairy," etc. The general term in the Scripture for these concepts of a perverted imagination is — *φαντασμα* — or "phantom," a delusive appearance in other words, while spirit in the *teachings of Scripture* is invariably real, far more real than the realities in which we can by nature apprehend and fully account for. Again we have positively *no* evidence in the Scriptures that evil spirits have the power, *or* if they have the power, are allowed to manifest themselves to the sight of human beings, while good spirits or "the angels" we are told have often been *seen of men* in the past. Therefore their (the demons) great power to deceive, and therefore we are told specifically to apply other tests than sight. Heathendom and superstition have always asserted that evil spirits as well as the good have been seen and are constantly being seen by humanity. "Modern spiritualism" moreover calls this phenomenon "materialization." In John's day "Demoniac-possession" prevailed and evil spirits or demons spoke and acted *through* human agency, counterfeiting true spirit-possession as manifest in all the extraordinary phenomena of the apostolic spiritual gifts, and we have also the fact of angelical appearances during this period recorded for our instruction; but *no* record of a demon being seen by any one. This makes the subtility of the danger all the more to be feared. While tampering with our curiosity to see a ghost or yielding to our inordinate superstitious fears our weak wills may be laid hold of by these intangible evil agencies and we unconsciously be made subservient to their wicked purposes. Do you believe in the existence of demoniac-possession now-a-days? I do. I think it has always existed since the days of Adam. Christ himself teaches it clearly I think. "Ye are children of your father the Diabolos." I think this accounts for much so-called insanity and much that receives the milder name of "strong delusion." Even Paul says, "I verily thought, etc." Many will some day discover that what they verily thought was true piety even was a delusion of Satan. John saw this subtile danger coming; and the object of this epistle was to warn the church of this hidden danger. Be sure you get your testimony from God and beware of terminology of mere men however learned they may seem to be.

CHAS. GARDNER.

Life or Death.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. viii. 6, 7.

The dictionary defines carnal to mean, pertaining to the flesh, sensual, lustful. Spiritual to mean, pure, holy.

An examination of these two verses and their immediate connections will show that Paul is comparing the final results of living with the mind led by sensual and lustful influences, with the results of being led by pure and holy influences. One leads to death, the other to life.

To be carnally minded is to yield the mind to fleshly impulses and ambitions, and refuse obedience to God's requirements. "For it (the carnal mind,) is not subject to the law of God, neither indeed can be." Why not? Because to be subject to God's law a mind must be Spiritual, holy, and pure. For the law is spiritual. Rom. vii. 14.

And when a person is in subjection to such a law he ceaseth to be carnally minded, but has become spiritually minded and has the promise of eternal life through faith in Christ. But *the mind* that refuses to be subject to God's law is carnal, and "to be carnally minded is death."

"For the wages of *sin* is death; but the gift of God is eternal life through Jesus Christ our Lord, (Rom. vi. 23) and sin is the *transgression* of the law, (1 John iii. 4,) and "where no law is, there is no transgression." Rom. iv. 15.

We learn then that God has a law that leads its subjects to live spiritual, holy, pure lives, and the gift of God for patient continuance in well doing is eternal life.

But to refuse to be subject to that law and transgress it is sin, and the wages of sin is death.

Life and death are set before us. Life for faith and obedience. Death for rebellion and sin.

S. S. DAVISON.

"Well," said a rich man to a good woman who was going around soliciting aid for the poor, "I would do more but it is not appreciated. I see neither improvement nor gratitude." This excuse is very common, but it is not sufficient. If charity fails in such cases it is not alone, for other things fail also. Guthrie says the sun shines on many a flower that never gives us fruit. Education (both literary and moral) fails. Many a father has well raised his son, but at last his gray hairs have been brought with sorrow to the grave. But the thing that binds us is duty; God attends to results.

If we should treat our friends as shabbily as we treat the Lord, we would soon have no friends.

Selected.

Steady.

Many a battle has been lost when troops have wavered, faltered, and been thrown in confusion. Many a battle has been won in its critical hour by the steadfastness of a well-trained regiment or division. So in the fight of faith, there are times when every thing seems muddled; when men hardly know friend from foe; when Satan sows dissension among the soldiers of the Lord, and turns them to fight each other, or confuses and discourages them till they forsake their posts and flee; and then how often are the fortunes of the day saved by the persistence of calm, faithful, steady souls, who know no fear, and will not falter or flee.

In critical hours of human experience much depends upon steadiness. When men are assailed, persecuted, and cast out: when evil men work ruin, and good men are deluded, are made accomplices in the crime; when Pilate, Herod, Annas, Caiphas, and all their host array themselves against the right and the truth, it may be only for an hour or a day, but that brief period may be filled with shipwreck and ruin, if men fear, and tremble, and flee. But if in such hours of trial men stand fast and hold fast; if they are "steadfast, unmovable, always abounding in the work of the Lord;" if they maintain their integrity, and hold fast the profession of their faith without wavering; if they bear good testimony to the grace of God, and anchor their souls in the Rock of Ages; in a little while the storms will blow over, the foaming waves subside; the wrath of man will be turned to praise, and God's blessing will be on the steadfast, the tried and the true.

O man of God! be *steadfast* for the right, and valiant for *the* truth. Enemies may assail, may flatter, threaten or frown, but resist them, steadfast in the faith. Let others be beguiled or frightened, but do you cleave unto the Lord, and in the end he shall *honor your* fidelity; shall make you a pillar in the temple of God to go no more out forever, and shall give to you the crown of glory that fadeth not away.—*Christian.*

Judge Not.

Some people have a famous faculty for finding out other people's duties before they do their own. They have, in their own estimation, got other folks all consecrated to the work they have selected for them, and it is a subject of frequent remark by them why in the world they do not attend to it. But they are in no hurry to consecrate themselves to the work that lies at their own doors. Like Peter of old, before making a move themselves their bosoms heave with the anxious query, "Lord, and what shall this man do?" And the Lord's answer to Peter is just as pertinent in their case, "What is that to thee? Follow thou me." They put in much time and effort in spying out jobs for another fellow and shouting, "Here he is, Lord, send him," instead of saying, "Here am I, Lord, send me."

Now a man may possibly not do a certain work that others have picked out for him, because the Lord has not called or asked him to do it, *and does not wish him to do* it on account of other work which he has given him to do. He used to give "to every man his work," and probably he has not resigned this important office yet. He was appointed by the Father to be "a leader and commander of his people," and probably knows about as well as anybody else what this man or that man is fit for and what to set them to do. And the fellow who waits on the Lord at headquarters, and gets his orders there, and understands them before he starts, will not run long on Tom Fool's errand nor waste much energy in so doing. "He knoweth our frame." He knows what a man can do, and be made to do, provided he wants him. He needeth not to be told what is in man, for he knows. All are transparent to that infinite eye. He can tell at once, before the start, whether a man had better do this or that. You cannot. With you it is all a matter of conjecture or opinion, unless you are out of your place and in the Judge's stand.

"Judge not." You may plead, but after all your pleading, to his own Master a man must stand or fall. Folks not only select a man's duties for him, but they think they discover the reason why he does not do them—there is something in his eye. "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" Some of the blindest people that I ever knew are those who are blind to their own faults, and there are plenty of them around town. They have *microscopic* eyesight toward the faults of others, but they seem to be benumbed with blissful ignorance and innocence that there is anything the matter with them. Of course, because there is a stick of timber in the eye that looks at self, and a microscope to the eye directed at others. Brother, take that probe that you have about put your brother's eye out with, in vainly scouring about to find something, and dig the lumber out of your own eye, "And then shalt thou see *clearly* to cast out the mote that is in *thy* brother's eye." But probably in that condition you will not see any at all. What would you think of a blind man coming to your town and opening a place and putting out a sign as a *professional* occulist?—*Chas. E. Copp.*

An Untruth.

Two young masons were building a brick wall - the front wall of a high house. One of them in placing a brick discovered that it was a little thicker on one side than on the other. His companion advised him to throw it out. "It will make your wall untrue, Ben" he said. "Pooh!" answered Ben, "what difference will such a trifle as that make? You are too particular." "My mother," replied he, "taught me that truth is truth, and ever so little an untruth is a lie, and a lie is no trifle." "O," said Ben, that's very well; but I am not lying." "Very true; but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in his character—it will show itself sooner or later, and bring harm, if not corrected to ruin." "I'll risk it in this case," answered Ben, and he worked away, laying more bricks and carrying the wall up higher, till the close of the day, when they quitted work and went home.

The next morning they went to resume their work, when, behold the lie had wrought out the results of all lies. The wall, getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last in the night had toppled over again. Just so with ever so little an untruth in your character; it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin. Tell, act, and live the exact truth always.

It is the privilege of every believer to live a pure and holy life. The Scriptures so teach, hence it is not only a privilege but a duty.

A frank, open mind will be always ready to listen, to consider, and, if truth permits, to be convinced.

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[illegible] *of the O. P. Association.*

[illegible], **Corresponding Editor.**

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☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THERE are those who maintain that a correct theory will insure a a correct practice; and if every i be dotted and every t crossed the practice will be perfect. Alas, this is not true. Faith and love together will produce obedience, *nothing* else will. And nothing short of obedience will bring the reward. •

THE subtile intelligence of "Will power" is in operation in the most infinitesimal object of life as well as in the accountable being man. Wherever there is life there is the power to go and do, etc. Yes: life and intelligence go together. Life can only be manifested in an organized body, and there is no intelligence where there is no life. "The dead know not anything." •

IMMORTAL-soulism is a *dogma* that proves fatal to fundamental Bible truth. It robs Christ of his glory as the Giver of life to men. If anything is plainly taught us of his work in coming into the world, it is, that he might give, not happiness, merely to immortal beings, but life itself, in an endless degree, *to mortals*. The Redeemed will owe EVERYTHING to Christ, because their very existence depends upon him. Until he comes their life is hid with Christ in God; and *when* he who is our life shall appear, *then* shall ye also appear with him in Glory. Col. iii. 3, 4. •

IF we have correctly read the *finger posts* on the coast of time, there is no time for dallying, and those who have the Banner of Light must hold it aloft. The trumpet must be given a certain sound. Those who *have* God's truth must speak it faithfully, those who *have not*, cannot. The privileges of God's saints even in the vale of tears are great, but their responsibilities are great also. They are expected to do the Lord's business here while he is serving their interests at the court of heaven. Yes; "be thou faithful unto death and I will give thee a crown of life" is the way he speaks to them. Brethren and sisters, all, ever keep the prize in view. •

IN Isaiah xliii. 3, we read: "For I am the Lord thy God, the Holy one of Israel, thy Savior. I gave Egypt for thy ransom, Ethiopia and Seba for thee." England is in possession of Egypt, and it would seem that this has been divinely brought about, so as to further the re-settlement of Palestine with the Seed of Abraham. If that be the case no power on earth will be able to dislodge her before that purpose is accomplished. It will be remembered that Gladstone when in power before was in favor of evacuating Egypt; and the world was not a little surprised to learn on his resumption of authority that he has now no idea of evacuating it. Verses 4, 5 and 6 prove that the ransom referred to, relates to the final gathering of the now scattered people. •

A WRITER in England says on the Abomination of Desolation, "It seems most systematic that as the Papal power has been extinguished after a period of 1260 years, with three terminal periods, the Mohammedan power should also be broken after a similar period, especially seeing that the two earlier dates have been marked by significant events. What shall be the exact nature of the events of 1897, or thereabouts, cannot be definitely stated, but there is good ground for anticipation that that year will see, at least, the termination of Mohammedan power, and a great step towards Israel's Restoration." The present signs are deeply interesting to the prophetic student; for, although they appear insignificant and the forces quiescent, the under-currents are strong, and all working in the direction of consummation. God speed the day when the Redeemer shall come to Zion and turn ungodliness from Jacob,—when he thus comes may he find writer and readers ready to co-operate with him in blessing all the families of the earth. Amen and amen. •

Man in Death.

We squarely, fairly and boldly maintain that death to the personality of man means the cessation of all life, the destruction of all mental powers and the cessation of all self-consciousness. We take this position because Psalm vi. 5, says. "For in death there is no remembrance of thee; in the grave, who shall give thee thanks;" and because Psa. xxx. 9 says, "Shall the dust praise thee? shall it declare thy truth?" And because Psa. lxxxviii. 11, 12, says, "Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy *wonders* be known in the dark? And thy righteousness in the land of forgetfulness?" And because Psa. cxv. 17 says, "The dead praise not the Lord, neither any that go down into silence." And because Psa. cxlvi. 4 says, "His *breath goeth* forth, he returneth to his earth, and in that very day *his thoughts* perish." And because Eccl. ix. 5, 10 says, "The dead know not anything, neither have they any more a reward. . . . Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor *knowledge*, nor wisdom, in the grave (sheol) whither thou goest." All the twisting and turning of all the theologians are not able to move one who stands upon these words of the Spirit. No breath—no thought in the divine teaching; no life,—no remembrance of God,—no praise to him;—no life, no knowledge or wisdom.

The illustrations of these truths are numerous; take for instance the little daughter of Jairus the ruler, who was raised to life, and the son of the widow of Nain, and Lazarus, of Bethany, not one of whom had a word to say of any experience or consciousness while dead.

No matter what the schools may say to the contrary, the Bible, as a rule, makes future life dependent upon *a resurrection from the dead.* When summoned forth from the land of silence and forgetfulness by the voice of the Son of Man it is the man who responds in his own proper person. Proofs of this are abundant, but we suggest to young defenders Dan. xii. 2—"Many *of them* that sleep in the dust shall awake;" and John v. 28, 29; vi. 40, 54—"raise *him* up;" and 1 Cor. xv. The dead are *perished* if there is no resurrection; and there's no advantage in suffering for Christ if the dead rise not. 1 Thess. iv. 16. Acts ii. 29 shows David was in his grave and not in heaven after being dead a thousand years; and Acts xiii. 36, informs us that he "fell on sleep, and was laid unto his fathers." This is God's truth on the subject. •

Bishop Lowth's Translation of Is. xxiv.

We never tire of Israel's sublime prophet Isaiah, in the common translation, but we are more than pleased with the rendering of Bishop Lowth; a different word meaning the same thing will often give a new streak of light because of its association and usages. This is the way our chapter reads:

1. "Behold, Jehovah emptieth the land (instead of earth) and maketh it waste; He even turneth it upside down and scattereth abroad the inhabitants.

2. And it shall be as with the people, so with the priest; as with the servant so with the Master; as with the handmaid so with the mistress; as with the buyer so with the seller; as with the borrower, so with the lender; as with the usurer so with the giver of usury.

3. The land shall be utterly emptied, and utterly spoiled, for Jehovah has spoken this Word."

There can be no doubt that the land spoken of is the land of Israel. This is seen by what is said concerning its inhabitants in verses 5 and 6. "They have transgressed the law, they have changed the decree. They have broken the everlasting covenant, therefore hath a curse devoured the land, because they are guilty that dwell in her." Here the reference is clearly to a people who had been in covenant relationship with God, and are placed under certain decrees and laws by Him. No other nation occupied this position. Israel alone were the people in direct relationship to Jehovah and his laws. About 2500 years have passed since Isaiah wrote these words, and repeatedly have they been confirmed by historical facts. Judah was carried captive into Babylon about a hundred years later; and although at the expiration of 70 years they were permitted to return, they have been subjected to further punishments until they were finally driven out by the Romans, and in the language of Keith, "Imperial decrees followed hard on each other, prohibiting the Jews from entering the land of their fathers, or daring to draw near to look upon the place where Jerusalem had stood."

Volney in his "Ruins of Empires" remarks concerning his wandering over the country: "I enumerated the Kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, *now almost* depopulated, then contained a hundred flourishing cities and abounded with towns, villages and hamlets." And again, he says, "Within 2300 years we may reckon ten invasions, which have introduced into Syria a succession of foreign nations." Truly the Great God has emptied the land and scattered its inhabitants, making no exceptions in favor of priest or people, servant or master: they had all alike broken the covenant.

V. 13 reads: "Yea, thus shall it be in the very centre of the land, in the midst of the people, as the shaking of the olive, as the gleaning when the vintage is finished;" indicating that just a remnant should be spared. For instance v. 9 of chapter 1 reads: "Had not Jehovah, God of Hosts left us a remnant, we had soon become as Sodom; we had been like unto Gomorrah." And v. 13 of chapter 6, after describing the desolation which would come upon the land, the prophet says:—and though there be a tenth part remaining in it, even this shall undergo a repeated destruction; yet, as the ilex and the oak, though cut down hath its stock remaining, a holy seed shall be the stock of the nation." This faithful few, then, must be referred to as the gleaning, concerning whom the prophet proceeds.

"These shall lift up their voice, they shall sing; the waters shall resound with the exaltation of Jehovah."

In v. 16 a contrast is presented between the condition of the faithful ones and the greater portion of the nation on whose behalf the prophet speaks:—"From the uttermost part of the land we have heard songs, Glory to the Righteous." That is songs exalting the name of Jehovah the Righteous One. But speaking as the representative of the disobedient, the prophet continues,

"But I said, alas! My wretchedness! My wretchedness! Woe is me! The plunder's plunder." And then taking up his parable against them, says in response, "Yea, the plunderers still continue their cruel depredations,—the terror, the pit, and the snare are upon thee, oh, inhabitant of the land."

To the end of the 20th verse the progress of their calamities is described until the climax of their iniquity would be reached and their downfall would come like the wrecking of a house built upon the sand.

Jesus declared in Matt. xxiii. 35, that the measure of their iniquity reached its fulness in that generation, and that upon them should be visited all the righteous blood which had been shed from Abel's time onward. Their rejection of Him resulted in a raging tempest —an overwhelming flood overtook them, and the ruin was great.

But there is light ahead. A *brighter day is coming*, and the dawn has just begun. The beginning of the end is upon us. A few more lashes and then the scene will change,—they look upon him whom they pierced. •

Revelations xiii. 17.

Revelation xiii. 17, reads thus: "And that no man might buy or sell, save he that had the mark or the name of the beast or the number of his name;" and the following *decree passed in the year 1163* at a council held at Tours, under the presidency of Pope Alexander III. seems to illustrate it. It is quoted in Dr. Rule's "History of the inquisition," the council being called on account of a great religious awakening which had taken place in the South of France and the North of Spain. It will be seen that force is the weapon of Popery whenever it has the power. Suppression is its policy. Free inquiry is not tolerated. Delinquents must be ostracised, and deprived of the comforts of life. Doors must be closed against them, and no dealings must be had with them: —extermination must be the aim. Such is the spirit of the Apostate Mother—it is antichristian always. But to the decree: it is as follows: —"A damnable heresy has broken out of late in the parts of Toulouse, spreading itself by degrees, like a cancer into neighboring places, and now infests great numbers in Gascony and other provinces, wherefore we command the bishops and all the Lord's priests dwelling in those parts, to keep watch, and under pain of anathema, to prohibit that where followers of that heresy are known any one in the country shall dare to afford them shelter, or lend them aid. *Neither shall there be any dealings with such persons in buying or selling;* that all solace of humanity being utterly lost to them, they may be compelled to forsake the error of their life. And whosoever shall attempt to contravene this order, shall be smitten with anathema as a partaker of their iniquity. But they, if they be taken, shall be thrown into prison by Catholic princes, and be deprived of all their goods. And inasmuch as they frequently assemble together from various parts into one hiding place, and have no reason why they should be together, except their consent in error, and yet dwell in the same abode, let such conventicles be closely searched, and if the persons be found guilty let them be restrained with canonical severity." •

Selected.

Will Christ Return? If so, for what Purpose?

Strange though it be, yet it is nevertheless true, that amongst the so-called Christian sects there is a wide difference of opinion regarding the solution of the above questions. While some claim a literal and visible appearance of Christ, others contend for a merely spiritual return. Some declare that his mission will be to condemn the wicked (amongst which they include all not righteous) to eternal torments, and then return to his Father's right hand, accompanied by myriads of justified ones, whilst this beautiful earth, deprived of its inhabitants, will be left behind a desolate smoking ruin.

Another class say he will never return, and there will be no resurrection of the dead, or judgment, as every one is judged at death.

With such a Babel of beliefs presented for credence, is it to be wondered at, that thousands of honest, inquiring minds are turned entirely away from the word of life, not having the key to unlock its mysteries, and being too honest to receive doctrines which their reason cannot credit?

Without further preface, however, we will see what reply the Scriptures make to the questions proposed, for our Lord himself said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39.

First, then, will Christ return? If we can credit the testimony of angelic messengers, we answer emphatically in the affirmative, for they were present when he ascended in a cloud, and testified to those who were gazing into heaven, that "this same Jesus which is taken from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts i. 2.

This ought to satisfy every one, without further proof; but to place the matter beyond dispute, we will quote our Lord's own words to his disciples.

Their minds were distressed, because he had announced the fact that he was going to leave them, but he bids them to not let their hearts be troubled, for, says he, "Although I go and prepare a place for you, I will come again, and receive you to myself, that where I am, ye also may be." John xiv. 3.

After these positive statements from our Lord and the heavenly messengers, what honest mind can for a moment doubt that the same Jesus who was received in a cloud from the gaze of attending witnesses, will personally return to our earth.

Having produced undoubted proof of this Scripture truth, we will examine the testimony concerning his mission. On this point there is such an abundance of evidence that we are compelled to make a brief selection, and urge the inquirer to examine for himself, Moses and the Prophets, in connection with the New Testament record.

The Apostle Paul in writing to the Galatians (ch. iii. 16) recognizes Christ as the one seed promised to Abraham, and as such he will bless all nations, yes, all families of the earth. Gen. xii. 2; xxviii. 14.

God has promised that he will give him the heathen for his inheritance and the uttermost parts of the earth for a possession, and that he shall break his enemies in pieces, as an earthen vessel. Psa. ii.

David predicts the dominion of the Messiah to the ends of the earth, the submission of all kings to him, and that all nations should serve him. He announces that the Messiah shall break in pieces the oppressor, and shall judge with righteousness the poor and the needy. That he shall redeem their souls from deceit and violence, and that their blood (lives) should be precious in his sight. "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed." Psa. lxxii.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever." Isa. ix. 7.

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke i. 32, 33.

He is also constituted a priest forever, after the order of Melchizedeck. Psa. cx.

The prophet Jeremiah, referring to Christ, says, "a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." ch. xxiii. 5.

Daniel also predicts that the God of heaven shall establish a government in the earth (that of the Messiah) "which shall never be destroyed, but shall break in pieces, and consume all contemporary kingdoms, and it shall stand forever." chap. ii. 44.

The apostle Paul declares, (1 Thess. iv. 16, 17.) that the Lord shall descend, and the dead in in Christ shall rise, "then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air."

From the small amount of testimony produced, no mind, unspoiled by vain philosophy, can fail to see the fallacy of the doctrine of Christ's return to burn up our world. So far from this being the truth, it is plainly declared that he will make it his future dwelling place, and reign personally over the whole earth, subduing the sin power, and causing righteousness and peace to prevail. Correct judgment will be administered to all, and the poor and despised of earth will exult to see their cruel tyrant vanquished by this mighty hero.

Judah and Israel shall no more be wanderers in a strange land; but under his kind protection they will dwell safely forever more.

There will be such a joyful season of peace and plenty—and the government will be so perfect and righteous, that all will love their great king; and "all nations of the earth will call him blessed."

At his advent in the clouds of heaven, all those who have died in him, will spring from their tombs crowned with immortal youth, and his living followers will be instantly transformed, that both may share with him the glories of his reign.

What a joyous reality, and happy *belief* that this wicked world, now filled with every manner of deceit and corruption, is to be renewed by that man Christ Jesus, and that there is to be a passing away of the state that now obtains, and a new and heavenly one to succeed.

The coming of our Lord, then, is a matter of no small importance. It is a time, for which the poor and those in distress may long; but tyrants and wicked men may dread its approach.

The prophet Malachi seemed to foresee the latter, when he asks, "Who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire and like the fuller's soap."

Let those who scoff at these Scripture truths, and turn a deaf ear to the warning voice therein given, beware lest that day find them in their sins, and they become subjects of that judgment of "wrath and fiery indignation which awaits the adversaries."—*Gospel Banner.*

Our Duty in Reference to Knowledge.

Our duty in reference to knowledge in general is to observe facts, rather than to form hypotheses; to go on, as Bacon teaches, "in the modest accumulation of positive data, aware that there are eternal truths, whatever may come of your opinions. Yet to the diligent inquirer into nature, some law or ultimate rule will usually make itself apparent, and then mystery, which was truth seen in fragments, is perceived to cohere and to be as beautiful as it is simple. The comet at first not only astonished but affrighted mankind, and still remained inexplicable till the law of a body moving in an hyperbola was ascertained. How wise and needful also the long induction, until at length the truth on which the universe depends, of the attraction of bodies varying inversely as the square of their distance, poured like a flood of light upon the reflecting mind of Newton. Mariners have used the compass for ages, and yet the proper theory of mineral magnetism remains to be solved, and even the place of the central abode of the force is but just ascertained. And thus in all subjects, facts are to be considered, compared, received. We must not expect an over-near approach to the causes of things connected with our primary being, yet something may be said; and if in modesty and caution, the thoughts may offer at least a step in the right direction; and, at all events, may suffice to prevent *a priori* objections to the whole subject, whatever it may be.

A few Thoughts.

Jesus says: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," hence the importance of studying the holy Scriptures, and the contemplation of the divine character. There should be a constant and unceasing effort to make our calling and election sure. The apostle Peter urges this in his second epistle, that giving all diligence the brethren should add to their faith virtue, knowledge, temperance, patience, godliness and brotherly kindness, and have all these abounding in them, and thus they would make their calling and election sure. This is a great and glorious thought. It leads to an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. The apostle Paul expresses the same idea in another form of words: whom he foreknew, he predestinated, that is marked out beforehand by their being conformed to the image of his Son, that he might be the first-born among many brethren. Let us habitually study the holy Scriptures. Paul says to his beloved Timothy, "From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." The Bible is a life-time book, suited to the morning and the noon and the evening of our short life.—*L. B. Chamberlin.*

The only way to escape the deluge was Noah's ark, or rather God's ark, which Noah built according to divine direction. Noah did not own a slab of it, or even his own body. And the only way to escape the fiery deluge which is coming is God's way; and that way is Christ. "I am the way, the truth, and the life," said he, while here.

Temperance in the Bible.

Who was the first drunkard? Gen. 9: 20, 21.

Who took the first temperance pledge? Judges 15: 13-15.

Did anyone mentioned in the Bible ever take a pledge of his own accord? Dan. 1: 8.

Was he any healthier and wiser in consequence? Dan. 1: 15, 17.

Ought kings to drink wine? Prov. 31: 4.

Ought we to make companions of drunkards? 1 Cor. 5, 11.

Can any drunkard enter the kingdom of heaven? 1 Cor. 6, 9, 10.

Does God pronounce woe upon drunkards? Isaiah 5: 11, 22.

Why has he promised this woe? Isaiah 28: 6, 8.

Are drunkards likely to get rich? Prov. 21: 18.

What are the consequences of drinking? Prov. 23: 29, 30.

How may these consequences be avoided? Prov. 32: 31.

What will be the result if we disregard this? Prov. 23: 21.

Is it wise to tamper with strong drink? Prov. 20: 1.

Where was the first temperance society? Jer. 30: 5, 6.

What blessing did God pronounce upon the first temperance society? Jer. 35: 17, 18.

Is temperance a vice? Gal. 5: 23.

Tobacco and opium were not known when the Bible was written, so they are not mentioned by any name in the Bible: but is there anything in the Bible that governs all temperance habits? Rom. 14: 21.

The Bible.

The Bible is for plain people. It is not made only for scholars: if it were so, it would be of but little use. It is a plain book; written in plain words. The teachings of our Lord were addressed to common people, in language which they could understand. Indeed, one chief beauty of the Scriptures is their marvelous simplicity. Especially in all that pertains to life and salvation the path is made so plain that the wayfaring man need not err. From this it follows that in most cases the obvious meaning is the true meaning. We do not underrate the learning of scholars, nor the advantage of being able to read the Scriptures in the original tongues, but that is by no means necessary. The common English Bible, in the grand old King James' Version, is good enough. Let a man of ordinary intelligence read it every morning and evening, not trying to twist this and that passage into a particular significance, in order to support some preconceived theory; but an open mind and honest heart, desiring only to find out what the author of the Bible intended; and he will grow day by day into a knowledge of the truth which is to the saving of the soul.

That is often the worst form of criminality which is too subtle and too vague to be catalogued as a crime. A man is sometimes a greater agent for evil in showing sympathy with an evil-doer than is the evil-doer himself merely by his own evil deeds. The author of a corrupt "society novel" is a would-be corrupter of men and women. But his power as a pernicious agency depends largely upon the sympathy which his work receives from those who are less corrupt or less bold than he in showing their corruption. Young men and women who indulge in discussions of such books as their sense of decency warns them to touch with reserve, only give to a book its real power for evil by showing their sympathy with that which their very manner of allusion to its contents stigmatizes and condemns. You may not be the writer of a pernicious book, but you will take the responsibility of increasing the bad influence of the book by showing that it was for you, and such as you, that the book was written.

One day an Indian asked Bishop Whipple to give him two one-dollar bills for a two dollar note. The Bishop asked: "Why?" He said: "One dollar for me to give to Jesus and one dollar for my wife to give." The Bishop asked him if it was all the money he had. He said: "Yes." The Bishop was about to tell him: "It is too much," when an Indian clergyman who was standing by whispered, "it might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

Poetry.

At Close of Day.

If we sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if through all the livelong day,
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul and nothing cost—
Then count that day as worse than lost.

Selected.

The Thinkers, The Sayers, and The Doers.

The world of man may be divided into three classes, the Thinkers, the Sayers, and the Doers.

The first class, small in number but powerful in influence, comprises the real sovereigns of the world.

By the silent and irresistible might of ideas, of which they are the earthly source, they conquer men and render them submissive and obedient, turning them which way they will. They speak, and listening multitudes obey: for they speak with authority—the effectual authority of truth. To this class belong the philosopher, the seer, the sage, or whoever distinguished by whatever title, extends the limited boundaries of knowledge or of truth, whether in ethics or in physics.

The Thinker imparts into the world new ideas, brings forward new matter for thought, produces more food to nourish and strengthen the soul. In its presentation, there may be much dross mixed with the pure metal: but the gold will eventually be recognized, separated from the dross, and carefully preserved. A great work, requiring the untiring devotion of great and rare abilities, is that of the Thinker.

This work becomes to him his world. Men and their affairs are naught to him, for he is far above them, out of sight and hearing of their endless tumults and jargons. His attention is so fixed that nothing however pleasing, nothing even of pretended or real importance, can distract or divert it. Nothing is of importance to him but his work. All things else utterly fail to awaken in him an interest real and permanent. With an earnestness, the depth and strength of which no one besides himself has guessed, he devotes himself to the solution of those problems which are the great realities of his life.

Because of this unwearied application the work is done; but others must now take it up. The Sayers are, from the nature of their function, more numerous; and though of a secondary, are yet of *essential* importance. *Their* function is to present to the world the work wrought out by the Thinkers. The great world of men do not understand the language of the Thinkers. To them there is no meaning in it.

But this work was not wrought out with so much toil to be confined to one or a few. Whatever may have been the design of the worker, it was the purpose of the great God who worked in and through him that all men should some way receive *from* it life and strength.

The Sayers are the mediators between the Thinkers and the people. They reconcile them, and join them together in sympathy and effort.

They dilute the concentrated ideas of the Thinkers, so that the weak stomachs of children in knowledge and understanding may receive and digest them.

They deal out to them such portions as they can dispose of, that they may gradually increase in strength.

They engage the attention of the careless and listless; make clear to the mind of the stupid, things which are obscure; kindle, temper, and direct the enthusiasm of the earnest; and aid men of all classes and dispositions to understand and obey truth.

Thinkers live to think. They express their thoughts, it is true, in words, yet not that they may *diffuse*, but that they may put them in form and preserve them. They may hope for their perpetuation and diffusion, but are not careful to secure it; for besides that they are absorbed in their proper work, they feel sure that men will never permit truth once presented to be irremediable lost. To think aloud that others may hear, is their work.

To take up the life-giving sound, and echo and re-echo it around the world in the ears of all men, is the work of the Sayer. The Sayer *originates* nothing. He takes what he finds and tells it over and over again in a hundred different forms, that in some way by *importunity* if in no other, he may lead men to accept it.

The enthusiasm of the Thinker is excited to know all that mortal man ever knew, and more; of the Sayer, to make others know, by every possible means, all that he has learned from the Thinker.

The Thinker is recluse, and seems to others cold, distant, and unsocial in his manners. He is often quite unconscious of the existence of the outside world, and sometimes dreams that it is all an illusion of his senses; goes about with an abstracted air, and gazes with a vacant look on the seemingly realities around him. The Sayer lives among men as one of them, and yet above them. He sympathizes with them as real men and women; and if he have a benevolent heart, he sincerely desires to promote their welfare. He points to the isolated Thinker, and explains to men that he is too much pre-occupied with his great work to become their companion.

But whither tends all this thinking and saying? whither but to doing? Thought is the first expression of man's intellectual life. But the thought seeks a form and it becomes enshrined in words, through the medium of which it is rendered capable of preservation and communication. The Doer receiving the thought from the Sayer in the form of words, embodies it in other forms more influential and unchanging.

He incorporates it into governments, churches, schools; he frames it into ships, railroads, and cities; he embodies it in commerce and all the various arts of civilized life. And all these advance not a step in the progress toward perfection beyond the idea of the thinker. Nay, the thinker keeps so far in advance that he is often contemned, if not hated, by those who understand the ideas embodied in the manners and institutions of the society of which he forms a part better than they do his abstract thoughts, which, seeking better forms, would destroy all that they hold dear.

The Doers are the *practical* men; and the end of their labors is to renovate the world, transforming it from its natural wild and crude state fit only for the abode of brutish, savage men, into a *new* world bearing everywhere the marks of intelligence and beauty. The end! no, it is but the *beginning* of the end. Earth is to be made a paradise because man is to be made an angel. It is to be made new that it may become a fit habitation for the new man who is to inhabit it.

A great work, then, has the Doer; and an earnest, faithful, and patient man should he be. For not only in the natural world, must the many evils everywhere obstructing the growth of the good be uprooted and destroyed. But the man of faith is comforted by the assurance that the great work does not depend alone on himself or those immediately cooperating with him; but that all men, even though unconsciously to themselves are in one way or another helping to effect the grand result. For "the wickedness of the wicked shall come to an end," and all efforts to preserve it but hasten its destruction.

What, then, is the end of all this thinking, saying, and doing? What but the discovery and announcement of truth, and the practical application of it to the life and conduct of men!

And all thinking, saying, and doing which does not tend to promote this end has no intrinsic worth.—*H. M. in Life Illustrated.*

Knowing our duty, and then going about it heartily, we shall find that a pleasure which was a grievous task.

Bible Study.

Too much stress cannot be placed upon the study of the Word of God. People read and study every thing else, but they pay very little attention to the Bible. When we look at the facts in the case, we cannot wonder that there is such an astonishing ignorance of the teachings of the Scriptures. Called recently to sit in a council convened for the purpose of examining a brother who desired ordination, we were somewhat surprised that not one of the great men of Boston and vicinity did not know that the candidate did not quote John 16:8 correctly. He made the oft repeated mistake by quoting it in this way: "And when he is come he will reprove the world of sin, and of righteousness and of judgement" *to come*. In the chapter named, only that included in quotation marks is given. The brother had reached over into Acts 24:25, and added "to come" from that passage. We called the attention of a brother to the fact that the brother had not quoted the passage correctly, when he informed the writer that the passage quoted was not in the sixteenth, but in the eighth chapter of John. It would seem as if a $5,000 man ought to know better than that. A brother asked the candidate where he located "the judgment to come" referred to in the passage. The candidate explained his belief, but no one asked him why he added the two words to the Scripture quoted. It seems to us that there ought to be more study of the Bible, not only on the part of the people, but also on the part of the clergy.

Dr. B. I. Wheeler, Professor of Greek Cornell University, recently delivered an address upon this important subject; and the *Christian Inquirer* of New York has given an outline of it. It is somewhat lengthy, but we regard it as being so important that we give it entire, and commend it to the careful attention of our readers:

"1. We must have more reading and more thoughtful reading of the Bible at home and in private. The older practice of reading one, two, or three chapters at the daily family prayers, a practice of which I have the pleasantest recollections from my boyhood, is going or has gone out of vogue. In my experience as a Bible-class teacher, I have often been astonished to find earnest Christian men utterly unacquainted with large portions of the Bible. In many cases they have never been read, nor heard from the pulpit, nor studied in the Sunday-school. As a remedy for this condition, I would suggest that systematic effort be made by the pastors, if necessary from the pulpit, to induce the members of their congregations to read regularly with a purpose. Let a plan of reading covering large portions of the Bible and occupying some extended period like a year be prepared, printed and distributed. Let the topics of prayer meetings, even of sermons, take cognizance of each week's assignment. The pastor will find on Sunday an opportunity in knowing that many in his congregation have been reading the preceding week. Possibly Bible-reading groups might be formed in the church to give force and vigor to the fulfillment of the plan.

"2. The pulpit can do more than it has been doing in expounding the Bible. Texts could be used less as mottoes. Larger portions, whole books could be made the subject of special discourses. Selections for reading could be chosen from a wider range and more systematically than is often now the case. Does not the pulpit trust too much to the Sunday-school, and assume that more is done there in real Bible study than actually is? Does it not assume that more and better is done in the home than really is?

"3. The Sunday-school can be made to do more in this line, I am sure, than it is doing. There is too much verse-study. There is too much literalism, I mean want of perspective, neglect of context, absence of atmosphere. The particular significance and purpose of the different writings is too little treated. Larger portions might often be studied to advantage. The lesson leaves have too often crowded the Bible out of the class. Teachers are too apt to use passages as pegs to hang quaint notions of their own upon.

"4. The teachers themselves are too often untrained in the study of the Bible. A normal class for teachers is a necessity in connection with every Sunday-school. Possibly several different schools in the same town could advantageously unite in maintaining such a class and secure the services as teacher of some competent Bible scholar.

"5. Either in connection with the Sunday-school library or by itself, should exist in every church some collection of first-rate reference books on biblical subjects. This should be placed in a room that is warmed and lighted at least on Saturday evening, so that teachers and others can go there for preparation. We have not half appreciated the possibilities of the Sunday-school library. In the first place it is rarely if ever used as a reference library; in the second place its repertory is too much restricted to romance. A good biblical reference library should be equipped with a good Bible dictionary, an atlas, some few first rate commentaries (and they are few), a concordance, a harmony of the gospel, a good number of books introductory to the literature of the Bible, and on the history of the canon, manuals of contemporary history, books on the geography of the Holy Land, and on life and manners in the East.

"However it is compassed, the Bible must be read more and studied more and taken more deeply into life by every Christian man. We cannot do without it. It is the very heart of our faith. It contains in the germ the whole of our religion. It is the charter of our religious liberties in the deepest sense of liberty. He who reads and knows it can never be made a slave of traditions, or hierarchies, or creeds. It is the perpetual inspiration of the faith of the church. The victims of unbelief are not the Bible readers. We have known Christian metaphysics to inspire doubt, but never the Christian life. It is the unfailing guide to the progress of the church. Cast as it is in the life-form, it re-applies itself continually to the changing horizons of thought and society, and it cannot become antiquated or obsolete any more than a deed of heroism or a mother's love." —*Messiah's Herald.*

Don't Whine.

People who whine are a nuisance. A writer in *Humanity and Health* very justly remarks that there is a class of people in this fair world of ours—a class by no means small, alas!—whose prominent peculiarity is—whining.

They whine because of anything and everything—and they enjoy it. From the peculiar intonation used when expressing themselves, you might feel yourself called upon to express sympathy for them. Don't do it. The half-crying tones affected by them need neither distress nor decieve you. They are not suffering—far from it; they are *enjoying* themselves! It is you who suffer.

These peculiar people will whine about anything. If they be poor, they will whine; if they be rich they will whine, with "money scare," "life's trials," "love's a snare and a mockery," for the burden of their song. The whiners whine because it rains, but are just as ready to whine at the too brightly beaming splendor of the sun: they whine at the weather; they whine at luck or its tardiness of approach; they whine if they be sick or if they be well; if obliged to take a journey or to remain at home; at eating or drinking, or sleeping or waking: it's whine, whine, whine, until one almost longs for some real trouble to overtake them, so that if they will whine they may have something to whine about.

How different the spirit of the whiners from that of the Christian, who rejoices evermore, and in everything gives thanks; who serves the Lord with gladness, and who, though sorrowful is yet "always rejoicing."

Not Alone.

Never mind where you work, care more how you work; never mind who sees, if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone. For God, the eternal One, who guides the marches of the stars is with you.—*Rev. C. H. Spurgeon.*

Good Advice to Preachers.

Don't study without prayer.

Don't pray without study.

Don't feed people with unbaked dough.

Don't tell all you know in one sermon.

Don't put the hay too high in the ricks.

Don't offer them sentimental confections or intellectual shavings.

Don't mistake philosophy for Christianity; cant for piety; noise for zeal, or crowds for success.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't wear blue spectacles all the time, but own a pair and always have them in the pulpit with you.

Don't scold.

Don't wear the cap and bells.

Don't mistake length for profundity nor brevity for wit.

Don't lash the back of the sinner instead of the back of his sin.

Don't offer to other people manna which you have not tasted yourself.

Don't imagine your sermon to be a revelation, or anything but the text to have "thus saith the Lord" written across it.

Don't let your harp have only one string.

Don't be a vender of nostrums.

Don't try to make bricks without straw.

Don't be anybody but yourself.

Don't be a sectarian.

Don't be afraid to be a denominationalist

Don't let any religious hobby ride you, but don't be afraid to ride any religious hobby, if you have one.

Don't live in the clouds.

Don't follow everybody's advice.

Don't be afraid of any man.

Don't be afraid of the devil.

Don't be afraid of yourself.

Don't become a peripatetic gossip or a persistent tea-drinker, nor on the other hand a solemn clam.

Don't hold yourself too cheap.

Don't try to do anybody's duty but your own.

Don't spare the people's pockets, for therein lie their hearts.

Don't expect the sun to shine through all the twenty-four hours of the day

Don't expect that all your geese will be swans, or all your believers saints.

Don't expect to build Rome in a day, or the Lord to be in as big a harry as you are.

Don't restrain too much; it is well, often, that steam escapes.

Don't let the young people run away with you, nor the bald-headed put too many brakes on.

Don't drive, but lead.

Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.

Don't see everything that is wrong in the congregation.

Don't carry all your ecclesiastical eggs in one basket.

Don't despise the rich and dishonor the poor, nor esteem yourself wiser than your brethren.

Don't feel yourself responsible for the universe nor try to spread yourself over creation.

Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.

Don't be too confiding.

Don't despair.—*Zion's Herald.*

Patience.

Patience, it has been well said, may be the making of a soul. "It is good that a man should both hope and quietly wait for the salvation of the Lord." The discipline of delay may be productive of great good. A man going forth to battle may be ready to nerve himself for the clash of arms, but he may fret and fume under the lonely and long-guard duty of a picket. Nevertheless, a lonely vigil may do more to make a veteran soldier than the action of the battle-field. While we think of our divine Lord as an example of patience in his intercourse with the world and his disciples, we often overlook the long-suffering patience of his life on earth.

Where can we find so grand an example of patience as is supplied by his thirty years in Judea, when, having within himself a knowledge of his divine mission, he nevertheless was content to remain known year after year as the carpenter's son, and gave himself to the commonest offices of life? Surely, whatever the appointment that may seem to be meted out to us, and whatever the provocations to which we are subjected, we ought to possess ourselves in tranquility when we remember the patience of our Lord. And let us remember that it is the patient, in contradistinction to the impetuous, who make the grandest achievements. —*Christian Advocate.*

Original.

Conference Report.

The conference of Southern Wisconsin and Northern Illinois, convened as before announced, on June 23, 1893.

Brother and Sister Woodward were present to do the speaking, and a goodly number of brethren from other points were present to listen and enjoy the feast prepared for us. The meetings throughout were well attended by our towns-people and more interest was manifested than had been for many years.

Saturday at 2 P. M., the business meeting was called to order by Bro. J. M. Glotfelty. A hymn was sung, and prayer offered by Bro. R. W. Woodward, then all went to work as though they meant business.

The church was first set in order, choosing their elder, deacon and deaconess. Next the conference work was begun. Officers elected. J. M. Glotfelty, *President*. S. P. Renner Vice-president, J. D. Renner, Sec., Howard Giddings, Treas.

The financial plan of the national conference was adopted, and in addition to this a subscription list was presented for free will offerings and $136.00 was subscribed. Repairs being needed on the church at Lanark, $80.00 was raised for that purpose, and the following week the work began by re-shingling the roof.

Bro. and Sr. Woodward were persuaded to remain with us through the following week, and all were greatly encouraged by their work among us.

Sister Anna Adams was buried with Christ by baptism, and declared that to be the happiest day of her life.

Sunday July 2nd closed our meeting. Brother and Sister Woodward preached in all 17 discourses, and gave the very best of satisfaction. They are workers that we need not to be ashamed of.

J. D. RENNER, Secy.

Editor Restitution:

I thank you for the two copies of THE RESTITUTION. I am pleased with it, and your declaration of principles at the head are very near my views after nearly thirty years study of the Scriptures, which clearly teach the *restoration* of Israel or Jews, and that necessitates the restoration or the setting up of their Kingdom on the territory given to Abraham their head, by God in Christ *their* King, and the twelve apostles to rule over the twelve tribes, and not a Gentile will be permitted an inheritance in that kingdom, they have no promise, while this kingdom of Israel is to be an everlasting one. It is not universal, but will be limited to a small territory. There is no gathering in of the Gentiles to any one special place, but they are to occupy the dominions of this kingdom of Israel, as Daniel clearly shows, from the river to the ends of the earth," that Christ will reign over Israel in the kingdom 1000 years before the sleeping saints *are* raised, or, "the waiting ones" are changed. "Israel is dwelling safely," the Gentile saints living when this time comes will be changed, the sleeping ones raised in all lands or countries where they live, over the entire earth, which will be their abiding place, and will be bright and shining lights, on every side, of this earth to make one eternal day. Yes, they will outshine Moses, the pattern, and as the poet says:

There are lights along the shore
That will shine forevermore.

For the saints are to take the kingdom and possess it under the whole heaven, and that forever—that is, the political kingdoms, which is the dominions of Israel's *kingdom*, that Christ is the only Life Giver, and the only source through which a resurrection can be consummated, through a union with Christ, which entitles all such to an everlasting inheritance on the purified earth, which makes them children of the living God, and if all are raised, all will have immortality and cannot die, which makes universalism true. There is no escape from this. That the death of Christ assures a resurrection to all is not Scripture. Under the old law there was no life, no hope, no resurrection. All was forfeited in, or lost by the fall. Christ only restores what was lost in Adam. As Adam had privilege and access to the tree of life, that he might reach, and eat, and live for the ages, but refused, so Christ has again opened up a new and living way, that if we will comply with the requirements of his gospel, we can pass from under this law of sin and death entailed by Adam. It is not now, nor ever was compulsory, but requires a willingness on the part of the creatures, in complying with the conditions laid down, before they can be affected in any way by the gospel. Christ paid the redemption price. He died that all *might* (not should) live. In Adam we all die, surely, but in Christ we are all to live. But we must know that we are in him, before we have any assurance of being raised out from among the dead ones, to have an age-lasting life. The wages of sin is death that knows no awakening. The gift of God (which is Christ) is eternal life to all that believe on his name, to none others. Yours in hope of the gospel. Which is eternal life through Christ.

J. W. C. GRAY.

Dear Restitution:

The 4th Sunday I preached near Waveland, Montgomery County, Ind. Brother James H. Sympson sent for me to come on Saturday before the 4th Sunday, and stay over Sunday.

On account of poor health, the brother had meeting at his house. There was a fair turnout on Saturday night, and on Sunday at eleven.

At three o'clock we went to the water and immersed his oldest son into the name of Jesus Christ for the remission of past sins, then to walk in a new life.

I immersed Brother Sympson and others some twenty years ago, but the most of them have fallen asleep. I may visit them again soon.

In reading our dear RESTITUTION I find a good article from Brother W. H. Wilson, on, "Our relation to the Apostasy." I tell you that has the Bible ring to it. As long as we mix up with the sects, and ask them to take a part in our meetings, we are bidding them God-speed. I cant, I wont. I read in our dear RESTITUTION that some professed brother, preached the funeral sermon, assisted by the Rev. So and So. And I hear some professed brother has exchanged pulpits with some sectarian *minister*, thus *bidding* them godspeed, and are partakers of their evil deeds. Now brethren these things ought not so to be. The Revelations says: "Come out of her, O my people, that ye be not partakers of her sins, for her sins have reached unto the heaven." I came out and I never intend to go back.

J. S. HATCH.

If we permit it, we can let a thousand things annoy and fret us every day. Why let the perplexities of life even cloud our brow? The promise is, "Ask and ye shall receive." Let us cling to it, and enjoy peace of mind, it is our privilege to have it continually; for the Savior says, "My peace I give unto you."

We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise him for what he has done for us.

On the morning of June 23, 1893, Samuel Jason, son of Sylvanus M. and Mary R. Boyer, aged 19 months and 17 days.

Blessed were the Savior's words when he said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The Christain parents have our warm sympathy. May the morning soon come.

E. R. B.

[illegible] by the Way.

All lovers of the truth are interested in the results of the labor of those engaged in the work of sounding out the Word of Life, and it is no doubt the wish of many to see reports from time to time of the laborers in the Lord's vineyard.

These reports are eagerly read, even when no direct results of labor are shown, for it shows that the labor is still going on, that the work has not ceased, and when God has blessed the labor it gives encouragement to others who are battling bravely for the cause of Christ.

From one of the fields of labor the writer has been sowing seeds of truth in, reports have been made from time to time.

This is a place about forty miles north-west of Indianapolis where for many years there has existed in various stages of prosperity an organization of the believers in the kingdom of God and the name of the Anointed One. Perhaps not at any time has the light of the truth been allowed to become entirely obscured, but the light has not shown with the brilliancy that well trimmed lamps always give.

Attempts have been made to absorb the members by the "Crisis People" but they have steadfastly held the faith delivered to the Saints and are adding to the little band a few who have made the noble confession.

Within a little over two months twelve have been immersed. Seven of this number demanding baptism at the hands of Brother C. Plummer one of the Elders in the church. Three obeyed at our last meeting, June 25. With pleasure we refer to the immersions administered by the Elder, and earnestly hope that no one will be denied the holy ordinance of baptism because there is no regular minister to perform the work. Let the believing father or mother assist the candidate to put on Christ through the holy adopting ordinance.

Who is Paul or Apollos, or any other minister to arrogate exclusively the right to administer this holy rite? The church is the pillar and ground of the truth, but the minister is not the church, but the humble instrument to assist in the work. While the minister has a mission to fill, and a very important one too, yet, the deliberate conviction of the writer is that too much has been demanded of that "awful" functionary the preacher. Upon him devolves the burden of teaching, exhorting, warning and "warming" the congregation, with other duties too numerous to mention. The church of the living God is constructed purely upon the mutual plan, fellow-workers, colaborers in the work, each having a joint interest, and believing that the work cannot be performed without each one faithfully aiding in the grand work. Let this idea animate the body of Christ and the truth will be even in this sinful age a power felt in its effect upon the hearts of the children of men. Yours in the blessed hope.

J. F. Wagoner.

Dear Restitution:

I have thought for some time that I would like to write something for the letter drawer. My husband and I were baptized by Bro. S. T. Hook, Sept. 20, 1888, and since that time we have been earnestly contending for the faith once delivered to the saints.

For some time we were alone, no one of the faith near to give us a cheering word, but we battled on amid the sneers of our orthodox friends, and in Oct. 1891, Bro. J. D. Rawlings came here and preached five sermons and four were added to our number. Oct. 5th we were organized into a church. Brother Rawlins has visited us twice since and baptized two more into the all-saving name.

Brother J. S. Hatch was here last April and preached six discourses and three were baptized, and others were interested. Some said he preached more in a few minutes than they had heard for 20 years. He is a good preacher, and may God bless him with life and strength that he may preach the gospel of the kingdom to a sinful world, for the harvest indeed is plenteous, but the laborers are few.

Let us awake and be working for the Master and have our lamps trimmed and burning. Let us lay aside every weight and the sins that doth so easily beset us, and let us run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith. Let us draw near with a true heart in full assurance of faith, and hold fast the profession of our faith without wavering for he is faithful that promised, and let us consider one another, to provoke unto love and to good works, and so much the more as we see the day of the Lord approaching, for we are bound to give thanks always to God for the beloved of the Lord, because God hath from the beginning chosen us to salvation through sanctification of the Spirit and belief of the truth.

May the Lord direct our hearts into the love of God and into the patient waiting for Christ, for unto them that look for him shall he appear the second time without sin unto salvation. Oh glorious hope that rests on the promises of God. Come, Lord Jesus, and come quickly.

Your sister, waiting for the coming kingdom.

Kittrell Rooks.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$198.78

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$10.00
H. L. Vickery,	10.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Conference Call.

The quarterly conference of the Church of God of the Abrahamic Faith will [illegible] west northeast of Oxford two miles, in Brother Thomas Jackson's neighborhood July 21, 1893, Cowley Co., Kansas, to continue over Sunday and longer if the brethren think best. We hope and entreat all who have an interest in the cause of the Master and are looking for his soon coming to be at the meeting, for we believe that all intend to be reached, yet there is a strong tendency to growing cold among the true church that precedes his coming.

We extend a cordial invitation to all the brethren in this and other states. There is some important business to transact and we would like all of the brethren to come that possibly can come. Brethren let us work while we have an opportunity for the signs indicate the near approach of the Master. Let us be up and doing.

E. F. Randolph, Sec.

To the Mountains and Ocean Resorts.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Pack Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

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Efforts Appreciated.

The new train service on the Nickel Plate Road is giving universal satisfaction. On all sides are heard expressions of approval of the efforts which this popular road is making in the interests of the traveling public. Three fast trains are now running in each direction daily. Superb dining cars and through palace sleepers to and from New York, Boston and Chicago, form part of the new equipment.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:10 P. M., arrive Terre Haute 9:15 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication [illegible] of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to capture persons, who being isolated from the brethren, are unable to secure the services of an administrator.

Previously published	$24.00
EXPENDITURE.	
Previously used	$11.20
J. S. H [illegible] to go to Arkansas	
J. F. Wagoner's direction	$7.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Horn, Dudley, Worcestershire, England.

J. S. Hatch, Sircleville, Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

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The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 256 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 500 hymns. Besides [illegible] added 32 pages of Hymns for Children's use [illegible] Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; [illegible] copies for $4.00; [illegible] copies, [illegible] Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce this work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

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Future Probation. By Wm. G. Moncrief. We have received an invoice of the new book of 143 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25cts. each, and can be had at this office.

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Services will be held at the Church of the Blessed Hope, 426 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at [illegible] Avenue, San Diego, California.

[illegible]

[illegible] has changed its place of meeting. They now occupy the [illegible] Hall, located [illegible] of Madison street and the [illegible] o'clock [illegible] brethren are welcome.

The Church of God at Argos, Ind., hold meetings [illegible] As follows: Preaching by Eld. N. H. Geiselman every fourth [illegible] Bro. J. F. Wagoner [illegible] Sunday School every Sunday [illegible] every Thursday [illegible]

[illegible] meet in Hall [illegible] streets, [illegible] Sunday [illegible] Friday evening. W. D. Thompson, Elder.

[illegible] every [illegible] day [illegible] at [illegible] for Sunday School, and at 11 o'clock for devotional services. Any be [illegible] passing through are [illegible] cordially invited to meet with us.

The Church of God at Andover South Dakota, meets every Sunday at 11 o'clock a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 38 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alonzo Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at [illegible] Brethren known to this church, or others [illegible] by attending every [illegible] will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kesler, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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GOING NORTH FROM PLYMOUTH.

No. 22,	Passenger, Leaves	[illegible]
No. 22,	" "	[illegible]
No. 26,	" "	[illegible]
No. 152,	Local,	[illegible]

GOING SOUTH.

No. 21,	Passenger, Leaves	[illegible]
No. 25,	" "	[illegible]
No. 41,	" "	[illegible]
No. 151,	Local,	[illegible]

†Daily except Sunday. *Daily except Saturday

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Indianapolis, Ind.

VANDALIA TIME TABLE,

In effect June 12, 1893.

GOING NORTH FROM PLYMOUTH.

No. 51, Ex. Sun.	12:56pm	For St. Joseph.
No. 56	8:35pm	"
No. 54, "	10:02pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 53, "	12:10pm	" "
No. 55, "	4:10pm	" "

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Westward.	23	9	5	1	
Pittsburgh lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Alliance	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ft. Wayne	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chicago ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Eastward.	30	24	8	4	
Chicago lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ft. Wayne	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Alliance	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pittsburgh ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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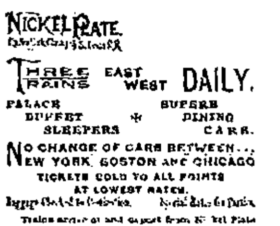

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Board of Directors. [illegible]

TERMS [illegible]

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

[illegible]

Original.

Our Relationship to the Apostasy. No. 2.

[illegible]

The continuity of life must depend upon its environment. If the life is manifested through an environment of flesh it must sooner or later terminate; if spirit, must of necessity be endless. Such is now, and ever was the nature of God. "God is a Spirit," but "Jesus Christ came in the flesh." Thus the life of the Father and the life of the Son was manifested through [illegible] environments. The serpent insisted that the environment of man's life should be "as gods," and [illegible] "ye shall not surely die."

[illegible] we [illegible] spirit [illegible] which is mortal [illegible] spiritual [illegible] Who will receive the spiritual? [illegible] a spirit of [illegible]

All of this [illegible] historical fact in the [illegible] of the Lord Jesus. [illegible] in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [illegible] "And being made perfect, he became the author of eternal salvation unto all them that obey him."

Jesus had a mighty mission to accomplish, which he could not have [illegible] in the flesh [illegible] See Heb. ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he himself took part in the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." To deliver from death, and destroy the source of death, he had to accomplish "through death." Hence of necessity, "every spirit that confesseth not that Jesus Christ is come in the flesh *is not of God*," because he arrays himself against the only method by which man may exchange the life of flesh for that of spirit.

There is an interesting thought, and a very suggestive one too, contained in the rent veil of the temple. Did it ever occur to your mind that at *the very moment* that the veil of his flesh was rent on the cruel cross, the veil of the temple was rent in two from the top to the bottom? See Mark xv. 37, 38: "And Jesus cried with a loud voice, and gave up the ghost. (expired.) And the veil of the temple was rent in twain from the top to the bottom." Is it not remarkable that the *two* veils were rent at the *same moment*?

The Holiest of all contained the censer, the ark of the covenant, the golden pot that had manna, Aaron's rod, the tables of the covenant, and the cherubims of glory. It was into this place the high-priest alone entered once a year with blood to make an offering for himself and the people. Now, [illegible] this place where was the ark of the covenant, the [illegible] of the covenant, and the [illegible] it was the place [illegible] presence [illegible] the most holy [illegible] to come into this place and behold [illegible] that God has pardoned their sins. Now, while the veil remained what did it signify? See Heb. ix. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was yet standing." When was the [illegible] Christ? See Heb. ix. 16, 17. [illegible] that [illegible] is of force [illegible] dead [illegible] that which [illegible] alive." (Diaglott.) As [illegible] to ratify the new covenant, the very moment his death occurred the new covenant was ratified, and the veil of the temple [illegible] the [illegible] was no longer in force.

Now suppose Jesus had not "come in the flesh," he never could have ratified the new covenant. Hence, "every spirit that confesseth not that Jesus Christ is come in the flesh *is not of God*."

But how is it [illegible] in the flesh [illegible] covenant [illegible] through [illegible] for us, *through the veil*, that is to say *his flesh*."

Alas! where would have been our "liberty to enter into the holiest," "through the veil, that is to say his flesh" had not Jesus "come in the flesh?"

"The [illegible] apostates of this day, both Catholic and Protestant, positively deny that the *real* Jesus [illegible] ever [illegible] "come in the flesh." Hence all who do so affirm, are "not of God."

He gave his life for the life of the world." The environment of that life was flesh, or he could not have given it. But now is it now? Listen to the message he has sent us through the grand old [illegible]: "I am he that liveth, and was dead, and behold [illegible] Amen."

He [illegible] now [illegible] through an environment [illegible] then [illegible] his dying [illegible]

Another great [illegible] the Catholic [illegible] say, is that Jesus was no less a personage than God himself, yea, even the Everlasting Father. Now to teach that the life of the *Everlasting* Father was ever manifested through an environment of flesh is blasphemy. If it had it could not have been "Everlasting."

In proof they refer to Isa. ix. 6: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father."

This Scripture was somewhat of a puzzle to me until one day I was reading a Hebrew Bible translated by a Jew, and found the above text read as follows: "Shall be called the Wonderful Counsellor *with* the Mighty God, the *everlasting* Father, etc." That little word "*with*" makes a change of the title that is in harmony with Scripture and common sense. It is quite another thing to be a "Counsellor *with* the Mighty God, the Everlasting Father," and *to be* "the Mighty God, the Everlasting Father."

This Jew was *not* a believer in Jesus, therefore, his translation was not made to meet the mon- [illegible] the place [illegible] Mighty God, the Everlasting Father," he who [illegible] himself, [illegible] the source of all life. [illegible] in contrast with John v. 26: "As the Father hath life in himself, so hath he given to the Son to have life in himself." Hence [illegible] given "is not the [illegible] [illegible] woman [illegible] [illegible]

A short time ago, I attended a temperance lecture given at the Woman's Temple in Chicago. A [illegible] was asked to lead in prayer. He prayed that the Lord would send a visitation of his Spirit upon this *deathless* and *dying congregation*." A nonsensical prayer, surely, I presume the [illegible] the *real* persons of that *congregation* (which they claim is Spirit) were *deathless*, but the [illegible] which envelope each one of them was made of flesh, and subject to decay. A musician carries his music in a leather case, but he would [illegible] at anyone who would [illegible] the case which covered the music was the music. Even so, when pressed with [illegible] they will at once deny that the [illegible] of flesh is [illegible], that the man is *spirit*, and consequently cannot die. They hesitate not at all in denying that Jesus Christ himself was [illegible] flesh. Consequently such are "*not of God*," in harmony with the above, the poet [illegible]:

[illegible]

Compare the above with God's Word: "And they smote all the *souls* that were therein with the *edge of the sword*, utterly *destroying them*." Josh. xi. 11.

"The souls or persons of both Christ and man were born of fleshly parents, and consequently were mortal *dying* souls made of *flesh*.

Again another poet says:

[illegible]

Assuming contrary to God's Word that man's *Spirit* in place of flesh, consequently is "no [illegible]," and cannot possibly die. God's Word says: "the wages of sin is death." How natural, simple and [illegible].

We have another sample as follows:

[illegible]

Compare this with the Sacred Word: "He which converteth the sinner from the error of his way shall save a soul from death."

What is it then, to make any attempt to "convert the sinner from the error of his way" and by so doing "save a soul from death," if "death gives us *more* than was in Eden lost?" Let them *continue* in sin by all means, for all who do so are *sure* to receive "the wages of sin"—"death." This king of terrors is even "the Prince of Peace," to this shameful God-contradicting apostasy; but *not ours* thank God! *Our* Prince of Peace "brought life and immortality to light through the gospel."

What, then, is our relationship to this God-dishonoring apostasy? Can you find a congenial home there, and claim its adherents as your brothers and sisters? Oh, let me entreat you in the name of the Lord Jesus, whom I love, to "Come out of her, my people, that ye be *not* partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

W. H. WILSON.

Cheerfulness in a young Christian is a splendid recommendation of Christ to the unsaved.

The Son of God.

"While the Pharisees were gathered together Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in Spirit call *him* Lord, saying, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?" Matt. xxii. 41-45.

The [illegible] editor has been writing a series of articles [illegible] on "The Woman's Seed," and [illegible] letters have come to hand requesting me to reply to "Our Rejoinders." I think it better, however, to avoid the strictly controversial style, and simply show, in a reverent and humble manner, what is the teaching of Holy Scripture on that high and awful subject, the nature of Christ.

The question, "What think ye of Christ?" was propounded by the Master himself, and must, therefore, be "good and profitable." It shows the importance of having Scriptural thoughts of Him—of believing on him "as the Scripture hath said." Knowing the Christ of Scripture is one of the marks proving us members of His "little flock" to whom it is the Father's good pleasure to give the kingdom. "I know my sheep and *am known* of mine." Jno. x. 14.

Therefore we are not to portray a Christ of our own imagination, like the heathen who, guided only by "the thinking of the flesh," invent the objects of their own worship. Nor like the Pharisee who, while professing a reverence for *all* Scripture, would take only a one-sided view of Christ, being willing to confess Him Son of *David*, but not willing to confess Him Son of GOD, although the great Messianic covenant had as truly affirmed the one Sonship as the other, saying to David, "I will set up thy Seed after thee.... I will be his Father, and he shall be MY Son." 2 Sam. vii. 12-14; Psa. ii. 7; Heb. i. 5. The Pharisees from being "partial in the law" had become partial in the gospel also; willing to learn only the sense [illegible] which suited their prejudice, and turning a deaf ear and a blind eye to the rest. But we have been forewarned to "learn not the way of the heathen," and also to "beware of the leaven of the Pharisees." Jer. x. 2; Matt. xvi. 6.

It is easy enough to collect and emphasize such texts as teach that Christ was the Seed of the woman, the Son of *David*, in "all" *things* made "like unto his brethren," etc.; but unless we also remember that He is the Son of God, and that He and the Father are "ONE," we shall never believe on Him as the Scripture has described Him. We must, therefore, study with equal fairness and candor *both* classes of testimony, that concerning His divine as well as that concerning His human relationship. It is a royal rule of interpretation never be departed from, That we are not to expect in every place the whole circle of Scriptural truth to be fully stated; and therefore no conclusion should be drawn from the absence of a doctrine from *one* passage so long as we can find that doctrine clearly stated in another. For example, although one passage says, "In all things it behoved him to be made like unto his *brethren*," we are not thence to conclude, with the Pharisees and Socinians, that He is a mere man; for another passage of at least equal authority says, "In him dwelleth *all* the fulness of the *Godhead* bodily." Heb. ii. 17; Col. ii. 9.

Now, to treat this exalted theme in a brief and systematic manner, I shall in this first number endeavor to show, (1) The difference between nature and person, and (2) The Scriptural uses of the word "Son."

1. NATURE AND PERSON.

There are two natures, the one divine the other human. Spirit is a distinguishing characteristic of the divine nature; flesh and blood, of the human. There was a time when the human nature existed only in the person of Adam who was the first and, for a while, the only living embodiment and manifestation of that nature; no *plurality* had as yet been embraced in it. But afterward that nature became manifested in the person of Eve also, and after that in the person of their first-born. The process of manifestation was diverse in the three: Eve proceeding from Adam alone, and Cain from Adam and Eve in another, but Adam had no human source or progenitor. And now a great multitude are partakers and manifestations of the human nature. Here we see the need of distinguishing between *person* and *nature*. Adam could never transmit his personality to another, yet he "begat a son in his own image and likeness," and, of course, in his own *nature* also. But however many persons may become participants of the human nature it "is of the earth earthy;" and but for the coming resurrection the personal forms of humanity that now flit before us in the mortal state would soon fall back to dust and there remain, for, "your life is but a vapor that appeareth for a little time and vanisheth away." Jas. iv. 14.

To the righteous, however, the Lord has promised a *higher* plane and basis of existence called "the divine nature." He "hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature." 2 Pet. i. 4. R. V. From *Theos*, which is the Greek word for *God*, is derived *theios* which is the unaffected form of the Greek word for "divine," and occurs three times (2 Pet. i. 3, 4; Ac. xvii. 29). In Act xvii. 29 it is translated "God-head," and so is its derivative *theiotes* in Rom. i. 20, and its cognate *theotes* in Col. ii. 9. Accordingly Webster says that "God-head" denotes "divinity; divine nature or essence." And as none of us can fully understand the human nature, much less can we comprehend the divine. But we are assured that the divine nature is sinless, incorruptible, and immortal; and that the living and true God is the one Supreme and underived Head of that nature. With Him is "the fountain of life," and he is "the Former of all things." "God is a Spirit." Psa. xxxvi. 9; Jer. ii. 19; Jno. iv. 24.

Although we are not to suppose that so great and incomprehensible a theme as the divine nature can be *fully* illustrated by any resemblance drawn from the nature of man, yet as man was created *in the image* of God, and we see a plurality of personal manifestations in the human nature, we are lead to believe that there can be a plurality of *personal manifestations* in the divine nature also; for not only are the Father and the Son distinct persons in that nature, but so too will be the multitude of the *redeemed* when "made partakers" of it. And in both natures is a well-marked *gradation* of personal dignity and power, as implied by Paul's words, "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." 1 Cor. xi. 3.

2. SCRIPTURAL USES OF THE WORD "SON."

This word is used in several analogical senses, in the Old and New Testaments. It denotes filial relationship (1) by generation: (2) by creation, as Adam, a mere man, is called a son of God, and as Paul speaking to the heathen says, "We are his offspring," Luke iii. 38; Act xvii. 29: (3) by adoption, as all truly converted believers are, Gal. iv. 5, 1 Jno. iii. 2: (4) by discipleship or instruction, as Eli calls Samuel his son, and we read of the sons of the prophets, and of Paul, 1 Sam. iii. 6; 1 King xx. 35; 1 Tim. i. 2, Titus i. 4: (5) by commission, as the One "whom the Father hath sanctified and sent into the world," Jno. x. 36: (6) by resurrection, as the redeemed will be "sons of God, being sons of the resurrection." Luke xx. 36, R. V.: (7) by anointing, as *the branches of the Olive tree* represent "sons of oil," Zech. iv. 14 margin: (8) by offspring or emanation, as it were, from any parent, as "sons of the burning coal," that is, sparks; and son of the bow or quiver, that is, an arrow, Job v. 7, xli. 28; Lam. iii. 13 margin: (9) by descent from a daughter-in-law, as, "There is a son born to Naomi," Ruth iv. 17: (10) by desert or tendency, as "the sons of destruction," and "a son of Gehenna," Prov. xxxi. 8; Matt. xxiii. 15, R. V. and margin: (11) by principle or disposition, as "the sons of valor," 2 Sam ii. 7: (12) by home or country, as "sons of the east," and "sons of Zion." Job i. 3 margin; Zech. ix. 13.

Now, as to the sonship of Christ, He called God his *own* Father," and is called the "*own* Son" and "*the only begotten*" Son of God, Jno. v. 18, R. V.; Rom. viii. 32; Jno. i. 14, 18; iii. 16; 1 Jno. iv. 9. The use of these peculiar qualifying terms *own and only begotten* proves that He is "Son" in a higher sense than any other being; and therefore this title is brought forward as a proof that He is superior even to angels. Heb. i. 5. And was it ever known since the world began that a *begotten* son did not partake in some degree of the *nature* of his father? This plain and simple question is enough to settle the controversy as to the divinity of the Son of God. Hence, the Apostles, believing in His divine sonship, called Him *Lord and God*; but His enemies, *not* believing in it, accused Him of blasphemy, for claiming to be the Son of God. Jno. xx. 28; Heb. i. 8; 1 Jno. v. 20; Jno. x. 30; v. 18.

And what better authority can we desire for believing Christ to be the Second Person of the divine nature, than the fact that he is "the *only begotten* of the Father?"

It is an *incomprehensible* fact of human nature that my will causes hand, foot, and all the passive matter of nerve tissues to move and act as organs of the will. And if this union of two such different entities as will and passive matter in a mere man is incomprehensible surely the union of the divine and human natures in the *one* person of the Son of God is far more so. We believe in this *miraculous* union of two natures in the *one* person of Christ, nor because we understand it but because it is taught in the Bible. Every sensible person has to believe many things he cannot fully explain. We know that we think, but not *how* we think; and that light blends with air and displaces darkness, but not *how* it does so.

In my next, after glancing briefly at the views of several modern writers, I hope to resume my regular line of argument on this exalted theme.

WILEY JONES.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart full of song and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.

Selected.

Pious Infidelity.

"Infidelity," says a clerical writer, "has so overrun the church, and pious men are so active in joining with and seconding the plans of infidels, that they do more evil by scattering infidelity with the right hand, than they do good by the clouded and mitigated gospel which they encourage with their left. *So much closer is the* alliance of some of the Lord's (professed) children to infidels than to the essential peculiarities of the gospel, that if the time were to come wherein the infidels should have power to drag Christians to the stake, I should not be surprised to see some of their professed brethren carrying the faggots which were to destroy them. From this lamentable state, nothing but the preaching of the coming judgments can emancipate the churches.

But we must remember, that to see and to believe in the kingdom of Jesus, and in the judgments which are to introduce it, is a speciality: it is faith in his coming which the Lord signifies to us is that which is to be exceeding rare. Furthermore, let us bear in mind, that the appearance of the Lord will be in a manner perfectly unexpected. A very great inquiry is now excited. Still, however, the multitude holds out, and refuses even to inquire! The Lord give them repentance to the acknowledgement of his will. In the mean time,

No hope have they, no fear of aught to come,
As well for them had prophecy been dumb.
They could have held the conduct they pursue,
Had Saul of Tarsus lived and died a Jew.
And truth proposed to reasoners wise as they,
Is a pearl cast—completely cast away."

Temperance Heraldings.

A prison chaplain says very tersely, "Crime is simply condensed alcohol."

The tobacco vice is almost entirely absent among the Brahmo Somaj of India.

It cost Ireland last year ten million dollars more for intoxicating liquors than for rent.

Rev. Thomas Evans has begun a temperance work among the Tea-garden coolies in India.

The food of 3,000,000 people is annually destroyed in Great Britain in the production of drink, and yet there are multitudes starving.

In the city of New York the Church Temperance society have established a night lunch wagon, where night workers can secure good lunches at cheap rates. As a temperance agency it is doing remarkable work.

The great increase in the number of prisoners in Massachusetts is due almost wholly to drunkenness; and except for the added commitments for this offense the prison population would show a relative decrease in comparison with the inhabitants of the State.

It is reassuring to know that there is one coveted place in the vicinity of New York where a liquor-seller, even for a relatively large sum of money, cannot as yet buy the opportunity of prosecuting his evil traffic. The Brooklyn Bridge Trustees, at a recent meeting promptly rejected an offer of $5,000 from one John O'Brien for the privilege of putting up a stand for the sale of liquor and other beverages on the platform of the Brooklyn Bridge tower.

The Word is "fire," and burneth; a "hammer," and breaketh the hardness of heart. It is mighty in operation, cleanseth the inner man, openeth the conscience, is "a savor of life unto life," the means of salvation, the word of reconciliation.

Christ has bought us, and we yield ourselves to him, that he may free us from sin.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, JULY 19, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

IN this issue we give place to an article from Bro. Wiley Jones, entitled "The Son of God." Brother Jones represents the class who differ somewhat from the positions taken in the series of articles by Bro. M. Joblin, under the title "The Seed of the Woman." While there seems to be quite a wide difference of opinion, we trust the two *brothers* can write upon this question without engendering strife, and avoid sharp dagger thrusts of sarcasms that are not arguments. Let love be uppermost, and no harm will come from a *friendly* write up of both sides.

IT has come to our notice that some hardships have been wrought in a number of cases, largely, we believe, through not fully understanding the facts in the case. It is a delicate subject, and we do not intend to enter very largely into it. Cannot do so without treading on some one's "corns." However, a wrong impression is held, and we have but to state it, and the remedy should be applied. A relative dies, arrangements as to time, and place of funeral are made, a message is sent for some preacher to come and hold service. He is expected to answer the dispatch, pay railroad or livery bills, leave his previous appointment and so lose his pay for the preaching he has engaged to do, be at much personal inconvenience, and when all is done, *is* often thanked, and bidden God speed on his return home. *He* arrives at his home and finds the same bills for rent, food and raiment that you have to be paid, and no *money* to pay with. The hand-shake, and "thank you for the noble effort," is all he has for his labor. It is simply a business matter. If you want a minister to do work *for* you, pay him *like* you would any one else. Arrange for his expenses and he will be satisfied with small wages for his labor. *If* you ask him to miss his chance to earn his week's wages, pay him so he will not be out of money.

PAUL tells us that the wisdom of this world is *foolishness* with God, and if any one seems to be wise in this world let him become a fool—that is, a fool in the estimation of people around that he may be wise. (1 Cor. iii. 18.) •

"EXCEPT a man humble himself as a little child he shall in no case enter the kingdom of God." What an apt illustration! A little child takes without *a question* what the tender parent offers; God, the Great, the Good,—the ever blessed Father offers you his kingdom, reader,—what say you? Have you *anything* to say? Does it *suit* you? or do you think you ought to have been consulted about it? If so, you exclude yourself from that kingdom, as the foregoing words of Jesus prove. •

THE latest news from Germany seems to us to indicate that the Emperor will gain his point by making a few concessions. And from what we gather from the press we conclude that many, on second thought, concluded that of two despotisms the military was less to be dreaded than that of Socialism. It cannot be denied that a widespread and dangerous ferment is going on. After ages of subjection the masses in almost all *countries have received somewhat* of political power; and the result is, the almost universal desire to bring *down* the upper classes, and bring *up* the lower. But matters will not be readjusted under Gentile rule. He who shall be *King* over all the earth is a Jew; and in his day shall the righteous flourish, and abundance of peace as *long* as the moon endureth.

But are matters to rest where the Emperor of Germany desires? What of France, and what of Russia? Where is the halt to be called? Will not these powers strengthen themselves in the same proportion? *If* so, Germany will have *to* make further demands, and then the others and so on till the chapter ends by the presence of the Generalisimo of all earth's contending forces. •

"IF after the manner of men I have fought with beasts at Ephesus, *what advantageth it me, if the dead rise not?*" Paul, in the light of modern theology was a very poorly informed man. Instead of death being the gate of life he looked to the raising of the dead for the salvation he was looking for in connection with Christ. Could those who oppose what we advocate have used this argument? If not, then of a surety they either forget that he was speaking to us for the Spirit, or hold that we need no revelation, can guess our way to glory. Reader, look at Paul's words once more. If they mean *anything*, in effect he says, "If you take away the resurrection from me, there is no advantage in my doing what I am doing, and suffering what I am suffering. I am looking to the resurrection for the great salvation." *There* can be no question of this because in writing to the Philippians he defines the object of all his labors in these words: "If by any means I might attain unto the resurrection of the dead." Say, can you define your spiritual aspirations in that way? If not, you are in a sad state. You have taken the wrong road; thousands travel with you, we know, but it is the narrow way which few find, which leads to life. •

Switches on the Track.

There are many of them. Hardly a day passes without discovering new switches; they turn up so often, indeed, that we have neither *time nor space to notice half* of them; but we do want to pay our respects to one that is very often set for us, of late. Rightly enough we are told that there is one Body, one Spirit, one hope, one Lord, one faith and one baptism; this is on the main line; but when it is added that the one Body is composed only of those chosen out of all nations between Christ's first and second coming, those writers have been switched off if they were ever on. They do not know what Jehovah's purpose is; they do not know what he has been doing in the past, or is doing at the present, or what he intends to do in the future.

The presumption is that the recent writer quoted above has been following the "Millennial Dawn" which teaches that "the disciples erred at first, or, in common with the entire Jewish nation had an imperfect conception of God's Kingdom, and that the Kingdom Jesus preached and invited his followers to an heirship in, was an *invisible* kingdom,—a *spiritual* kingdom." This we deny straightly. God has promised a kingdom to them that love him, and we challenge the author of *Millennial Dawn to show one* promise of an *invisible* kingdom; and assure him that we do not accept his home made Scripture.

Our author calls the period between the First coming of Christ and the Second, "the Gospel Age." Can he point to any age that was without the Gospel? Was not the promise that the Woman's Seed should bruise the head of the serpent Gospel to the first pair? Has that not been Gospel ever since? And what but the belief of Gospel and the *unbelief* of it constituted some sons of God, and the rest mere children of men? (Gen. vi. 1, 2). Paul says the Gospel was preached to Abraham; and when he adds that he was justified by faith, was it not faith in the Gospel preached to him? And when we find that Christ was made *a* curse for us that the blessing of Abraham might come upon the Gentiles (Gal. iii. 14) and that they who are Christ's are Abraham's seed and heirs according to the promise, have we not infallible evidence that the Gospel Age began in Eden, and has continued all down through the Ages?

At this point the law is *dragged out by those in the fog*; but Paul clearly shows that the promises which have always been gospel were not disannulled by the addition of the law. The promises gave life to the believer the law *did not*. It was given to restrain transgressors, (Gal. iii. 19) till the Christ should come, not for salvation purposes. And we stoutly maintain that God all the way through to our day has justified men on the principle of faith and obedience, and no other.

But we do not now propose to commence a systematic review of the work named but to briefly examine the so-called *spiritual phase* of the kingdom, said to embrace only those selected since the crucifixion. This rules out Abraham, Isaac, Jacob, David, Samuel, Isaiah and all the prophets and patriarchs. The man through whom all the families of the earth are to be blessed, is doomed to be merely a human, while our author is to be divine. The man whose faith is held up as a pattern for all, and styled the Father of the faithful, is not permitted to enter the higher circle of redeemed ones at all, although the Spirit says expressly, that they who are of faith—all of them—are to be blessed with faithful Abraham—permitted to have a share of HIS inheritance, and failing to become his children faithwise there is nothing. Every saved soul is blessed with faithful Abraham, and this is he, who with all the prophets are relegated to a back seat, or as our author would put it, "*the* second grade;" a great honor *that*, but nothing compared to the invisible upper circle.

In quoting "ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, our author significantly says. "It should be noticed that the Master does not say that he or his apostles would be visible with Abraham." *Poor old Abraham*, was it this that made you so glad when you saw the day of your illustrious Seed? Did you know he was going to give you the cold shoulder, by excluding you from divine nature? Oh, oh! We could have wept like Jeremiah when we read this double-distilled foolishness, to think that he should start out on a line of sublime truth and then weight it down with such flagrant, God-dishonoring and skeptic-breeding speculations. Abraham will not need our commiseration, but our author will unless he repent and believe the gospel of the kingdom promised. Yea: he will be invisible because he will *not* be there.

Will our readers accompany us back to the Psalms of David in order to prove all things? Psa. cxlix, 4-9. "For the Lord taketh pleasure in his people; he will *beautify the* meek with salvation." Be careful David, mind you are away back there—don't get excited;—don't expect too much—the *Millennial Dawn* is around here. But David does not mind a bit. He strikes off on a higher key than ever:—"Let the saints be joyful in glory, let them sing aloud upon their beds; let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written, *this honor have all his* saints, praise ye the Lord." And by reference to Rev. ii. 26, 27 it can also be seen that the overcomers do this work.

But to the Psalms again. "As for ME I will behold thy face in righteousness." If our author be correct, David, that is very questionable, indeed quite improbable—we may say impossible. You will be human, David. The spiritual will always be invisible to you. Our author *says* so, and what more do you want? But we will hear David out: "I shall be satisfied when I awake with thy likeness." There's a mistake somewhere! If David wakes in the likeness of his Lord what is to hinder him from seeing him? Job said he would see God for himself and that smashes the new idea all to pieces.

In Vol. 2, p. 122 we have *other* home-made Scripture. It there says, "God's kingdom will communicate, operate and manifest its presence and power through human, earthly agencies, just as Satan exercises an unseen influence through his subjects. What think you of that? Could the Lord devise no better form of government than the alledged Satanic Majesty? He is going to follow Satan's plan precisely! We confess our inability to do justice to that assertion, and so in order that our readers *may not forget these last words of our author*, we will say nothing: they contain their own antidote. •

Original.

John's Second Epistle.
Chap. 1.

1. The elder unto an elect lady and her offspring whom I love in truth; and not I alone, but also all those who comprehend the truth,

2. Because of the truth that is abiding in us, and will be with us forever.

3. With us will be grace, mercy, peace from Father God and from Jesous Christ the Son of the Father in truth and love.

4. I am exceedingly thankful because I have found some of thy children walking in truth even as we have received commandment from the Father.

5. And now I request thee, lady, not as though writing unto thee a new commandment, but a commandment which we have had from the outset, namely that we love one another.

6. And this is the love, that we walk according to his commandments. This is the commandment, that even as we have heard from the outset, we walk in it.

7. Because many who lead astray have gone out into the Cosmos, who do not confess a Jesous Christ who cometh in flesh. This is the deceiver and the antichrist.

8. Look out for yourselves that ye do not lose what ye have wrought out; but take away full wages.

9. Any one who leadeth forward and doth not abide in the teaching of the Christ hath not God. He who abideth in the teaching hath both the Father and the Son.

10. If any one cometh unto you and doth not bring this teaching, do not receive him into a household, and do not say greeting to him.

11. For the one who saith greeting to him becometh a partner in his wicked deeds.

12. Having many things to write unto you, I have not desired to do it with paper and ink: but I am hoping to be with you and to talk mouth to mouth, that our joy may have been made full.

13. The children of thy elect sister greet thee.

COMMENT.

The term "lady" here is the feminine of "lord" merely. Whether John is addressing a personal letter to "a lady" of his acquaintance, a person of some social prominence in the world, but a true convert to Christianity or to a church under the soubriquet of a lady, is a matter of interesting conjecture of course, but not vital to the import of the teaching, as the advice is equally applicable to the church as a body or to the individual, and just as applicable now as it was when it was written. The theology of this epistle is exactly in accord with the general teaching of the Scriptures. God is recognized in his ineffable attributes as the author of all and the Christ as "the Son of the Father" with an "official-power" limited only by the "truth" and the "love." The "Apostasy" and the "antichrist" are assumed to be synonymous terms and the reader is duly warned of the *danger and* its deceptive nature.

My own judgment is that this letter of John's is addressed to one of the sister churches of his day, and is thus disguised as a personal letter for precautionary reasons well understood to those whom it concerned, namely to avoid persecution.

CHAS. GARDNER.

Selected.

Advance.

"Let us go on." Heb. vi. 1.

The bugle of God's army is ever sounding the "*Advance!*" Never is heard the "*Halt!*" or the "*Fall back!*" It is always, always, the "*Advance!*"

Long ago, God's Israel, becoming discouraged, cried, ungratefully, and trustlessly, "*Let us go back!*" But, that was wrong. Moses went to God about it, and God's reply was, "Speak unto the children of Israel, they *Go forward!*"

Years passed by, and the pilgrim hosts were on the border-land of the promised inheritance. There it was, stretching away before their eyes, in all its breadth and beauty, the "goodly land," so long desired and sought. But Reuben and Gad thought the country on the wilderness side of Jordan was the "goodly land," too, especially for the cattle; and, if Moses would consent, they would not mind settling down there; their brethren *might* go beyond the river, and have their shares, as well as their own, of the promised land. Moses was troubled. The "*Advance!*" was sounding, and how could he reverse it for them. No: they must go forward with their brethren, and, at all events, assist in getting possession of the grand inheritance given them by the Lord.

And all along, from that day until now, how incessantly God's buglers have had to sound out the "*Advance!*" clear and strong. Many, however, even of the disciples of our Lord, refused to hear it, and "went back!" The apostles deplored the fact that some had departed from the faith; while others had forsaken him, through love of the world. Others still were inclined to halt; becoming cold and careless in the things of God. Hence the ringing "*Advance!*"

And is not that so now? Is there not yet, a tendency to halt, if not actually to go back? Do not some actually leave their "first love," and return to the world? Oh, this is indeed sad! Would God it were otherwise! What shall we do, with this fact before us? Let us, as *Moses* did, cry to God in the first place; and then, let us awaken the echoes all around with the bugle call, "*Advance!*" "*Advance!*"

In the spiritual life there is a great tendency so be content with mere beginnings. In ordinary affairs it is far otherwise. No mother would be content if her babe remained a mere babe: or if her child, though achieving "straight strokes," with *great* ability, and repeating the alphabet in a very skillful way, proceeded no further in educational acquirements. No enterprising man of business would be satisfied with having duly completed his apprenticeship and opened, on his own account, "in a small way." And no one would tell himself he had, now, nothing further to care for, who had placed the "engaged ring" on the hand of the fair object of his choice. And yet, Christians are sometimes inclined to feel fully satisfied now that they are really saved, and are professedly on the Lord's side. "This will do," they are ready to say to themselves, "I can now rest and be thankful!" What! a *soldier* resting at the commencement of the campaign! A *pilgrim* resting as soon as his hand grasps the staff, and his feet stand in the King's highway! No! No! "*Rest?*" Why he is just "in position" to march, to fight, to work for Him to whom he belongs! Being saved is but the merest beginning of the Christian life. Now for the grand business of the man of God, the soldier of the Cross, the servant of the King! There's the bugle call! Who can mistake its ringing note? "*Advance Advance!*"—*Times of Refreshing.*

Is It Safe?

There are many things which may be done which seem desirable and promising, but yet are not absolutely safe; and the man who seeks to conduct his affairs prudently, will consider the saftey of any given course before he determines upon it. The farmer, the mechanic, the engineer, and every man who concerns himself in important affairs must consider the saftey of the course he undertakes.

Especially is this true of moral and religious teachers and teachings. There are lines of thought which are engaging, novel, interesting, and which may seem worthy, and may prove to be worthy of attention; but there are dangers connected with them. The new method may turn out to be impracticable; the whole scheme may prove to be unsafe, uncertain, and delusive, after it has *been* substituted for something less alluring but more certain and reliable.

The farmer who sows his broad acres with a seed which he has never tested, is very likely to lament his folly when it is too late to remedy it. The man who undertakes to do his work with an engine or a machine which he has never seen used, could hardly complain if the result were thoroughly disappointing; and the man who is teaching the public, and preaching to the people, devotes himself largely to the discussion and presentation of new startling and unproved theories is very likely to find that his "new truths" may prove to be old errors, and that he may not only lose the harvest which he had hoped to gain, but he may find the fields he sowed encumbered with weeds which he will never be able to eradicate. Hence, while a man of intelligence and enterprise should not lightly reject good thoughts or refuse new suggestions, yet he should limit his field of experiments, and devote his energies largely to things which are certain, and to the things which are known to be safe, rather than to the things which are yet untested and unproved.

One thing is certain, and that is, that the Gospel of the Lord Jesus Christ, and the good news of His grace and His salvation is safe, and may be proclaimed without hesitation, and without the slightest danger of disappointment. The world has never outgrown or superseded the teaching of the Son of God. Enemies being witnesses, earth has nothing superior to this, and those who scoff and sneer at the faults and follies of many who bear the name of Christ, hush their ribaldry when they are brought face to face with His example and His doctrines. It may therefore be held, that the Gospel of Christ is a safe message; that the example of Christ is a safe example; and that the teaching of Christ may be safely followed; and if this be so, then the preaching of the Gospel as Christ preached it, is a safe thing to do.

There are people who have bare-skimmed the edge of divine truth, who seem to think it is necessary to go farther that they may find something new and fresh. They have dipped a cupful from some little eddy, and are anxious lest the river shall be exhausted. They fear the message they bring will become stale: they must find something else besides the Gospel to "interest the people."

They are greatly mistaken in their estimates of the whole matter. Men have eaten bread for thousands of years, but the appetite for bread remains. Men have drank water since the world began, and no substitute for it has been found; and so the bread of God, and the water of life, have not grown stale to a hungry, thirsty generation. Men may have drawn from stagnant pools; they may have found water which is dead, and insipid; but the water from the living *fountain* is fresh, clear as crystal, and will be, so long as men hunger and thirst after that which is right, and good and true. Hence there is nothing safer than to hold fast the faithful word, to "stand in the way and enquire for the old paths;" to bear witness to the truth as it is in Christ; to bathe our souls in the living fountain, and proclaim with joyous faith the glad and glorious Gospel of the Son of the living God. Nothing can supersede the message. Nothing can be substituted for it, and whatever experiments we may try with other things, this must be the staple and substance of our testimoney, if we are to glorify God and benefit mankind.

Nothing is more new or more fresh than this old story, told in the might and power of the Spirit of God, and proclaimed with courage, with faith, and with love. Said the apostle, as he returned to this glad theme, "Finally, brethren, rejoice in the Lord, to write the same thing to you, to me is not grievous, but for you it is safe." Phil. iii. 1. Nothing can be more safe than to write the things which have been the comfort and salvation of the lost for generations, and the cheer and consolation of the church of God through all ages past. It is safe to preach Jesus Christ; safe for the preacher and safe for the people. It is safe to tell the way of salvation which he reveals; safe for those who point the path, and safe for those who follow it. Whatever else we may learn; whatever else may interest us, let nothing take the place of this message, let nothing be substituted for this Gospel. The fight of faith has been fought on these lines through all the ages, and we may well heed the apostle's admonition, "*Let us walk by the same, let us mind the same thing.*" Phil. iii. 17.

The world is full of attractions and invitations. The cry "Lo here," and "Lo there," sounds far and wide, and men are often deceived and deluded; but he who clings to the Gospel of Christ, who preaches the Word in season and out of season; who tells the story of a Savior's love in the ears listening multitudes; who preaches righteousness in the great congregation, and warns the sinner to flee from the wrath to come; he who with his soul on fire with heavenly love goes forth and sheds this light in dark places, will never need to regret such work, and will rejoice in the day of Christ, that he has not run in vain, neither labored in vain. The safest thing for the world is a knowledge of the God who made the world. The safest thing for the church is is the Gospel of Him who has loved the church and given Himself for it; and the safest and manliest message for human kind is the message of the man Christ Jesus, who came to lead the lost wanderers home to God, and to turn our feet into the testimonials of the Lord.—*Christian.*

DIED.

June 13th, 1893. Sister Polly Green, at the advanced age of nearly 91 years, at Ada, Mich.

She had lived many years with her son-in-law, and daughter, Mr. and Mrs. Wallace. I attended the funeral of her husband about 7 years ago. He also died in the "blessed hope of the glorious appearing."

Bro. Wallace says, "she experienced religion in the state of N. Y., about 30 years ago, and since that time has led a consistent Christain life, and her example has always been worthy of immitation. Often in her last sickness, spoke of that blessed hope of a glorious resurrection. She was baptized into the fellowship of the Baptist Church, but in after years changed her views, and became identified with those of the Advent faith, in which she died.

We can say of her, that in all her sickness, she was a model of patience although suffering greatly, she was willing, like Job, to wait her appointed time.

She had her mind until the last, but could say but little, and passed away peacefully. Volumes might be written in regard to her life and character, but we shall know by and by, when Christ shall come and take those that are His.

She like Paul, has fought the "good fight,—finished her long race, and kept the faith, hence, there is laid up for her a crown which the Lord will give to all that love His appearing."

The funeral was held in the Bapsist Church in Ada. A discourse was preached by the writer from, 1 Thess. iv. 13, "but I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (from the dead) with him." "Wherefore comfort one another with these words."

This clearly embraces the true Bible hope.

E. HOYT.

Anna Fitze was born March 15, 1815. Died July 11, 1893, aged 78 years, 3 months, and 27 days. Funeral at Lakeville, in the M. E. Church.

N. H. GRISELMAN.

James Officer Cordray, was born in St. Joseph Co., Ind. Dec. 20, 1861. Died at his parent's five miles north-west of Lakeville, July 1, 1893. Aged 31 years, 6 months, and 3 days.

Funeral sermon by the writer to a large and attentive audience, after which we laid him to rest in Lakeville cemetery.

N. H. GRISELMAN.

Pennsylvania Lines. Reduced Rates to Warsaw for the Spring Fountain Park Assembly.

Excursion Tickets will be sold to Warsaw, Ind., via the Pennsylvania Lines, July 20th to August 9th, inclusive, at low round trip rates, account Spring Fountain Park Assembly. Return coupons valid until August 10th.

Poetry.

I thank Thee for the Loneliness.

I thank thee for the loneliness
  That brings me near to Thee—
Thanks that no other heart can know,
  No other eye can see!
I never knew the depth, the height,
  Of heavenly love before:
O Lord! Thy presence gilds my night,
  It brightens more and more.

What matter to that lucid beam,
  If stars seem bright or pale!
Shall we of lesser glories dream
  Who look within the vail?
Why count the earthly loss,
  When gifts from heaven flow down?
Lord, thou for the best set the Cross,
  With jewels of the crown

A. G. F.

Original.

Paper read at a meeting of [illegible], at Grand Rapids, Michigan, by E. Hoyt.

What do the Greek Scriptures mean, which are translated "end of the world, and world to come?"

1. They do not mean the end of our globe by fire, or a world to come, of any kind, away from the earth. A great mistake has been made in supposing that the coming of Christ was in immediate connection with the burning of the earth spoken of by the apostle. Peter says: "one day is with the Lord as a thousand years," and this is called "the day of the Lord." The Bible teaches that the advent will take place at the beginning of the great day of the Lord, and the change of the old earth into the new will be at the end of the one thousand year day. The first resurrection of the "blessed and holy," and their millennial reign will precede the "new earth."

2. Wherever the phrase "end of the world" occurs, it is *not* the end of the age or *kosmos*, but the end of the Aione—age. The definitions in the Greek Lexicon of Aione are, "age, a long period of time, time, whether past, present, or future."

Young's Greek and English Concordance defines the word, "Age," indefinite time, dispensation. The word is sometimes translated age, or ages, as in Col. i. 26 "the mystery which hath been hid from ages." Again, "that in the ages to come he might show the exceeding riches of his grace." Eph. ii. 7.

The Revised Version has it "consummation of the age," in the margin every time the "end of the world" occurs. The Common Version translates Aione, world, 31 times. In Matt. xiii. Jesus illustrates the kingdom by use of parables. The parable of the tares by request is explained.

"He that soweth the good seed is the Son of Man; the field is the world, cosmos, (not the church;) the good seed are the children of the kingdom; but the tares are the children of the wicked; the enemy that sowed them is the devil; the harvest is the end of the world, (Aione, age,) and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world, (age.)

"The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 37. "Who hath ears to hear, let him hear."

"Then shall the righteous shine forth as the sun in the kingdom of their Father."

The "*holy land*" *promised* to Abraham and his seed, (which is Christ) *forever*, is the territory the kingdom out of which will be first gathered all things offensive and them who commit iniquity, when the righteous fashioned like unto Christ's glorified body, will shine as the sun in the promised kingdom. That will be at the end of this age. Then "many that sleep in the dust of the earth, shall awake, some to everlasting life. And they that be wise shall shine as the stars forevermore." Dan. xii.

The coming of the Lord will be at the end of this age, for the disciples enquire of their Master, "what shall be the sign of thy coming, and the end of the age?"

At the *end* of this age is promised "the resurrection of the just." Jesus said unto them (the Sadducees) "the children of this age marry and are given in marriage; but they which shall be accounted worthy to obtain that age, and the resurrection out from the dead ones, neither marry, nor are given in marriage; neither can they die anymore; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Luke xx. 34-35-36.

This answer to unbelieving Sadducees contains much, very much, important truth for us.

1. There will be a *resurrection* of those counted worthy from the rest of the dead, who will not "live again" till the millennial age, or one thousand years' reign is ended.

The Greek word, anistasis means the standing up again of one who has fallen in death, but as used here, it has the prefix ex before nekroune which means from, or out from, the dead ones. "Blessed and holy are they who have part in the first resurrection for on such the second death shall have no power, and they shall reign with Christ a thousand years." Rev. xx. 6.

2. They will obtain that glorious age when as immortal kings and priests they will reign over the "left of the nations" with "the king of kings" whose kingdom will be "from sea to sea, and from the river to the ends of the earth." The nations will be greatly blessed then, and not till then, by an all-powerful and perfect administration of that "Law that shall go forth out of Zion." Isaiah ii. 3. "For *unto us a child* is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this." Isa. iii. 6 7.

We should strive earnestly to obtain that age, (*not* to be the mortal subjects of the kingdom, although that will be a peaceful, happy *condition*—free from the calamities, and crimes, and wars, and wickedness, of this age,) but, through the "better resurrection," to become immortal princes to reign under the eternal King. In order to this exaltation we must be, and remain heirs of the kingdom that is promised to those that love God, until the time appointed for the inheritance, which, without the second coming, when Jesus will say "come ye blessed of my Father." Neither can they die any more: for they are equal unto the angels, consequently they will then begin to live forever. Then they become the children of God, by being the children of this resurrection, or change, they are born again, as Jesus was the "first-born from the dead," through his resurrection. We cant become the children of God in this higher sense without putting on immortality at *the resurrection* of the Just. This future is spoken of in the common translation as the "world to come." In the Revised Version it reads every time in the margin, the consummation of the age, *for*, "end of the world, "and for "world to come," age, in the margin. We have seen some things that are to be attained in the future age by the true disciple. Eternal life, the *greatest gift of God*, through Jesus Christ our Lord, is promised in that age to come. Take the testimony of Mark x. 28-29-30. "Then Peter began to say unto him, lo, "we have left all and followed thee, and Jesus answered and said, verily, I say unto you, there is no man that hath left house, or brothers, or sisters, or fathers, or mothers, or children, and lands for my sake and the Gospel, he shall receive an hundred fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, (Aione, age to come) eternal life." The testimony of Luke xviii. 28 is similar. "And Peter said to him, "we have left all and followed thee, and he said unto them, verily, I say unto you, there is no man that hath left house, or parents, or brothers, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the age to come life everlasting." These Scriptures make two things plain—one, that eternal life will be given in the age to come, and another that this blood-bought gift will be given at that time, to all who fulfill the condition specified, viz., to forsake all that is valued in this age, so far as is necessary to obtain an abundant entrance into the Kingdom of God, and eternal life there and then.

The Apostle Paul gives us some plain truth on this subject. "For if the dead rise not, then is Christ not raised; and if Christ be not raised, *your faith is vain; ye are yet in your sins*. Then they also which are fallen asleep in Christ, are perished. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every *man in his own order*; Christ (was made alive) the first fruits, (of the great resurrection harvest) afterward they that are Christ's (will be made alive) at his coming." I Cor. xv.

How much reason "to love His appearing! This is God's order in making alive the dead saints of all ages, who sleep in Jesus.—Man's order is to make them alive immediately *after* death. "But thanks be to God, who giveth us the victory through our Lord Jesus Christ" I Cor. xv. 17. This will be when the victory of the grave is past and "death is swallowed up in victory."

In showing the superiority of Jesus to the angels, Paul writes "unto the angels. He hath not put in subjection the world to come whereof we speak." Heb. ii. 5. Here "the world to come" is translated from the Greek Oikoumene and means habitable (earth) to come. But *there* is no earth (Ge) *to come* but the "new earth."

This follows the age to come and is more *glorious*, and will be the final abode of the meek who will inherit the earth. Matt. v. 5. "Nevertheless, we, according to his promise, look for a new heavens and new earth, wherein dwelleth righteousness." 2 Peter iii. 13.

By these Scriptures we are plainly taught, that at the end of this age and the beginning of the age to come, the righteous fashioned like unto *Christ's glorious* body, by a new birth at the first or "better resurrection," will shine as the sun in the *Kingdom* of *their* Father. Also, that in the millennial age to come, immortality and eternal life will be given to both the living and dead saints by almighty power. Then they will be spiritual bodies, for it is expressly said, "It is sown in dishonor, it is raised in glory; it is sown a natural body it is raised a spiritual body." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly,"—the second man,—the Lord from heaven." "But thanks be to God who giveth us the victory (over death and the grave) through *our Lord* Jesus Christ." "Therefore, my beloved brethren, be ye steadfast, unmovable, always *abounding* in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. xv. 57-58.

I quote an extract from an article, published in the *Bibliotheca Sacre*, Oberlin, Ohio, by Rev. E. B. Fairchild, D. D. L L. D. He says: "I used to believe that the resurrection and final judgment came at the end of this world's history, *meaning the terrestrial globe on* which we live, and its mortal inhabitants. I confess that the views I held were vague, and certainly they were, not so much the results of my own investigations, as of a kind of passive acceptance of the dictums taught me from my youth up." He says: "It is unfortunate that the English word, world, should be employed in our English Bible to translate two entirely different Greek words—Aione and Cosmos,—words, which to the careful student of the original convey distinct ideas. Aione is a word of time, Cosmos of place.

The Bible never speaks of the end of the Cosmos, nor does it in my judgment, employ any *form of* words to express that idea."

I close with the testimony of the "*Faithful and true Witness*" as recorded by Matt. xix. 27. "Then Peter said unto him, "behold, we have forsaken all and followed thee, what shall we have therefore?" And Jesus said unto *them*; "verily, I say unto you, that ye which have followed me, in the regeneration, when the *Son of Man* shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging (ruling) the twelve tribes of Israel. And every one that hath forsaken houses, brothers, sisters, etc., for my name's sake shall inherit everlasting life." These words of promise are a specific answer to Peter's question, "what shall we have, who have forsaken all to follow Him,"—they should at a future time, sit on twelve thrones and rule the twelve tribes of Israel, in the land promised to Abraham for an everlasting inheritance, fulfilling the prediction of Isa. xxxii. 1. "Behold, a king shall reign in righteousness and princes shall rule in judgment." All the prophets foretell a literal kingdom much oftener than a literal suffering of Messiah. When will the kingdom come for which we are taught to pray? It will be at the time of the regeneration, when the apostles and other disciples are born again, as Jesus was at his resurrection. The regeneration, as punctuated, is connected with the sitting of the Son of Man on his throne of glory, and that will take place when he shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. Matt. xxv. 31. Then the apostles, and millions of other martyrs, and all who have overcome in the trials endured, shall be exalted to sit with me on my throne as I overcame and am set down with my Father on his throne. Rev. iii. 21. By complying with the conditions, may we at that time hear the welcome, "Come ye blessed, inherit the kingdom, and go into life eternal."

P. S. Was glad to read the article of Bro. Boutelle, taken from the *Crisis*. Some 40 years ago, Brethren Cook, Marsh, Weethee, Hastings and others were gathered in the city of N. Y., to heal the division caused by some of us embracing what was called the doctrine of the "age to come." When speaking on that subject, I told them, we should all be "age to come" men, if the Greek word Aione had been correctly translated "age" instead of "world to come." Brother Boutelle as well as others laughed at me. Perhaps he has changed his mind since.

Selected.

"Without Me Ye Can do Nothing."

"Abide with Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.—John xv. 4 5.

Here we have twice a positive declaration that man, even in a regenerated state, is utterly powerless of himself to perform that which is good. The history of the fall of man, and its effects upon human nature, are not only written upon every page of the Holy Scriptures but also on every page of the world's history. What is Man in his most civilized state? Do we not find the word *failure* written on all his works? In his wisdom and morality, in his government, he is a failure. Where are now those great nations of antiquity, with all their great wisdom and glory? They are gone, because they had not known the wisdom of God, or having known it, they did not allow themselves to be guided by it.

When we consider *man* in the light of his own achievements, we are tempted to ask the question—*Is man a failure?* History again gives the answer:—*Of himself he is*. But we know, through the revelation that God has given us, that there is yet a glorious future for man. That state of things, however, can never be brought about by himself; he must wait for it, until He who has purchased redemption for the human race shall bring in that reign of righteousness that "shall cover the earth as the waters cover the sea."

Some men have tried to find in this passage of Scripture—"Without Me ye can do nothing"—an excuse for continuing in a course of sin. They reason thus:—"I feel that my nature is corrupt; I would like to be in a better state of mind than I am, but I can do nothing to help myself; I make my resolutions only *to* be broken again. So till God gives me His grace, I can no more change my own heart than the Ethiopian can change the color of his skin." Truly, "there is a way that seemeth right unto a man, but the end thereof is death." Satan is said to be an able reasoner, but this is not sound reason, seeing that it leads men to give themselves up to be carried along with the stream, to settle down into a continued state of sin, with a justification of themselves, and a casting of the blame upon God for having brought them into such a condition, or of withholding the grace needful for their deliverance from that condition. It is true that man is utterly powerless for his own recovery from sin, but that does not excuse, but rather aggravates his guilt, as it arises from his own love of sin, his fixed desire to do evil, *and to* indulge his passions. It is the deep principle of evil in man that renders him helpless, and his case desperate. Men in such a state of mind want to work out a righteousness of their own, instead of falling down at the feet of Jesus, and crying out:—"Lord, be merciful to me a sinner," or of looking up to the cross and there beholding the burden of their sins transferred from their own shoulders to the shoulders of Him who hung upon that cross, but who has now gone into the presence of the Father to plead the cause of penitent sinners.

Our Lord said:—"He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The words—"Without Me ye can do nothing"—were not addressed to those that were outside the fold, but to those that had already entered into it by the door.

They were addressed to the apostles—the chosen ones—the little flock; and even these are declared to be unable to serve their Master without His aid. Most important are these words of our Lord:—"As the branch cannot bear fruit of itself, no more can ye, except ye abide in Me;" and again:—"Abide in Me, and I will abide in you."

Let the knowledge of our weakness convince us of the necessity of *receiving strength from Him* who alone is able to strengthen us. We must cleave closely to the Lord Jesus by faith and prayer, and He will increase our faith and hear our prayer. "If ye abide in *Me*, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." These words, though spoken to the apostles, have also a large application to us who live in these latter days.

In the epistle to the Philippians, the apostle declares that God not only strengthens us to perform that which is *good*, but also that He gives us the *will* to do it. *He* says:—"It is God that worketh in us, both to will and to do of His own good pleasure." What then? Are we to sit down in indolence, and wait till God operates more fully upon our hearts? No, rather, as the same apostle says, "Work out your own salvation with fear and trembling."

In the second epistle to the Corinthians, we meet with another Scripture to the same effect, thus:—"Not that we are sufficient of ourselves, but our sufficiency is of God." The apostle is speaking of his labors among the people he was addressing, and says, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart." Paul here argues that he had written on the hearts of that people the character of Christ, but he does not claim any merit, or any power of persuasion to bring about the conversion of any of them. No, his sufficiency was of God. The efficacy of the apostolic preaching was ascribed by the apostles to divine power. They knew and felt the power of these words—"Without Me ye can do nothing."

"Paul may plant, and Apollos may water, but God alone giveth the increase." What was the line of conduct pursued by the apostles in the face of this truth? Did they relax in their endeavors, in the hope that God would act without their agency? No, they acted as if the bringing about of the Kingdom of Christ on earth depended altogether on their exertions. These men went about from place to place preaching the Word of God. They bore ill-usage patiently, being hunted from place to place like wild beasts, hungry and wearied, sometimes without the common necessities of life, scourged and otherwise persecuted, slandered and opposed even by some in the church. Why did they suffer all this? It was because of their love for the cause of Christ and their love of their fellow men. As Paul said—"If by any means I might save some."

These early messengers of the Lord Jesus were also animated with the hope of a glorious resurrection from the dead, with the rest of the saints at the coming of the Lord, when He shall gather His saints together and take to Himself His great power and reign. This they constantly preached and *earnestly looked for*.

It is the entire design of the Scriptures to teach us our own insufficiency, and to show us our need of such a plan of salvation as God has wrought out for us, and to persuade us to accept it. Jesus says, —"Learn of Me." He was the *lamb slain from the foundation of* the world the victim through the shedding of whose blood we have obtained the *remission* of our sins. Without Christ we can do nothing; nothing to satisfy divine justice; nothing to cancel our enormous guilt; nothing that can commend us to God; nothing to purify our corrupt nature.

I think that we will all admit that, even in the best of us, there is a continual tendency to evil; hence the need of some magnetic *force* to draw us and to hold us in the path of righteousness, and that magnetic force we have in the Lord Jesus. If we commit ourselves to Him we know that He is able to keep safely that which we commit into His keeping.

What is it to be a Christian? With many, this question will have little meaning beyond this—not to be a Turk or a Hottentot—but to us, it *is to be a follower of the Lord* Jesus, the *Christ*—to be the follower of one whose principles we indorse, whose commands we obey, on whom our hopes are centered, and to whom we look for the accomplishment of all our desires. If this be so, then we will let that mind be in us that was in *Christ* Jesus. How can we get a glimpse of that mind? The best way is by *a study of His words and doings, for* these are the outcome of the mind.

Who can *read* the words of our Lord to His disciples on the occasion of the last supper and not admit these are the outcome of a mind that never has had an equal on earth? They are certainly not a fable as some would have us believe, for no human mind could have produced them, and to believe that they could have been produced by a human mind, would be to be guilty of greater credulity than *the wildest atheists* have ever charged us with.

What do we find in the works of our *Lord?* Rejoicing with them that rejoiced, and weeping with them that wept; *going* about *from* place to place, having no settled abode, or, to use His own words, having "*nowhere* to *lay his head;*" yet spreading blessings rich and abundant everywhere, by curing all manner of disease, opening the eyes of the blind, raising the dead, and pleading on men to repent and receive the mercy He so freely offered, and finally offering Himself as a sin-offering *for* the world. Could the human mind ever have invented a *hero* like this? It never *has* and never *could* have.

Well might the Apostle say,—"Let that mind be in you that was *in* Christ Jesus"—a heavenly mind—a mind so filled with holy affections that there is no room for grosser ones.

We have need of that mind, or as much of it as our evil nature will allow us to attain to, for we have a great battle to fight against sin in us and around us, and I believe that there is a satanic power in the world that we have to resist. This is shown by different parts of the Old Testament. It was shown to be in the earth at the time of Christ and His apostles, and we are told that it will be manifested with great power in the "latter days." Indeed I see no reason to doubt that it has been going on all the time, and at present exists, only we have visible power to expose it. The Apostle tells us that we have to "wrestle not with the flesh and blood, but against principalities and powers, and against spiritual wickedness in high places."

How are we to prevail against these powers? Do we find any inherent power in ourselves that is equal to such a task? Certainly not.

We can do nothing of ourselves, but the Lord has promised that His grace will be sufficient for us, and assuredly if we ask that grace we will get it, for the Lord will not leave us to fight an unequal battle. A knowledge of our weakness is given to us that we may be humble before God, and strive against sin, studying to know His holy will, and to improve the means of grace. Such is the purpose of the words we have been considering—"Without Me ye can do nothing." Such was the thought of the Apostle when he penned these words—"I live, yet not I, but Christ liveth in me." "I labor more abundantly than they all, yet not I, but the grace of God that was with me." And again—"I can do all things through Christ which strengthened me."

To sum up, all that we have been considering is this, that Christ will influence the hearts of all those that believe in Him and put their trust in Him; that He will assist them in their obedience, and that He will support and comfort them in every time of trial. But while *there* is one by whose strength we are supported, we are not to be less earnest in our endeavor to secure that strength, to glorify Him for His grace, and rejoice in His mercy and favor. If we continue in His favor, happy are we. Then can we look forward to that glorious day with a joyful heart, when the Lord shall gather together His saints. If we fight the good fight, and keep the faith, in due time we shall receive the glory.

If any of us have any misgivings at any time, let us rest on these words—"Be of good cheer, I have overcome the world." We rest on a finished work; our Lord said on the cross, "It is finished," and we have the proof in that God raised Him from the dead. "I am the vine, ye are the branches," says our Lord. What then are we? As long as the branch adheres to the stem or trunk of the tree it is a part of it, all parts of the tree have one life, and draw that life from one source—the roots of the tree. If the branch bear fruit, it is not the branch that is the cause of the fruit, but the stem to which it is attached; let the branch be loosened from the stem, and what will be the result? Not only will it cease to bring forth fruit, but death will be the result; it will only be *fit* to be burned up.

Do we see the lesson? If we do, let us profit by it. He can live without us, but we cannot live without Him. But we know that He does not wish to live without us; we are precious in His sight. We know that He loves us with a greater and purer love than that of any earthly friend. May the Lord Jesus help us to continue in *His* love.—*Thomas Robertson in Messenger.*

Dangerous Medicines.

Professor Virchow, the foremost medical authority of the German Empire, has repeatedly urged moderation in the use of drastic drugs, and holds that some medicines, so-called, have, on the whole done *more mischief* than *good*, and ought to be dropped from the list of remedial agents. It would be a good plan to begin with alcoholic drugs. A single prescription of medicated brandy has in many cases led to the relapse of half-reformed drunkards, and rekindled the flames smothered by years of heroic self-control. Tonic bitters have also frequently initiated the alcohol habit, and the *history* of all epidemics proves that the victims of strong stimulants are especially liable to the risk of contagion. In Southern Asia the plague rages with special virulence among the opium eaters, and in the yellow fever epidemics of the West Indies the mortality among dram drinkers is about twice as large as those of total abstainers. The Mexican Indians who detest alcoholic drinks, are almost fever proof, while the bibulous Creoles die by thousands in spite of abundant opportunities for becoming acclimatized.

* * *

When people give themselves to any Christain service, the money to carry it on comes easily enough, but when they simply give money and expect the cause to go of itself they are usually disappointed.—*Watchman.*

[illegible] Hindrances from Men.

"Nothing is more painful than disappointment, and doubly so when it arises from quarters which we cannot help esteeming for some excellencies. This is a severe trial in the Christian's walk. He expects when he first enters upon it, that his brethren in one common hope will help him on his road—stimulate him when he is disposed to flag in his career; and comfort him when he is weary. But too much intercourse with them will rather tend to relax his exertions, and to make him loiter by the way. As our great forerunner was "alone, and of the people there was none with him," so is our salvation a personal thing, an individual fight; and of the people there will be none with us. Expect little from men, be they saints or sinners, but hindrances. There are many who, in their vain endeavors to entice the world into the church, fail in that, whilst their conduct is the means of drawing back weak Christians into the world. Though Paul said at one time, "Bring Mark, for he is profitable for the ministry," 2 Tim. iv. 11; he saw at another time that same Mark abandon him, and go not with him to the works. *Acts* xiii. 13; xv. 38. Though he found Demas ready at one time to join him as a brother in saluting the church at Colosse (chap. iv. 14), he experienced his subsequent desertion through *love of this present world*, 2 Tim. iv. 10, 11. When the Israelites were determined to reject the Lord, it was Aaron's hands which prepared the idol, *Exod.* xxxii. 4. The prophet who was sent to Ahab was not to be subdued by the power of the tyrant, nor seduced by the blandishments of the court; but he was ruined by *a man of God*. There is many a professor now, who would lay down his life for the name of the Lord Jesus, who nevertheless daily betrays him to please the "religious world!"

"Who treads the path that old Spider [illegible],
To turn [illegible] and [illegible] a [illegible] to [illegible]."

—the religious world is the Capua of the soldiers of the Most High God."

* * *

Thoroughness.

Next to helpfulness one of the most important words in our language is thoroughness. In commending that element of character implied by this word, a bishop once spoke most highly of the practical wisdom of a certain young lady who said she could always tell the character of a young man by the way he blacked the heels of his boots. In nothing is the presence or absence of the element of thoroughness more manifest than in the regard that is paid to little things, the little properties, duties, and services of every day life. He that is faithful in that which is least will also be faithful in much.

The motto of one of the most influential firms of publishers in this country is: "Do it well or not at all." The corner-stone of this great publishing house is said to be built upon this laconic sentiment. The influence for good of an institution inspired by a sentiment so lofty and noble upon the world of letters and consequently upon the world of men can hardly be exaggerated. In business life, as individual character and pursuits, a high purpose in doing well what is given us to do, followed through a series of years, does not fail to accomplish high results. Good work pays, and the payment comes not only in money, but in what is better than money, in influence, in enlightment, in power to help on the progress of the age.

By this we learn that nothing contributes so effectually to strength symmetry of character, to honorable fame and usefulness, as faithful conscientious work. The one who does good work, and never does any other kind, will certainly be a factor of strength and service in whatever department of life he may be placed. This implies having a high purpose in life, and that success gained in harmony with such a purpose is earned success.

* * *

In the 107th Psalm, King David repeats many times, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

GLEANINGS.

God loves beauty of character.

No tears are shed that God does not notice.

There is no smile that God does not mark.

God cares for everything, and sustains everything that is created.

The Savior is pleased to have his children tell him their needs, their trials, cares, sorrows, and fears.

When we doubt God's love, and distrust his promises, we dishonor him, and grieve his Holy Spirit.

Satan is working with all his power and might to obliterate the knowledge of God from the earth.

It is not well to burden our fellow-mortals with our troubles. Christ is our burden-bearer. Tell him.

He who cares for the lilies of the field, and the birds of the air is not indifferent to the wants of his children.

If we ask for blessings that the Giver thinks not best for us, we need not wonder if our prayers seem not to be answered.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young men in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$[illegible]

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Bogle.	25.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$10.00
H. L. Vickery,	40.00
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The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Conference Call.

The quarterly conference of the Churches of God of the Abrahamic Faith will meet northeast of [illegible] two miles, in Brother [illegible] Jackson's neighborhood July 21, 1893, Cowley Co., K[illegible], to continue over Sunday [illegible]. [illegible] the brethren think [illegible]. We hope and entreat all who have an interest in the cause of the Master and are looking for his coming to come to the meeting, for we believe that all intend to be ready [illegible] there is a strong [illegible] growing cold among the true [illegible] that precedes his coming.

We extend a cordial invitation to all [illegible] and other states. There [illegible] to [illegible] and we would [illegible] of the brethren to [illegible] that possible [illegible]. Brethren let us work while we [illegible] that [illegible] approved [illegible] Master, let us be up and doing.

C. F. [illegible], Sec.

[illegible]

The advantages peculiar to the Pennsylvania Lines [illegible] the desirable [illegible] Bedford Springs, Altoona, [illegible] one of the delightful [illegible] in the cool Alleghenies. [illegible] By no other route [illegible] the ideal [illegible] of that romantic mountain [illegible], as the Pennsylvania is the only line direct to [illegible] and the way [illegible] leading past [illegible] the Alleghenies [illegible] the famous Horse Shoe Curve [illegible] the [illegible] America's scenic gem. [illegible] Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket, or any of the numerous watering places [illegible] the Atlantic seaboard from the Carolinas to Maine [illegible] trip to the [illegible] Catskills and resorts in [illegible] New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire and Maine, exceptional facilities for [illegible] journey are offered via this [illegible] route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Ass't General Passenger Agent, Pittsburgh, Pa.

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

Efforts Appreciated.

The new train service on the Nickel Plate Road is giving universal satisfaction. On all sides are heard expressions of approval of the efforts which this popular road is making in the interests of the traveling public. Three fast trains are now running in each direction daily. Superb dining cars and through palace sleepers to and from New York, Boston and Chicago, form part of the new equipment.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:40 P. M., arrive Terre Haute 9:15 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.

CONTINGENT FUND.

Dear Restitution:

Favorable [illegible] made to [illegible] tingent Fund [illegible] suggest further [illegible] administer [illegible] the [illegible] this will [illegible]

All who [illegible] the "Con[illegible] send remit[illegible] this offi[illegible] ceipts wil[illegible] deceived [illegible] Publicati[illegible] of donat[illegible]

We wi[illegible] subscribe[illegible] year 189[illegible] the fund [illegible] ployed [illegible] size [illegible] from the [illegible] secure [illegible] lation.

[illegible]

Prev[illegible]

J. S. [illegible]

[illegible]

[illegible]

[illegible]

J. [illegible] Ind.

J. W. Niles, [illegible] Pa.

H. Hayes, [illegible] on-M[illegible], England.

[illegible]

T[illegible]

A [illegible] Watson [illegible] office.

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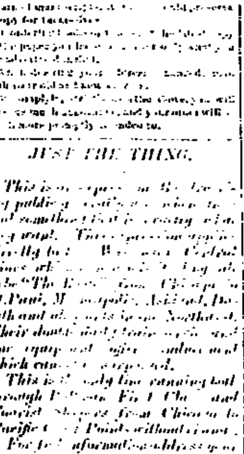

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No. [illegible]	[illegible] pm	"
No. 54, "	[illegible] am	For South Bend.

[illegible] SOUTH FROM PLYMOUTH.

No. 51 Ex. Sun	[illegible] am	For Terre Haute.
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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA. JULY 26, 1893. NO. 28.

The Restitution.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential to final salvation.

Poetry.

Where the Day Begins.

Where does the day begin? where may it be?
Not on the mountain tops, not on the sea:
Somewhere beyond them, somewhere before them,
Shines the sweet light, ere the morning breaks o'er them.
Peak that is highest, island that lies
Farthest away, in the purple-rimmed sea,
Where does the day begin? where may it be?

Out of the bosom of God comes the day.
Flood of his tenderness, nothing can stay:
Love that, out-springing, sets the world singing,
Steeples ablaze, and the silver bells ringing!
Infinite motion of infinite ocean
Light but the symbol that broadens for aye,
Out of the bosom of God comes the day.

Original.

John's 3rd Epistle.

1. The Elder unto the beloved Gaius, whom I love in truth.

2. Beloved, above all things do I pray that thou continue to prosper and be well even as thy soul is being prospered.

3. Moreover I was very thankful when the brethren came and testified to thy truth even as thou art walking in truth.

4. I have no greater joy than this that I hear of my children walking in the truth.

5. Beloved, thou art doing an act of faith in whatever thou mayest do to the brethren and that too to strangers.

6. Who have testified to thy love in the presence of the church, whom thou wilt do well to have forwarded in a manner worthy of God.

7. For the name's sake have they gone out taking nothing from the people of the nations.

8. We then ought to help such that we may become co-workers with the church.

9. I wrote something to the church: but their Diotrephes who desireth to take the first rank doth not accept us.

10. Therefore if I come I will remind him of his doings trifling with us with wicked words; and not satisfied with these neither doth he himself accept the brethren, and he preventeth those who are willing to and he putteth out of the church.

11. Beloved, do not imitate the evil but the good. The one who is doing good is of God: The one who is doing evil hath not seen God.

12. Demetrios hath been testified to by all and by the truth itself; and we also testify, and thou knowest that our testimony is true.

13. I had many things to write to thee; but I do not intend to write thee with ink and pen;

14. But I hope straightway to see thee and we will talk mouth to mouth.

15. Peace be unto thee. The friends greet thee. Do thou greet the friends by name.

COMMENT.

This epistle seems to have been addressed more particularly to a certain member of a Greek Christian church, judging from the names and certain other ear-marks rather than to the whole church, probably for the reason that Diotrephes had a following sufficient to make things unpleasant for the rest of the church, and so that John's party in the church, could use their discretion in holding it as a club over Diotrephes and his party. There are some "first-principles as they are in Christ" as Paul calls them asserted here which we will do well to heed and reflect upon. Bear in mind that John is an —επισκοπος— or "bishop" as the church understands the term now, and is writing in his official capacity in all three of these epistles. He has the same "keys" that the Catholic church has assumed to be in the hands of St. Peter alone, and with this commission call to mind the great "official-power" entrusted to the twelve. "What they should loose on earth should be loosed in heaven and what they should bind on the earth should be bound in heaven" —in short an official power even of life and death, at least natural life and death, which we see asserted in the case of Annanias and Sappheira. They all understood though that they were to use this "official-power" in mercy rather than in severity. They had experienced mercy themselves and they were not to forget it. So John tells Gaios "to remind" Diotrephes and his ilk and says that when he comes himself he will "remind" him. Remind him of what, think you? No doubt of this unlimited power in his hands. Diotrephes and his party are to be reminded that they are "trifling" with God and his vice-gerents. Then what a stab John gives to false-leadership and "chief-seat" hunters and how he asserts "the helping-hand" gospel. Again what a withering rebuke he gives the modern church in its universal attitude of mendicency through the world, leaning on and soliciting help of the unconverted "the people of the nations" instead of husbanding its own resources, fully consecrating them to God and looking to God for anything they lack, as "royal people for his name" should do in its spiritual warfare against "the world, (cosmos) the flesh and the Diabolos." Stand to the front yourselves is John's exortation, and "forward" the brethren who are doing it especially "strangers." No nonsense and frauds to be tolerated though. See to it that they are attested witnesses, that they have shown themselves "faithful" and that too not by talk merely. The test was what have they done that can be accounted "acts of faith." What Christian work per se have they helped on and forwarded, not what general work of philanthropy have they done. Have they sought the kingdom of God first? This was the question to be always uppermost in the mind of the novitiate of that day. "Do good and not evil." This was the first postulate, and the second was "Do good unto all men; but especially unto those who are of the household of faith." This implied that if your means and opportunities were limited and you had to choose which, the good to the household of faith must be uppermost. Notice again that John always calls himself "an elder" and leaves the episcopacy to be taken for granted. Paul did the same thing. "Bossing" was an unpopular thing in the early church. They found it a very difficult thing to reconcile bossing with the "stand fast in the liberty unto which ye have been called." They had come out from under a yoke and they had had all the bossing they wanted for at least one generation. They fully realized however that "authority" and "official-power" could not be ignored, and how to assert them in love, was the great new problem inaugurated to be solved. See how John and Paul wrestle with it from different standpoints. They understand it themselves; but how to make it clear to "the sheep" and how to so assert the new principle of the new kingdom that it might take root and grow in the earth was a labor compared with which the fabled labors of Hercules were child's play. The apostasy which began to assert itself even in John's day is still the living witness to the Herculean struggle. How to assert "authority" and "official power" without judging and condemning as "the Gentiles" and "God's people" even had always done, how to "labor and to wait" and to leave all judgment to "the Judge of all the earth" was difficult for even the twelve to learn under divine inspiration and leading. To keep right on doing good even to your enemies and leave the result to God—has the church learned this first-principle yet? Or has it learned another just as vital, namely to assert the truth under all circumstances to become faithful witnesses for God and his kingdom in the world, and take the consequences? There would be more "martyrs" I imagine in this day of apostasy if this were true. Don't make the mistake of supposing that John was a mere sentimentalist, going around telling people to love one another without any sense or reason, and patting everybody on the back alike. Remember that he was "a son of thunder" naturally, and was one of those who wanted to call the lightning of God's wrath down on some who were doing good even in a way different from what he understood it ought to be done. No, John had simply learned how to love as God loves better than any of the rest of the twelve, and he had learned it by leaning on Jesus' breast.

CHAS. GARDNER.

The Son of God.

"He is thy Lord; and worship thou him." —Psa. xlv. 11.

Having shown that the Father is the First, and the Son is the Second person of the divine nature, it may not be a waste of time, perhaps, to glance briefly at what several modern writers have said concerning Christ.

Alexander Campbell, president of Bethany College, Va., in 1835, says, "By him and for him all things were created and made; and he is before all things, and by him all things consist. But he became flesh. Who? He that existed before the universe, whose mysterious, sublime, and glorious designation was the WORD of God. Before the Christian system, before the *relation* of Father, Son, and Holy Spirit began to be, his rank in the divine nature was that of the *Word of God*. Wonderful name! Intimate and dear relation! The relation between a word and the idea which it represents is the nearest of all relations in the universe: for the idea is in the word—and the word is *in the* idea. The idea is invisible, inaudible, unintelligible but in and by the word. An idea cannot be without an image or a word to represent it—and therefore God was never without his word, nor was his word without him. "The Word was with God, and the Word was God"—for a word is the idea *expressed*—and thus the word that was made flesh, became 'the brightness of his glory and the express image of his person,' insomuch that 'he who has seen the Son has seen the Father also,' . . . . The *Word* incarnate or dwelling in human flesh, is the person called our Lord and Redeemer, Jesus Christ. . . . The Lord God of Shem, of Abraham, Isaac and Jacob, is the God and Lord of Christians: for 'the child' that has been born to us—and 'the son' that has been given, according to another prophet, came from eternity. 'His goings forth have been from of old from everlasting.' Such is the evangelical history of the Christian system as to his antecedent nature in the Deity or Godhead. He became a true and proper 'Son of Man.' 'A body has thou prepared me.' But the 'me' was before 'the body.' It dwelt forever in 'the bosom of the Father.' 'I came forth from God,' said the Incarnate Word. Great beyond expression and 'without controversy, great is the mystery—the secret of godliness, 'God was manifest in the flesh.' 'He that has seen me has seen the Father also.' The Son of Man was and is the Son of God—'Emanuel God with us.' Adored be his name! The one God in the person of the Father, has commanded all men to worship and honor the one Lord, as they would honor him that sent him: *for* now in glorifying the Son, we glorify the Father that sent him and that dwells in him. Know ye not that I am in the Father, and the Father in me? Thus spake our Lord Jesus Christ." Christian System, pages 23, 24.

Dr. John Thomas, commenting on Jno. i. 1, says concerning God (*Theos*) and the Word (*Logos*), "Here was companionship and identity—'the *Logos* was with the *Theos*, and *Theos* was the *Logos*.' Never was there a conceivable point of time, or eternity, when the one existed without the other, Prov. viii. 22.... This may be illustrated by the relation of reason, or intelligence and speech, to brain, as affirmed in the proposition, *no brain*,—no thought, reason, nor intelligence. Call the brain *Theos*; and thought, reason, and understanding intelligently expressed, *Logos*; and the relation and independency of *Theos* and *Logos*, in John's use of the terms, may readily be conceived.... Now, Theos was the Logos, says John; that is, *Deity was the Word*; and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit and flesh annihilate that spirit, and leave only flesh? Was the holy thing born a mere son of Adam? or '*the fellow*' and '*equal*' of the Deity? The latter unquestionably. Zech. xiii. 7; Jno. v. 18; Phil. ii. 12....The resurrected Jesus can now say, in every sense of the words, 'I and the Father are One.'"—*Eureka*, Vol. i., pages 90, 91, and Vol. iii., 883.

Adam Clarke, on Jno. i. 3, says, "In Gen. 1, God is said to have created all things: in this verse *Christ* is said to have created all things: the same unerring Spirit spoke in *Moses* and in the *evangelist*: therefore Christ and the Father are ONE."

But these writers are no decisive authority. Let us, therefore, hew to the line that Scripture has made for us; and if, in so doing, the lines of Trinitarians, Unitarians, Socinians, Campbell, Thomas, Clarke, or any other uninspired writer be hewn away and lost among the chips, it will surely be no fault of ours. "To the law and testimony! if they speak not according to this word, surely there is no morning for them." Isa. viii. 20. R. V. Let us, therefore hearken to both classes of texts—those concerning His divine as well as those concerning His human nature.

TESTIMONIES CONCERNING HIS DIVINE NATURE.

1. The Son testifies, "I and the Father are *one*." Jno. x. 30, R. V. and Diaglott. I think this means "one" *divinity* (*Theion*) or divine nature, for "the Word was *God*" before the human nature was created. *True* unity of will without unity of nature is something inconceivable. Hence, the unity of believers with Christ depends for its completeness on the participation of the divine nature to be communicated to them at His coming. Jno. xvii. 11, 21, 22; 2 Pet. i. 4.

The Word that was God "tabernacled" among us (Jno. i. 1, 14 margin of R. V.): but when His enemies came and inquired at "the temple of his body," saying, "Who art thou?" and heard the sublime and awful response, "I and the Father are *One*," they were enraged and sought to "destroy this temple." But He himself raised it up, as He had foretold them, "In three days I will raise it up." Jno. ii. 19, 21; viii. 25; x. 30. No mere man could raise his own body from the dead,—it is "*God* who quickeneth the dead." Therefore Christ is God. Rom. iv. 17.

But the unbelievers could not bear to hear Him claim oneness with the Father. Thinking Him to be a mere man "they took up stones to stone him," saying, "Thou being a man makest thyself God." Jno. x. 30-33. The trouble with them was that they "judged after the flesh," that is, according to "the thinking of the flesh" or "the *carnal* mind." Such a mind revolted against the idea of Christ being God, and one with the Father. Jno. viii. 19; Rom. viii. 7. Because "Jesus Christ came in the flesh," they thought he was mere flesh; not knowing that "*God* was manifest in the flesh" which they saw before them, and which was the personal and living "temple" *of* the Father, as He said, "The Father is in me, and I in him." 1 Tim. iii. 16; Jno. x. 38. I would state here, parenthetically, that the expression "is come in the flesh," in the third verse of Jno. iv. is *omitted* from the R. V., the Diaglott, and the Am. Bible Union's version. The entire verse in the Revised Version reads, "And every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh: and now is in the world already."

2. "Thy throne O *God* is for ever." Heb. i. 8. Most clearly Christ is called God. Prophets call Him "Our God." "The Mighty God," "The Lord my God." Isa. ix. 6; xxv. 9; Zec. xiv. 5. Apostles call Him "God with us," "My Lord and my God," "The true God and Eternal Life." Mat. i. 23; Jno. xx. 28; 1 Jno. v. 20.

Here two questions might be asked, 1st, How then does the Son call the Father "The only true God?" (Jno. xvii. 3), and 2nd, If Christ was God, how could He die?

In reply to the first question I answer that the supposed conflict vanishes when we remember those other words of the Son, "I and the Father *are* ONE;" and that the true God is spoken of here in contrast with heathen idols. Compare I Jno. v. 20, 21. And so when the Father says, "Beside me there is *no God*," and "*Besides me there* is no Savior" (Isa. xliv. 6; xliii. 11), the key of harmony is the Hebrew word rendered "beside," which signifies *without*, and is so rendered in Isa. xxxvi. 10.—"Am I now come up *without* the Lord against this land?" And in Jer. xliv. 19, where the idolatrous women ask, "Did we make her cakes to worship her, and pour out drink offerings unto her *without* our men?" Also in Gen. xli. 44, the root of this word is used where Pharaoh says to Joseph, "And *without* thee shall no man lift up his hand or foot in all the land of Egypt." The Son is not a separate God and Savior "beside" or *without* the Father, for they are ONE,—the Father in the Son, and the Son in the Father. In perfect harmony with all this we read, "The Lord our God is *one* Lord." Deut. vi. 4

The answer to the second question is easily given, but let that remain till we come to the testimonies concerning the human nature of our Lord.

3. "He is thy Lord; and *worship* thou him." Psa. xlv. 11. "Lord," in the *common version*, is often printed in capitals to show us that the Hebrew of it is *Jehovah*. And it is so printed several times where Christ is meant, showing that this awful and sacred name *of the* Father is applied to the Son also. Compare Isa. vi. 3-2 with Jno. xii. 41. Isaiah was speaking of Christ when he said, "Mine eyes have seen the King the LORD of hosts." And Mal. iii. 1, with Mark i. 2; and Lu. vii. 27. Is it not evident that the "me" in the first part of the verse is "the LORD of hosts" in the last? and that Christ is the One for whom this way was prepared? And Psa. xcvii. 6-7 with Heb. i. 6. Is it not evident that Christ is the "him" whom all angels worship, and "the LORD" at whose presence the hills will melt like wax? Also Jer. xxiii. 6 with 1 Cor. i. 30.

"Now, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Mat. iv. 10. But there is no idolatry, nor having of "*other* gods" (Ex. xx. 3) implied in the command to worship the Son, for He is [illegible] our "Lord" and our "God" (Jno. xx. 28), and is to be worshipped as *one* with the Father who has given Him a participation of His own name, "the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on *earth*, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11.

While the Scriptures teach us to worship and serve "the Lord Christ" (Col. iii. 24; Psa. xlv. 11), they express abhorrence of worshipping a mere man. Ac. x. 25, 26; xiv. 13; Rom. i. 25.

(*To be Continued.*)

WILEY JONES.

Dear Restitution:

We want to tell you of our visit among the Ill. brethren. From them came the invitation to attend their conference, and Bro. Renner wrote come a day early and rest and see the brethren before meeting begins. We appreciated his thoughtfulness and started Wednesday morning, June 21st, reaching there at six the same evening, found Bro. Renner awaiting us, and also found a cordial welcome from Sister Renner and Sister Gans when we reached their home.

Meeting commenced Friday evening with a good audience and we found the brethren all awake and with the love of the cause uppermost in their minds and although they have had many cruel reverses they are still strong in the faith, and are anxiously waiting for the King's return. We stayed after the conference closed and spoke every evening and four times the following Sunday. The meetings were very interesting throughout as many came who were much prejudiced against our belief. This feeling was partially overcome when the people understood that we believed and preached the record God had given of his Son and a Godly, prayerful Christian life as essential to salvation.

Some outside parties had proposed to the brethren to sell the little church and join some one of the six or seven churches in their midst, but Bro. Glotfelty arose at the close of the last meeting and decided the matter emphatically by saying, As long as we live this building will be used to preach the doctrine of life only in Christ, and we all said, amen, amen.

At the close of the meeting we received many words of loving encouragement and we felt that not only they but we were strengthened to work on. We returned to our home feeling that other ties of love and Christian friendship had been formed never to be broken. Our visit there will ever be remembered as one the bright spots in our lives. The brethren were not forgetful of our necessities and liberally gave for the support of the work.

We reached our home July 4th, and have been very busy answering correspondence, with considerable other writing performing the necessary housework, and with it all each of us have had the sad duty of preaching two funeral sermons, and to-day Sunday July 16th, the Elder performed the pleasant work of baptizing two dear ones into the Christ—Glen Pallett and Gertie Eyre, may God give us strength to continue our work.

B. W. & M. A. WOODWARD.

A Blotted Out Family.

The father of thirteen children said to Dr. Lees, "Doctor, how is it all my children die in decline when young? None of them reached more than twenty. My wife was not unhealthy, and see what a stout man I am."

The doctor informed him that drink had destroyed the beginnings of life, so that he had transmitted a corrupt type to his children. This is nature's law; and when it is violated she exacts fearful penalty.

Dr. Lees had taken supper with four doctors and two lawyers at St. [illegible] when one of the doctors said he thought the effect of drink had been exaggerated.

"Why do you think so, sir?" said Dr. Lees.

"O," says he, "We have such cases of free drinkers who, nevertheless, are in good health. A friend of mine only the other day told me he had drank at least a bottle of wine a day for the last fifty years."

"What is your argument?"

"That wine cannot be so bad a thing as you represent, when a man is so hale at eighty after drinking so much."

"Now for your opinion," said the lawyer.

"Well," said Dr. Lees, "I cannot give you my opinion without knowing the facts. This gentleman lives in a good situation?"

"Yes, the best in town."

"He lives well and not extravagantly?"

"Just so."

"And what sort of a lady is his wife?"

"Oh, she is a very moderate woman."

"Pretty healthy?"

"Yes."

"Well, I should think, then, you have not much to do in this family?"

"O, yes," said the doctor, "but I have."

"What family have they?"

"Oh, they have had eleven."

"*Indeed! How many have they now?*"

"Six."

"That is very strange," said Dr. Lees; "I suppose you believe in the law that like produces like? Is there any more certain principle in physiology than that good food produces good structures, and good structure transmits good structures. When parents are healthy, the children must be healthy."

"I cannot deny that," said the doctor.

"Now," said Dr. Lees, "there is something to be accounted for—six children are living, five are *dead*. But what is the condition of the six?"

"Oh, for that matter," said he, they are hipped, nervous."

Oh," said a lady over the table, "you know Miss——was touched in the head."

"And Mr. George," said another, "was in the asylum; and William, you know, is certainly queer."

"Gentlemen," said Dr. Lees, "without going further, nothing is more certain than that some great and serious law of life has been violated; and upon the face of it, the one bottle of wine a day for fifty years may have been the agent. That is my case."

A silence followed.

Within a few years all that family was cut off. The father died of apoplexy, and the rest of the family were cut off in early life.—*Bombay Guardian.*

How to read the Bible.

Luther used to teach his children to read the Bible in the following way: First to read through one book carefully, then to study chapter by chapter, and then verse by verse, and then word by word; for he said: "It is like a person shaking a fruit tree; first shaking the tree and gathering up the fruit which falls to the ground, then shaking each branch, and afterward each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible.—*Young People's Paper.*

[illegible]

EDITORIAL STAFF:

Directors of the C. P. Association.

N. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 20, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THERE are times in the lives of mortal men when sorrows and trials come, that seem to all but crush out brightness and make bright hope even appear darkness itself. Such a time has come to our beloved Brother L. E. Conner. Leaving his home, last Saturday forenoon, with wife and family in usual health apparently, he got so far as Peru, Ind., and while waiting to take the train for Warren County to preach, received a dispatch saying to return home as his wife was dead. She was attacked about eleven o'clock, while engaged in her household duties, with a pain in her head, caused probably by the rupture of a blood vessel, and died before one o'clock. The funeral was held on Monday, July 24. Brothers Geiselman and Wagoner conducting the services. Friends from Hedrick, Rensselaer, Argos and Plymouth attended the funeral, and the vast concourse of relatives and friends from the neighborhood, give testimony of the esteem of all for the dear one gone, and sympathy for the bereaved living ones. Brother Conner, you and the little children left motherless, with father and mother, brothers and sister, are assured of the sympathy of every reader of our paper. We know it is feeble consolation, but we offer it, as all we can do in this hour of sorrow. Friends can write to Bro. Conner at Mary, Ind. and give personal testimony of your fellow feeling and Christian love and sympathy.

THE Annual Conference of the Church of God in Indiana, was appointed to be held with the Church in Warren County, the time to be announced. The friends in Warren County have arranged the time to be over the last Sunday in August, commencing on Thursday before. As they are anxious to have a good attendance we make this partial notice, and the Secretary will make his regular announcement later. The way to get there is by way of the Wabash R. R. running through Peru, going to West Lebanon. The place of meeting is a few miles from this point, but by sending word to Harry Evans Jr. at Hedrick, Ind., you will be met and cared for properly. We hope the friends will make an effort and attend this meeting, as they are anxious to entertain you, and as this is the first time our Conference has been called for this place, we all should try and make it successful.

KIND words to the worn and weary, and disappointed, and bereaved ones, never fail of appreciation; and besides that, it often paves the way for pouring in "the balm of Gilead," so to speak. There are few who fail to find life an uphill journey; and he who has a heart to feel another's woes in *this* life, can generally get very close to people with the good message *of future* life. Make a note of this; it may prove to be a check upon the bank of heaven for you.

THE "*Recorder*" of New York says there has been a secret conclave of "Bolting Presbyterian Ministers" in that city, from New Jersey, Pennsylvania, Connecticut and Rhode Island, at which it was resolved to take immediate steps to circulate a protest against the General Assembly's action on the B[illegible] matter, the same to be signed by Presbyterians of the more advanced school all over the country. We are persuaded if it comes to a "split" it will be quite a respectable split, not a mere splinter. More and more the fruit of no-matter-what you believe doctrine is being gathered;--Higher criticism grows on that tree. Let them split. They have a right to split if they want to. There is nothing to hinder them. It is only a human institution,—humans have a right to overhaul their own work to suit themselves. They are not amenable to the law of God's household, because they do not belong to it—have never been adopted into it. We say this seriously and sorrowfully. We find nothing about the Presbyterian church in our book; and more than that, the gospel of Christ, or the Anointed, is repudiated by them. Yea, although it is said by Paul to be God's saving power, they pass it by, as not essential, and indeed *nature*, for the reason that they hold something *else* to be the essential gospel. As both of these contending parties have been teaching us that it does not matter what we believe, if we are only sincere, the wonder is, what they want to split for? Did the General Assembly adjudge Briggs to be insincere? We saw no such accusation. And if *it* cannot be governed by the no-matter-what-you-believe doctrine it is about time to quit preaching it to others.

In the 17th of John Jesus teaches that only *truth* sanctifies. Can Presbyterians with the fountains of truth in their hand point to one unadulterated truth in all their creed? With another God, and with a Jesus, but no Christ,—with a heaven of their own invention, and to which they go without promise or invitation, instead of accepting the kingdom on earth God is sworn to give those of faith; and with pardon just for the asking, without regard to God's *law of pardon*, and with undying natures without obligation to Christ.

They are all in this boat, and it is the greatest folly for them to split. They will land together at last—why quarrel over their *little* differences? It makes *no difference* what men believe *if they do not believe the* truth of God. They all belong to one church who do not believe God's truth, and it is a numerous one; they have plenty of company, and all the splits take place because of thirst for position and authority.

THE years roll around and men keep dreaming of "the good time coming boys," and wind up with "wait a little longer." Hope has wonderful sustaining power, even when it has no foundation. If men *think* their hope is well grounded it answers every *present* purpose; but what of the *future?* The "Good time coming" so long deferred and so ardently hoped for will *never come, because they ignore a Divine intervention;* and persist that they can devise means to usher it in, although utter failure has characterized the past. Men of clear worldly sight say little about the good time coming. Lord Beaconsfield in one of his last addresses said he could hear the moan of a tempest on the horizon. And John Bright could see no augury but that of darkness and calamity ahead.

Jerusalem!

People often speak of "Palestine," and "Jerusalem," and the "Holy Land," and "Canaan," with reverence, and thousands spend time and means to visit that land because of its past history. The cradle of the human family was that region, and Jehovah has often revealed himself to men in awful power and grandeur and love and mercy there, that all who believe the Bible history have a sacred regard for both the land and city. Especially does the life and death of Jesus add to their interest. But it is all in the past; it has no future to interest the religious world of this age. We are not guessing at this. Not one in a hundred of the entertaining books of travel deal in anything but the past, although the authors of many of them claim to be ministers of the gospel. Our readers will remember that Dr. Talmage not long since visited that land and gave us the benefit of it in his published discourses. And if *he* knows nothing certain of God's purpose in regard to that land we may look in vain for it among the masses.

The truth is, our religious leaders have so far gone out of the way that they do not know man's *origin*, nature or destiny. And having decided without revelation that man is inherently immortal, and *must* and *will* live forever,—for aught *they* know he may have lived from all eternity, as a part of God; and it becomes easy to think that one of *so* exalted a nature as that has for some mysterious purpose been imprisoned here for a *short* time only, and will presently return to its native clime.

Of course they know little of the future of Jerusalem, and care less, —and unless we can convince them that God by Moses has given us the true history of man they are impervious to all other truth of God. If we attempt to instruct them on any other point whatever, this heathen superstition will stand squarely across the track of truth; and beside that, it will be like beginning in the middle and ending nowhere, because it is impossible to find medicine for immortals in a book sent to men formed of dust and sentenced back to dust.

But amid all the infidelity we are surrounded with it is pleasant to know that Jerusalem is the city of the Anointed One. See Zech. ix. 9, and Matt. xxi. 1-7 and because Jerusalem was his city he forbad his friends to swear by it, see Matt. v. 35.

The manifestation of God's glory upon earth is associated with the future of Jerusalem. No other meaning can be taken out of Is. lxv. 18. "Be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying. There are no contingencies here. It is absolute promise: and the fulfilment is yet future.

Is. xl. 2, is equally clear upon this subject. It says: "Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplish, her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." The proof that this speaks of the future of Jerusalem is found in the fact that the double of her sins is still being dealt out to her.

Is. lii. 1, 2, says, "Awake, awake, put on thy strength, O, Zion, put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion."

Jesus bespeak a future for his city in Luke xxi. 24, where he intimates that it will not be trodden down of the Gentiles after the times of the Gentiles be fulfilled.

And reader, do you realize that your salvation is connected with the glory of that land and city. If you do not, it is time you did. Read Is. lxvi. 10-14 beginning with: "Rejoice ye with Jerusalem, and be glad with her ALL YE THAT LOVE HER: etc.

Read that Jerusalem will be the throne of the Lord, Jer. iii. 17; Is. xxiv. 23.

See that divine glory will be established there forever. Is. xxxiii. 20, and Ezek. xlviii. 35. These testimonies believed will steady you amid the turmoil and infidelity and confusions of the last days. Amen.

Selected.

Moses Gathered unto his People.

[illegible] and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people."—Deut. xxxii. 50.

This passage was brought under our notice in a sermon at a watering place where we happened to be spending a few holidays. The speaker said some very good and just things regarding the great leader of the children of Israel, but it was sadly marred to our ears towards the close, by the use made of the phrase "gathered unto thy people," which was taken to mean, not the simple burial of the body of Moses, but the taking away of his spirit or soul there and then to the heavenly Canaan to join the "spirits of just men made perfect." We are quite satisfied that no such meaning would ever have been attached to the phrase without the previous conception of souls thus departing to glory at death, and the very slightest examination of the context, and of the use made elsewhere in Scripture of the same phrase, should satisfy anyone that it can by no means bear such an interpretation.

Here let us note one or two reasons for our saying so:--

The assumption is that the gathering of Moses to his people was equivalent to his being called away to enjoy the living presence of his departed ancestors in an active, conscious state, in some distant land called the "heavenly Canaan." The context, however, at once corrects such an idea, for this was not the first intimation which Moses received from Jehovah of his coming death. In Deut. xxxi. 16, "the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." This distinctly contradicts the idea of departing into an active, conscious state existence, for such is not sleep and if we take the marginal reading of "sleep," viz., "lie down," it as plainly points to the grave as the place where Moses was to be with his fathers.

If it should be contended that the phrases "sleep with thy fathers," and "gathered unto thy people," do not refer to or mean the same thing, then we would refer the objector to the prediction and fulfilment of Abraham's death. The prediction reads thus: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" (Gen. xv. 15). Here again we may see that the going to his fathers meant Abraham's burial. The fulfilment is thus recorded: "Abraham gave up the ghost, and died in a good old age, an old man and full of years; and was gathered to his people" (Gen. xxv. 8).

This is more than confirmed by what we read of King David. We read in 1 Kings ii. 1, that the days of David drew nigh that he should die;" and then in verse 10, "So David slept with his fathers and was buried in the city of David." To this witness of the Old Testament we can add that of the apostle Paul, who said: "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:" and added by way of strong contrast: "But He, whom God raised again, saw no corruption." Study this language carefully and it must establish two things:-1st. That the state to which David went was death, and corruption, and it is this state which is called sleeping with his fathers. 2nd. That David is not alive, but his Lord and ours is. That is the great contrast between David and Christ that the apostle Paul draws; and if we suppose that the former is now enjoying all the felicities of the "heavenly Canaan," we destroy the force and power of the Apostle's reasoning, and, practically David is placed upon an equal footing with the Lord Jesus as regards life, having attained that without resurrection which his Lord could only obtain through resurrection. There are not two Davids, one lying in the City of David, and the other in glory. Of this we have most positive assurance from the Apostle Peter in Acts ii. 29, where his words are:-"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Then he made the same contrast as the Apostle Paul regarding the raised up of Christ, and continues in verse 34,-"For David is not ascended into the heavens." If he is not in the heavens, where is he? He is "dead and buried," and, as he himself said, his flesh is resting in hope of that resurrection from death which has been fulfilled so far only in the person of his Lord. This resurrection is on that very account a thing made sure, and so death is fitly termed a "sleep."

Then, again, the idea which we referred to at the outset as attached to the phrase "gathered to thy people," supposes that the "people" of Moses, or of any other one of whom the same thing may be said, are righteous, God-fearing people like himself, who have preceded him into the kingdom of the just. As far as Moses' fathers are concerned this might pass muster, but in cannot hold good elsewhere. Take the instance of Abraham. What were his fathers? We do not know much about them, but we know they were idolaters, and Abraham was called to be separate from them. Consider, also, that of Solomon, and Rehoboam, and Asa, and others, it is said they "slept with their fathers." Solomon we know departed from the Lord in his latter days, whilst Rehoboam and Asa were altogether wicked kings. Are these all passed away into the "heavenly Canaan?" Surely not. It is quite evident that the being gathered unto one's people means no more than what we commonly say now-a-days of a person who has just died, that he has "gone the way of all flesh." So Jacob, when he felt his end was near, said to his sons:-"I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite" (Gen. xlix. 29).

Furthermore, as regards Moses himself, the idea that he was called away to the "heavenly Canaan," of which Palestine was but the earthly type, introduces a palpable absurdity, into which the preacher unwittingly fell. For, in dwelling upon the words of God to Moses:—"I have caused thee to see it (the promised land) with thine eyes, but thou shalt not go over thither" (Deut. xxxiv. 4), and in trying to draw a parallel between the death of Moses and that of many of God's people now, whom he pictured as being brought also in sight of the earthly Canaan and then, being suddenly cut off, they are told to enter into the true, and heavenly Canaan; whereas the words to Moses are "thou shalt *not* go over thither." There is no parallel, but rather a contrast here, and something is introduced which is certainly not in the text. But is it not absurd to think that Moses was punished for his sin at Meribah by being kept out of the earthly Canaan to be immediately ushered into "the better land," the "heavenly Canaan?" Such is the difficulty into which we will always be landed when we seek to incorporate heathen dogmas with the pure Word of God. For the preacher owes his obscurity upon this phrase we have been considering solely to having adopted the platonic dogma of the immortality of the soul, upon which the Bible is entirely silent.

The land which was promised to the fathers of Israel was that upon which they trod, and sojourned as pilgrims and strangers; but they never received it as a possession. Yet God promised it to them, and His promise will be fulfilled to them in the day of resurrection, when the great Seed of Abraham and David, the King of Israel Himself, shall return to "reign in Mount Zion and in Jerusalem, and before His ancients gloriously." - *Messenger.*

Whisperings.

There is a great deal connected with the character-destroying processes of American society that is not within the reach of ordinary remedies. It is the whispering, the back-biting, the tale-bearing, the saying of a little here and a little there, that is so dangerous to human character. A word dropped here and there, a suspicion aroused affecting one's honesty or purity, will often do untold damage. Such conduct reminds one of the man who is said to have sowed a little thistle-down near his own home. It was an utter stranger to the soil of all that region. But when it grew, the winds carried the seeds hither and thither, and the noxious weed was multiplied by the thousands. And likewise the winds of talk, of idle gossip, of tale-bearing, scatter the seeds of mischief and sorrow and ruin throughout a community. A miserable story goes the rounds and one cannot tell who is his slanderer. He is told that "everybody is talking about it." In many instances he might as well try to reach the sun with reindeer and dog as to discover the real offender, or to unravel the web which has been woven by gossipy and slanderous tongues. This great evil would be materially abated if people would refuse to listen to gossips and scandal mongers. "As the north wind driveth away rain, so doth the angry countenance a back-biting tongue."

Mr. Spurgeon declared that in robbery of reputation as in all other kinds of thievery, "the receiver is as bad as the thief." And Dr. Smith, an eminent clergyman of a former time, was of the opinion that both should be hung, one by the ear, and the other by the tongue. But unfortunately a large and willing audience is usually given to the words of a slanderer. One is just as anxious to hear as the other is to tell. Like the strangers and Athenians, their delight is to hear and to tell some new thing. "I heard something to-day so strange about Mr. A. or Mr. B." "Why, did you? What was it?" "I'll tell if you will promise never to tell anybody." The hearer might as well try to hold a coal of fire on his tongue as to keep that secret. It won't be fifteen minutes until another person has heard the same story a little more highly colored. It may effect a family, a husband and wife, a man who is the embodiment and illustration of integrity, a woman who is "chaste as ice and pure as snow." And what is the result? A reputation is tarnished, a character is smirched, the happiness of a family is destroyed, a community is rent with discord, a church is divided and distracted. *Mid-Continent.*

Almost Brings an European War.

PARIS, July 22. The opinion often expressed here that some question of little or no importance may yet set Europe on fire has almost been realized, for in the Siamese affair England and France enter into a conflict with each other, and already Europe is manifesting disquietude. Nothing is now spoken of except the movements of the fleets and the grouping of the powers. Russia has given the French Government to understand that it will approve of everything in the policy of France in Siam. On the other hand, Italy has asked England why there was not a need for Italian ironclads in the China Sea. Germany so far has remained quiet, but to-day there was some talk about sending a German ironclad to protect German interests, which are really important, in Siam. Therefore, as in all great questions, Russia and France are together against all the other powers. The French Minister of Foreign Affairs had counted on the arrival of Lord Dufferin to put an end to the gravity of the situation, but reliable information from London contradicts this way of looking at the question.

The session of the Chamber of deputies closes to-day. The general elections remain fixed for Aug. 20. The events in Siam may have an influence upon their result.

The Franco-Siamese Imbroglio.

The strained relations between Siam and France at last have reached that dangerous point where war may occur any day between the two powers, in which case it appears inevitable that Great Britain will ask France some leading questions, upon the answers to which will also depend the issue of peace or war between those two powers.

The origin of the quarrel of France with Siam grows out directly from a question of indemnity for the murder by a Siamese mandarin of M. Grosgurin, a French military inspector of Annam, who was endeavoring to expel the former from territory which is in dispute between France and Siam, and, indirectly, from the demand of France for recognition of the rights of Annam and Cambodia, both under the protection of France, on the left or east bank of the Mekong River. The second demand is the outcome of the opportunity of the first. It gave a chance to acquire a large slice of Siamese territory, amounting to 95,000 square miles. The French ultimatum demands jurisdiction over both banks of the Mekong River, an indemnity of 3,000,000 francs for the murder of Grosgurin, and the right, as a guaranty of good faith, to occupy the mouth of the Menam River, which otherwise is forbidden by treaty. If this ultimatum were not accepted within a given time Bangkok was to be laid under siege. The time has expired and Siam's reply to the ultimatum is not satisfactory to the French Government. The limitation of the frontier as proposed by Siam does not agree with that proposed by France. The former fixes the eighteenth parallel of latitude as the northern boundary of Cambodia; the latter fixes it on the twenty-third parallel. In other words, Siam is ready to concede only about one-half the French demand. As to the money indemnity the Siamese Government thinks 3,000,000 francs too much and offers 2,000,000. This, accompanied by an expression of regret on the part of Siam, is the substance of its answer, but it is neither regrets nor money that France [illegible] cares for so much as it is the extension of French territory. The tax collections in the new district are worth a good deal more than the proposed indemnity.

In the settlement of this difficulty France must reckon with England rather than with Siam. England's interests in Siam are so considerable that she cannot permit France to dominate that country or to wreck it. Siam adjoins British territory in India, is within easy sail of British ports, and 80 per cent of its trade is in British hands. Siam is in debt, and its creditors are mostly British. The Siamese Princes have been as frequent borrowers in the London market as the Irish landlords used to be, and a recent writer says: "There are thousands of pounds (sterling) in London unpaid at this moment, as several Bond street tradesmen could testify." That England will protect its interests and those of its merchants and moneyed men there is no doubt.

A Cure for Infidelity.

Some one has said that if you pull out a doubt by the roots you will find a sin at the end of it. The Apostolic warning is, "Take heed lest there be in any one of you an *evil heart of unbelief* in departing from the living God." Unbelief has its root and center in the heart; and the man who combats it without reference to this fact will fail to accomplish his purpose. When a man says "in his *heart*, There is no God," it is probable that the wish is father to the thought. Conclusions are not always based upon evidence. Men sometimes claim that they "cannot believe without proof;" and make the lack of *proof* the sole cause of their unbelief. But in thousands of instances twelve men have sat in the jury-box and listened to *precisely the same evidence* from beginning to end, and have come to directly opposite conclusions. Every disagreeing jury gives proof that conclusions are not based solely upon evidence. There are prejudices, there are interested motives, there is lack of intelligent apprehension and mental grasp, and there is sometimes the stubbornness of a man who will not be convinced.

Doubtless in many instances the trouble with unbelievers is, they do not like the Bible nor the gospel; they prefer to live their own lives and take their own course, and simply desire to be freed from danger and responsibility.

B. Fay Mills, the evangelist, in a letter to the *Independent*, tells the story of one man who had been for years a skeptic, and on whom he spent some labor trying to convince him of the truth of the gospel of Christ. His efforts seemed not successful, but he at length induced the man to promise that he would try to live a better life, and leave off the things which he knew to be wrong. "I did not speak with him again," writes Fay Mills "for a week, at the close of which time he came into the inquiry meeting again, and, standing up, he said: 'Something tells me that I must acknowledge Jesus Christ. For thirty-five years I have been a blasphemer. The first twenty years of my life I lived in a godless home; the last fifteen years I have been an open infidel, but for the past week I have been trying, with all my heart, for the first time in my life, to give up what I know is wrong, and to commence to do what I know I ought to do, asking God for light and help in my endeavor; and to-night I am forced in a way to explain, to stand here and say that I believe in Jesus Christ as the Son of God.' That was on Friday evening. On Sunday his wife came to one of the pastors, and said: 'We had a great bonfire at our house to-day and burnt up all my husband's infidel library.' "

Infidelity goes with vice, and sin, and wickedness in all its forms and shapes. The strongholds of unbelief are in the dram shops, the saloons, the places where vice and lewdness hold their carnival. So long as men live such lives they must be expected to continue in unbelief. When men are willing to forsake Satan's service, they are willing to disbelieve Satan's lies: the sins and the errors go together. The man who disobeys God prefers to disbelieve God: the man who is living a life of obedience has no occasion to doubt or disbelieve.—*[illegible]*

Nickel Plate World's Fair tickets now on sale.

Poetry.

PALESTINE.

"A good land and a large, a land flowing with milk and honey."—Exod. iii. 8.

Blest land of Judea! Thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There down from the mountains, stern Zebulon came,
And Naphthali's stag, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the strength of the Lord was Abinoam's son!

There sleep the still rocks, and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring trod;
I stand where they stood, with the chosen of God—
Where his blessing was heard, and his lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad Wanderer came—
These hills He toiled over in grief are the same—
The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on His brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him.

Not in clouds and in terrors, but gentle as when
In love and in meekness He moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed Him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, loved of the Father, thy spirit is near
To the meek and the lowly and penitent here;
And the voice of thy love is the same even now,
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone!—but in glory and power,
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.

—J. G. Whittier.

Original.

Wherefore by their Fruits Ye shall know Them.

Matt. vii. 20.

In the Province of Bengal, containing less than one fourth the population of British India, the census of 1891 returned 70,009,-260 people--Hindus 65.36 per cent, Mohommedans 31.21 per cent, Bhuddists 0.22 per cent, Christians 0.18 per cent, and others 3.01 per cent.

Of every 1000 people there were 966 either Hindoo or Mahommedan, 2 Bhuddists, 1 Christian, 31 various, mostly aboriginal beliefs.

In every 10,000 there were 200 more Hindus than at last census, Mahommedans 2, Bhuddists 10, Christians 4.

The Christian community is rightly classed as follows:

Church of England (Episcopal, 36,000, Lutherans 30,000, Church of Rome 29,000, Baptists 17,000, various Protestant creeds 16,000, total 128,000.

According to census 1891 there were in Bengal 86,806 native Christians chiefly Lutherans, Baptists, Episcopals, and Roman Catholic 13,000.

Deducting from the 128,000 Christians the 13,000 Roman Catholics, the followers of the Bramo Somai Atheists and the 41,847 Christians of foreign birth, and various dubious nondescripts classed as Christians. We find the actual number of native Protestant Christians reduced to about 64,000 in round numbers, or about one half of the total of those in Bengal classed under the head of Christians.

That is to say in every 2000 of the population of Bengal 1932 are Hindus or Mahommedans, 4 Bhuddists, one native Protestant orthodox Christian, and 63 scattered, and this solitary one in two thousand represents the result of Protestant missionary work in India in bold figures, during the last century. It may be said this represents not all their work.

"Statistics of conversion are no adequate tests of missionary work missionary teaching and Christian literature are leavening native opinion especially among the Hindus in a way and to an extent quite startling to those who take little trouble to investigate facts. It is not too much to say that the whole Brahmo (Somai) Movement, which takes a lead in all Social and Moral reforms in India and which although decidedly Unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching." Letter of Sir Charles Aitcheson, late governor of the Punjab, to the Rev. Dr. Stewart of Sealkote in reply to an article asserting that Indian government officials could no longer uphold mission enterprise, and quoted complacently in *Missionary Herald* (Baptist) of *May 2, 1887.*

Save us from our friends. Notwithstanding the general flattering testimony of this letter we think our missionary friends had better not have quoted it.

"Ye shall know them by their fruits. A good tree cannot bring forth evil fruit." Matt. vii. 16-18. How comes it that the Christian fig tree produces thistles?

Sir Charles Aitcheson says "it cannot be said that an agency which, within little more than 50 years has built up a native church, numbering, simply, two-thirds of a million is resultless."

If the native Christians in Bengal in 1887 were say roughly 90,-000 and Bengal contains somewhat less than one-fourth the population of India, it is difficult to see how this amount multiplied by 4 would produce two-thirds of a million. No doubt the sum stated was based on figures including all the Christians in India, Europeans, Americans, and others including Roman Catholics. This is misleading, as these letters, roughly estimated at 50 per cent of the Christians are not all of them the Protestant mission by any means.

Even by deducting the foreigners and Roman Catholics alone, 54,847, to say nothing of the followers of the Brahmo Somai," Arya Somai, Atheists and Agnostics and Sleepers classed as Christians, the total amount of native Christian population in India would only reach 202,612. Supposing Bengal contains one-fourth the whole population of India, and it would require the utmost stretch of Christian courtesy to suppose that even all of these were directly due to missionary enterprise.

Evidently there is something wrong, and there is the usual tendency to make excuses, and lay the blame elsewhere. The governments, its officials and the European population generally are whiningly blamed.

It is insinuated or assumed that lack of morality of the white community in India bars missionary progress.

The vast majority of the white people are officials and their families. The officials are selected, by every device know to civilization, to secure the cream mentally and physically of the young men of Great Britain.

Is it reasonable to suppose that they and their wives are below the general average in morality and Christianity?

The unofficial element are almost universally of the educated and well to do classes, free from the baser element that permeates European general society.

Returns show that about one-third of the European soldiers in the British Army of occupation are tetotallers, and a very large percentage belong to the army of the Lord and other Christian churches and organisations, in addition to which military discipline is strict and compels decent conduct.

Then are those whose life is objectionable every where, but it is too much to expect the public to believe that this cause is sufficient *to account for the lack of success,* especially as Hindus and Mahommedans are intelligent and have plenty of black sheep in their own pens and can make allowances.

Says a writer in the *Missionary Herald* May 2, 1887. "We cannot call government education Anti-Biblical—it is not professedly so, but it is out and out Non-Biblical and the result of it as such, in a very large scale, is sad in the extreme," and then in the face of this sweeping condemnation he says. "We believe the need for mission schools and colleges will gradually decrease as government education will spread among the poorer classes," and so on. Are we therefore to understand that government education, the result of which "is sad in the extreme" is after all so much superior in every way that it will in time supercede "the need for mission schools and colleges?"

The government census shows that Mahommedanism in India is not making converts. The last returns show that where Hindoos increased 200 per cent and Christians 4 - Mohammedans only increased 2 per *10,000 since previous census.*

When force is not permitted Islam can not work to advantage; with this powerful foe hobbled why can not Christianity spread faster in a non-proselyting community educated to the point of rejecting, as absurd and impossible, its own peculiar faith?

Is the arm of the Lord shortened that it can not save? Presumably there are other sufficient reasons.

In the first place, proper care has not been taken to supply India with a superior class of picked men as missionaries.

The British authorities long since discovered that to retain their hold in India, it was vital necessity that none but the very best material procurable should be employed in their civil service.

The missionary societies seem to think any thing is good enough for India, that has the missionary spirit.

If these societies expect to succeed they must adopt the same wise and prudent methods as the government.

In pursuance of the same wise plan, and recognising from experience the value of education, the government has exhausted its resources in promoting educational establishments.

There are in India five (at least) magnificent universities, (modelled on the plan of the London university, England) at Calcutta, Bombay, Madras, Punjab university, and Allahabad.

In 1880 there were 68,775 educational institutions (on English basis) with 1,812,382 students as against in 1890 134,710 with 3,626,-390 students.

No country in the world can compare progress with this, and India is fairly crazy for education on the European model.

It is the only road to honor, wealth and preferment. Great Britain has pledged her honor to protect all in the exercise of their religious rites and favor none. Do our orthodox clerical friends desire that she should forswear herself, force religious instruction into these schools and destroy their utility to the masses?

If so what denomination shall be especially favored and would the *Missionary Herald* (Baptist) rejoice to see them turned over to the clergy of the church of England?

The real trouble is that the self-styled orthodox churches have adulterated their Christianity with heathen superstitions until they are no longer able to contend with advanced and enlightened infidelity.

Contact with civilization and education has undermined all faith in paganism in India. An unusual population is giving up and continually increasing, that rejects Brahma and Bhudda but is too thoughtful and intelligent to accept of Christianity encumbered with superstitution.

From this heaving mass has arisen the "Sudaran-Brahmo-Somai" (Universal Theistic Religion) and the Aryan Somai (entirely infidel).

Keshu Chunder Sen the founder of the former, believes that "the Revelation of Jesus Christ was to show men the way to God more clearly. He did this by his Life and words and when he died His pure soul rose to heaven in Resurrection glory, a type and earnest of our own resurrection."

On account of the tenacity with which the Protestant churches held to the soul consciousness of Jesus and his soul power in the intermediate state, the Brahmo Somai altogether rejected his corporeal resurrection as superflous and useless. As Christ exercised his redeeming power by preaching to the spirits in person, before he rose in the body from the tomb, therefore resurrection of the missionary was useless.

The Sadaran-Brahmo Somai, generated in the error of so-called Christian churches, is now the most dangerous adversary of its progenitors.

As a writer has said in the *Madras Berean Monthly.* So stupendous and immeasurable are the consequences upon the millions to whom England and America send their half-taught missionaries, that any one acquainted with these matters can but tremble to see the greater solicitude evinced by our brethren for a few hardened gospel hearers at home. A solemn warning is held up against preaching the "Sleep of death," because so they urge, the results upon a handful of Englishmen will be that the "judgment to come" will be "a vain threat." But upon the millions of India, whose creed and philosophy center and surge round this very point of "conscious survival" the results of the missionary preaching "Die and go to Heaven" gospel are not worth that deep consideration.

We have the testimony of some of the ablest and most successful missionaries in India, that this previous error and the doctrine of the Christian hell, both founded in the heathen belief in the Inherent Immortality of the soul, are the greatest stumbling blocks to the missionary in India, and that once freed from this heresy and its consequences, they found their path cleared from most of their difficulties.

H. T. Baker.

A Tobacco Remonstrance.

Brethren I have just been out hoeing my melon patch, but my mind was not on the work, or the melons either, so I thought the best thing I could do was to stop hoeing and try to reason with the brethren about this very bad, world wide, habit of using tobacco, and as Brother Cady says, "I wish to let the brethren know where I stand on this question," and to remain silent on such an important subject is virtually to assent to it.

1. It is wrong from the fact that it is conforming to this world's habits, that was contracted in our innocent ignorance, and to go on indulging the unholy appetite is worse if possible than Israel's sin in the wilderness when they felt a lusting for something to eat and said, "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away and there is nothing at all beside this manna before our eyes."

It is wrong from a financial point of view. It is "using this world's goods as abusing them." Many men are hard run to make a comfortable living, and pay their honest debts, yet they will manage some way to get their tobacco.

Wisdom cries out to every tobacco user, and especially to Christains, to stop this unnecessary expense. Stop these rat-holes that are robbing you of a good share of your earnings.

I fail to understand how any one can use tobacco and observe the "Golden Rule,"—"Do unto others as we would wish to be done by," when we know that the poisonous stuff is very offensive and sickening to others. What moral right have I to poison the atmosphere that you must breathe in order to live? "Wherefore if meat make my brother to offend (or is offensive to my brother) I will eat no flesh while the world standeth, lest I make my brother to offend."

Again, most all who use tobacco will freely admit that it is a bad filthy habit, and they would like to get rid of it if they could on easy terms, without a struggle on their part. Then is it not a presumptive sin to go on and indulge in this or any other bad habit against better judgment. Sin dies hard, like a mad dog, or, it is no easy task to die to sin, neither was it a light, easy task for our dear Savior to die for, or on account of our sins. Contrast your hard task brethren, that you contracted yourself, with that of Jesus of Nazareth, the One that has overcome all opposition, and has thus made himself worthy of a place at his Father's right hand, and now he sends back the glorious promise to you and me of a like position with him in his throne, on condition that we will follow his footsteps and overcome sin, the flesh, and the devil. Shall we do this brethren, and fellow travellers to eternity, or will we say, Lord thou art a hard Master, and travel on our own way?

But oh, the excuses that raise up out of ambush to frighten away our better judgment. One says, "I had to turn back to the habit or lose all my teeth." Another says, "When I quit the habit I lost my temper, and was miserable," and another poor brother who saw the folly of his way and quit the habit for a short time, said, "my health failed and I was not fit for any thing," and so on to the end of the chapter. Sin dies hard, and most all men, and women to, have contracted some bad habits, some time in life of which it is no easy matter to slip away from, yet, that is no excuse for indulging our many and dear pets that are dragging us slowly down to death.

Again, would you my brother who use the weed, wish, or advise your boy to use it? Oh no, by no means. Then be consistent, and set a right example for your boy to follow. It is a delusive sin to preach one thing and practice another. Listen to Paul a moment please. "Thou therefore which teachest another teachest thou not thyself? Thou that preachest a man shall not steal dost thou steal?" Happy is he that condemeth not himself in that thing which he alloweth." "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live."

The Father of Spirits through and by his servants requires and commands us to "cleanse ourselves from ALL FILTHINESS of the flesh and Spirit, perfecting holiness in the fear of God." God has made certain promises to His children on condition of obedience to the foregoing requirements. See 2 Cor. vii. 1.

Again, in the language of the Apostle Paul, we would say, what? "Dont ye know that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own."

Let us be careful and not defile this temple with tobacco or whisky which are fit sacrifices to demons, or, think you the Holy Spirit would be pleased to occupy a temple saturated and fumigated with tobacco or whisky? Seriously do you think it would? Would it be a Holy Spirit? Do you candidly believe it would be the Holy Spirit sent from God?

For ye were bought with a price. What was the price brethren? Seriously what was it? I hear one say, "the precious blood of Christ." Amen. "Therefore, for this cause glorify God in your body and in your spirit, which are God's." God has bought us body and spirit, and we belong to him, for we are not our own, and have no right to do as we please, but as he pleases.

One is heard to say that tobacco is not mentioned or spoken against in the Bible. True. Neither is whisky or opium, and many other bad things we have to encounter nowadays.

But, says one, what was tobacco made for if not to use? We might ask, what was opium and whisky and very many other things made for, that was, and is made? No doubt but God made all that he made for a purpose, but man in his ignorance, and his greed for money and some new-fangled fashion has perverted God's ways and designs in many respects, and I do not believe that all these things were, and are made for me to use as others use them to be fashionable, for we are told in the good Book that the fashions of this world are to pass away, but he that does the will of God abides forever."

The uses and abuses of tobacco, opium, whisky, and beer, and many other things that are used, are either right or wrong, if right let us indulge and tell others to indulge if they wish, but if wrong let us who claim to be examples and lights in the world be careful to abstain from every appearance of evil, and tell others to not touch, taste, or handle the unclean things, —the forbidden fruits, lest ye die.

May God in His mercy teach us in his own good way how frail and prone to evil we are, and help us to to put away forever all our idol's habits, ere the Bridegroom comes. Amen.

T. E. Adams.

Selected.

A Mother's Duty.

There is nothing in all the world that is as dear to a child's heart as a true, loving mother. From the day the bright little eyes look up into its mother's face and smile, until death, there is nothing so close to that heart as mother. Although others may love us, and be good and kind to us, they cannot comfort like a mother's care and love. Whatever our station in life, nothing can fill the place of the true, good mother.

Let me say to every mother who reads this: "Are you a true, loving guide to that little family the Lord has blessed you with? They are looking to you for an example to follow. Are you setting them such an example as you would wish them to follow through life?"

Never tell them a falsehood, never deceive them in act, word or deed. Do not associate with those whose moral character is such that you would not want your daughters to associate with them; nor with those you would feel afraid to trust your daughters with at all times, and under all circumstances. Always let your walk and conversation be as you wish those of your daughters to be. Almost invariably a daughter will follow a mother's footsteps. If the mother associates with the wicked and immoral, and leads a wicked life, the daughter is well nigh sure to do the same. If her associations are with good Christain people, there you will find the daughter also. Whatever life the mother leads the daughter is generally sure to follow.

Sooner or later the daughters will know just what a mother's life is. From the time they come to the years of discretion, they will watch you and strive to do just as you do. If some one asks them why they do thus and so, they will say, "Because mother does. If mother does, why should not I?"

Be good, true, faithful. Be choice of your associations. Look well to your daughters' associations; guard them on every hand. Teach them by example and precept to be moral, truthful, chaste, upright. Then you will be proud of them, and they will love, honor and respect you as long as you live. Remember, the world is full of pitfalls for the unexperienced. Teach them how to avoid them by chaste, helpful, industrious lives.

"I Never knew You."

"Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you."

These words were running through my mind one morning when I awoke, and I asked what there is required of us if these were turned away? And the answer was, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." Again I asked, "What then, O Lord, is required of thy children?" And the answer came so plainly that it could not be misunderstood, "Strive to enter in at the strait gate; for strait is the gate and narrow the way which leadeth unto life, and few there be who find it." Then how earnestly I prayed, Search me and try me, and see if there is anything evil in my heart, before the door of mercy is shut *forever.*

How many of God's professed children today are walking in the narrow way, so narrow that we cannot carry our pride or burdens of care, which Jesus commands to cast upon him? No weight of unbelief, or doubt, or sin is allowed to be brought this way. Have we cleansed our hearts from all filthiness of the flesh and spirit? The Bible is very plain on this subject, and to the searcher for more knowledge the Lord reveals himself in many wonderful ways. Do we feel condemned when we hear any portion of the word of God, and wish in our own hearts (although not willing to confess it even to ourselves) that that part of the Bible had been left out. Psalm 15th used to condemn me when I read it. The question is so great, and one that every one should be interested in. "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" And the answer is, "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor."

I resolved in my heart that if I could say no good of a person I would not speak of them at all. Sometimes the enemy gets the victory. A neighbor will speak of one who has done wrong, and before I am aware of it I am taking up the same reproach, and the moments spent in this way are worse than lost. "He putteth not out his money to usury." We may say surely it is well to provide for a time when we or our family may be in want of the comforts of life. God's care of his children in all past ages will not allow us to reason thus. "The silver is mine, the gold is mine," saith our heavenly Father. Surely "He will withhold no good thing from those who walk uprightly. Will he say, "Well done, good and faithful servant," if he shall find us with treasures hidden away that might furnish his own dear children with many comforts which are now denied them? Let us search our hearts lest when he comes he will say, "I never knew you."—*Crisis.*

Seven Ways of Giving.

1. The careless way: To give something to every cause that is presented, without inquiring into its merit.

2. The impulsive giving: To give from impulse--as much and as often as love and pity and sensibility prompt.

3. The lazy way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way: To limit our expenditures to a certain sum, and giving away all the rest of our income. This was John Wesley's way.—*Dr. Pierson.*

With an Unexcelled Passenger Service, the Nickel Plate Road still gives its patrons rates as low as the lowest.

Reduced Rates.

The Pennsylvania R. R., will sell tickets from Plymouth to Chicago, and return. Good on any train during this week for $2.55, one fare, good ten days from date of sale. This is a low rate, and the accommodation first class, and should be taken advantage of by all who have been waiting for a low rate to attend the World's Fair.

The Nickel Plate Road runs three trains daily in each direction.

Cheap Rates to Chicago.

Commencing July 23rd the L. E. & W. R. R., will sell tickets to Chicago and return via Michigan City and the Lake at $2.00. Tickets good going on any regular train, and good returning until Oct. 31st 1893.

An Excellently Appointed Dining Car Service makes travel on the Nickel Plate Road a luxury.

Sunday Morning July 30th the L. E. & W. R. R., will run another Cheap Excursion to Chicago. Train will leave Plymouth at 2:55, A. M. Tickets good to return up to and including Aug. 10th 1893. Fare for the round trip only $2.00.

FALLEN ASLEEP.

Rebecca Cole, the subject of this sketch was born in Sussex Co. Eng. Dec. 9th, 1815. Aug. 17th, 1836, she was united to James Pallett in marriage, and from this union six children have come to them as blessings of love, and they have lived to see each one baptized into the Christ. The youngest with his wife became interested in the gospel last winter while Brother Conner was preaching in Watson, and in the spring Elder B. W. Woodward led them into the water, and there they took their Savior's name.

In the year 1842, Brother and Sister Pallett came to the land of their adoption, and in 1849 they landed in Watson Allegan Co. in which county they have ever since resided. More than 30 years ago Sister Pallett was baptized by our dear Brother Ephraim Miller, long since fallen asleep. Her life has been a quiet, sweet, and Christain life. To know her intimately was to know a loving, true and sympathizing friend, ever loving the truth of the Gospel above every thing else, made her an examplary one every way. Sweet, quiet, patient, loving, such a mothers life, how could it help but influence each child for good. No wonder their names have all been registered in the "Lamb's Book of Life."

While my husband and I were holding meetings at Lanark, Ill., word came from the stricken home for the Elder to be in readiness for Sister Pallett was very ill. We came home as soon as possible but our dear sister had been dead four days. Bro. N. Houser spoke to the sorrowing hearts from 2 Cor. 4 18.

The little home in Martin, Allegan Co., is so empty now, for mother and wife is gone, but as they walk through those lonely rooms what a comfort to know Mother's hope was bright with expectation of a coming King who will give life and immortality to every faithful child of God.

May we each renew our efforts of faithfulness that eternal life may be ours when Christ shall come.

MARY A. WOODWARD.

Olive Blakeman was born in Berrien Co. Mich., Oct. 11, 1853. Was married to George Pallett, March 31st 1871. Accepted the gospel and was baptized by Brother Miller about 14 years ago.

Sister Pallett was the mother of nine children, six of whom are still living.

She loved the gospel and saw a beauty in it she could not see in any other preaching. Her children have been brought up to understand its worth, and today while I write these sad words of a mothers death her oldest son is on his way to our home to be baptized into the all-saving name. Sister Pallett died suddenly at her home near Lake Odessa, July 11th, 1893. Elder B. W. Woodward spoke to a large audience in the Methodist Church, from 1 Thess. iv. 13, and the people heard the first gospel sermon they ever heard, and many wondered if those things were true, and if the Bible really held such wonderful words of the resurrection and eternal life.

Brother Pallett has our deepest sympathy in this his double bereavement, for mother and wife are both gone. O, death, when will your cruel work be over? Come Lord Jesus, Come. O haste thy coming, that we may meet our loved ones and see no more death.

M. A. WOODWARD.

The gospel brought from heaven by the Son of God, and made reachable by Calvary, is for the masses, not only in its free offering of life, but in its adaption to their thought and need and environment. And to bring them into the possession and helpful delight of it, it is for the church to go to them and win them to its glad acceptance. Hugh Price Hughes in one of his addresses, while in this country, said with all the positiveness of his intense nature, that "the thirteen million non-church goers in England belonged to any church, that had the Scriptural audacity and sanctified common-sense to go for them." We who have it are to live it and preach it and sing it and talk it among them, until they see that it meets their heart hunger, their unrest, their social and labor problems, and runs into every bay and channel of their lives with power and sweetness and blessing.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$198.78

Pennsylvania Lines. Reduced Rates to Warsaw for the Spring Fountain Park Assembly.

Excursion tickets will be sold to Warsaw, Ind., via the Pennsylvania Lines, July 26th to August 9th, inclusive, at low round trip rates, account Spring Fountain Park Assembly. Return coupons valid until August 10th.

The New Nickel Plate Passenger Service including Sumptuous Sleeping Cars and Unexcelled Dining Cars now runs three trains daily in each direction.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

World's Fair tickets now on sale by the Nickel Plate Agents.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
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If you are going any where at any time dont let the fact slip your memory that a Magnificent New Passenger Service has been established on the Nickel Plate Road's Daily trains.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

The Nickel Plate Road's Improved Passenger Service Approaches Perfection.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

You can secure just as advantageous rates via the Nickel Plate as via any other route.

To the Mountain and Ocean Resorts.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Pack Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

The sale of World's Fair tickets via the Nickel Plate Road is now authorized.

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

The Elegant New Dining Service of the Nickel Plate Road can not be too highly spoken of.

Efforts Appreciated.

The new train service on the Nickel Plate Road is giving universal satisfaction. On all sides are heard expressions of approval of the efforts which this popular road is making in the interests of the traveling public. Three fast trains are now running in each direction daily. Superb dining cars and through palace sleepers to and from New York, Boston and Chicago, form part of the new equipment.

The New train Service on the Nickel Plate Road includes Elegant Sleepers and Superb Dining Car Service Daily.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:40 P. M., arrive Terre Haute 9:45 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

A New Improved Passenger Service on the Nickel Plate Roads.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.00

EXPENDITURE.

Previously used	$14.20
J. S. Hatch to go to Arkansas.	
J. F. Wagoner's direction	$15.00

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P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Circleville, Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 254, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

The New Passenger Service on the Nickel Plate Road is Superb.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised therein.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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No. 56 "	8:48pm	"
No. 54, "	10:06pm	For South Bend.

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No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 53, "	12:50pm	" "
No. 55, "	4:40pm	" "

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Alliance	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
FtWayne	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Hamlet	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Hanna	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Liverpool	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Mansfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Alliance	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

I am His and He is Mine.

"I am my Beloved's, and my Beloved is mine."
Cant. vi. 3.

Loved with everlasting love,
Led by grace that love to know;
Spirit breathing from above,
Thou hast taught me it is so.
Oh, this full and perfect peace!
Oh, this transport all divine!
In a love which cannot cease,
I am his and he is mine.

Heaven above is softer blue
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know, as now I know,
I am his and he is mine.

Things that once were wild alarms
Cannot now disturb my rest,
Closed in everlasting arms,
Pillowed on his loving breast.
Oh, to lie forever here,
Care, and doubt, and self resign!
While he whispers in my ear,
I am his and he is mine.

His forever, only his:
Who the Lord and me can part?
Ah, with what a rest of bliss
Christ can fill the loving heart!
Heaven and earth may fade and flee,
Firstborn light in gloom decline;
But while God and I shall be,
I am his and he is mine.

Original.

Our Relationship to the Apostasy. No. 3.

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." 2 John vii.

The phrase "many deceivers" is applicable to more than the "mother of harlots," for of a truth she has many daughters "who confess not that Jesus Christ came in the flesh." This "mother" when offering her prayers to the Virgin Mary addresses her as "The Holy Mother of God."

It is a well known fact in nature that a child cannot exist as a person previous to its birth. Now, if Mary gave birth to God, then there could have been *no* God previous to that time. And yet they claim that he did exist and that *he created his own mother*. When asked for a solution of these dark enigmas, she exclaims: "Mystery! mystery!!!" "Upon her forehead was a name written, *mystery*."

I knew a little girl who attended a Baptist Sunday school, her teacher told the class that Jesus was God himself. The little girl happened to remember reading in her Bible the account of Jesus' baptism in Jordan, and God's approving words uttered from heaven. She told her teacher that she could not see how he could be on earth and in heaven at the same time uttering approving words of himself.

The teacher replied that it *was* so, but she could not explain it. "It was a great *mystery*." "Upon her forehead was a name written, *mystery*." Her daughters all wear the same badge—"*mystery!*"

It is a noticeable fact that all who wear the above mentioned badge, emphatically deny that the origin of Christ's being *as a person* was when "made of a woman, made under the law," there is not enough "mystery" about that to suit them, although it is directly in the line of nature, common sense and the Bible. "The Word (which was in the beginning) was made flesh (not spirit) and dwelt among us," at *that* time, and not before.

Rom. i. 3, 4, is a very clear testimony in this line; it shows the origin of Jesus to be of flesh, but by means of the resurrection he exchanged the frail nature of flesh *for* the all-powerful nature of spirit.

"Concerning his Son Jesus Christ our Lord which was *made* of the *seed* of *David* according to the *flesh;* and declared the Son of God with power, according to the spirit of holiness by the resurrection *from* the dead."

Such also will become the experience of all those who die in the Lord. "It is sown in weakness; (flesh) it is *raised* in power." (Spirit).

The phrases: "Son of Man," "Seed of the Woman," "Son of David," "his father David," all suggest an origin of flesh. If it were not so, aliens and enemies to God could never have been reconciled. But how is it now? See Col. i. 21, 22: "And you, that were sometime alienated and enemies in mind by wicked works, yet now hath he reconciled in the body of *his flesh through death*." Hence of a truth, "he who confesseth not that Jesus Christ is come in the flesh is *not of God*," because it invalidates the plan of redemption. Having purchased our redemption "in the body of his flesh through death," he is now "the image of the invisible God, the FIRST BORN *of every creature*." Col. i. 15.

Ver. 18: "he is the head of the body, the church: who is the BEGINNING, the *first born* from *the dead*." He is "the faithful and true witness the beginning *of the* creation *of* God." Rev. iii. 14. "That he might be the *first born* among many brethren." Rom. viii. 29. Again we read in the Hebrews: "But when he brings *again* (second time) the *first born* into the world, he says, let all the angels of God worship him." Being "the first born," "the beginning" even, "the beginning of the creation of God," "the *first born from the dead*." As far as the *flesh* is concerned, he was *not* "the beginning of the creation of God" "the first born from the dead;" his existence as a person of flesh commenced when "born of flesh" through his mother—Mary. "The Word was *made* flesh, (not flesh and spirit) and dwelt among us."

A short time since, I attended a temperance service at the Woman's Temple. The lady in charge of the services, announced with much feeling and sorrow, the death of P. A. Burdick, a temperance worker who had rendered the Association great service. The lady immediately contradicted herself, by saying: "*He is not dead*, he has simply gone home." That which the Bible calls "*death*," these people say means that "he has simply gone home," "he is not dead," because P. A. Burdick himself was always *immortal*, *being* spirit in his nature.—"Shall be as gods." These people would not hesitate at all to boldly deny that Jesus Christ *himself* ever came "in the flesh." They would interpret such a confession as being a *denial* of his "divinity"—his divine nature as "god-man." That word "divinity," is the shell in which the apostasy is caged.

Another speaking of the death of Col. Clark, told the people how happy the Colonel was, and what a beautiful temple he now occupied, so much handsomer than the Woman's Temple in Chicago.

Such teachers are the "many deceivers (which) are entered into the world who *confess* not that Jesus Christ is come in the flesh." Opposite the names of all such is written the fearful words:—"*Not of God!*" "A cage of every unclean and hateful bird." Rev. xviii. 2.

These birds who dwell together in the "*cage*" are "hateful" in God's sight in that they refuse to believe the record he has plainly given that "the soul that sinneth shall surely DIE." When God says: "Shall surely die," he means cessation of life. The "hateful birds" simply make it out to be a ticket of transportation on which to "go home." "Ye shall be as gods"—"ye shall not surely die," says the serpent, and these hateful birds have adopted this teaching as being correct. They profess to be God's servants, and yet discredit his word plainly given: "He that *believeth not God* hath made him a liar; because he believeth not the record God gave of his Son. And this is the record, that God hath given to us eternal life, and *this life is in his Son*." 1 John v. 11, 12. The inhabitants of the "cage" say: "No!" it is in us and has been ever since we were born, but God's precious children who have no affinity with the "hateful" "birds" who dwell in "cages," are proud to confess: "Our life is hid with Christ in God. When Christ *our life* shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. Praise God, for such a reasonable and precious hope! Compare it with the songs the "hateful birds" sing and it will shine forth in *greater glory still, by reason of the* comparison:

"Forever must my spirit dwell,
When this frail breath shall cease,
With devils in the depths of hell—
Or with my God in peace."

The reason given as to why it must thus dwell is given in another song:

"But my soul will still survive,
Death can never reach the soul;
Doomed to bliss or woe to live,
While eternal ages roll."

All this is the outgrowth of the monstrous error of the apostasy who "confess not" that either man or "Jesus Christ is come in the flesh," *but in each case two natures blend* —divine and human.

Jesus, himself, lays down a principle and were it believed by these professed followers who dwell in the "cage," would forever set at rest this *two-nature* theory with regard to both man and Christ. It is this: "That which is *born* of the flesh is *flesh;* and that which is born of the spirit *is spirit*." John iii. 6. It is either one *thing* or the other, and *not* the *two blended* at the same time.

Those who follow the teachings of the apostasy, in place of the above clear teaching of Jesus himself, are led into inexplicable difficulties which they never attempt to answer except by the use of the word written upon the forehead of the "mother of harlots:" "Mystery!"

Jesus testifies of himself as follows: "I am he that liveth and *was dead;* and, behold I am *alive forever more*." He does not give the least intimation that he was *part dead* and *part alive*, which would be the case if "in the days of his flesh," his nature was part human and part divine, because the divine nature is *absolutely deathless*. I "*was dead*" is his *own* testimony concerning himself.

Now, trinitarians firmly believe that he was part human and part divine, and hence they call him the "God-man." If this be true, Christ as a *whole* never died, for the divine nature is absolutely deathless. At his crucifixion the dead and the alive parts must have been separated. The Bible tells us plainly that the dead part went to the grave, but is as silent as the grave as to where the alive part went to. How much better it would be to accept Jesus' own words: "*I was dead;* and, behold, I am *alive forever more*." Here we see plainly that the two natures did not coexist, but succeeded each other.

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." 2 John vii.

W. H. WILSON.

The Gospel According to Loukas.

1. Since forsooth many have essayed to draw up an account of the things that were fully assured unto us,

2. Even as those who were from the outset eye-witnesses and who became subordinates of the Word, delivered them to us.

3. It hath seemed proper for me also, following close at the heels of them all to write unto thee the events accurately and in order from the beginning, most excellent Theophilos,

4. That thou mightest fully know the certainty of the accounts of which thou hast become a Catechumen.

5. It came to pass in the days of Herod the king of Joudaia that there was a certain priest by the name of Zacharias of the daily course of Abia: and his wife was of the daughters of Aaron and her name Elisabeth.

6. And they were both justified in the sight of God, going their way in all the commandments and ways of justification (statutes) of the Lord blameless.

7. And they had no child for the reason that Elisabeth was barren, and they had both become advanced in their days.

8. And it came to pass as he was serving in his priestly office in the order of his daily course in the sight of God,

9. According to the custom of the priesthood, it became his lot to enter into the inner-sanctuary of the Lord and offer incense.

10. And all the multitude of the royal-people were engaged in votive-prayer outside at the hour of the incense-offering.

11. And an angel of the Lord appeared unto him, standing at the right hand of the altar of the incense-offering.

12. And Zacharias was disturbed when he saw, and fear fell upon him;

13. And the angel said unto him, Fear not Zacharias, For thy supplication hath been heard, and thy wife Elisabeth will beget a son for thee and thou wilt call his name Joannes (John.)

14. And joy and gladness will be thine and many will rejoice at his birth.

15. For he will be great in the sight of the Lord, and wine and strong drink he shall not drink, and he will have been filled with Sanctified Spirit even from his mother's womb.

16. And many of the Sons of Israel will he turn unto the Lord their God.

17. And he will proceed in his sight in the Spirit and ability of Helias to turn hearts of fathers to children and disobedient to thinking of things that justify, to make ready a royal-people prepared for the Lord.

18. And Zacharias said unto the angel, In what way shall I comprehend this? For I am an old man and my wife advanced in her days.

19. And the angel answered and said unto him, I am Gabriel who standeth in the presence of God; and I have been sent to talk with thee, and to announce these glad-tidings to thee.

20. And lo, thou wilt be silent and not able to talk until the day when these things shall have come to pass, because thou didst not put faith in my words which will have been fulfilled in due season.

21. And the royal-people were looking expectantly for Zacharias and wondering at his tarrying in the inner sanctuary.

22. Moreover when he came out he was unable to talk to them; and they became aware that he had seen a vision in the inner-sanctuary; and he was making signs to them and continued dumb.

23. And it came to pass when the days of his public-service had been fulfiled he departed to his own house.

24. And after these days Elisabeth his wife conceived, and hid herself five months, saying,

25. Thus hath the Lord caused unto me in the days when he looked upon me to take away my reproach among men.

26. And in the sixth month the angel Gabriel was sent from God into a city of Galilaia the name of which was Nazareth.

27. Unto a virgin who was betrothed to a husband whose name was Joseph, of the house of David, and the name of the virgin was Mariam.

28. And he came in unto her and said, Hail, thou favored one, The Lord be with thee.

29. And she was disturbed at the word and reasoned as to what this sort of a greeting might be.

30 And the angel said unto her, Fear not Mariam, For thou hast found favor with God.

31. And lo thou wilt conceive in womb and bring forth a Son and thou wilt call his name Jesous.

32. He will be great and will have been called a Son of a Most High One; and the Lord God will give unto him the throne of David his father.

33. And he will rule as king *over the house of Jacob* for the ages and of his kingdom there shall be no end.

34. And Mariam said unto the angel, How will this be, since I know not a husband?

35. And the angel answered and said unto her, Sanctified Spirit will come upon thee, and an ability of a most High One will overshadow thee. Therefore the Sanctified (babe) that is being begotten will have been called a Son of God.

36. And lo, Elisabeth thy cousin. She also hath conceived a son in her old age and this is sixth month with her who is called barren,

37. That no oracular word may prove impossible on the part of God.

38. And Mariam said, Lo the bond-maid of the Lord; may it have occurred to me according to thy oracular word. And the angel departed from her.

39. And Mariam arose in those days and went her way into the mountain range into a city of Joudas.

40. And entered into the house of Zacharias and greeted Elisabeth.

41. And it came to pass when Elisabeth heard the greeting of Mariam, the babe leaped in her womb, and Elisabeth was filled with Sanctified Spirit.

42. And spake with *a great voice*, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence to me is this that the mother of my Lord should come to me?

44. For lo, when the sound of thy greeting occurred in my ears, the babe leaped with gladness in my womb.

45. And blessed happy is she who had faith to believe that there would be a fulfillment of the things spoken unto her from the Lord.

46. And Mariam said, My soul magnifieth the Lord,

47. And my spirit hath become glad in God my Savior.

48. Because he hath looked upon the humiliation of his bond-maid. For lo from now on all the generations will account me blessed-happy;

49. Because the Able One hath caused great things for me, and Sanctified is his name.

50. And his mercy is unto generations and generations of those who fear him.

51. He hath caused controling-power with his arm; He hath scattered haughty ones in the thought of their hearts.

52. He hath put down influential ones from thrones and seated lowly ones;

53. Hungry ones hath he filled with good things; and wealthy ones hath he sent away with nought.

54. He hath intervened for Israel his servant to remember mercy.

55. Even as he spake unto our fathers, for Habraam and his seed forever.

56. And Mariam remained with her about three months, and returned to her own house.

57. And for Elisabeth the time was fulfilled for her to bring forth, and she begat a son.

58. And her neighbors and relatives heard that the Lord had magnified his mercy toward her and they rejoiced along with her.

59. And it came to pass on the eighth day that they went to circumcise the child and they were calling it by the name of his father Zacharias:

60. And his mother answered and said, No, no, but he shall be called Joannes.

61. And they said unto her, There is no one of thy kindred who is called by this name.

62. And they made a sign to his father as to what he might desire to call it.

63. And he called for a little table and wrote saying Joannes is his name. And they all wondered.

64. And his mouth was opened straightway and his tongue, and he spake praising God.

65. And there came to be fear on all those who dwelt round about; and in all the mountain range of Joudaia all these oracular words were talked over.

66. And all who heard set them in their heart saying, surely what will this child be? For the hand of the Lord was with him.

67. And Zacharias his father was filled with Sanctified Spirit and prophesied saying,

68. The Lord God of Israel be praised, because he hath taken an oversight of and caused a way of redemption for his royal-people.

69. And hath awakened a horn of salvation for us in a house of David his servant.

70. Even as he hath spoken through a mouth of his saints the prophets since there was an animate age.

71. Salvation from our enemies and from the hand of all those who hate us.

72. That he would cause mercy in relation to our fathers, and would remember his sacred covenant.

73. An oath which he swore unto Habraam our father, that he would give unto us to serve him for hire,

74. Without fear, when delivered from the hand of enemies.

75. In holiness and righteousness in his sight all our days.

76. And thou child moreover wilt have been called a prophet of a Most High One.

For thou wilt go thy way before in the sight of the Lord to prepare his ways.

77. To give a comprehension of salvation unto his royal-people in a remission of sins.

78. Because of our God's tender feelings of mercy, in which a ray from on high will visit us.

79. To appear unto those who are seated in *darkness and a shadow* of Death, for the restoring of our feet to a way of peace.

80. And the child grew and became controled with spirit, and was in the waste-places until a day of his showing up to Israel.

COMMENT.

The name of this Evangelist is Loukas. Why he should have been nicknamed "Luke" all these centuries of apostasy is more than I can account for unless the perversion of the names is a part of the apostasy.

Lucas is no doubt a nearer attempt to anglicize the Greek word Loukas and not uncommon among the English speaking nations, and no doubt "Luke" is an abbreviated nickname of Loukas.

"John" is also an abbreviated nickname of the original Greek and Hebrew Joannes, common in the Old Covenant Scriptures as well as the New. As I have frequently pointed out before, the prophetic names are always significant of their character and work, and herein lies the iniquity of the perversion of the names. Joannes for instance when translated means "Lo the Faster" and this prophet was known as an Eremite of Eremites. Loukas probably signifies a "washed-brother" although the derivation is somewhat uncertain and difficult to get at.

Zacharias means "a life of grace that healeth."

Elisabeth means "progress without a turn."

Joseph "a wise healer."
Mariam "Bitterness healed."
David "Taught to know."
Gabriel "Mercy indeed O Earth."

The "*λαος*" are always the covenant people not people in general, "the people of the king." God being that king and the term is as old as the theocracy.

The term ναος used here means "the holy of holies" or the inner-sanctuary where the golden-altar *for the incense-offering* was, and not the whole "temple" C. V. & R. V.

The "waiting expectantly" outside was because Zachariah had overstaid the stated time and probably they failed to hear the tinkling of the silver-bells on his priestly robe.

Observe, they were offering "votive prayer." Any other kind of prayer would have been inappropriate and not in accord with this particular Levitical service.

Again Luke here speaks of the woman "begetting" "will beget a son for thee." Now Luke was a physician and we would expect him of all the Evangelists to use medical terms correctly, and I am inclined to think that he intentionally uses this term under the divine inspiration to show that John's begetting was out of the usual natural order of things and a forerunner of the divine begettal of Jesous. Then if he is quoting the oracular words of the angel verbatim as I think he is, there is still more significance in the angel's use of the term, as there is no room for supposing any mistake to have been made. It is the *word* of the angel to Zacharias or at least purports to be.

We shall find a rich mine in this Gospel of "Luke" I think, and some veins that the students of Scripture never have worked so far as I know.

CHAS. GARDNER.

Twin Evils.

Once I made a mistake that came near costing a young man his soul. He was the son of a Presbyterian minister, and had wrecked his life through drink. He was gloriously converted. Not only had he been intemperate, but he was addicted to the use of tobacco. In all my ministry I had never known a man who has been an inebriate but that when he was converted if he did not give up tobacco with the whiskey, he slipped back into his sin. For a long time this was a mystery to me, but when I learned that the cabbage and burdock and other ingredients used in making plug tobacco are *moistened and bound together with Jamaica rum*, I realized fully the danger threatening an inebriate who indulges in tobacco. Six months after his conversion I met this young man on the street and noticed that he was chewing tobacco. He blushed when he saw me, for he knew that I was acquainted with the fact that he had not given up the habit. Fearing to discourage him and make him fear I had lost faith in him, I said,

"Well, my friend, it is a little better for a man not to chew tobacco, but there are thousands of better men than I have done so."

A week later I met that young man on the street drunk. I took him to my study and laid him on the lounge. While he was too drunk to walk straight, he had a good deal of sense; I said to him,

"How did this happen?" he replied,

"You are to blame for it. I had supreme faith in you. *I knew I was doing wrong when I took the tobacco*, and if you had shaken me up the first day I met you, that would have been the end of it; but just as soon as I chewed the tobacco *I wanted to take the whiskey*." Then and there I realized I would far better have rebuked him on the spot. By the grace of God, though he fell, he was reclaimed.
—*J. M. Caldwell.*

itution.

EDITORIAL STAFF:
Directory of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 2, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

BROTHER N. H. Geiselman has gone on a tour west for a short time. Was to be at Lanark, Ill. over Sunday last.

BROTHER L. E. Conner visited with friends in this city last Saturday and Sunday. He does not feel able to preach just now, and will rest for a short time.

THE war between France and Siam seems to have ended. Both sides give way somewhat. England, seconded by Germany, objected to the French blockade of their Merchant Vessels, from the Siam trade, and the French appear not to be anxious to fight these powers.

THE depression in trade, and consequent financial troubles, has caused the shutting down of many factories, and abandoning of work in mines and other industries to such an extent, that the problem of providing food for thousands of unemployed men is presented to the authorities in many places. Troops have been called to prevent trouble at Denver, Col., and the railroads are now carrying the men almost anywhere to get them scattered to places where work may be had. Altogether the outlook is dark and threatening.

MARTIN Luther says the invitation in the Psalms, "Rest in the Lord, and wait patiently for him" is, in the Hebrew, "Be silent to God—let him mould thee." God knows what he desires us to be, and he will shape us to suit himself if we but use the means furnished to our hand; and if we are not what we ought to be the evidence is clear that we either neglect or resist them. •

"BLESSED is he that considereth the poor;" Psa. xli. 1. But *how* will he be blessed? Why, "the Lord will deliver him in the time of trouble; the Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies." And, as if this were not inducement enough to consider the poor, it is added, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." •

AFTER lecturing in a Southern city during parts of two weeks recently, we were one day accosted on the street by a person who said he heard our lecture the night before, and wanted to ask a few questions. Hopeful that he wanted to know what he should do to be saved, we said, "Certainly, Sir," so he said, "I have often heard it argued by *some* that the forbidden fruit eaten by Adam was an apple, and by others that it was *not*? I would like you to give me *your* opinion about it." We replied in effect, Sir, what is the reason you never had this question satisfactorily settled? Is it not because there is no testimony? That being so, of what value is human opinion? And is not the absence of testimony proof that it is *not necessary* for you to know what sort of fruit it was? Have you made up your mind as to the *result* of eating the fruit? Do you accept the statement of Paul that death came by that act of disobedience? If not it is a matter of vital importance that you should. There is no other way of accounting for death, and no possibility of *redemption from death* while in that condition, because, supposing yourself whole, you reject the medicine offered by the Great Physician, as a matter of course. We were hopeful that something more than curiosity had been excited in you by our remarks last night. As it is, we are sorry you were there at all. Life Everlasting in the glory, honor and power of God's kingdom was plainly offered to you in the words of God and of Christ, and those words will judge you at the last day if they are rejected. Be entreated not to fritter away your time on frivolous questions while momentous interests are at stake. •

"OH Lord, let thy loving-kindness and thy truth continually preserve me." What a comprehensive prayer! God's love is the motive power to obedience, and his Truth the foundation of faith and hope. May this prayer of the Psalmist ever be ours. •

SAID Jesus, "Salvation is of the Jews." To religious Gentiles generally this only means that the Old Testament came to us through the Jewish prophets, and that Jesus was a Jew. But those who have the key of Truth see that the idea revolutionizes the whole system of current theology. •

THIS is what an Alaskan chief said with uplifted eyes after hearing a part of God's loving message to mankind: "The heavens indeed are changing. We thank the Great Spirit for having pity upon us, for sending his boy to take the bad out of people. We thank thee that thou hast sent the white man with thy letter. Help us to listen and obey." Surely that Indian had the hearing ear. We seldom hear such words of gratitude in the land of Bibles. •

Do you say you "don't think there is any harm in it?" Why do you think that? Why did you think *anything* about it? Does not the fact that you thought about it *at all*, prove that it is very close upon the harm-line? You never debate whether there is any harm in paying your debts, do you? Or in being obedient to parents in the Lord, or of obeying the precepts of Jesus and a hundred other things? If you have to debate whether or no a thing be wrong or right you must be *very* careful or else you will decide the way you *want* it, regardless of right or wrong. Remember, too, that it is not only *positive* evil but the very *appearance* of it that has to be shunned by those having put on the yoke of Christ. This is what the book *says*, no matter what you *think* about it. The person these lines are intended for will probably read them; they will do no one any harm. •

The Blessed Hope!

In the professing Christian world we discover no anxiety for the second coming of Christ; nay, there is an universal indifference to it. Would it not be passing strange for a bride not to be anxious for the arrival of the bridegroom? Does not this condition of things argue a want of faith *in* his coming? And does not want of faith in his coming mean *no hope of* his coming? How could it be otherwise? And when the apostle who speaks of the Blessed Hope also says there is but *one* hope, we see plainly they are absolutely without *any* valid hope.

A very few minutes conversation with popular religionists will *oblige* us to class them with the scoffers Peter prophesied of; for, they practically say, "Where is the promise of his coming?" With some this may mean that there is *no* promise of his coming; with others, that if there was a promise of his coming it is over due, and *has failed!*

Beloved, do not be disturbed; the world lieth in wickedness and discerns not the signs of the times. Unbeknown to them the day approaches when all this apathy shall be rudely dispelled; ah, as a snare shall it come upon all them that dwell on the face of the whole earth.

Why is it that men are so blind-ed to the most obvious teaching of the New Testament? Why is it? Because of a false theory which makes them look for a final settlement at death, when in fact *nothing* is then settled, but, that men no longer live. All are consigned to darkness to await the coming of him whom God has appointed to judge the secrets of men by Jesus Christ. Happy they who are *prepared* for his *coming*. Blessed thrice blessed are all they who *look* for, and *love* his appearing. To such only will he appear the second time unto salvation. Reader, how is it with *you*? Are you ready? To the *believer*, this means: Are you a doer of the Word? Does the truth affect your life, or is it all in your head? How do you act when the flesh is hurt? Is it allowed to have its headstrong way? If so, you are not ready. Are you laying up treasures for *yourself*? If so you are violating a standing order, and are not ready; and it would be a fearful thing for you were the Lord to come. These questions will suggest scores of others, if you examine your status carefully.

We will not ask the *un*believer if he is *ready*. *He is not ready.* No matter how pious he is, he is not ready if he has not believed the Gospel of the kingdom Jesus preached; and not believing *that* he believes nothing of importance. The Gospel of Christ is the power God employs to save; it saves those who believe it, and Jesus is *coming* to save *them*, no others. From this point of view we see why people dread to hear the Lord is coming, coming soon. They are not looking for him; they do not love his appearing because they do not *know* him; have never been introduced to him, have never taken his yoke upon them, nor his name; and hence he has never become their sin-covering.

Fellow mortals, a blessed hope is within *your* reach to-day, if you can be constrained by the love of God and of Christ, to believe and obey. We are writing now with the hope that some who have long been prayed *for* and mourned over, may give heed to interests that are everlasting. We do not mean that they are vile, or worthless, or unlovely, but that it is not *necessary* to be such like in order to be lost. They are just neglecting the great salvation, and we know by Heb. ii. 3 that there is no escape of the sinner's doom for such, no matter how excellent their traits of character.

This will only appear *hard terms* to those who fail to realize that *all* will be saved by God's favor or not saved at all. Goodness will save no one. *Our* righteousness is only filthy rags. The righteousness of God is by faith of Jesus Anointed. God is pleased to *reckon* all righteous who from the heart believe the Gospel of his Son; he who thinks to set aside God's terms and institute terms of his own will find to his sorrow that he has made a stupendous blunder; and has worked under the towering delusion that by some means or another he can *purchase* salvation for himself. Such have no blessed Hope no matter what is hoped for, it will never be realized.

To all who have been begotten to a hope of life by the resurrection of Jesus Christ from the dead, we say, hope on. He is coming, for he said he would, and he who cannot lie has promised to send him; and the signs of his coming *soon* are crowding upon us! God help us to be ready. Only those who are ready go in. •

Selected.

Approaching Scenes.

Onward sweep the grand, momentous scenes which will close our world's dramatic story. Forward rush, with maddening haste, earth's unconscious masses to meet their awful destiny. Swiftly ripens the amazing crisis foretold by every prophet, long looked for by the just, presaged by signs and wonders in sky and earth and ocean's vast expanse of restless waves. Pushed on by the travail of six millenniums God's great judgment day draws nigh. The mighty revolution, wide as the world, inclusive of all nations, is swiftly massing its turbulent forces. The tarrying of the "vision" prophetic must be nearly finished. Prepare, O earth, for thy impending doom!

New Testament prediction sets forth a "Great and terrible day of the Lord" which will open, in great suddenness, and imposing scenic display. All unexpectedly as the lightning's flash across the face of the silent heavens, will appear the "Sign of the Son of man," the appalling signal of probation ended, and God's day begun. Of what that "Sign" will consist all is conjecture. The "Word of prophecy" leaves that awful omen shrouded in mystery. It will be Jehovah's great surprise to an ungrateful, unrepentant race, called to swift, inexorable account. It will need no explanation when it comes. At sight of that last of a succession of solemn premonitions the ungodly will know their day of mercy ended, their last chance of pardon gone, their false hopes departed, their doom forever fixed. The opening of that scene in "heaven" the aerial heavens will close the terms treaty between the long gracious God and defiant men. Under the terrific flashings of the "Sign in heaven" no word of prayer will be uttered, no syllable of confession will be offered. A universal wail of helpless, hopeless despair will rise from unsaved souls of all lands and people; a vast dirge, deep, ominous, appalling: the knell of salvation's last hour departed.

"And then shall appear the sign of the Son of Man in heaven. And then shall all of the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

This coming of Christ immediately following the appearing of the "Sign of the Son of Man" will be not with intercession and grace, but "In power and glory!" not to inaugurate a supplementary age of gospel work, but in his regal power as "Lord of lords and King of kings." And so at the sight of him the unsaved do not rejoice but mourn.

The first sound of the "Shout" and "Voice" and "Trump" of his approaching retinue will convince the nations that their career of unholy dominance and intrigue of ambitious power is at an end. Loosed from the restraint of the probationary ages, abandoned of the Spirit's withholding influence; released from the overruling force of divine Providence, abandoned to their uncurbed carnal passions, with one wild, terrific acclaim of despair the left and lost masses will rush to the sword and the torch, and to every known agent of destructive conflict; and the "Time of trouble" portrayed by Daniel's prophetic words, will set in. And this is the scene that is now coming on: the very next in our world's now closing history.

What means this spirit of unrest; these startling upheavals in all political centers; these commercial distresses; this ill concealed anger of the nations; these huge war preparations; these muttering thunders of anarchial revolution; this universal distrust and fear; what but the swift approach of judgment scenes?

This is the time of times for holding fast our confidence in God and his word of prophecy secure. They who drift with careless oar in these hours of sudden change will be struck by the unexpected but impending storm, and sink with the general wreckage of an unbelieving world. Now is the time to keep our garments white; to watch and pray, and be ready for the worst.

"Put on your armor now, ye righteous!
Put the helmet of salvation on, and gird
Your loins about with truth, add righteousness,
And add the shield of faith, and take the sword
Of God: awake, gird you! It is the day of
Great day of God Almighty and the Lamb.
The harvest of the earth is ready ripe,
Vengeance begins to tread the great winepress
Of fierceness and of wrath; and mercy pleads—
Mercy that pleads so long—he pleads no more.

But the darkest hour is not all darkness. The gloomiest prospect is not utter gloom. Other and brighter scenes await us. The righteous Lord will not forget his own. The souls that fear his name and wait for his kingdom shall find covert from the terror and the storm. The consuming lightnings of his wrath will not affright the inhabitants of the "Rock." The destroying angel will not molest the blood-covered "little flock."

God's elect will be rescued from the fiery tempest of his wrath before the carnage and judgment begin. In Jehovah's great jurisprudence deliverance and judgment walk hand in hand. The righteous eight were securely shut into the ark before the floods decended.—God's own hand turned the key. The heavens, surcharged with consuming fire, did not—could not—emit a spark until Lot was out of Sodom. Apostate old Jerusalem could not burn till the saints had fled to the mountains. To Isaiah's chambers in the shelter of the far-off heavens; to sea of glass; to the royal city, safely poised above our mundane world, the righteous will be called before consuming judgment shall fall on the Christless nations.

Be not terrified, ye who fear the Lord and think on his name. When he makes up his jewels; when he gathers his own, he will remember you. He will not forget or overlook the weakest, the poorest, the remotest of his children. No infant is so young, no patriarch so old, no saint so forgotten and forlorn, no Lazarus so poor but the gathering angels will find them and bring them safely and right royally to the "Palace of the King."—*Crisis.*

Our Children's Welfare.

Parents seek the welfare of their children, and are their truest and most unselfish friends. But there is one fact worthy to be remembered, very few parents are anxious to have their children follow the same occupation which they themselves have pursued. The farmer often looks for something better than farming for his son; the blacksmith does not wish to have his sons work as he has in the dingy smithy; the physician knows enough about the medical practice to be quite willing that his sons should pursue some other calling; and so many persons, becoming acquainted with the discomforts and disadvantages of their own occupations, counsel their children to follow other callings, with the disadvantages of which they are not so well acquainted.

But no man ever saw a faithful, God-fearing Christian, who was not anxious that *every one of his children* should follow in his steps, and be faithful servants of the Lord. Said the beloved disciple, "I have no greater joy than to hear that my children walk in the truth" (3 John iv.); and this is the universal feeling of all true children of God. Could there be a stronger proof that the religion of Christ is a reality, and a blessed reality to those who in heart and life obey and serve the Lord? Many of them have proved the religion of Christ for many many years, and they not only hold fast the faith to the end, but strive to induce others to share with them the blessings of the gospel; and their strongest desire is that their children should be faithful Christians. *Armory.*

I would have told You.

Among those familiar words in the fourteenth chapter of John, we have this expression of Christ's: "If it were not so, I would have told you." There is much significance in the second clause. He had just said that in the Father's house are many mansions, and then added that if this were not so, he would have told his disciples. In other words, he would have told them that there were no such mansions, or abiding-places, if there were none in fact. He would not leave them to think of something which had no truthful foundation for it. He did not want them to put their trust in a misconception nor in a mistake.

And this principle applies to other things. It applies to the Old Testament. If it were not the word of God, worthy of the strongest confidence of the disciples, Christ would have told them that it was not. If it contained errors, would not Christ have told his hearers, and especially his disciples that it did? Undoubtedly. Why should he have left them in ignorance of such a thing, if it were indeed so? He would not have them believe in errors. He would not consent to let them trust in falsehoods. If the Old Testament were not thoroughly reliable in its history, in its moral teachings, in its prophecies, then Christ would have doubtless told his followers. And who, better able than he, or as well qualified as he, was there to judge of the authenticity and reliability of the Old Testament?

Again, if it were not true that they who die in their sins are forever lost, would not have Christ plainly told the people? Yes, he did tell them that it is so. And if it were true that all men will be finally saved, would he not have clearly and unmistakably told his hearers? Verily he would, but he never did. He told men that if they should die unforgiven they could never go where he was going, even to his Father and heaven. Furthermore, if any man could be saved by his own works or by any ordinance, Christ would also have told the people so, but he did not, and hence it cannot be true that any one is saved or can be saved in that way. If there were any other way than by faith in Christ and God's grace in the heart, that men can be saved, Christ would have straighway told us. *C. H. Wetherbe in Messiah's Herald.*

DIED.

Emma A. wife of L. E. Conner, died at her home two and one-half miles east of Macy, Miami Co., Ind., July 22, 1893. Aged 32 years, 3 months and ten days.

Mrs. Conner was the second child and daughter of David and Ellen Foor, and was born and raised at the old home where she has lived up to the time of her death, with the exception of two years, which years were spent in Rensselaer with the church there where her her husband was laboring.

Bro. and Sr. Conner was joined in holy matrimony Feb. 28, 1880. To them have been born 6 children, 2 girls and 4 boys, five of which still live while little Jennie the second has preceded her mother to the tomb.

This is indeed a sad visitation to our Bro. and the suddenness with which it came makes it hard to bear, and shows us how frail we are, and the inquiry comes again, "Who knoweth what a day may bring forth."

Bro. Conner has been engaged in the ministry for a number of years, and his engagement the last five years has been with churches in Warren, Jasper and Blackford Counties, and on Saturday morning after saying the usual good by to wife and little ones, he started for his appointment in Warren Co. reaching Peru, and while waiting for his train, a message reached him of his wife's sudden illness, which was quickly followed with the worst, "She is dead." O! how our hearts are made to bleed when visitations like this pass before us. Words are powerless to convey the sympathy of hearts so closely knit with the cords of fraternal love, and tears speak more than words, and our tears were only intermingled with the showers which fell from other eyes. While heart beats with heart in a thousand breasts the notes of love and pity, for those little children need so much a mother's care and a husband a faithful and trustworthy companion, and in this his loss is irreparable.

Bro. Conner is a young man that has won for himself a large circle of friends which was duly attested at the funeral held in the Christian church in Macy. Among the visitors from abroad was 3 from Rensselaer, 4 from Warren Co., 10 from Argos, and 7 from Plymouth, who came with loving words to the bereaved and with flowers as tokens of respect to the deceased.

While we in our weak way tried to speak words of comfort from 1 Thess. iv. 13, after which we layed her to rest in the Odd Fellow's cemetery west of Macy to await the trump of God.

"There the Book whose sacred pages,
Tell to us what God has said,
Tell that in the coming ages
Man will live who now are dead!

Yes, the man of Uz has told us,
Though we sleep beneath the sod,
And the arms of death enfold us,
In our flesh we shall see God."

N. H. GEISELMAN.

Died of paralysis June 14th, 1893, about nine miles from his home, Stewart, Mercer Co. Ky., Levi Skeels aged 62 years, 2 months and 15 days.

He had never entirely recovered from the effects of the gripp which he had two years ago.

He was born in Union Co. Ohio, in the year 1831. Married Ann H. Martin at the age of 21. They were baptized shortly after by Bro. L. H. Chase of Mich. who was holding meetings at Pharisburgh at the time. He began preaching the gospel of the kingdom in 1871 at Doublin, Ohio. Removed to Ill. in 1872, moved in a two-horse wagon, visited all the brethren on his route, sometimes would go far out of his route to see a brave old soldier of like precious faith.

Held several meetings on the way, visited Bro. Thompson, staid over Sunday, heard Bro. J. L. Wines preach there. He lived in Ill. two years where most of his time was spent in preaching. Went from there to Indiana, was about three months on the road which time was spent in visiting churches and isolated brethren. He preached almost every night in that time, baptized quite a number of intelligent believers. Lived in Indiana almost two years where he tended a farm and preached almost every Sunday.

Removed from Indiana to Kentucky, spent about three months on the way, preached every night except about three. Moved into our present little home in Dec. 1876. His time since then has mostly been spent in preaching the gospel, has baptized twenty or more since coming to Kentucky.

The Word of God in his hand has proved a savor of life unto life to a few and a savor of death unto death to many.

Though he was never discouraged knowing many are called but few are chosen, he said in his life time all he wanted was to live in such a way, that it could be said of him when sleeping in his narrow home, he died in the Lord, he fell asleep in Jesus.

Comparing his life with that of the example set for us to follow, we can say with full assurance, he died in the Lord. He was of a meek and humble spirit, if reviled he reviled not again. Never resented evil in the least, he had no enemies except for Christ's sake, and a harsh word for such never crossed his lips even in his own family circle. Hatred and strife were not in his heart. And above all he had full faith in Jesus as the life giver, and was ever waiting for his coming and kingdom.

He leaves five children and many friends who deeply mourn their loss, though we sorrow not as those who have no hope, for in God's Word we are told, "All them that sleep in Jesus will God bring with him." We are ever waiting for that glorious coming when the earth shall be made new and sin and sorrow shall have passed away. And the last bitter enemy, yes, bitter enemy death shall be destroyed. Yours in hope of eternal life.

SADIE SKEELS.

Conference Notice.

The Annual Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Pleasant View Church in Warren Co., Ind., commencing Thursday evening August 24, 1893, and continue over the following Sunday.

At our last conference at Antioch, in June, a general invitation was extended through Brother Conner to all lovers of the truth; and as this will be the first conference held at that place let there be a liberal response, for it is the duty of all in the like precious faith to be there if possible. What if it does take a little time, and some of our means, it will only be a little sacrifice in the right direction.

The brethren there are desirous of having a good meeting and we hope they may not be disappointed.

As has been previously announced the way to get there is by way of the Wabash R. R., running through Peru, going to West Lebanon.

The place of meeting is a few miles from this point, but by sending word to Harry Evans Jr. at Hedrick, Ind., you will be met and cared for.

J. F. WAGONER, PRES.
A. C. ROBERTS, SEC.

Cheap-Home Visitor's Excursion.
Thursday, August 17th, 1893.

On the above date the Lake Erie & Western R. R., will run their Annual Home Visitor's Excursion to Cincinnati, Dayton, Columbus, Ohio, and intermediate points. The rates are so low that it will be cheaper to go on this Excursion than to stay at home; thus giving everybody an opportunity to visit their old home and friends, through the States of Indiana and Ohio.

Excursion train will pass Plymouth at 5:46 A. M. For further information see Agent L. E. & W. R. R.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wines	$10.00
J. L. Wines	20.00
Alfred B. Wines	5.00
Calvin Beagle.	25.00

Selected.

Jerusalem trodden down by the Gentiles.

Jerusalem was taken by Titus A. D. 70, when 1,100,000 Jews perished, and 97,000 were carried away captive.

A. D. 132, it was taken by Barchochab, who rebelled against the Romans, and claiming to be the Messiah, had 200,000 followers, and committed great slaughter.

In the year 135 it was re-taken by the Emperor Adrian, who destroyed 50 castles, 980 cities, and slew 580,000 Jews.

Constantine built many churches in Jerusalem, and favored it highly.

Julian favored the Jews, and commenced to rebuild the temple, setting 10,000 men at work to clear Mount Moriah, intending to make a rival of Mount Calvary; but his projects failed by special interposition of God, the workmen being driven from the foundation by balls of fire issuing therefrom and soon after, he died.

Chosroes, king of Persia, in the year 614, aided by 24,000 Jews, sacked the city, killing 90,000 Christians.

Heraclius recovered it by treaty, after defeating the king of Persia, year 628, and it remained under Roman and Christian control till the rise of the Arabian impostures.

In 637 it was taken by the Kalif Omar, who by treaty allowed the Christians a right to the holy sepulchre, and built the splendid Mosque of Omar on Mount Moriah, on the site of Solomon's Temple.

Ackmet, a Turk, took it in 868.

The Kalif of Bagdad took it in 936.

Hakem of Egypt took it and burnt the church of the holy sepulcher, 1009.

Soon after, Mohammed Isched, a Seljukian Turk, conquered it.

Ortok took it in the same century.

Malek Shah next, 1076.

The successors of Ortok recovered it soon after.

The Fatimites of Egypt soon after recovered it, and burnt the Church of the holy sepulchre, which was soon rebuilt.

The Crusaders took it in 1099, slew 70,000 Mohammedans, and elected Baldwin King.

In 1187, Saladin, the Turkish sultan of Egypt, took it.

In 1192, Richard of England defeated Saladin in several great battles, with immense slaughter, and by treaty recovered the freedom of Jerusalem for the Christians.

Melek Moadin of Damascus demolished the city's walls in 1219.

In 1229, Frederick II, Emperor of Germany, with an army of 40,-600, entered Jerusalem in triumph, and by treaty secured it to the Christians.

Toleration was secured for the Mohammedans in the Mosque of Omar, and for the Christians in the church of El-Aksa. But this treaty was soon violated by the Turks; for David of Kerac destroyed the city and slew most of the people; and when the Earl of Cornwall arrived, the Christians were in great oppression; but by his energy they were reinstated, by treaty, in the enjoyment of their rights, 1243.

The Sultans of the Carismians took it in 1244.

It was recovered in 1247.

It was surrendered to Bibars of Egypt, a Mameluke conqueror of Antioch, at which time he slew 40,-000 and carried away captive 100,-000. He besieged Acre with an army of 200,000, sacked it, and ended the kingdom of the Crusaders in Palestine.

Jerusalem was taken in 1982 by the Tartars, and yielded to Tamerlane about 1400. It soon fell under the Mamelukes of Egypt, and the Othmans took it in 1617, under Selim I. The church of the holy sepulchre was burnt in 1808, and the present one built in 1810.

In 1832, Mehemet Ali took possession of it without war, but in 1834 it revolted, in the general insurrection of Palestine, but was soon brought into subjection. In 1842 he was deprived of all his Syrian possessions, and since that it has been under the Sultan of Turkey,--Russia, France and England having rights in it.

Almost all nations of Europe, Asia, and Africa, have trodden Jerusalem under foot. How true the great prophecy of Christ!

Waiting for my Boy.

A few years ago, in one of the growing cities of New York State, there was a home into which the great sorrow of a father's death had entered. The sons, of whom there were several, were of a nervous temperament, full of animation, and exposed to the many temptations which endanger the young in large cities. The widowed mother realized the vast importance of her responsibility, and many a time did she look upward to the Heavenly Father for divine aid in the guidance and protection of her fatherless boys. She made it a rule to never retire for rest at night until all her sons were at home. But as the boys grew older this became a severe task on both her time and health, often keeping the faithful mother watching until the midnight hour.

One of the boys displayed a talent for music, and became a skillful violinist. He drifted, however, among the wrong class of people, and was soon at balls and parties that seldom dispersed until the early hours of day. Upon one occasion it was nearly seven o'clock in the morning before he went to his home. Entering the house and opening the door of the sitting-room, he saw a sight that can never be effaced from his memory.

In the old rocking-chair sat his aged mother fast asleep, but evidently she had been weeping. Her frilled cap, as white as the snow, covered her gray hair; the knitting had fallen from her hands, while the tallow from the candle had run over the candlestick and down her dress. Going up to her, the young man exclaimed, "Why, mother! What are you doing here?" His voice startled her, and upon the question being repeated, she attempted to rise, and piteously, but oh! so tenderly, looking up into his face, said, "I am waiting for my boy." That sad look, and those words, so expressive of that long night's anxiety, quite overcame the lad, and throwing his arms around her he said, "Dear mother, you shall never wait like this again for me." That resolution has never been broken.

What were the results of all that godly mother's faithfulness, patience, and love? The young man deliberately and forever consecrated his talent unto the Lord. Never again did he play for dances or midnight parties. He did not give up his music. He could not. He must sing and play. He soon organized music classes, keeping spiritual aims constantly in view, and taught his pupils to praise God with heart and voice. He found engagements in public schools, and more than thirty thousand pupils have received instruction from him. He ranks high as a composer, and has given the world some of its sweetest and most sacred songs.

Not a few young people have thus far failed to enter upon the grandeur and ecstacy of life because they have not consecrated their talent to the Lord. If it be skill in music, then let us "sing for Jesus." If it be the ability to accumulate money, let this be for the Lord. Whatever the ruling passion, the controling purpose, the uppermost desire, our calling in life let all be for the glory of him "who loved us and gave himself for us."

And let us remember that when this is done, our talent, whatever it may be, is thus consecrated to the Lord, our heavenly Father, in accepting it, does not take it from us in the sense of depriving us of it; but he leaves it with us for our enjoyment, and the greater good we can do thereby, so that it becomes the more precious to us.—*J. J. Hall, in the Golden Rule.*

Points for Policemen.

Superintendent Colvert of the Indianapolis police force recently issued a manifesto to the men under his care which would be seasonable reading to many policemen besides those of Indianapolis:

"There is no excuse for drinking while on duty, and an officer with even one drink of whiskey, is not in a fit condition to act as a policeman. Don't hang around saloons. The saloon-keeper who feeds you on drinks and cigars will tell it, and, if you receive favors at his hands, *you cannot compel him to live up to the law.* So far as drinking while on duty, there is no second offense, no excuse. Once means suspension or dismissal. It won't do to say you have taken a sudden cramp or become sick. In that case call a doctor; don't visit a saloon. This order is positive: the officer who drinks while on duty—if caught at it—and he will be caught—will be out of a job. When not on duty your time is your own, but let me advise you as a friend, not as a police superintendent, not to drink and hang around saloons. It will be better for yourselves, and your families will be happier. Nothing good can be said of whiskey-drinking.

"Let us all be gentlemen, and if we are gentlemen, the public will soon find it out and treat us as such. We don't want to be loafers and bar-room loungers. We all have a pride in ourselves, and we want the public to be proud of us. I am not, gentlemen, trying to deliver a temperance lecture. I am only talking as a friend to my friends. You will be better men, happier men, if you will spend your leisure time with your families or at places of innocent amusement. You cannot be hail, good fellows with people whose actions you are obliged to regulate. I hope you will take what I say in the spirit I gave it. Let us all pull together and make the Indianapolis force not only the pride of the city but of Indiana. In conclusion, let me remind you that there is no excuse for drinking liquor while on duty, and there will be no second offense."

The police in a good many cities might be greatly improved by following the wholesome instructions addressed to the police of Indianapolis.—*Safeguard.*

The King of Siam and his Realm.

San Francisco *Chronicle:* The King of Siam is a monarch who has more absolute power over his subjects than the Czar. Few men in this world have as much to make them feel big and important, but for one in his position he is a very much civilized and fin-de-siecle young person. He is small in person. His head is crowned with a golden pyramid of jewels, rising in circular tiers, diminishing as they go upward, until they end in a long, pencil-like point, which extends nearly two feet above the forehead of its kingly owner. His body is clad in gorgeous coat and vest, heavily embroidered in gold and jewels, and in place of pantaloons he has the rich brocaded sarong of the Siamese about his loins and waist. It comes down below his knees at the front, and it looks not unlike a pair of fancy knickerbockers. Below these are a pair of shapely calves in white silk stockings, and his feet are thrust into jewel-covered, heelless slippers, pointed like the shoe of the Turk. The whole makes a costume brilliant and grand. He is a pleasant looking fellow, and his olive brown face is plump and unwrinkled. He has beautiful liquid black eyes, a broad, high, and rather full forehead, and short, straight black hair. Under his rather short and half-flat nose there is a silky black mustache, and below this the lips are rather thick, and the chin plump and well rounded. His hands and feet are well made, and he is, all told, a good specimen of Siamese beauty. He is the ninth son of Maha Mongkut, the last King of Siam, and he was picked out of a family of eighty-four children to be placed upon the throne. He has thirty-four half brothers and forty-nine half sisters.

Looking at him it is hard to imagine that he is the sacred ruler of from 8,000,000 to 10,000,000 of people, and it is hard for an American to appreciate his absolute power and his holy dignity. The people of the country are his slaves. He has the right to call them into his service either with or without pay, and all men in Siam are forced to give him either the whole or a part of their services during the year. His word can throw a man into chains or put him to death; can deprive him of his property or rob him of his daughter. All the women of Siam are supposed to belong to the King, and no one is forbidden to him except his mother. He is supposed to take one of his sisters as his Queen, and the nobles of the country offer him their daughters by the score. His court is one of intrigue, and the nobles are glad to have their daughters in his harem so that they may thus the better attain the King's friendship and powerful offices. He taxes the people as he pleases, and these taxes are so heavy that at times some men have to sell their wives and children as slaves to enable them to pay him. Still, his vaults are full of treasure. Siam has no national debt, and he has an income of more than $10,000,000 a year. He can spend tens of thousands of dollars in cremating a dead wife or in establishing a petty navy.

Still, this King of Siam is the most progressive the country has ever had. He is far in advance of his people, and he is doing a great deal to civilize them. Before his second coronation in 1873 all natives who approached the King had to do so on all fours. They had to raise their hands in adoration to him and bump their heads on the mats before him. The King did away with all that, and he has introduced the American handshake into his reception of foreigners. He gives receptions to foreigners and he speaks the English tongue, though he never does this when noted foreigners have an audience with him. He has brought the telegraph and the telephone into Bangkok, has established a street car line, and lights his harem with electric lights.

The King of Siam is a Buddhist, and he was for some time a Buddhist priest, as is the custom with all men in Siam. Every one is expected at some time to enter the priesthood, and this monarch, with his millions of treasure, his scores of wives, and his $10,000,000 a year, once shaved his head and nominally gave up his crown and his harem to wear a yellow scarf about his waist and to go fasting and praying. The Siamese priests are picturesque, as well as devout. The priesthood is useful to married men. A man can be divorced whenever he likes by entering the priesthood for a month or so. Nobles do not require any such formality.

The great event in the life of a Siamese is the functions of having his hair cut. This is sometimes a great event in the life of an American young man also. On the top of a Siamese baby's head a certain lock of hair is preserved. All the rest of the head is shaved, but this lock is kept sacred until he reaches the age when he officially passes from boyhood to manhood. Then off comes the lock. The celebrations attending the hair-cutting of the present King lasted three days.

The King of Siam has a large assortment of wives, but he is so high and mighty that he must marry nobody beneath him in rank, his only equals being his own family. His regular official Queen must, therefore, always be his half-sister. The Queen is not far from 20 years of age; she rules the harem, and she is a very pretty Siamese girl. Her complexion is a light brown, and her oily black hair, about two inches long, stands straight up and is combed backward from a fair, open forehead. She has beautiful eyes, wears diamond earrings, and has a diamond pendant at her neck, and her fingers are covered with precious stones. She smokes cigarettes, as does also the King, and she chews the betel nut, making her teeth as black as jet and her lips stick out. The Siamese say that any dog can have white teeth, but that it is only those who are rich enough to afford the betel nut who can have black ones.

The debtor class of Siam afford a great contrast to all this gorgeousness. They are stripped naked, and, chained to heavy logs, are compelled to work as slaves. The interest on money is so high in Siam that when a man once gets in debt the most he can possibly hope for by the hardest kind of work is to pay the interest on what he owes. This has discouraged industry and has encouraged the practice of allowing women to do the work. Man, being proud and ambitious, soon tires of industry indulged in for its own sweet sake.

The temples and palaces of Siam are structures of complicated magnificence.

Witnesses in court are tortured in very ingenious ways. Certain classes are prohibited from testifying. They include drunkards, gamblers, virgins, executioners, beggars, and persons who cannot read. When they whip a man they stretch his skin from his head to his heels to make the blows effective.

The sacred white elephant for which Siam is famous, if he ever did amount to anything, has gone all to pieces. He is at present a mangy, scraggy, wild-eyed creature, with nothing white about him but his ears, which seem to have leprosy. His keepers are dirty, he is not bound with golden chains, and the only thing royal about him is his bad temper.

Ominous Signs.

1. *The wide-spread and increasing contempt for authority.* In breaking away from the tyranny of kings and the traditions of the past, the pendulum of human life is evidently swinging too near the danger line for comfort. The mists of chaos along the horizon are rapidly thickening into ominous clouds. The thrones of the world are overshadowed with socialism and Nihilism and every form of civil government is disintegrating with distrust and rebellion. Along with attacks upon governments comes the attack upon the Bible carrying the war of negation into the religious domain. The spirit of socialism, Nihilism and the school of "Higher Criticism" is revolutionary; in opposing and ignoring authorities they are one. Notwithstanding the apologies made, and to be made for this latter school, there can be no question but that it has contributed largely toward the present prevailing contempt for authorities in all lands. It may be claimed that this is but the abuse of a good thing. That may be. But that it has contributed force to the irreligious wave of the Nineteenth Century now sweeping over our country cannot be denied. What expression of the people's will may not be ignored? yea! that has not already been trampled in the dust by the liquor traffic monopolies, the rich, and the wicked? Is not the following Scripture this day fulfilled before our eyes? "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities."

2. *Mammon Worship.* Commercial interests have crowded religious and moral interest to the wall. Business men have no time for domestic and religious duties. It is almost a mad rush for money the world over. Wealth never accumulated more rapidly throughout the world and especially in America than during the last quarter of a century. The world never had more millionheirs than now. There is not only a wide-spread craze for wealth, but the shortest cuts are being taken to attain it. The honest laws of trade are ignored and gambling popularized. A common policy is "The most money, in the shortest time, at the least cost." There is no time for social culture and intellectual improvement. Men are too absorbed to even look into a religious journal. Everything read must be short. The education of young men and women is curtailed strictly to business. Knowledge is on the increase in the land only in the multiplication of branches. Speciality is the law of the day; general knowledge is not esteemed, nor on the increase. The eyes of the people are blinded to their higher interests by "the god of this world." In the clamor for wealth, contracts are broken, unjust laws enacted, courts bribed, justice defeated, politics corrupted, sentiments ignored and majorities set at naught. Many of the conditions in Paul's description of the "last days" mentioned in 2 Tim 3: 1-4, already exist. They are the legitimate fruits of mammon worship.

3. *Pleasure seeking.* Next to mammon worship, pleasure-seeking holds the pre-eminence. Popular amusement is the daughter of wealth. Theaters, resorts, races, games, tours and excursions were *never so popular* as in these later years. Prodigality is the offspring of carnal pleasure and characteristic of the present age. The people are to-day "lovers of pleasure more than lovers of God." Business and pleasure have emptied churches, disorganized Sunday-schools, dwarfed prayer-meetings, curtailed contributions, and greatly hindered the evangelization of the world. There is plenty of money for everything but churches and missions. Money is lavished upon vices and vanities, while virtuous, moral and religious enterprises are begging for existence. How long? O, Lord! how long shall these things be? Must they work out their own destruction? Are we to have a reign of terror in this fair land? Are there not yet the seven thousand who have not and who will not bow the knee to Baal? Yea, more! But these are trying days upon the elect of God. Faith and moral courage are the wants of the day and age.

The foundation of God cannot be removed, nor his kingdom shaken. In the din and glamour of business, pleasure and sin, let us not lose faith in God. "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." *Christian Evangelist.*

Home.

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing of the days spent in the same manner. Squandering time is the sin of the age. As a rule, the idle, indolent boy goes to the bad. He may have all the elements necessary to make a first-class business or professional man; but if he is not instructed and encouraged to form habits of industry, he will be a failure, almost inevitably. There is wisdom in the Jewish proverb, "He who brings his son up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade until they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafing place better than the home, *you may be assured that the home* is lacking in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any *harmless* way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle a day, a month, a year in doing the work of a disgusting street loafer, you may set it down it would not take much to persuade that boy or that young man to become a full-fledged scoundrel.

It is well to teach the boys that no success comes from squandering time, and that the better class of people have about as high a regard for a real industrious thief as for an ignorant, idle loafer. It is in the power of most parents to regulate this matter, and if they will do it, we see our army of trifling, loafing young men and boys diminish. Make the home what it should be, and you have done much toward assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sties and stables, and see nothing higher in life than land and money, how can they lead their children on to useful lives, fruitful in noble words and deeds? *The Common People.*

Shun Bad Books.

It requires some heroism to say you have not read such and such a book. Your friend gives you a stare which implies your literary inferiority. Do not, in order to answer the question affirmatively, wade through indiscriminate slush.

We have to say that three-fourths of the books of the day are a mental depletion to those who read them. The man who makes wholesale denunciation of fiction pitches overboard "Pilgrim's Progress" and other good books. The fact is that some of the publishing houses that once were cautious about the moral tone of their books have become reckless about everything but the number of copies sold. It is all the same to them whether the package sent out be corn-starch, jujube paste or hellebore. They wrap up fifty copies and mark them C. O. D. But if the expressman, according to that mark, should collect on delivery all the curses that shall come on the head of the publishing house which printed them, he would break down his wagon and kill his horses with the load. Let parents and guardians be especially watchful. Have a quarantine at your front door for all books and newspapers. Let the health doctor go abroad and see whether there is any sickness there before you let it come to shortage. *Talmage.*

The Daily Tragedy.

At the entrance of one of our college chapels lies a nameless grave. The grave covers the mortal remains of one of the most promising fellows, ruined through drink. I received, not very long ago, a letter from an old schoolfellow, a clergyman, who after long, arduous labor, was in want of clothes and almost of food. I inquired the cause—it was drink. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged down his family with him to ruin. What had ruined him? Drink. When I was at Cambridge one of the most promising scholars was a youth who, years ago, died in a London hospital, penniless, of delirium tremens, through drink. When I was at King's College, I used to sit next to a handsome youth who grew up to be a brilliant writer; he died in the prime of life, a victim to drink. I once knew an eloquent philanthropist who was a very miserable man. The world never knew the curse that was upon him; but his friends knew that it was drink. And why is it that these tragedies are daily happening? It is through the fatal fascination, the seductive sorcery of drink, against which Scripture so often warns. It is because drink is one of the surest of "the devil's ways to man and the man's ways to the devil."—*Farrar.*

"I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Blessed be the name of the Lord from this time forth and forevermore."—*David.*

He that has light thoughts of sin never has great thoughts of God.

Conference Report.

The annual conference of the Churches of God in Christ Jesus, of Kansas, met according to call on the 21st of July, in Cowley Co., Kansas, Northeast of Oxford, in Brother Jackson's neighborhood.

A committee of three was appointed to look after the Evangelistic work as follows, Lydia Chaplin, Corresponding Sec., Ashton, Sumner Co., Kan. Nancy E. Barber, Arkansas City, Kan. W. H. Bernard, Oxford, Sumner Co. Kan.

We had a good, interesting meeting, a well filled house, and good attention. A goodly number of brethren and friends from other places, and one young sister Waldo, late of Pierceton, Indiana.

Oh what a grand thing for those of the "one faith" to meet together and tell our trials and hopes, and cheer one another with the blessed "Word of Life," and to talk of the soon coming of our Blessed Lord. Yes, brethren, cheer up, for it will not be long ere he will come. Let us strive earnestly for the crown which is promised to each one of us if we are found with our lamps trimmed and burning.

The place and time of next conference will be given in due time.

Brother Oliver reports preaching 13 discourses, in 38 days, traveling 300 miles. Baptized one, visited three new places, had large congregations with a desire to hear more. He says he finds the field is large but the laborers are few.

Brother Richardson of Iowa, who has been travelling in our state and holding meetings, says, there are always good congregations, and a good interest. He and Brother Adams held meetings in Jefferson Co., and four have been immersed into the all-saving Name. I think this should encourage us to work with a zeal.

E. F. Randolph, Sec.

ected.

the Study of Prophecy.

Great was the honor which God conferred upon the father of the faithful when he conferred upon him the endearing name of "Abraham My friend." He was called the friend of God. There can be no mutual confidence without friendship, nor can friendship continue without mutual confidence. It must exist on both sides. It was the position in which God stood towards Abraham, and Abraham towards God, which elicited the appeal from the heart of God to his own heart—a zealous thought?—"Shall I hide from Abraham that thing which I do?"

Can we not gather from this that God does and will speak to His precious ones concerning that which is in the future? Much experience is to be drawn from the past; the present is to be judged and accepted in a heavenly light and by a Scriptural standard. But in order to form a sound judgment, we must view the future also in accordance with the word of God and in subjection to the Scriptures.

God, in prophecy, takes His people, as it were, into His confidence. His intention is to teach them that they may frame their life aright, and glorify His name, and live in the world as those who are acquainted with its present condition and its final destiny. Nothing influences the life and habits of Christians so powerfully as a clear understanding of God's purposes in permission and forbearance during the present existing circumstances, concerning the world the course and the end of which is revealed prophetically, and made as certain to faith as the past or the present.

How much depends upon expectation! One man believes that by culture, by Parliamentary measures, by science, by learning, the fallen race is to be regenerated. Another, not despising such things in their place, looks for the Almighty Regenerator from heaven. "Surely I come quickly" sounds through the cries of misery; and the response goes up, "Even so, come, Lord Jesus." How different the effect produced! May our hearts be so truly in unison with God that we may respond thus. The verse is remarkable. The Greek word is a very strong one (*Amen*, surely, verily). The Lord uses it, and the people of God respond *with the same.*

An objection is often raised against the study of prophecy upon the ground that it is obscure, that it can be interpreted by fulfillment only, and therefore that it is better to let it alone. I have heard the passage in 2 Pet. i. 19-21 misquoted, or rather misrepresented, as if "the dark place" referred to the prophecy in so far at least as to make it difficult of comprehension. But so far is this from being the case, that, as it is evident, the prophecy itself is the light that shineth. The night is far spent the day is at hand; prophecy is the light of warning. Wearied with pain, and worn with the long night of sickness, the sufferer revives with joy at the first beam of twilight. It is the precursor of day. So with the child of God. The promises in the future are the support of the passing time; the twilight of nature is but the angular reflection of the sun, when he rises in his splendor the twilight vanishes. So will it be in our perfect day. But here what we have is the same in nature and in character, although not in degree. Let us walk in the light. Let us not fail to keep our face towards it, our back to the world, our face towards a coming Christ, and the Sun of Righteousness will arise upon us with healing in His wings.

For practical instruction and guidance we must ever remember *where* the light shines. Although there is the true light and the sure word, there is also the dark place. The word translated, "dark," is literally rendered "squalid." It also signifies "dry," "thirsty," dirty," "impoverished," "needy." It occurs here only (to the best of my knowledge) in Scripture. Now, it is certain that under the circumstances in which we are placed, it is of the utmost importance that we should walk in the light, and *that* light is the sure word of prophecy. The word conveys not only the impression that we are walking in a dark land, but also in an unhealthy atmosphere. The mists that arise obscure the light, which, perhaps, was, the day before, shining brilliantly. Thus does inconsistency, worldliness, indifference, darken our eyes, although the light is as bright as before. No doubt the worldliness of the professing Church has created indifference (if not somewhat worse) towards the great prophetical truths. Thus, due heed is not given to that which throws a true light upon the ways, the course, the end of the world.

Let us "take heed" a strong word this in the Greek. One signification is, "Hold before—have in preference to others." The Church, like the moon, shines with borrowed light. Let the earth come in between, there is an eclipse. If we are waiting for the Lord, our light will shine before men. Christ says "Ye are the light of the world." If the face is kept towards a coming Jesus, and the mind fixed on Him, we shall walk surely, hopefully, cheerfully, and ourselves as lights in a dark place, shall be witnesses of a crucified and a risen Christ and for a coming Savior. "Even so, come, Lord Jesus." *Silver Morn.*

What is one to do when melancholy casts its gloom over the soul? Emerson says, "Come out into the azure; love the day." Talmage says, "Take a rest, or see a doctor." Good! But not enough. One must get away from himself—his gloomy, morbid self. He must look up and think up, and feel up and struggle up. He must go to God's Word. What cheering promises it contains! He must go to prayer. There is an ear which is never heavy. Elijah went to the mount of God when he woke up to find he had been under a juniper tree. Upon the heights of Horeb the Lord passed by. That was enough. The prophet's despondency was gone. His heart was assured, and he looked out upon life as it really was. Personal fellowship with God will cure the worst case of "blues" which ever tormented a human soul. The man who is confirmed in his faith in God is a confirmed optimist. Do *you* belong to that sunny class? If not, how would it do for you to join right away? *Epworth Herald.*

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
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Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:50 P. M. Leave St Joseph 2:40 P. M., arrive Terre Haute 9:45 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

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This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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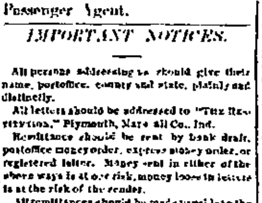

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Services will be held at the Church of the Blest Hope, 626 Woodland Ave. Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 1250 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring streets, [illegible] C. C. Ramsey [illegible] every Sunday at 10:30 a. m. and 7:30 p. m. Visiting brethren always welcome. [illegible]

The Chicago church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at [illegible], Ind., hold meetings [illegible] Bro. J. F. Wagoner, every first Sunday in the month; also Sunday school every Sunday, and social meeting every Thursday [illegible]

The [illegible], Plymouth, Ind., meet in their [illegible] hall, corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Sec'y.

The Church of God at [illegible] meets [illegible] day of the week at [illegible] Sunday School, and [illegible] for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, [illegible] each Sunday at 11 o'clock a. m., in Music Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east of it.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 13 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of Westseattle, Wash. This church regularly meets for public and church services every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letters will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, when prayers and exhortations are made to one another, the giver of every good and perfect gift. All visitors address brother George Knife, [illegible], or B. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder, Elias Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hatton and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. 21, Passenger, Leaves	4:42am
No. 19, " "	10:24pm
No. 27, " "	12:15pm
No. 151, Local, "	12:15pm

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GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	10:36pm	For St. Joseph.
No. 56	6:25pm	
No. 54,	6:40am	For South Bend.

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No. 55	[illegible]	

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Canton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Lima	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ft Wayne	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Larwill	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Eagle Lake	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Inwood	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grovertown	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Davis	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hanna	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hobart	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Eastward.					
Chicago	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Liverpool	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Valparaiso	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Bourbon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Etna Green	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Columbia City	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Massillon	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Alliance	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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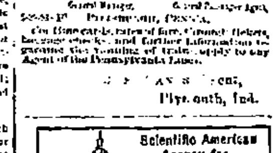

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VOL. XIII PLYMOUTH, INDIANA, AUGUST 9, 1893. NO. 30.

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As it bears in this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the [illegible] saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisite to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Potter.

[illegible]
[illegible]
[illegible] of the Master Moulder's hand,
[illegible]

[illegible] His loving skill
[illegible] to fill an and again his form,
[illegible] the clay in the [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible] shall be satisfied
[illegible]
—[illegible]

Original.

"There is no God but God and Mahomet is his Prophet."

"La Allah il Allah, Mohammed Rasool Allah."

Probably over half the Mohammedans in the world are subjects of the Queen.

The Sultan rules over about fifteen million only. Morocco perhaps eight, whilst there are over fifty million in British India alone besides those in other British Dependencies and Suzerainties.

The Indian Mohammedans are probably by far the best educated, enlightened, and wealthy of the race, from their long contact and training with civilization during over 100 years.

The Faithful have yet an important part to play in the near future and excite interest accordingly.

From the latest "authentic" Census returns there is no active propaganda of Islamism in India.

A small amount of conversion goes on but this arises from social and economical causes and is confined to the poorer classes, mostly females, Hindoos of low caste, outcasts, loose women, and so on. Religious conviction has nothing to do with this.—Islamism appeals to those who have for ages been kept hanging as outcasts on the verge of Hindoo society, as offering an entrance into a new social organization, with a purer conception of God and the Brotherhood of Man. Few of these converts are more than just circumcized Hindoos. Few of them can repeat even the simplest formulas of the faith, and all have adulterated the Creed of Mahomet with their former heathen superstitions, just as the converted Greek Philosophers in the early Christian Church brought in their Pagan theories of the immortality of the soul.

The only road to administrative appointments in India is individual fitness for discharge of public duties.

In the North of India where Mohammedanism is purest the proportion of Mohammedans in the universities and colleges is in excess of their ratio to the general population. The Great Mohammedan University at Aligurh founded by Mohammedans is a credit to Islam.

In Bengal the reverse is the case. Prior to the educational tests in 1852 nearly all the Pleaders in the Calcutta High Courts were Mohammedans; from 1852 to 1868 only one such was admitted to the Bar.

In 1872 though forming 32 per cent of the Bengal population only 14 per cent were in the schools, and not 4 per cent in colleges. Under Lord Mayo's Administration steps were taken to rectify this and from 1871 to 1881 their school attendance increased from 28,148 to 231,885, and throughout the country the increase was 70 per cent in ten years.

But the Hindoos were still far ahead proportionally and on the whole Islam in India has not compared favorably in education with the Hindoo. The young Mussulman has to undergo an education in the Mosque before he can commence his secular studies, whereas the Hindoo [illegible] all his [illegible] in the attempt to get such an education as will give him a successful start in life.

Again the Hindoos of the better class always strive for an entrance into the Public Service or at least some of the lucrative professions. The Mohammedan father on the other hand often devotes his son to a devotional career. The result is, the Hindoo is studying English and Mathematics at a government college while the Mohammedan is at Madrassa poring over the Koran and studying Arabic which will never be of any practical value to him.

It is the same old story, the exclusive religious school running opposition to state education and getting a black eye in the process. English education is the only road to success in life in India now-a-days, and Mohammedanism handicaps its young men in the race. Perhaps that is the reason it secures no more converts.

Its exactions are not otherwise great. Total abstinence from intoxicants is demanded. A confession of the Unity of God, and that Mahomet is his prophet. Circumcision and the ability to worry through some Arabic formulas not necessarily understood. No change of heart is required or expected.

The Mohammedans suffered terribly in and after the mutiny: they never have recovered from that punishment and ever since have steadily fallen in the social scale.

All active religious propaganda in India is either in the line of Christianity or free thought. The Sadaran-Bramo-Somai (Universal Theistic Religion) The Arya-Somai (infidel) the Christian Missionary and the Christian Sankritten, a kind of Hindoo native salvation army are doing all the fighting. The Brahmins and Mohammedans as active religious warriors are practically dead.

The Mohammedan Fuqueer, the Buddhist Punjyts the Sikh Nana Sahis and other Holy Humbugs are waning.

The Hindoo Virage (Religious Mendicant) has left his Thakurbari (idol house) and is either a Mutalashi (enquirer) of Yihan Mahsi (Jesus Christ) or is distributing the Yihsu-Pariksha (Jesus tested) or some other blasphemous infidel production.

In Africa it is otherwise. It is stated that the Koran dominates half Africa, it leavened one quarter and is operating on the fourth.

Under Paganism the African was a hunted, harmless orate, under Islam (what is left of him) [illegible] finds rest and prosperity. His material condition was bettered, no demands were made of him Spirituality.

Islam has worked in Africa one thousand years, from the Arab conquest of Egypt, whence it found a road up the Nile into the interior of the Continent, and this with no opposition.

Christianity has difficulties that Islam escapes. It calls for Spiritual elevation in its converts, and its work is always hindered by those ghastly spectres that stalk by its side, "The cursed greed for gold," and the "blasting rum bottle."

Mohammedanism is a most dangerous foe, its claims are intolerant, its morality animal, its nature overbearing, fierce and blood-thirsty.

It aforetime (and now) despised the Greek and Roman Catholic apology for Christianity and classed it with Paganism.

Only in India has it ever met on equal terms a live aggressive, spiritual Christianity. Here it has to fight fair, for it has no political power. Cannot persecute, suppress literature or hinder Christian preaching, and what is worse, contact with Christian women has caused the Mohammedan lady to revolt against the restraints of the Harem, and demand education and more freedom and social rights.

Contact with a highly educated and refined class of Europeans has also led the Mohammedan officers, noble, and official to despise in his heart many of the old tenets.

The hand that rules in India though admitted to be honest and just, (and political existence demands this) is of the finest steel, though masked by the velvet glove. There is no evading or circumventing its decrees and under these conditions the chances are that Islamism in India will (if conditions do not change,) not succeed in holding its own in the future.

H. T. BAKER.

Selected.

Hunger and Thirst.

Those who hunger and thirst are pronounced blessed. They have one of the elements of the blessed life. Such hunger, says Jesus, carries a benediction in its bosom. It is the evidence of a new nature; it is the instinctive characteristic of a soul which has been ushered into a new life. The babe, the moment it is born, seeks the nutriment provided for it; the sinner who has been translated from darkness into light, seeks the living nutriment without which he must die and the very hunger and thirst that he feels for it is to him the irrefragible proof that his heart has been quickened, that the life of God is in his soul, and that he is born again, and made one of the family of God.

If there be no appetites in the body, there can be no life; and if these appetites seek after unwholesome things, there can be no health. If we are satisfied with the bread which God has provided, it indicates health; if we are hungry for it, it indicates that we have life; but if we are seeking the tinsel of human rhetoric instead of the bread that nourishes the soul; if we cannot take the simple food without craving after artificial stimulants; if we prefer to feed on husks instead the food of our Father's house; if we prefer the bright poppies to the corn, there is disease. We need to apply to the Great Physician, and ask him to pronounce over us, "I will, be thou healed."

This hunger and thirst is blessed, because in seasons of disquiet, despondency, and doubt, to which every believer is more or less subject, the very sensation that he feels is inferential evidence that, notwithstanding all his doubts, his despondency, his distrust, he is yet one of the accepted of God. An earnest hungering after righteousness—a wish to be what Christ desires us to be—a desire to be found in Him, though not faith exactly, is faith in God's acceptance: for he accepts the desire for the thing, and satisfies the desire that he himself has implanted. There is not a heart that yearns for spiritual joy and spiritual righteousness, which has not been touched by the transforming grace of the Spirit of God; and whilst the sensation of the want may be pain, yet that sensation, painful as it is, is inferentially pleasure, for it is the proof that God has begun that good work, of which he is the Author, and of which he will be the Finisher also.

They are blessed who thus hunger and thirst after righteousness, because they are drawn off from the disappointing and perplexing pursuit of the things of this world. They cease, in proportion to the intensity of that feeling, to hunger after that which is not bread, and to labor for that which satisfieth not. In proportion as the next world grows in brightness, the present falls into the shadow. In proportion as the heart is absorbed with the unseen, it lets go its grasp of the seen and the temporal. The affections set upon Christ are withdrawn from lesser things. The greater light extinguishes the lesser; and thus we escape the disappointments, the pains, and the perplexities of pursuits that never gratify; and we start upon that race, which is ascending progress, the goal of which is immortality and glory, looking unto Jesus, the Author and Finisher of our faith.

But such are blessed primarily and chiefly, because they shall be filled: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This is the star that cheers the believer in his darkest night; here is the rainbow that overarches the gulf of his deepest despondency; the bright light that bids him still hope on, faint, yet pursuing. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It is God who says so; and therefore we are sure that we shall be filled. "He filleth the hungry with good things, but the rich he sendeth empty away." He satisfieth the longing soul; and it is he who says, "If any man thirst, let him come to me and drink;" it is he who says, "The Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." God satisfies the wants of all living things. The sparrow on the house-top looks to him, and he feeds it as carefully as the noble inhabitant within. The summer swallow on its wing chirps to him, and he hears it. The young lions no sooner lack food than he opens his hand, and satisfies the desire of every living thing. Are ye not much better than they? If God satisfies the beasts of the earth, the fowls of the air, the fishes of the deep, surely, surely, he will not leave desolate and forever hungry, and never satisfied, his rational, fallen, but yet beloved and believing offspring.

God always gratifies the desire that he himself implants. Whatever Satan has implanted in the human heart, God extirpates; but whatever God himself has awakened in the human heart, that he nourishes. The passions of which Satan is the inspirer, God will destroy; the appetites of which God is the Author, he himself will gratify. He has made us hunger and thirst after righteousness; he will fill us.

He is our Father, and we are his children. If your son ask you for bread, will you give him a stone? If he ask you for a fish, will you give him a serpent? If you, earthly fathers, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him! It is God's happiness to give, and satisfy the wants of all flesh. It is one of those beautiful traits disclosed in the divine character, that God's richest glory and joy seem to be involved in the most munificent giving. Were we only to think of God more as the Giver of blessings, and to think of him less as the Exacter of duties, we should do duties better, and we should be more thankful for blessings. Nature's common idea of God is, that he is a great and sovereign tyrant, always exacting duties that nature is unable to discharge: the gospel picture of God is, that he is a great and gracious Father, ever bestowing blessings, exacting nothing, but leaving the blessing to suggest the obligation that you owe, the gratitude that you should feel, and the duties which thereby devolve continually upon you. Wherever God is regarded as the Exacter of duties, but Giver of nothing, there is the suspicion of the slave, the miserable obedience of the subject, to a tyrant, but not the joyful response of a son to a loving and affectionate Father.

God will satisfy the believer first of all, with righteousness. They who hunger and thirst after righteousness shall be filled. They shall be clothed with white robes. They shall appear in raiment white and clean, which is the righteousness of saints. All that we feel requisite to meet the demands of God's law will be supplied us. All that we feel needful to expiate the curse of his broken law will be given us. Our hearts will be inlaid with holiness, till holiness shall cease to be a duty, and become the very air that we breathe, the pulse of the heart, the joy and delight of the soul; and that beautiful image effaced at the Fall shall be re-struck and re-stamped upon man, and a world that commenced with holiness and happiness of a yet grander Paradise restored.

We shall be filled, not only with righteousness, but also with that which is its spontaneous fruit, perfect happiness. The possession of perfect holiness is necessarily the possession of perfect happiness. Did men in national, social, political, municipal arrangements, only keep in mind this great principle that will outlast the stars in its duration, and prove coeval with the existence of the throne of Deity, that sin is misery, that what promotes the first necessarily spreads the last, that holiness and righteousness are happiness, and that what promotes the one necessarily sustains and promotes the other, they would pursue better measures, and advocate better plans for benefitting mankind. We may rest assured that in proportion as righteousness flows down our streets, will the sunshine of happiness irradiate our roofs; that in proportion as righteousness exalts a people, will there bound and beat in the hearts of that people the joy that teacheth us to live righteously and godly, and that will culminate in a glory that is perfect; until, in the language of the Psalmist, "We shall be satisfied when we awake with God's likeness."

The expression "fill," seems to denote a feast. We read of that feast in the twenty-second chapter of St. Matthew, "They shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God." It is called in the Apocalypse the marriage supper of the Lamb, where angels are our ministry, the glory of God and the Lamb is our light, the Tree of life, whose fruit is for food, is in our midst, with the River of life that proceedeth from the throne of God and of the Lamb forevermore flowing past, proclaimed by Isaiah as a feast of fat things, in which, and by which, we shall be abundantly satisfied.

So much then for the explanation, first, of the appetite which has its origin in God—spiritual thirst; secondly, the benediction pronounced upon it, showing that however painful may be the sense of want, there is an element of joy in that very sense, because it is the evidence that we have received life from on high and that our hearts are therefore no longer dead in trespasses and in sins; and lastly and chiefly the benediction is felt in the hope of its ultimate fulfillment, when all who now hunger and thirst after a righteousness, a perfection and a glory, that are aliens in a great degree to this fallen world, shall, when they awake, be satisfied with the likeness of God, with the joys that are at his right hand, and with the pleasures that are forevermore.

Earth is the place of want or desire. *Perfect satisfaction is not* reaped or realized below. "This is not our rest," is proclaimed by a thousand tongues. "There remaineth a *rest for* the people of God" is eloquently and emphatically announced by one, and that one the voice of the Holy Spirit of God. David describes the nature of the earth when he said, "There is none on earth I desire," showing that on earth we have a hunger not satisfied perfectly till we arrive at home, a desire that will not be completely subdued until we are where prayer is not, because there are no wants to fill, no hunger to remove. On earth the Christian's affections will aspire towards God, yet not *reach* him, as when the moon shines upon the sea, and the eager waves *lift* their gleaming heads, each anxious for her smiles.

The future is our rest. As the present is not, the future unquestionably is. There remaineth a rest for the people of God: "They shall be filled." "When I awake, I shall be satisfied with thy likeness." Or, as it is beautifully *described by the seer in* the Apocalypse, and by Isaiah in his prophecy; 'They shall hunger no more, neither shall they thirst any more; and the inhabitant shall not say, I am sick; and there shall be no night, nor sorrow, nor tears, nor sighs, nor death; for the former things are passed away."

We learn that real *religion* is a matter of personal experience. A man knows when he is thirsty. This is the instinct of nature. If there be real religion, if we be Christians at all, we must be conscious of a hunger that will carry us to the sanctuary, to the Bible, to the throne of grace, to God for bread; and of a thirst which will be satisfied with nothing from this world's cisterns, which only will be met and removed by water from the fountain of life.—*Dr. Cumming.*

What We Owe Others.

We owe other people service. Service goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that he gave. Love always gives. . . . *This matter of serving has* multitudinous forms. Sometimes it is poverty that stands at our gate, and money help is wanted. A thousand times more frequently, however, it is not money, but something else more precious that we must give. *It may be loving* sympathy. Sorrow is before us. Another's heart is breaking. Money would be of no use; it would be only a bitter mockery to offer it. But we can hold to the neighbor's lips a cup of the wine of love, filled out of our own heart, which will give new strength to the sufferer. *Or it is the anguish of a life struggle*, a human Gethsemane, beside which we are called to watch. We can give no actual aid—the soul must fight its battles alone; but we can be as the angel that ministered in our Lord's Gethsemane, imparting strength, and helping the weary struggler to win the victory.

The world is very full of sorrow and trial, and we cannot live among our fellowmen and be true without sharing their loads. If we are happy we must hold our happiness so that its beams will fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians; that the blessings that are given to us are really for other people, that we are only God's ministers to carry them in Christ's name to those for whom they are intended.—*Christian Standard.*

"It is often an evidence of guilt when people become angry at reproof. The innocent can bear reproof much better than the guilty. Whether innocent or guilty, anger will only make things worse."

GLEANINGS.

The light of friendship is as the light of phosphorus—seen plainest when all around is dark.

God does not measure his pity by what our sorrows are in themselves, but by what they are to us.—*Mrs. Charles.*

You can't "walk in the light as he is in the light," without being seen by somebody who is lost in the dark.

Economy is half the battle in life; it is not so hard to earn money as to spend it well. Hundreds would never have known want if they had not first known waste. Owing and borrowing are brambles full of thorns.

A Christian too conversant with people of the world resembles a bright piece of plate too much exposed to the air; which, though in reality it continues plate still, yet grows tarnished and loses its fine burnish, and needs a fresh rubbing up.

In the place of finding fault with the wrong doings of others, let us set them a good example, and sweetly and kindly try to get them into a better way of living. A chronic grumbler is a very undesirable companion, a troublesome church member, and an annoying business man.

A good story is told of Mr. Joseph Harper, one of the original "Harper Brothers." He was an excellent man, but a great tobacco chewer. Mr. Harper had a neighbor who was a notorious drunkard. A friend was one day laboring with the man, and entreating him to stop drinking. "Why, I could no more quit drinking," he replied, "than old Joe Harper could give up tobacco." When this remark was repeated to Mr. Harper, he exclaimed: "Does that old drunkard say that? I will show him that old Joe Harper can give up tobacco." And from that moment he never touched it again.

Some things may be old, yet they are indispensable. Nothing new can take their place. The sun is as old as creation, but no new substitute in the way of light and heat can supersede it. The atmosphere is coeval and coextensive with nature; but no chemical combination is capable of dispensing with it as a source of life and well-being. In like manner the gospel is old; but as long as the human nature is corrupt and requires divine cleansing, and as long as creature power is inadequate to its purification, so long will the gospel of Jesus Christ be an "all in all" to every man upon the face of the globe.—*Presbyterian.*

The Horrors of Siberia.

A report is circulating in European political circles that the Czar will issue a ukase Jan. 1, 1894, putting an end to the deportation of convicts to Siberia, and that on the same day the provisions of the judicial procedure act of Alexander II., with the exception of trial by jury, are to be extended to that country. It has been expected that, as a result of the recent visit of the Czarowitz and in view of the construction of the trans-Siberian railway, a revolution in the government of Siberia would be effected, but the report of a change so radical as that suggested is received with caution. The natural wealth of Siberia makes it an ideal land for colonization, for it is by no means a region of unrelieved harshness and arctic rigors as is largely supposed. Its horrors are in the convict mines and the exile system, not in the country itself. But the abrogation of the system of Siberian exile would change the whole scheme of government in Russia, and, while some radical change in Siberia is confidently expected in the near future, it is hardly probable that the Czar will make a move so positive as that.

[illegible]

EDITORIAL STAFF:
Directors of the C. P. Association.
... JOSLIN, Corresponding Editor.
PLYMOUTH, INDIANA, AUG. 9, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

YOU can tell when a man does the will of God heartily by *the way* he goes about it. •

THE Lord willing we will commence a series of articles on the *Atonement* in the near future. •

To the brother who wants to know what is to be done with the crooked sticks in the church, we suggest a reference to James i. 5, where he can find out may advice gratis, but a promise for compliance with it. •

THE *Investigator* of Montreal some time ago said that a jury of twelve men were called to judge the facts of a case wherein a murder had probably been committed. Their verdict was, "Died by the visitation of God under suspicious circumstances;" and the paper named added that "this is thoroughly orthodox, and furnishes a fair reflex of the influence of popular theology on the masses." •

THE Spirit in Paul says, "The dead in Christ shall rise first. *Why rise first* Paul? The answer can only be, *because* they are in Christ. And what *of* them? They rise to meet the Lord in the air—they are ever with the Lord. If the dead in Christ rise first, and that *because* they are in Christ, this is infallible proof that they are adjudged to be in him *before* they rise; no matter what men may say to the contrary. •

A DESPATCH from Montreal on Aug. 2nd says the Montreal Presbytery has decided to take prompt action against Prof. John Campbell of the Montreal Presbyterian College, for heresy. His colleagues charge him with impugning and discrediting the Scriptures as the infallible source of truth, and teaching that God has nothing to do with the judgment or punishment of the wicked, *and must be* summoned to trial. He holds the chair of Biblical Teachings. •

OUR Lord would have us be careful for nothing, but cares are constantly obtruding upon us and causing perplexity and anxiety. Nothing will better help us to outgrow this tendency to undue carefulness than the memory of God's goodness, and of his parental regard. If we only realize that his watchful eye is ever over us, and that He has promised that all things shall work together for our good if we only lovingly serve him it will lighten all our burdens. •

IF the penalty of God's law be "death eternal," and if "death eternal" be "endless suffering," is not redemption utterly impossible? What a figure the doctrine of substitution cuts in the light of endless suffering! Is it any wonder that intelligent and thoughtful people who have not found the Key of Truth should reject such theological nonsense, and the book they suppose accountable for it? Do theologians who teach "endless suffering" and "substitution" say that Christ *is* and *ever will be*, suffering in man's stead? If not, where does the "substitution" come in? •

ONE who is *called* an eminent divine recently commenting on Acts vii. 59, 60, "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit; and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this *he fell asleep*," said, "Death is gone. The physical fact remains, but all the misery, the essential bitterness and the poison is sucked out of it, and it is turned into "*he fell asleep*"—as a tired child on its mother's lap—as a weary man after long toil. Death is but sleep now, because Christ has died, and that sleep is restful, conscious, perfect life. . . . A life of rest conjoined with intensest activity." This is no clearer than mud. Death is perfect life—a life of rest conjoined with intensest activity, and yet he *fell asleep* as a tired child on its mother's lap, but conscious all the while—what else, pray? •

"THE dead know not anything;" so says the Wise Man; but the recent utterance of a blind leader is to this effect: "One minute after the vital functions ceased the little child that died last night knew more than Johnathan Edwards, or St. Paul before he died." Our readers can take their choice. •

A STORM has long been brewing, a dark pall overspreads the political sky, and every year and every month it grows denser. Its nature is only known to the few who heed the sure word of prophecy. The bursting of that storm is not far distant, but those with whom the secret of the Lord is are not alarmed at its propinquity—no indeed—of all earth's teeming millions they *alone* can stand and calmly wait the denouement. What is the secret of their peace? Oh, the coming one is their elder brother; they are heirs with him of the world's dominion and the transfer is about to be made of all human governments; the day is a day of joy and gladness to them; the body is united to the head, the bride to the groom, and the consort to the king. Yes; they hail the happy day.

Brothers and sisters we feel that the responsibility of *every* member, no matter how small, should be pressed home upon them. Earnest exhortation and a godly example is the very least we could do to encourage patient, watchful and prayerful waiting. Only those who are ready go in. •

God's Grand Old Book.

A PRICELESS treasure is the Book of God; happy those who have made it the man of their counsel. We exhort all to cling to its promises. In evil report and good cling to them; in fair weather and foul cling to them; they are the Word of the living God; they abide ever; they were never known to fail; their price is above rubies. "Men boast of mines of wealth and treasures of earth, and crowns of gold, and diadems of pearls, and sceptres of power, but what are these to the Grand Old Book? It glows with the freshness and beauty of heaven truth. Every Word of God is pure; it shines with its smile; and frowns with wrath. It thunders in Sinai, but speaks in softest tones from Calvary. It is the source of the world's wisdom, the repository of its knowledge, and the sole guide to holiness." O cling to the Grand Old Book! It has healed many a sore heart; quenched many a sigh, dried many a tear. "Precious Bible, Book divine," may every reader say, "Thou art mine." "It will rest the weary; it will restore the faint; if friends have failed and foes have triumphed, and disaster overtaken you, come to the Grand Old Book, and look truthfully through the clouds to the precious promises, and hope will spring anew within you."

It would be a sad mistake to neglect the Book of God in these troublous times. Castles which towered aloft but a few days ago are coming down with a crash; the hearts of many who but a few days ago were lifted up with millions of ill-gotten gain, are now failing them for fear of coming disaster, as they see the riches of others take wing. It is worth something to feel safely anchored in these times; and know of a surety that one's treasure is deposited in a bank which cannot fail. •

The Bible Lands.

England and America are called Bible lands, and rightly so. From these countries many millions of copies have gone forth, and the marked differences between these and other countries are attributable to the influence of the Bible. The Bible is a godsend to every man, woman and child in the land, whether it is believed and obeyed or not. In a word all that is really good, and all the uplifting influences in the world have been set on foot by the word of God. The entrance of God's Word gives light in more than one sense,—and although the ships going out are loaded with rum as well as Bibles, we regard the work of the English and American Bible Societies with great interest. A great work is being done preparatory to the coming of Israel's King. The dark corners of the earth are being civilized and educated so that at his advent and proclamation they will appreciate, and become loyal to the divine government. We earnestly oppose the rum business; but knowing that these societies are laboring under the impression that they are commissioned to convert the world it seems strange that they do not more stoutly oppose its traffic. Although we know *their* hopes are vain, we yet rejoice to know that the human family is being lifted to a higher plane of existence before the dawn of the morning without clouds.

What influence is it that blinds these zealous workers to the deadly effects of rum? Since writing the above we picked up the *Sunday Magazine* of London, and on one of its fly leaves we read a black letter advertisement that said that while mild ales, port wine, dark sherries and sweet champagne, liquors and brandies are all apt to disagree, light white wines and gin and whiskey diluted with soda water would be found the least objectionable, and indeed particularly adapted for any constitutional weakness of the liver, and possess the power of repairing the digestion." It would seem from this that Bacchus has full control on that side of the water, as well as this, or else such advertisements would hardly find a place in their religious literature. But this condition of things confirms to us the prophetic Word worse and worse morally in spite of educational faculties, is plainly predicted. •

Original.

Theater Boards.

Scattered about the city of Chicago are stationary boards upon which the theaters advertise their plays. Recently I noticed upon several boards pictures of hands bound with a chain, and on the blank space between the pictures were the following sentences in large letters: "Jesus is coming soon." "Jesus is coming soon, *watch!*"

At supper table I spoke of the occurrence to my family. My wife remarked in substance as follows: "Yes, that is very significant, in that Christ comes to break the chain, and release the captives."

"Yes," I replied, "that is true, but it suggested a different thought to me. I thought that was significant in that it was a solemn warning to seekers after ungodly and worldly pleasure."

We have now entered upon very strange and significant times. The plays in the theaters, and pictures upon the boards have become quite sensual, neither are fit for the pure in mind to look upon.

A young lady of rather refined sensibilities, a member of a Congregational church, who occasionally attends the theaters, remarked to my family that the manner in which female characters appear before audiences was disgraceful, and sometimes she thought she would never go again. I called her attention to the warning on the theater board: "Jesus is coming soon, watch." If that grand and momentous event which is so soon to become a fact, was thoroughly instilled into the minds of members of the popular church, (for they are the ones who attend the theaters.) I think theater managers would soon have to close their doors. None could with easy consciences sit in such places, and witness such scenes, and hear improper speeches, with the thought that "Jesus is coming soon" ringing in their ears.

I would that the above sentence could be placed everywhere in conspicuous places that the people may be warned. Let every believer visit his or her neighbor and tell them that "Jesus is coming soon."

The angelic reapers will soon enter upon their work of gathering in the "elect," and it is a certain thing they will never visit saloons, and the places where the ungodly assemble to be amused. White garments unspotted from the world is *the* thing to be sought for in these uncertain and trying times. Be not deceived, we have already entered the last days.

"Jesus is coming soon, watch."

W. H. WILSON.

If you want to know whether you are a grumbler, just try one day, one week, or one month, to get along without complaining, fault-finding, grumbling. Begin this week at home, then carry it into the church, and then into the business life.

Selected.

Unnoticed Labor.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some, who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder a beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister who has a class in Sunday School; nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more how you work; never mind who sees, if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is, that in your labor you are not alone. For God, the eternal One, who guides the marches of the stars, is with you.—*C. H. Spurgeon.*

Take Care of the Girls.

While I fully believe that every girl should be taught to work, and at an early age to be given some responsibility, yet great care must be exercised that too heavy work is not given to the young and growing girl. Many mothers, without thought of doing wrong, put the care of young children on the eldest daughter, although she is only ten or twelve years old. The fretful, teething baby must be kept quiet, and sister lifts and carries him until arms and back ache. I know a lady who has suffered for years with a weak back, the result of carrying one of the younger children. She says: "I have no doubt it has robbed me of ten years of life, besides causing untold suffering. Mother did not know it would hurt me and so the mischief was done."

Young girls are often allowed to lift heavy tubs and boiler on wash-days, buckets of milk and cream in the dairy, and move heavy pieces of furniture at house-cleaning time. They feel strong and do not know that it will hurt them. Girls from ten to fifteen years of age cannot be looked after too carefully. Their life is all before them, and its happiness and usefulness largely depend on physical health and strength.—*Farm and Fireside.*

The Artist's Epitaph.

John Bacon was born in Southwark, in the year 1740, and acquired great celebrity as a sculptor. In the course of his career, he obtained the distinction of the gold medal of the Royal Academy, an honor which was quickly supplemented by the bestowment of royal patronage. But prior to his death, in 1799, he ordered this inscription to be placed on his tomb: "What I was as an artist seemed to me of some importance while I lived; but what I really was as a believer in Christ Jesus is the only thing of importance to me now."

It is not necessary to wait to be told that you are a grumbler and people may not want to tell you. But in this simple way you can find out in one month whether your wife or your pastor or business men have any right to set you down as a grumbler.

"A Remnant Shall Be Saved." Rom. 9; 27.

This does not mean all. It does not mean the larger part. This application of Isa. x. 22, 23, to the people of this dispensation is significant indeed. There it reads, "A remnant shall return." Here the apostle puts it, "A remnant shall be saved." But a remnant of what people? In vs. 23, 24 it reads, "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but of the Gentiles." Here is the class, the remnant, both of Jews and Gentiles. A remnant of the Jews and a remnant of the Gentiles united, making up the church of Christ.

In Rom. xi. 5, we read: "Even so then, at this present time also there is a remnant according to the election of grace." It is, therefore, a remnant that is elected, and not the whole. The apostle adds, verse 7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded"—margin, hardened. The remnant were not blinded. Throughout the ages there has been a remnant in every generation. There was one of eight souls at the flood. There was one in the wilderness; one through all the history of the Israelitish nation. There was a remnant in Elijah's time. God told him that he had reserved to himself seven thousand who had not bowed to the great idol. But seven thousand only in a nation of a million! How small the remnant! There was a remnant at Jerusalem's destruction. There will be a remnant when Jesus comes again. This is God's arrangement, and it will not be changed. No matter how much men may want it to be otherwise, and declare to the contrary, it will remain as designed and pointed out in the Book. "A remnant shall be saved." It is more than surprising to witness the almost universal expectation of the salvation of the world. Contrary to the teachings of the prophets, Christ, and apostles, it is widely believed that a *far* greater number will be saved than lost; and this belief is prevailing even among the so called evangelical sects. When the subject of Christ's coming is spoken of and looked for, there is no apprehension of anything in it that any should fear. He comes to save more than to judge and condemn. Even a whole nation is to be converted at his coming—a nation that has hated him from the beginning is to hail him with joy, and be called by him to where it crucified him eighteen centuries ago. And who knows, say some of these teachers, but that Christ will then send out missionaries into all heathen lands and gather to himself the millions who know him not? His coming, therefore, has no terrors in it for the ungodly and wicked. They are to be saved rather than destroyed. His kingdom is to be set up here among the nations, he subduing them by his spiritual reign, bringing all into sweet harmony with himself and God.

Such is the dream of many, and no direct declarations of the Scriptures to the contrary are to be received. No threatenings of judgment are heard; nothing that will alarm, nothing that will produce uneasiness of mind. This is the present-day gospel. The mass and not the remnant are to be saved. There is no elect; all are included in the salvation. All are called, and all will come. Quiet reigns; peace and safety are proclaimed and felt. All is going well. There are no alarmists heard now—it is only said quietly: "The Lord is coming." This disturbs no one now; there is nothing very disagreeable in the sound. Some who repeat the words are floating upon the tide of popular favor, being careful not to make the subject too prominent.

The "hour of temptation" is here. The world is being tested. Dark shadows are taken for bright omens of a glorious day. The "day of the Lord" means only greater prosperity to the world and church—a glorious day of grace, when a nation will be born in a day. The judgment is only the introduction of a new and more favorable dispensation of grace and salvation for the entire world, or at least the greater part of it. This is the prevailing thought in Christendom, and will be until He comes. *I. I. Leslie, in Crisis.*

"Speak ye every man the truth to his neighbor." We cannot. We want to do it sometimes; we have got so far as to say that honesty is the best policy, but any honesty that is based on lines of policy is dishonesty. Honesty and policy cannot live in the same heart. Who can make anything of the liar? He is the worst of all men. He has lost the higher qualities of manhood, yet the base deceiver can shudder when he sees the poor drunken man who may be a saint compared with himself. The liar cannot be converted, unless it be by the whole force of the Deity. He is hallow, he has killed his conscience, he has sold his honor. Never allow a liar to come into your house. The liar is a complete sinner; he sins all around, or would sin any direction or every direction if it would serve his purpose to do so. Have faith in every man that loves truth. Though he fall seven times a day he shall stand at eventide. Any sins that lie along the line of passion are nothing as compared with sins of deliberation, plan, scheme, thoroughly wrought out, purposed. I have known many a soul overborne by the gusts of the bottomless pit, not wanting moral quantity and fine quality, but I have never known a liar that was worth being touched by the point of the longest instrument nor fashioned by human hands. *Dr. J. Parker.*

When a man has to go over a river, though he ride once and again into the water, and come out, saying, "I fear it is too deep for me," yet considering that there is no other way for him, he resolves to venture. "For," saith he, "the longer I stay the higher the water will rise, and there is no other way for me. I must go through at last, why not at the first?" And so he ventures through. Thus it is with you. You say, "Oh, but my heart is not humbled: oh, but I am a great sinner—and how can I venture upon Jesus Christ?" Will thy heart be more humble by keeping from Jesus Christ? and will thou be less a sinner by keeping from Him? No, certainly; for the longer you stay from Christ the harder it will be to venture on Him at last. Wherefore, if there be ever a poor drooping, doubting, fearing, trembling heart reading these words, know that I do here, in the name of the Lord, call out to you and say, "O soul—man or woman—venture, venture, venture upon Christ now! for you must come to trusting in Him at last; and if at last, why not now?"—*Sword and Trowel.*

Bro. N. H. Geiselman called at Lanark, July 28th, and remained with us over Sunday—preaching four very interesting sermons, and a few of the brethren from Adeline and Plum River joined us. Meetings were fairly well attended, but owing to the busy harvest time, concluded not to have preaching during the week.

Bro. Geiselman is a man up to the times by way of presenting the truth, and not in that old fashioned way of abuse of other churches which I hope will soon all be done away with, but to present the truth and let that shine above falsehood. Bro. Geiselman went from Lanark to Dixon before he took his departure for Iowa. We hope to have him come this way again in the near future. For the truth.

J. M. GLOTFELTY.

World's Fair Excursion Aug. 17.

Excursion Tickets to Chicago at one fare for the round trip for the adults and one-half the Excursion rate for children under 12 years of age will be sold by the Pennsylvania Company, Thursday, August 17th for train leaving Plymouth at 8:37 A. M., arriving Chicago Union Passenger Station 11:45 A. M. Train will stop at South Chicago, Grand Crossing and Englewood to discharge passengers and baggage in vicinity of World's Fair Grounds and convenient to hotels and boarding houses adjacent thereto. Returning, tickets will be valid in coaches of regular trains scheduled to stop at destination (except the Keystone Express departing at 10:45 A. M.) leaving Chicago before midnight of August 24th.

MARRIED

At the Church of The Blessed Hope, in Cleveland, Ohio, by Evangelist Iddles, July 27th, 1893, Mr. Walter S. Tomlinson and Miss Mattie Sutherland, both of this city.

The church was filled with brethren, sisters, and friends, anxious to witness the joyful event and wish the young couple all the happiness the relation is designed to impart. Having been realized that the name of the Lord is a strong tower and run into it, they are safe, and can claim the Father's protection and blessing as long as they walk in the truth. That this may ever be, is the fervent prayer of the whole household of faith in Cleveland. •

DIED

Susan, wife of S. A. Henry, was born in Grant Co., Ind., Nov. 17, 1841, and died at Battle Creek, Mich., July 25, 1893.

Sister Henry was the daughter of Mary and the late Daniel Dwiggins. In 1838 she removed with her parents to Jasper Co., Ind., which Co., has ever since been her home. In Oct., 1876, she was married to Samuel A. Henry, with whom she lived a devoted wife, until the day of her death.

For many years she with her husband has been an earnest, devout member of the Church of God. Ten months ago she became seriously ill, since which time she has suffered much. During the long, weary months of suffering she was patient and faithful. She expressed herself as being ready to sleep, but desired to live to comfort a little while longer her companion to whom she was very much attached. Three weeks before her death she was removed to the Sanitarium at Battle Creek, Mich., where everything possible was done to relieve her suffering, and restore her to health, but human hands were too weak; human skill insufficient. In the presence of her husband and one sister, her physician, and others she fell asleep. The Pastor of her church having met with sad bereavement a few days previous to her death, Elder N. H. Geiselman was called to officiate at her funeral. Words of consolation from the "Word of Truth" were spoken by him, after which she was laid away by tender hands to await the call, "Awake."

L. H. C.

Mrs Sylvia Daley, aged 70, fell asleep at 9:30 o'clock, July 7th, at her son's residence, 816 Woodward Ave., Kalamazoo, Mich.

Mrs. Daley was another victim of that dreaded cancer. All was done for her that a truly dutiful, and only child, and a kind and thoughtful daughter-in-law could do. She bore her sufferings with remarkable patience. Her trust was in God, and she knew in his kingdom there would be "no more pain." She was buried in Watson, her former home, beside her husband. After the interment at her request the writer addressed the friends at the church, text, Ps. xlviii. 14. May God guide her darling Fred, the idol of her heart into a saving knowledge of the truth.

MARY A. WOODWARD.

At Elkhart, Ind. Aug. 2, 1893, Leda, the eight months old daughter of Warren and Olive Garver.

The mother and baby had been visiting her father, Leroy Evans, and other relatives, at Plymouth, returning home on Monday. Our young friends feel keenly this loss of their only child, and though we can sympathize with them, and say few words of comfort that may soften the blow a little, they must look to the Father above for the only comfort that can be given in these hours of sore trial that come to every household. The funeral was from the home of Sister Garver's father, near this city, on Aug. 4.

Pennsylvania Lines. Reduced Rates to Warsaw for the Spring Fountain Park Assembly.

Excursion Tickets will be sold to Warsaw, Ind., via the Pennsylvania Lines, July 29th to August 9th, inclusive, at low round trip rates, account Spring Fountain Park Assembly. Return coupons valid until August 14th.

Poetry.

Never Mind.

Did you hear the angry word?
Never mind;
Let it be as never heard—
Never mind;
[illegible]
[illegible]
[illegible]
Never mind.

Have you planned and toiled in vain?
Never mind;
[illegible]
Never mind;
[illegible]
[illegible]
[illegible]
Never mind.

Does the night seem [illegible] and long?
Never mind;
[illegible] it with a song
Never mind.
[illegible]
[illegible]
[illegible]
Never mind.

Does the east wind rudely blow?
Never mind;
Does the north wind bring the snow
Never mind;
Should be south, or should be west,
[illegible]
[illegible]
Never mind.

[illegible]
Never mind;
[illegible]
Never mind;
[illegible]
Heaven is watching [illegible]
[illegible]
Never mind.

Original.

The Gospel According to Loukas. Chap. 2.

1. And it came to pass in those days that a decree went forth from Kaisar Augousto, to have all the inhabited (earth) written off.

2. This first copy-registry occurred while Kurenios was leader of Suria.

3. And they all went their way to be written off, each one into his own city.

4. And Joseph also went up from Galilaia from out the city of Nazareth into Joudaia into a city of Daveid, which is called Bethlehem, because he was of a house and patria (family on the father's side) of Daveid.

5. To be written off along with Mariam who was betrothed to him she being enciente.

6. And it came to pass while they were there, the days for her to bring forth were fulfilled.

7. And she brought forth her son, the first-born, and wrapped him in swaddling-clothes and laid him up in a manger, because there was no place for them in the inn.

8. And there were Shepherds in the same province dwelling in the fields and keeping watch over their flocks by night.

9. And an angel of the Lord stood over them and a glory of the Lord shone round about them and they were much afraid.

10. And the angel said unto them, Fear not, for lo, I bring you good tidings of great joy, which will be for all royal-people (the covenant-people.)

11. Because there hath been brought forth for you to-day a Savior, who is an Anointed (Christ) Lord in a city of Daveid.

12. And this for you is the sign, Ye will find a new-born babe wrapped in swaddling clothes in a manger.

13. And suddenly there came to be a multitude of a heavenly company with the angels praising God and saying,

14. Glory to God among highest ones and on earth peace; in men satisfaction.

15. And it came to pass, when the angels had gone away from them into the heavens, the Shepherds said to one another, Let us go through unto Bethlehem and see this thing (oracular-word) which hath occurred, which the Lord hath made known to us.

16. And they hastened and went and looked up Mariam and Joseph and the new-born babe lying in the manger.

17. And when they had seen they made known about the oracular-word that had been spoken to them concerning this child.

18. And all who heard wondered about the things that had been spoken to them by the shepherds.

19. And Mariam watched to keep all these oracular words committing them by heart.

20. And the Shepherds returned glorifying and praising God for all that they had heard and seen, even as it had been told them.

21. And when eight days had been fulfilled to circumcise him his name was called Jesous, which he had been called by the angel before he had been conceived in the womb.

22. And when the days of their purification had been fulfilled according to the law of Moses they led him up to Hierosoluma to present him to the Lord.

23. Even as written in a law of the Lord, namely every male that hath opened a womb will have been called sanctified unto the Lord.

24. And to give a sacrifice according to that oracularly spoken in the law of the Lord, namely a pair of turtle-doves or two young pigeons.

25. And behold there was a man in Hierousalem, whose name was Sumeon, and this man was justified and truly-reverent, looking expectantly for Israel's advocacy, and spirit was sanctified upon him:

26. And it had been oracularly revealed to him by the sanctified spirit, that he should not see death before he had seen the Lord's Christ.

27. And he went in the Spirit into the temple, and when the parents brought in the child Jesous that they might do according to the custom of the law concerning him.

28. And he had received it in his arms he even praised God and said;

29. Now Master (Despotes) release thy slave (bond-servant) according to thy oracular word in peace.

30. Because mine eyes have seen thy instrumental salvation.

31. Which thou hast made ready before the face of all the peoples of kings;

32. A light for revelation for nations, and a glory for thy royal people Israel.

33. And his father and his mother were wondering at the things spoken concerning him.

34. And Sumeon blessed (commended) them and said unto Mariam his mother, Lo this one is lying for the fall and rise of many in Isreel and for a sign that is being denied.

35. And a sword will go through thine own soul that the reasonings of many hearts may have been revealed.

36. And there was a prophetess Anna, a daughter of Phanouel, of the tribe of Aser. She was advanced in many days, having lived with a husband seven years from her virginity;

37. And she had been a widow about eighty-four years, and had not stood away from the temple, serving for hire night and day with fastings and supplications;

38. And she stood by and confessed unto God, and spake concerning him unto all who were *looking expectantly for a way of* redemption in Hierousalem.

39. And when they had consummated everything according to the law of the Lord, they returned into Galilaia into their own city Nazareth.

40. And the child grew and yielded to control, being filled with wisdom; and God's grace was upon it.

41. And his parents went their way year by year to Hierousalem to the feast of the paska (suffering.)

42. And when he had become twelve years of age, they going up according to the custom of the feast,

43. And having completed the days, as they were returning the child Jesous remained behind in Hierousalem; and his parents were not aware of it.

44. And supposing him to be in the caravan went a two day's journey and were looking him up among their kindred and acquaintances; and not finding him, they returned to Hierousalem looking him up.

46. And it came to pass three days afterward they found him in the temple seated in the midst of the teachers both hearing and asking them questions.

47. And all who heard him were astounded at his understanding and answers.

48. And when they saw him they were amazed, and his mother said unto him, Child, why hast thou done in this wise to us? Lo thy father and I have been in woe seeking thee.

49. And he said unto them, Why have ye been seeking me? Did ye not know that it behooved me to be among my father's (people.)

50. And they did not understand the oracular word which he had spoken unto him.

51. And he went down with them and subjected himself to them. And his mother watched to keep (that is tried to remember) all the oracular words in her heart.

52. And Jesous toiled forward in wisdom and age and grace with God and men.

COMMENT.

Would say in regard to all the names that appear in the translation that they are purposely given as they are spelt in the original, simply employing the English equivalent letters instead of following the custom of substituting a for y for instance and c for k. This I have done so as to give the general reader an idea of how the names have been tampered with, and because I am satisfied that the names in their original spelling are an essential part of the oracular word and in every instance translatable.

The reader will observe that "Ierousalem" is spelt once "Hierosoluma" and the rest of the time "Hierousalem." The latter means "hallowed peace" and the former "a hallowed place desecrated." This ought to interest the careful student of Scriptural history I think.

"Kaisar" is not properly a name but an appellation, meaning in English "Emperor."

"All the royal-people" instead of "All the people" R. V. or "all people" C. V.

"A multitude of a heavenly company" instead of "of the heavenly host" R. V. & C. V. The word used here is not the same commonly translated "host" in the C. V. & R. V. meaning an army. This seems to me a matter of sufficient importance to make a note of it.

"Among highest ones" instead of "in the highest" R. V. & C. V.

"In men satisfaction" instead of "good will to men" C. V. or "among men in whom he is well pleased" R. V. Neither of these translations being the thought of the oracular-word. The word translated "satisfaction" is a legal term used just as we use the term in law and real estate, and means here that the mortgage on the race is about to be released, and that the instrument of redemption and release and salvation is now in sight. At least the angels see it in the child Jesous and further along in this chapter he is designated as "God's instrumental salvation" or instrument through which God effects salvation.

"The oracular-word" instead of "the saying" R. V.

"And Spirit was sanctified upon him" instead of "And the Holy Spirit was upon him" R. V. There is no article in the text and the arrangement of the words in the sentence indicates the reading as I have given it. There was no doubt of Spirit being upon him probably. The only question to be solved was whether it was sanctified or unsanctified. For the prophetic frenzy seized the "lying" prophets as well as the true.

"Master" and "slave" or "bond-servant" instead of "Lord" and "servant" C. V. & R. V.

Old Sumeon is talking about redemption and being released from the bondage of sin and Satan and not about dying and his soul being released from his body as this passage has uniformly been understood and interpreted theologically to mean.

"Instrument of salvation" instead of "salvation" in the abstract merely C. V. & R. V. This distinction is constantly made in the Psalms. Both words are used in their different meanings in the oracular word and the difference is an important one in its Messianic import.

"And for a sign that is being denied or refused" instead of "and for a sign that is being spoken against" R. V. for the reason that this passage is no doubt a specific reference to Isaiah (Hesaias) 7-10-11.

"That it behooved me to be among my Father's" (people) instead of "that I must be in my Father's house" R. V. or "about my Father's business" C. V.

"Suria" (Syria) means the "land of the pipe" (a musical instrument.)

Sumeon ([illegible]) "He being with me." [illegible] is the appellation by which God revealed himself to Hubraum. "The Being" in other words. Augoustos "One who is a shining light."

"Kurenios" is "One found."

"Phanouel" is "mercy made manifest."

"Anna" "One who dwells above."

CHAS. GARDNER.

The Clock of Prophecy Stopped!

Who stopped it? Surely the God of heaven, who has in his Word thrown the light of prophecy across the dreary centuries of this dispensation did not stop it. The times of the Gentiles have been measured in the prophetic word as well as the time, at the termination of which God sent forth his Son, Gal. iv. 4. God has not left eighteen or nineteen centuries of human events of sin and corruption and crime "unchronologized" as some interpreters of prophecy have claimed. Some last day writers believing in the doctrine of a future personal antichrist to arise between now and the coming of the Lord insist that the chronological periods of Daniel and John should be understood literally, that is a day meaning a day, instead of a day meaning a year according to the law of symbolization as claimed by others. The literalist or futurist is obliged to admit that sixty-nine of the "seventy weeks" of Dan. ix. 24, were fulfilled in the past on the scale of a day for a year and that the seventieth, or last week, *severed from the sixty-nine*, and placed down at the end of this age, is to be fulfilled on the same year-day scale. They admit that the logic of facts proves that the number of days in these weeks stands for the same number of years and this admission weakens the argument of our futurist brother in favor of literal time in connection with symbolic prophecy; for here by the futurist's own admission, extorted by force of stubborn facts, is year-day time reaching from the date of an edict in the old dispensation to a date several years this side the beginning of this dispensation, and one week of the same kind of time (year-day) *reserved for the action or agency of the future antichrist.* The *ground of contention is surely diminishing.* Now in view of this surrender of a part of the argument, how do you, my futurist brother, know that the clock of prophecy stopped back yonder? There is the troublesome period of 2300 days of the vision of the 8th chapter to be disposed of in harmony with these weeks of years, and according to the fact as announced by the angel that these should serve as an explanation of that *part of the vision relating to time.* The angel before giving the explanation says, "I am now come forth to give thee skill and understanding," (9th chap. v. 22), and "I am come to show thee" (v. 23)—then gives the weeks as explanatory of the vision. It is the period of 70 weeks that I design to consider, in this paper, in its connection with the 2300 days (years) which measure the entire duration of the vision. 70 weeks of years is too long a period to be included in 2300 literal days, therefore these days stand for as many years and that the 70 weeks x7 equals 490 days equals 490 years are a part of the 2300 years.

"Seventy weeks," says the angel, "are determined upon thy people and upon thy holy city to finish the transgression and to bring in everlasting righteousness and to seal up the vision and prophecy and to anoint the Most Holy."

The word translated determined in the passage quoted, occurs no where else in the Hebrew Scriptures. Young in his great concordance does not define the word, but the following high authorities give as its only meaning—"cut off." Henstenberg, Gesenius, Chaldee-Rabinic Dictionary of Stockius; Mercius Thesaurus, Arius Montinus; Theodotion's Greek Version of Daniel; Dr. *Wilson* on the Seventy Weeks; *Prof.* George Bush; and Alexander Campbell in his debate with Owen. Henstenberg says, Seventy weeks are a period cut off from subsequent duration, and accurately limited, and Campbell says, "that the 2300 day-(years) are to be dated with the seventy weeks and that they are years." Time can only be cut off from time. Seventy weeks or 490 years are cut off from the 2300 years or longer period leaving 1810 years. The 400 years spanned the period between the decree of Cyrus, and the fall of Jerusalem by the Romans under Titus; and the 1810 years reach from this date to the cleansing of the sanctuary. Dan. viii. 14. Verily the clock of prophecy did not stop; its pendulum has measured off the centuries of Gentile abominations and Judah's desolation; nor do the painfully pathetic words of Jesus lend support to the notion that the period of Gentile domination is unmeasured in the prophetic calendar. I will here quote his tearful words which denote the ending of his mission to Judah as a nation and the abandonment of the tribe from which he sprang to the curses written in Moses and the prophets: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate!" Matt xxiii. 37, 38. Although in this passage he uses only the words "house left desolate" to set forth the doom of this devoted city and people there is no ground in this language for the inference that the clock of prophecy was to stop with the ending of the 69 weeks and resume its *movement down near* the end of the present age. The seventy weeks run in straight forward sequence of time, and end when Judah's captivity begins and Rome as one of the Gentiles (nations) sets her foot on the conquered city and its holy places, and prepares the way for the "overspreading of abominations" as the work of other despoilers and desolators (Dan. ix. 27) Grecians, Persians, Mamelouks and Turks.

Early in my Christian experience and wishing to avail myself of whatever aids to the study of prophecy fell into my hands I read articles from the pens of writers who assumed that there is an interval of silence, or literally, space of unmeasured time between the end of the sixty-ninth and the beginning of the seventieth week, but did not know why this should be done. Later I learned the reason why this class of expounders placed this last week so far from the sixty-ninth with which it seemed to be as closely connected as 1892 with 1891 A. D. It is alleged by this class of writers on prophecy that the language of the 27th v. "And he (the prince) shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease. It is not the Messiah who is here called "the *prince*" *nor is it* the Messiah who confirms the covenant but "the *prince* whose people shall destroy the sanctuary," who is represented as doing this. The laws of language and the facts of the prophecy shut the expounder up to this. The Roman legions led by Titus destroyed the city and this military chieftain confirmed the covenant. What covenant? "The covenant" means a particular one already existing and made with the Hebrews through the mediation of Moses and reads "Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God which I command you this day, and a curse, if ye will not obey the commandments of the Lord your God." Deut. ii. 26, 27, 28. The blessing was put upon Mount Gerizim and the curse upon Mount Ebal, v. 29. This covenant being signed and sealed by God who can not lie (Ezek xvi. 8) on the one part and all of the Hebrew nation on the other part (Deut. xxvii. 26) the God of heaven through virtue of this covenant was as solemnly bound to pour out a curse upon them in case they did not obey as he was to bestow a blessing if they did obey. At the date to which Daniel's prophecy (chap. ix. 26, 27), relates the Jews had filled up the cup of iniquity, they had crucified their Messiah and exhausted the divine patience. So it is now clear, that by the expression, "confirm the covenant" we are to understand here the pouring out of a curse upon them instead of a blessing, and this is the way Daniel understood it, for he says, in verse 11 "Therefore the curse is poured out upon us and the oath that is written in the law of Moses * * * because we have sinned against him." And in the 12th verse he uses almost the same words that the angel does in verse 27 Daniel: "And he hath confirmed his words. Angel: And he (the prince) shall confirm the covenant."

As the King of Babylon was the minister of God in "confirming the word" at the time to which Daniel referred in his confession, so at the time to which Gabriel *refers* Rome was "the minister of God, a revenger, to execute wrath upon" those who had broken the holy covenant. (Rom. xiii. 4). In the light of these passages the word of God as spoken by Moses "I will bring a sword upon you that shall avenge the quarrel of my covenant, and will punish *seven times for your sins*" was accomplished in the war waged by the Romans, that resulted in the overthrow of the Jewish commonwealth, the desolation of their capital, and the ruin of their fair land.

In the conclusion then, I will state that all the periods in Daniel 9 chap. under the designation of weeks were fulfilled on the scale of a day standing for a year as the futurist admits per force of historical facts and as proven by the seventy weeks being "cut off" the first end of the 2300 days of the 8th chap. it logically follows that these days also belong *to the same scale of* time and that therefore the principle of symbolic or mystical periods is found true in connection with symbolic beasts and horns as the Medo-Persian ram with his two horns, the rough goat of Grecia, and the great horn between his eyes and the four horns that succeeded the breaking of this. Small animals and little horns denoting great kingdoms and short periods standing for many times longer periods. Here is fitness of things.

JOHN L. WINCE.

An Appeal.

It will be remembered that almost a year ago, Bro. Richard, of Kansas, proposed starting an evangelical fund for Kansas. Soon after, the fund was started, with $135 subscribed, some of which has been paid to the treasurer of the fund, Henry Bernard, of Oxford, Kansas.

At our annual conference which convened at Oxford, July 22d, it was the earnest desire of all present *that this fund be maintained.* and that we earnestly solicit the *co-operation of all God's believing* children in the State of Kansas to help carry on this good work. Brethren and sisters, rally around the dear old standard, be loyal to the blood-stained banner of your King.

We hear a great deal about being loyal to our country and our flag; this is all right. But the children of God have a higher object to be loyal to, a name, which is above every name, the precious name of Jesus. Are we loyal to Him? are we faithful to the trust he left us? The dear Savior says, Ye are the lights of the world; *Let your light so shine before men* that they may see your good work, and glorify your Father in heaven.

There is a good work started, a chance to send the light of the glorious gospel to those that sit in darkness; call after call is made, asking for the bread of life, and now my brother and sister, it rests with each of you, whether these calls are answered or not.

Let all that are on the Lord's side come to the front. Too long have we let golden opportunities pass by unused, and sat with folded hands *while those around us are calling* for help ere they perish. Give *freely to the Lord and he will* abundantly bless you.

Dear ones, this is our duty, and the object in starting the evangelistic fund is to try, if possible, to answer these calls by sending an evangelist. If one and all would freely respond, there might be kept in the field several evangelists.

Cast your bread upon the water,
Far and wide your treasures strew,
Scatter it with willing fingers,
And shout for joy to see it go;
For if you do closely keep it,
It will only drag you down;
If you love it more than Jesus,
It will keep you from your crown.
Cast your bread upon the water,
Waft it on with praying breath;
In some distant, doubtful moment,
It may save a soul from death.

I should like to hear from isolated brethren that wish to have some meetings. As fast as the means to work with comes into the treasurer's hands it will be used to do evangelistic work in new fields of labor. The harvest truly is great, and the time to labor in is short. The anxious inquiry now is, What of the night, watchman, what of the night?

Was there ever a time when such distress of nations, with perplexity surrounded us? Men's hearts failing them for fear; nearly every one is impressed with the thought that some great change is about to take place. Look up, brethren, and rejoice. Our Savior says when this comes to pass, he is even at the door. Help send the good news to others, and great will be your reward in that day when he makes up his jewels.

LYDIA CHAPLIN.

Ashton, Kans.

Conference Notice.

The Annual Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Pleasant View Church in Warren Co., Ind., commencing Thursday evening August 24, 1893, and continue over the following Sunday.

At our last conference at Antioch, in June, a general invitation was extended through Brother Conner to all lovers of the truth; and as this will be the first conference held at that place let there be a liberal response, for it is the duty of all in the like precious faith to be there if possible. What if it does take a little time, and some of our means, it will only be a little sacrifice in the right direction.

The brethren there are desirous of having a good meeting and we hope they may not be disappointed.

As has been previously announced the way to get there is by way of the Wabash R. R., running through Peru, going to West Lebanon.

The place of meeting is a few miles from this point, but by sending word to Harry Evans Jr. at Hedrick, Ind., you will be met and cared for.

J. F. WAGONER, PRES.
A. C. ROBERTS, SEC.

To the Brethren and Sisters scattered abroad:

We expect to have a religious gathering at Fonthill, Ont., to commence on the evening of Sept. 22, 1893, and continue over the following Sunday, and we cordially invite all who love our Lord and Savior Jesus Christ in sincerity and truth, to meet with us, and enjoy a feast with us. We expect an enjoyable time.

We will try to entertain all who may come.

Fonthill is in the County of Welland, about 12 miles west of Niagara Falls. We hope those who may attend the meeting will try to be here at the commencement. If those who intend to come, and do not know how to get here, will write to me on the subject I will inform them. We would like to hear from those who expect to be here, so that we can make provision for their entertainment. I remain yours for the Truth.

P. H. BOOK.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Cheap-Home Visitor's Excursion, Thursday, August 17th, 1893.

On the above date the Lake Erie & Western R. R., will run their Annual Home Visitor's Excursion to Cincinnati, Dayton, Columbus, Ohio, and Intermediate points. The rates are so low that it will be cheaper to go on this Excursion than to stay at home; thus giving everybody an opportunity to visit their old home and friends, through the States of Indiana and Ohio.

Excursion train will pass Plymouth at 5:40 A. M. For further information see Agent L. E. & W. R. R.

[illegible]ected.

Plato.

Plato was the pupil of Socrates, and "flourished," as they say, three hundred and forty-eight years before Christ. It is chiefly from his writings that the opinions of Socrates are learned. He is thought by his admirers to have improved upon the principles of his master; and his fame is considered by all Laodicean authorities as transcending that of all other philosophers in the department of theology and morals. He taught that.

"The universe was governed by a being of glorious power and wisdom, possessed of perfect liberty and independence. That there were a certain invincible malignity and corruption in this matter, inseparable by the power of God. That the human soul is an emanation from God, and therefore necessarily immortal; that evil must necessarily exist from the union of matter and mind in the human person; that Demons were an order of beings inferior to the Deity, but superior to men, and they governed the world; consequently, that they should be worshipped because of their agency in human affairs. Some of them he viewed as mediators, 'carrying men's prayers to God, and his answers to men.' In his Timæus he declares, that 'it is neither easy to find the Parent of the Universe, nor safe to discover him to the vulgar when found.' He therefore taught in matters of worship, his disciples ought to govern themselves by the law of their country. This was the maxim of Socrates, and to it Plato agreed. In his lib. viii. de Rep. he orders, 'worship and rites to be performed to the gods, and to demons, and to Esculapius, lest he should too much shock the prejudices of the vulgar.'"

Dr. Taylor Lewis of the university of New York city says, "we believe that in this age there is a peculiar call for a deeper knowledge of Plato. Some acquaintance with his doctrine of ideas seems needed as a corrective to the tendency, so widely prevalent, to resolve all knowledge into an experimental induction of facts, not only in physical, but also in ethical and political science. . . . Plato should be studied, if for no other purpose, as a matter of curiosity, to see if there may not possibly be some other philosophy than this noisy Baconianism about which there is kept up such an everlasting din; or that still more noisy, because more empty, transcendentalism, which some would present as its only antidote. In place of all this, we want the clear, simple, *common sense* philosophy of Plato, commending itself when rightly understood, to all the universal ideas of the race, in distinction from that mis-called common sense which is only *the manufactured public opinion of the moment;* a philosophy most religious, most speculative, and yet most practical; most childlike in its primeval simplicity, and yet most profound. We speak with confidence upon this point. The young man who is an enthusiastic student of Plato can never be a sciolist in regard to education, a quack in literature, a demagogue in politics, or an infidel in religion. Our main object, then, in publishing this translation of Plato's Tenth Book of the Laws "is to recommend this noble philosopher (who he says, 'lost himself in the fifth book of the Republic, and produced something which was neither allegory nor reality, neither philosophy nor legislation') to the present generation of educated young men, *especially to our theologians.*"

This "noble philosopher" is also styled by "Christians" of Dr. Lewis' type "the divine Plato." He was a great authority with those who Laodiceanized the Ecclesia of Christ into the synagogue of the Satan, and made it what it is at this day. He is likewise now a great authority with our contemporary representatives of original Laodiceanism, as evinced in the case of Dr. Lewis himself, and the clergy at large. The *Platonic Theology* was the current and most respectable wisdom in the days of Jesus and the apostles. It was as popular with the old heathens as with the heathen of modern times; and all that would be necessary to constitute its author and illustrator, Socrates and Plato, "reverend" divines, would be to say they believed in Jesus. Being already divines and pious, to say this would convert them into as good Christians as the university professor of Greek. They were sound on the ecclesiastical goose, and only required a little modernizing to qualify them for the "sacred desk," and "the administration of ordinances."

But Paul had not the same admiration for the philosophy of this "noble" divine. He treated it very unceremoniously: and warned his brethren to beware lest they should be spoiled by it. Col. ii. 8. It was in his estimation a spoiling thing. Something that would spoil a Christian if he entertained it. It was that wisdom of the wise that he heartily despised, and incessantly preached and wrote against. He despised it because God despised it, and denounced it as foolishness. "I will destroy," says God, "the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Hath not God," says Paul, "made foolish the wisdom of the world?" This is equivalent to saying, "Hath not God made foolish the philosophy of Socrates and Plato?" Hath he not by the revelation of the mystery as exhibited in our preaching, proved the folly of the heathen philosophy concerning God, concerning "the invincible malignity and corruption in matter," the immortality of the soul, and so forth? In condemning the wisdom of the wise to destruction because it is folly, God condemned these things also which are elements thereof. Here, then, is a direct issue between God and the world. The world hath its wisdom and its wise ones. The system they glorify is *the thinking of the flesh,* to which the thinking of the Deity is opposed in all its particulars. Plato's philosophy was nothing else than the thinking of the flesh. This was its alpha and its omega, its beginning and its ending; and therefore in its conceptions could never range beyond the imagination of the evil heart of man. Paul condemned it, and predicted that a time would come when it would be abolished. That time has not quite arrived yet, for "the folly" is still cherished as wisdom by an insensate and besotted world which calls darkness light, and evil good. But we wait for it; and in praying "thy kingdom come," petition the Lord to come quickly and destroy the folly, and establish that "wisdom which is *first* pure and *then* peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Even so, come Lord Jesus, come quickly. Amen.—*John Thomas, March, 1861.*

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount *regularly* each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $108.78

Efforts Appreciated.

The new train service on the Nickel Plate Road is giving universal satisfaction. On all sides are heard expressions of approval of the efforts which this popular road is making in the interests of the traveling public. Three fast trains are now running in each direction daily. Superb dining cars and through palace sleepers to and from New York, Boston and Chicago, form part of the new equipment.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

To the Mountain and Ocean Resorts.

The advantages peculiar to the Pennsylvania lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Pack Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon *coming King, agree to pay the* amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz: leave Terre Haute 1:30 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:10 P. M., arrive Terre Haute 9:45 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

Cheap Rates to Chicago.

Commencing July 23rd the L. E. & W. R. R., will sell tickets to Chicago and return via Michigan City and the lake at $2.05. Tickets good going on any regular train, and good returning until Oct. 31st 1893.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 10 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be required. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.14
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to Arkansas, J. F. Wagoner's direction	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sidesville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisroville, Ark.
J. J. Cady, Holbrook, Neb.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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FOUR PAGE TRACTS.

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Age to Come not a Heresy. By H. V. Reed.

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What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Church History. The above is the title of a 16 page tract. Price 5c. each, 14 for 50c, [illegible] for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 10c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jos. Laster. Can be had at this office at 10c. each, 3 for 25c, or 15 for $1.

The Gospel of Christ exhibited by the Evangelists of the Church. The above is the title of a neatly printed pamphlet of 77 pages, by W. Heliste, of Nanticoke City, Pa., and is a very strong appeal to this age people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Hell of All Ages. Carrie Williams. This little book of 100 pages on the above subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

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The Unspeakable Gift. J. H. Pettingell. With an Introduction, by Mr. Edward White, of London, England. This is a book of 35[illegible] pages, neatly printed and bound in cloth. [illegible] conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50 cts.

Cruden's Concordance—Unabridged. This work is too well known to need recommendation—every Bible student knows the value of Alexander Cruden's Concordance, bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 15 cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page,—"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 350 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 103 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for [illegible]; 12 for $2.00; 50 for $6.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 22 pages of Hymns for Children to use in Sunday schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and All its Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 365 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 282 pages, 4th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 536 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at [illegible] Avenue, San Diego, California.

Church of The Blessed Hope, 5th and Spring Garden Sts., Philadelphia. [illegible] Pastor. Services each Sunday at 10:30 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 1910 [illegible] Street.

The Chicago Church has changed its place of meeting. They now occupy the [illegible] Hall, [illegible] corner of Madison [illegible] and [illegible] Avenue. They meet at [illegible] o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. [illegible], every fourth Sunday. Bro. J. F. Wagoner every second Sunday in the month. Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in hall northwest corner Michigan and Laporte streets. Services every Sunday at [illegible] a. m. Sunday School at 12 m. Prayer and social meeting Tuesday evenings. W. H. Thompson, Elder.

The Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school, and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at [illegible] in [illegible] Hall. Andover is on the main line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles west thereof.

The Church of God in Frontier Co., Neb., meet [illegible] on Sunday school at school house in District No. 31 in Frontier Co., and hold prayer meeting every Friday evening from house to house among the brethren. We have [illegible] preaching but our beloved Bro. [illegible] visits us as often as he can. [illegible] W. A. Moore, Clerk.

The Church of the Blessed Hope of West Seattle, Wash. The church regularly meets for Bible and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house and ferry brings from Seattle.

The brethren of the Church of God at Brown Co., Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother [illegible], or U. L. Beeson, West Milton, Ohio.

The Church of God at [illegible], Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. [illegible], Elder; [illegible], Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harmon and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. 22, " "	10:20pm
No. 31, " "	9:31am
No. 151, Local, "	†12:55pm

GOING SOUTH.

No. 23, Passenger, Leaves	†2:49am
No. 20, " "	10:34pm
No. 41, " "	†11:25pm
No. 151, Local, "	†12:45pm

†Daily except Sunday. *Daily except Saturday.

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VANDALIA TIME TABLE.

In effect June 12, 1893.

GOING NORTH FROM PLYMOUTH.

N. 52, Ex. Sun.	11:26pm	For St. Joseph.
N. 56, "	6:15pm	"
No. 54, "	10:06pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

N. 51, Ex. Sun.	6:03am	For Terre Haute.
N. 53, "	12:09pm	" "
N. 55, "	4:15pm	" "

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, AUGUST 16, 1893. NO. 31.

The Restitution.

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The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the first resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

As You Go Through Life.

Don't look for the flaws as you go through life;
And even when you find them,
It is wise and kind
To be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far
To hunt for a star
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong,
Your whole life long,
And the sooner you know it, the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle,
The wiser man
Shapes into God's plan
As the water shapes into a vessel.

Original.

Our Relationship to the Apostasy. No. 4.

"Every spirit that confesseth not that Jesus the Lord is come in the flesh is not of God." 1 John iv. 3. (Sinaitic.)

"Every spirit which confesses Jesus Christ to have come in the flesh is from God." 1 John iv. 2. (Diaglott).

"Many deceivers are gone forth into the world even they that confess not that Jesus Christ cometh in the flesh." 2 John 7. (R. V.)

"Many who lead astray have gone out into the cosmos, who do not confess a Jesus Christ who cometh in flesh," 2 John 7. (Gardner.)

At the conclusion of our last article we were considering the teachings of trinitarian "deceivers" "who do not confess a Jesus Christ who cometh in flesh," but confess him to be wholly divine, dwelling for a time in a tenement of flesh, and hence they call him the god-man."

Such "deceivers" pay little attention to clear statements of the Divine Word, as for instance, the following: "But we see Jesus, who was *made* (by nature) a little lower than the angels *for* the suffering of death." There is nothing mysterious or ambiguous about this, it is a clear statement as to *how* he was "*made*." If he was "made" *this way* he was not "made" any other way—*part* human, and part divine as the apostasy asserts.

"But when the fulness of the time came, God sent forth his Son, *born* of a woman (that which has been born of flesh *is* flesh) born under the law, that he might redeem them which were under the law." Gal. iv. 4. (R. V.) The reason why he was "*made*" lower than the angels, and "born of a woman," is that *through death* he might redeem those subject to death. If he had been made *divine* instead of "*lower* than the angels," no such redemption could be possible. Therefore in place of the nature of angels he took the reverse, "the seed of Abraham." See note to Heb. ii. 16, in Diaglott: "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or sieze on "angels, but of the seed of Abraham it does lay hold."

"Since then, the children have one common nature of blood and flesh, he also in *like manner*, (born of a woman) partook of those; in order that, by *means of his death*, he might vanquish him possessing the power of death—that is, the enemy—and might liberate those who by fear of death, were throughout their whole life held in slavery." Heb. ii. 14, 15, (Diaglott).

The reverse of all this would have been, if he had not "partook" of the "common nature of blood and flesh,"—"*in like manner*," born as "the children" were. The double-nature "god-man," *theory* of trinitarians, is very much out of harmony with such clear Scripture, and not only so, but *removes* from Christ the *only power* by which "means of his death he might vanquish the enemy," and "liberate" *those in captivity*. A double-natured Christ, could not say: "I am he that liveth and *was* dead; and, behold, I am alive forever more." He could only say: "I am he that was *part* dead," etc. Hence, there is no escaping the result of such false doctrine: "Every spirit that confesseth not that Jesus the Lord is come in the flesh is *not of God*." 1 John iv. 3. (Sinaitic).

He *was* wholly flesh, but *now* he is wholly divine—"is alive forever more." "When he had by himself purged our sins, (not before) sat down on the right hand of the Majesty on high; being (at this time) made so much *better than the angels*." The apostasy does not discern between the *time* when he was made "*lower* than the angels," and also "made so much *better* than the angels." First, "that which is natural; and *afterward* that which is spiritual." This is the Bible order.

The Scriptures plainly teach that Jesus is the Son of God in a *sense* superior to every other son, but he was not *the* Son of God in the same sense that *we* are sons to our fathers, if he *was* he would have inherited the divine nature of the Father, as a *whole*, (like begets like) and *not in part*, and hence could not have died to redeem fallen men. Such teaching is at variance with the plan of salvation. He was the father or author of his being in that he caused the overshadowing power of the Holy Spirit to come upon Mary, and set in action the operations of nature, which resulted in a *natural* birth of Jesus. In Matt. i. 18, his real paternity is ascribed to the Holy Spirit. "She was found to be pregnant *by* the Holy Spirit."

Verse 20: "Fear not to take Mary, thy affianced wife, for that being formed in her is *by the Holy Spirit*."—Diaglott. But God was his Father in that he was the author of his being in *causing* the Holy Spirit to do this work. Hence he could have no claim to the divine nature of the Father by reason of his birth, either in part or as a whole. If you refer to Gen. i. 2: you will find this same power of the Holy Spirit was used in creation: "And the Spirit of God moved upon the face of the waters," etc. There is another sense in which he may claim Sonship in a higher plane still. In Rev. iii. 14, he is called "The beginning of the creation of God." Col. i. 15: "He is a likeness of the invisible God,—first born of all creation." Verse 18: "The first born from the dead."—Diaglott. This birth makes him the Son of God inheriting his Father's divine nature. He is now in fact "*born of God*," and being born of God has the Father's nature by this birth.

The apostacy claims great admiration for what they please to term "the triune God"—"God the Father," "God the Son," and "God the Holy Ghost,"—"three Gods in one God," which is compounded nonsense pure and simple. In support of this they quote from John x., "I and my Father are one," and in order to emphasize this blending together of three Gods into one person, they place the word "one" in capital letters. It is pure conjecture that the word "one" has reference to a unity of person. If it refers to a unity of *person*, then they can have the opportunity of doing a little fine condensing work. Read the following: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they *all may be one*; as thou Father art in me, and I in thee, that they also may be *one* in us: that the world may believe that thou hast *sent* me. And the glory which thou gavest me I have given them that they may be *one* EVEN *as we are one*." That the unity must be the *same* as that existing between the Father and Son, is evidenced by the phrase: "even *as we are one*." Then if the unity between the Father and Son *is* "one" of *person*, then *all* believers must be condensed into the same personal unity. I am afraid it would be necessary to write "*mystery*!" after such a monster personal condensation.

Paul affirms "that flesh and blood cannot inherit the kingdom of God." A *person* whose life has a corruptible environment could not forever retain possession of an incorruptible or eternal inheritance, it must soon terminate. Jesus' testimony harmonizes with Paul's affirmation. See John iii: "Except a man be born from above he cannot *see* the kingdom of God." He must have an incorruptible environment or "be born anew," before he can inherit an eternal kingdom. "Except a man be born of water and of the Spirit he cannot *enter* into the kingdom of God. That which is born of flesh (Jesus was) *is* flesh: and that which is born of the spirit (Jesus was) *is* spirit." The person must partake of the nature of the birth he receives. No one can receive *two* natures at *one* birth. He "*is* flesh," or he "*is* spirit," says Jesus, but the apostacy made Christ, and now makes man a compound of the two.

Paul also makes another statement which is adverse to the above mystical compound of the apostacy. It is this: "Neither doth corruption inherit incorruption." This principle is of universal application. "*Corruption*" and "*incorruption*" are opposite conditions, which *cannot* unite and dwell together. It is impossible for an "incorruptible" life to forever dwell in a "*corruptible*" environment. Paul says the one "*cannot*" inherit the other, and yet the trinitarian apostacy says the divine or incorruptible nature did dwell in the corruptible environment of Jesus, and *when* this corruptible part ceased to exist the divine or the "God part" continued its existence independent of everything, and was in fact the *true* and real Christ. Hence, such preaches a Christ which *never died* and *rose again* according to the Scriptures, and if *this* be *the* case, Paul says our faith, hope and preaching is all in vain. "Every spirit that confesseth not that Jesus the Lord is come in the flesh is not of God."

W. H. Wilson.

Love.

"Hear O Israel: the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. vi. 4-5.

These words were spoken to the Israelites after the Lord had led them out of Egypt. Notice the language, with all thine heart, with all thy soul, and with all thy might, and we hear it repeated from our Savior's lips. Luke x. 27. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. What does it mean to love. We will let Webster answer; To regard with passionate and devoted affection. Then to love with all their heart, soul and might means a great deal. If we love one of our own family, what would we not do for them that they might be happy? Then what is there too difficult, what too great, even to the devotion of our entire life, for one who has done so much for us. Christ says, John xiv. 15. "If ye love me keep my commandments, again he that hath my commandments and keepeth them, he it is that loveth me, and if a man love me he will keep my word." But says one what are his commandments, we have quoted one from Matt. xii. 37, and the second is like unto the first, "Thou shalt love thy neighbor as thyself." What added happiness for each other every day if these two commandments were carried out. Now dear ones do we each one of us love the Lord our God as we should, or do some of us wish to go after other gods. Of the gods of the people which are around us, O beware! for ye know not what hour your Lord doth come. If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. Brethren let us be careful, our Savior is too good a friend to offend, better by far offend an earthly friend. But if we do right we will have offended neither, for one is not our true *friend* who is offended at that which we may do or say believing it is to be right, so let us be faithful each day sowing seeds of kindness, encouraging some one who is disheartened and overcome by the discouragements and temptations of life, speak a kind word to the lonely ones, throw out a friendly smile to the one who seems to be alone in the world. To be sure these are but small acts, but far too many let them pass and look beyond them for some greater work to do, but remember the Savior's illustration of a cup of cold water, and do the little acts of love which bring great results many times. The harvest is great, the laborers few, therefore let us be up and at work. Love the Lord thy God first, thy neighbor second. On these two commandments hang all the law and the prophets. Your brother in Christian love,

Fred L. Austin.

Need of a Savior.

O I know what you need, poor despairing, dissatisfied one. I know just what would fill all the blanks, make up for every lack, satisfy every longing of your soul.

The love that you cannot find in human hearts, you can find in Jesus. The kind words that friends forget to say, Jesus has spoken. The cooling, tender touch of the hand, that you have so longed to feel on your fevered brow in the lonely midnight watches, he can give.

"You need a Savior!" All the day the words have been ringing in my ears—"You need a Savior!" "You need a Savior!" I know not who the message is for, but it has been given to me through some dear angel voice, that it might be born onward to you.

My soul has been in an agony of fear and haste as I have thought of your utter helplessness when death shall seize upon you. You cannot fight him away; you cannot go back and live over the squandered hours. You will not then have time to "make your calling and election sure." You must "die in your sins;" die without hope. It may seem a light thing now, to go on as you are going. You may feel as if all would be right in the end, but when you get there, *you will have no Savior*, no one in whom to trust for deliverance from the grave to an immortal, incorruptible life! You will stretch out your hands and cry in vain, for monster death will give you no reprieve—no time in which to obey.

O, I cannot make it strong enough,—I cannot write out the burden of my heart—for "*sudden destruction*" is coming and you are not ready!

It has already come to many who felt just as secure as you. In one short moment the cyclone's breath has brought some to the tomb, the fire-fiend has swept others into the land of darkness and of silence, and the sinking boat borne many more into the depths of the sea. What if it had been you?

"You need a Savior!" Your need is a desperate, an immediate one; you need a Savior NOW; you need him all the time, for he only can bring quietness and rest and peace to your sin-burdened soul. Life seems to you not worth living, *only* because you are living it without Jesus. It is *not* worth living without him, for it will be found of no worth in the great reckoning day, and will be blotted out as utterly valueless for the ages to come.

Oh that you had a Savior, that my "dear loving Savior" were your Savior too! Then why not make him your own? God only asks you to choose life that you may live (forever.) He only asks you to put away all that will harm yourself and unfit you for the glories of the kingdom. He only asks you to educate yourself for a position loftier than that which the angels fill.

And you wont do it?

You had rather go on miserable and despairing, unloving and unloved, no tender ties between yourself and God, no tender ties between yourself and the beings that sojourn with you beneath the same roof-tree?

Do you not understand? Are you blind? You cannot be saved without Jesus. It is utterly impossible. He is offered to you as a Savior. You must accept him. You must have his name. It must be named upon you in baptism. He becomes *your* Savior then. You come then into Christ. You are made one of God's dear family. You can claim life and land. The blessed hope of a resurrection from the dead in an incorruptible and imperishable life becomes your hope. You can "lift up your eyes and look northward and southward and eastward and westward, and can walk through the land in the length and in the breadth of it," assured that it will be yours forever.

It is a little thing that God asks, but the reward is exceeding great. I have found *the treasure hidden in the field*—(life—eternal life in the new earth,) and have sold all that I have to buy it, will not *you* do the same?

S. Roxana Wince.

Selected.

The Power of the Resurrection of Christ.

The well-established fact that Jesus, the Christ, the Son of God, after his crucifixion, *rose* from the dead and ascended into heaven, is the great fact of human history. Upon this one fact rests man's redemption from sin. For if Christ be not risen, the preaching of salvation through him is vain, and faith in him, folly.

But a risen Christ should be a Christ of transcendent power over his followers. He has triumphed over every foe, has promised to them a similar victory, and is ever with them a guiding, inspiriting and almighty power. He has made redemption from sin possible to the race, and has said to his disciples: "Go, preach the Gospel to the whole creation," "and lo, I am with you alway."

Such a command as this from the risen and triumphant Christ should become, to every one bearing his name, the supreme law and inspiration of his life. For this one end he should live. To accomplish it, so far as in him lies, he should marshal all the forces of his being.

First of all he should organize himself for this great work. Heart, intellect, will, body, property, influence—all should be consecrated and used to the sole purpose of *bringing* this world into loyal subjection to Christ. Whatever, then, his profession or employment, he makes it tributary *to this one* great purpose, which has taken such full possession of him, that he can say, "For me to live is Christ," because the risen Christ lives in him.

What a power from his ever living and triumphant Lord descends and abides upon such a man, transforming his character, marshalling his energies, and inciting him to higher endeavor to make his life tell to the utmost in bringing this world into loving loyalty to Christ.

And, then, one who has come somewhat fully under this power of Christ's resurrection, will also do what he can to organize the church of which he is a member, for this same sublime end. The true conception of a church is a body of believers in Christ, organized to promote the coming of his kingdom. But it would seem from the way in which not a few followers of Christ live, that their idea of a church is quite different from this—that it is a kind of hospital for "impotent folk"—"blind, halt, withered"—who gather within it to wait passively and with no great solicitude, for some descent of healing virtue. Now, wherever any such conception of a church prevails, every accession to it is an accession of weakness. It is only another patient carried to the hospital. The greater its numbers, the *greater* its *impotence*. And if, by chance, there walks into it a strong man in the flush of spiritual health, his breath is wellnigh taken out of him by the surrounding atmosphere. He, too, soon droops and withers, and becomes like the rest, or if he have spiritual stamina enough to resist this downward tendency, he must mainly direct his efforts to nursing the others.

But let a church throughout its membership, build itself up after the ideal and under the inspiration of its risen and conquering Lord, and it becomes a mighty power. Each member gives to it additional strength. Like the Roman legion, each supports and strengthens the others, and with shield joined to shield they move right on to the world's conquest.

Such a church, with a fixed and supreme purpose to do its full part toward the world's redemption, will seek to know the gifts and adaptions of each of its members, and to organize itself in such a way as to make its entire membership the most effective possible for its great work. It will not only care for its home-field, but will also pray and give and labor to bring the whole race of man into obedience to Christ.

This blessed result must come—if it come at all—by every follower of Christ bringing himself, through study of the Divine Word, meditation and prayer, with the aid of the Holy Spirit, more fully under the sway of the power of Christ's resurrection.—*Prof. Franklin W. Fisk.*

The Gospel of the Kingdom of God.

As the Gospel is "the power of God unto salvation to everyone who believeth" (Rom. i. 16), it is essential that we should come to a right understanding of what this gospel is. We are told by Matthew (chap. iv. 23) that "Christ went about all Galilee, preaching the gospel;" and by Mark (ch. xvi. 15) that he commanded his disciples to "go into all the world, and preach the gospel to every creature," which clearly shows that it is something necessary to be believed. What, then, is the gospel? This is a very important question, for Christ said (Mark xvi. 16) "He that believeth (the gospel) and is baptized shall be saved, but he that believeth not shall be condemned." Did not Christ say (Luke iv. 43) "I must preach the kingdom of God to other cities also, for therefore am I sent?" Did he not style this the "Gospel of the Kingdom?" Matt. ix. 35. Mark i. 14. Here, then, we have the answer as to what the gospel is:—"The glad tidings of the Kingdom of God." Luke viii. 1. Of this kingdom we read very fully in the prophets, particularly in Daniel. We are told there (ch. ii. 44) that the God of heaven shall set up a kingdom which shall never be destroyed," and (ch. vii. 18) that "the saints of the Most High shall take the kingdom and possess the kingdom for ever." Furthermore, he tells us (ch. vii. 27) that this kingdom shall be "under the whole heaven." Is it not clear, from the prophet Daniel, that this kingdom is to be on the earth? Is he not in perfect harmony with Jeremiah, who says (ch. iii. 17) "they shall call Jerusalem the throne of the Lord?" and with Isaiah, who declares (ch. xxiv. 23) "The Lord of hosts shall reign in Mount Zion and in Jerusalem?" Zechariah also (ch. xiv. 9) testifies to the same truth in the words, "The Lord shall be King over all the earth." In fact, the whole tenor of Scripture teaching is that "the meek shall inherit the earth" (Matt. v. 5. Psa. xxxvii. 11), and that "The kingdoms of this world are to become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Rev. xi. 15. If we take a glance of the New Testament teaching we shall find it is thoroughly interlaced with the same doctrine. We have Christ himself exhorting his disciples to "seek first the kingdom of God and his righteousness" [Matt. vi. 10], saying, "Thy Kingdom come; Thy will be done on earth as it is in heaven." We have also the redeemed out of every kindred, and tongue, and people, and nation, represented as singing a new song, saying, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 10. The kingdom of God is not now in existence, for the Nobleman who has gone into the far country to receive for himself a kingdom [Luke xix. 12] has not yet returned. When he comes, the promise which was made through Mary [Luke i. 32] will be fully realized, "and the Lord God shall give unto Him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." What a glorious time that will be when the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 9. Then "the law shall go forth of Zion and the word of the Lord from Jerusalem" [Mic. vi. 2], and the Lord of hosts shall reign before His ancients gloriously." Isa. xxiv. 23. "Thy Kingdom Come."

Conference Notice.

The Annual Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Pleasant View Church in Warren Co., Ind., commencing Thursday evening August 24, 1893, and continue over the following Sunday.

At our last conference at Antioch, in June, a general invitation was extended through Brother Conner to all lovers of the truth; and as this will be the first conference held at that place let there be a liberal response, for it is the duty of all in the like precious faith to be there if possible. What if it does take a little time, and some of our means, it will only be a little sacrifice in the right direction.

The brethren there are desirous of having a good meeting and we hope they may not be disappointed.

As has been previously announced the way to get there is by way of the Wabash R. R., running through Peru, going to West Lebanon.

The place of meeting is a few miles from this point, but by sending word to Harry Evans Jr. at Hedrick, Ind., you will be met and cared for.

J. F. Wagoner, Pres.
A. C. Roberts, Sec.

Wine drinking is the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty, and the plague and corruption of the soul. —*St. Augustine.*

[illegible]stitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

[illegible] JOSLIN, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 16, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

GRATEFUL acknowledgements for our tracts are received from far off Ceylon, with encouragement to hope that they are doing a good work.

IT is singular, but true, it seems, that in the grand parade of all nations at the World's Fair a banner borne aloft by Turks bore the inscription, "Pray for the peace of Jerusalem." Does the Turk feel that the time of his down-treading has almost expired?

AUDIN in his life of Luther, speaking of the reformers, says: "They left Wittemberg and went to Geneva, where we find them, in 1571, sustaining in a crowded school, and in printed theses, that all which was said about the immortality of the soul was invented by antichrist, for the purpose of making the Pope's pot boil."

Two spiritualists from London, England, are holding forth at Lake Brady, Ohio, and represent the antipodes of spiritualistic belief. J. Clegg Wright is an agnostic and materialist, while Walter Howard is called a "Christian Spiritualist." He opened his lecture with a prayer for God's blessing; but the other declared that talking to God was a humbug. "In our universe of infinite law and order," said he, "everything takes care of itself and leaves God out of a job."

THE Great (?) Brooklyn pulpit orator recently took his text from Zech. xiv. 7, "at evening time it shall be light." As usual he murdered his text. It is fulfilled in the evening of Christian sorrow,—in the time of old age; in the latter days of the church when there will be only a few missionaries, a few churches, a few good men compared with the institutions leprous and petrified, and finally at the end of Christian life. Strange that the prophet furnished no such key to this subject—strange that people intelligent on every other subject should spend their thousands on such ridiculous nonsense.

A PAPYRUS manuscript found in the den of an old hermit in a cave near Jerusalem in the year 1850, and which experts have all along believed to have been the handiwork of Peter the Apostle, and friend of Christ, was submitted to a committee of the Biblical Society of London in 1890. We see by the papers they have arrived at the conclusion that the work is in reality what it purports to be—the last literary work of the Apostle. It has not been ascertained exactly who has charge of the relic, but it is said that a "society of British literary voluptuaries" has offered $100,000 for the document.

The believer is seeking for glory, honor and immortality, by a patient continuance in well doing. This [illegible] is the supreme end, the [illegible] of all hope. Those [illegible] prove immortality to be [illegible] of our natural outfit are wont to say, when they run short of better argument, that belief of it is universal, and inasmuch as men believe in it who have no revelation *from* God in words it must be implanted *within them by God*. Our readers are doubtless aware that that theory was long since exploded. The myriads of Buddists in the East are *said* to believe in the immortality of the soul. It is not true. After some attention to this matter we conclude that annihilation would much better express the hope that inspires them. *"Nirvana"* is what they seek and hope for? What is Nirvana? It is the extinction of activity and personality and nothing more. Life is held to be an illusion, an appearance, a *partial* manifestation of the substance, of which existence is a palpable fact. Whether the substance exists or not after the vanquishing of the personality is of no importance. There is no more subjection to pain, to evil or to good. The elements which compose the individuality, detached from each other, "enter into absolute repose, from which they will go one by one to form other beings.

FOR weeks banks all over the country have been complaining of slow collections and lack of employment, but how can it be hard times when the unemployed by thousands march past us with cigars in their mouths? We never recollect to have bought one, but have been told that no decent cigar can be bought for less than five cents; and it soon goes off in smoke. We have scanned the city papers for some time to see if any saloon keepers have failed or the proprietor of any beer garden has assigned, but have found nothing of the sort, [illegible], although we did notice that several of them had gone to the wall in Indiana. It must be hard times when they fail. The slaves of the drink habit find means to gratify their taste for the poisonous beverages when starvation stares in the face of their families.

The editor of the Llano (Texas) *Tribune* projects a World's Fair at Jerusalem in the year 1900, and that it shall consist of panoramas of the condition of the human family, its sciences, arts and religions, making prominent the inventions, developments and creations of each century back to Christ, and then the same of previous ages. It is intended to be an exposition of every art, every science, every belief, practice, religion, literature, music and drama, covering all the world for every century. He says by that time travelling facilities will be such that we of the West could spend ten days there and be back home in a month. It is his opinion that $100,000,000 could be raised to make the exposition what it should be, the unparalleled achievement of mankind. A contemporary remarking upon this, says, "This would surely bring the handwriting on the wall, and to that end it may be carried out." We dissent from this. We think Jehovah has too plainly revealed *his* programme, to entertain any such idea. He has told us what the *hour of recreation* will be—not what the peaceful congress of nations shall assemble there for.

THE brother in Shenandoah Valley, Va. is informed that his letter, long mislaid, came to light a day or two ago. We give the divine directions for the breaking of bread which we observe. Paul's directions were as follows: "Be ye followers of *Me*, even as I am also of Christ. Now I praise you brethren, that you remember me in all things, and keep ordinances as I delivered them to you. 1 Cor. ii. 1, 2. As to time of observance we read in Acts xx. 7 as follows; "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart." In Acts ii. 42, it says of the disciples, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. From all which we learn that the Apostle delivered to them the ordinances; and secondly, the *time* to observe them; and thirdly, praised them for their faithful observance as commanded. Our advice is, go thou and do likewise; it cannot be amiss.

Go slow, Mr. Sceptic, or you may be bothered with something unearthed in the East before your ink is dry. And by the way, why not pay your respects to the contents of the antique records discovered in 1887 by a peasant woman near the ancient Arsinoe, in upper Egypt. You have no excuse now they have been laid before the public in Major Conder's work on the Tel Amarna tablets, comprising a translation of the text, with introduction and notes. Inscribed on tablets, subsequently baked into brick, and written in Aramaic, the ancient language of Syria, in cuneiform characters, you have nothing less than a series of despatches sent to the Egyptian foreign office about 1480 years before Christ, from the tributary kings of Canaan, imploring assistance against invasions. Among them are letters from the king of Jerusalem and other chiefs of Southern Palestine; and you can trace the dismay and alarm created by the advance of Joshua and the Hebrews, called "Abri," and "People of the Desert." And we invite your special attention to a striking passage in one of the dispatches of the fugitive monarch apparently after the battle of Ajalon recorded in Joshua x., in which he seems to apologize for his defeat, by speaking of the enemy as *sorcerers*, doubtless in allusion to the miracles of Joshua. The date of the exodus is [illegible] shifted back, to that assumed by earlier biblical experts, while the contrary theory of Dr. Brugsch, too hastily accepted as conclusively established, is overthrown. In the [illegible] of the [illegible].

We often feel profoundly grateful for the timely [illegible] brought out in the newspapers calculated to fortify the humble believer who has neither the time nor the ability to make an exhaustive study of the historical evidences of the truth of the Bible. Scarcely a week passes without some item of [illegible]. Only a few days ago we read of a Persian gentleman in this country who [illegible] brought with him bricks [illegible] at the [illegible] ancient Babylon. Many are running to and fro and knowledge is increased [illegible] of the prophets. Verily this is the time of the end. The inscription translated reads:

"To [illegible] of Bel Gimil, [illegible] who makes [illegible] has built E[illegible] for his bright [illegible] zie bird" means his wife.

Peace in Troublous Times.

The hearts of many are failing them for fear of coming disaster just now, with no well defined opinion of its nature. It [illegible] the believer to live near to God not merely to sing "nearer my God to thee," *live* a nearer more nearly as he lived and acted who manifested God in flesh—not his person but his character, his disposition. If a man has been enlightened by the Word of truth and [illegible] maintains a conscience void of offence toward God and men, [illegible] unlike the tide that ebbs and flows, now full, and anon leaving a waste of sand behind—his peace will be as persistent as [illegible] will flow [illegible] shallow pool ruffled by every breath, that winter turns to ice and summer drought to mud; but a river sparkling, flowing, ever growing deeper, broader, calmer as it flows." The secret of the believer's peace is that he is justified by faith,—"not by frames and feelings that shift with every wind. Show us the man who has a living, active faith, and we will point to his heart as the home of peace—a peace that passeth understanding, but it "has God for its author and faith for its source."

Original.

The Gospel According to Loukas. Chap. 3.

1. And in the fifteenth year of the leadership of Tiberius Kaisar, Pontios Pilatos exercising the leadership of Joudaia, and Herodes being tetrarch of Galilaia, and Philippos his brother being tetrarch of Itouraia and the Trachonitis province, and Lusanias being tetrarch of Abilene,

2. During the chief-priestly office of Anna and Kaiapas, there occurred an oracular-word of God unto Joannes the son of Zacharias in the wilderness;

3. And he came unto all the surrounding country of the Jordanes, heralding a baptism of repentance for a remission of sins;

4. As hath been written in a book of words of Hesaia the prophet, namely a voice of one calling for aid in the wilderness; May ye have made ready the way of the Lord; make his paths straight.

5. Every ravine will have been filled up [com. trans. shall be filled up] and every mountain and hill will have been laid low, and the crooked-places will be straight, and the rough ways smooth;

6. And all flesh will see God's instrumental salvation.

7. Then said he unto the mixed multitudes that were going their way out, to be baptized by him, Generations of vipers, who hath directed you to flee from the wrath that is destined to come?

8. May ye have brought forth fruits worthy of repentance, and do not begin to say to yourselves: We have Habraam as a father: For I say unto you that God is able to raise up offspring for Habraam from these stones.

9. Moreover already even is the axe lying at the roots of the trees. Every tree then that is not bearing good fruit is being cut down and is being cast into fire.

10. And the multitudes asked him saying, What then shall we do? Let the one who hath two tunics give to the one who hath not: And the one who hath food let him do likewise.

12. And [illegible] also came to be [illegible] unto him Teacher, [illegible]

13. And [illegible] do nothing more than [illegible] to do.

14. And [illegible]

[illegible]

19. Moreover Herodes the tetrarch, who was being reproved by him concerning Herodias his brother's wife, and concerning all the wicked things which Herodes had done,

20. Added this also to them all, and shut up Joannes in prison.

21. And it came to pass when all the people had been baptized, and when Jesus had been baptized, and while he was praying [illegible] the heavens were opened,

22. And the [illegible] came down in a bodily appearance as [illegible] of a dove, upon him, and there occurred a voice from out of the heavens, Thou art my son, the beloved, in thee will I [illegible].

23. And Jesus, he was beginning to be about thirty years of age, being a son, as was supposed, of Joseph, of Heli,

24. Of Matthat, of Levi, of Melchi, of Jannai, of Joseph,

25. Of Mattathias, of Amos, of Naoum, of Esli, of Naggai,

26. Of Maath, of Mattathias, of Semein, of Josech, of Joda,

27. Of Joanan, of Rhesa, of Zorobabel, of Salathiel, of Neri,

28. Of Melchi, of Addi, of Kosam, of Elmadam, of Er,

29. Of Jesus, of Eliezer, of Joreim, of Matthath, of Levei,

30. Of Simeon, of Joudas, of Joseph, of Jonam, of Eliakeim,

31. Of Melea, of Menna, of Mattatha, of Natham, of Daveed,

32. Of [illegible], of Jobed, of [illegible], of Sala, of Naason,

33. Of Adamin, of Arni, of Esrom, of Pharis, of Joudas,

34. Of Jakob, of Isaak, of Habraam, of Thara, of Nachor,

35. Of Serouch, of Ragau, of Phalek, of Heber, of Sala,

36. Of Kainam, of Arphaxad, of Sem, of Noe, of Lamech,

37. Of Mathousala, of Enoch, of Jaret, of Maleleel, of Kainam,

38. Of Enos, of Seth, of Adam, of God.

COMMENT.

"Leadership" instead of "reign" R. V.

"A baptism of repentance" instead of "the baptism" R. V.

"As a father" instead of "to a father" R. V. which is very peculiar English to say the least.

"Is lying" instead of "is laid" R. V.

"Tunic" instead of "coat" R. V. for the reason that a tunic being an undergarment could not be considered a coat in any proper sense of the term. It might be accounted a shirt.

"Give" instead of "impart" R. V. We can't properly impart coats to people I think.

"Do" instead of "extort" R. V. It requires a vivid imagination to get "extort" out of "do."

"Neither oppress any one nor be an informer" instead of "Do violence to no one, neither exact anything wrongfully" R. V. another great stretch of the imagination as a translation.

"Wages and rations" the usual pay of a soldier, instead of "wages" merely R. V.

"Sandals" instead of "shoes" R. V. They didn't wear shoes in those days.

"He will baptize you in sanctified spirit and in fire" instead of "He shall baptize you with the Holy Ghost and with fire" R. V. The idea of a ghost is foreign to the Scriptures.

"Winnowing-fan" instead of "fan" merely R. V.

"Will gather the chaff" instead of "Will burn up the chaff" R. V.

"The good tidings" instead of [illegible] R. V.

"Added this also to them all" instead of [illegible] this above all" R. V.

[illegible] I satisfied" instead of [illegible] I well pleased" R. V.

[illegible] Jesus he was beginning [illegible] thirty years of age" instead of "And Jesus himself [illegible]" R. V.

There [illegible] the remotest reference [illegible] in the text to teaching. The names in the table of generations [illegible] given are spelled with [illegible] equivalent letters as nearly [illegible] the Greek [illegible] where [illegible]. The students of [illegible] will find a profitable study to compare [illegible] list of names with the same in [illegible] genealogies [illegible] point [illegible].

CHAS. GARDNER.

[It is impossible for the compositor to get printed correctly [illegible] unless written as plain and distinct. We have no font of type with the accent marks, hence cannot give the [illegible] at all. Our typesetters are ordinarily intelligent, but the peculiar spelling of the names, unless written so plainly as to be unmistakable, cause errors. We are far from perfect, certainly, but particular copy, where a single [illegible] even, makes a [illegible] difference would be far better written with ink carefully, than with a pencil hastily. ED.]

Dear [illegible]

I saw that my other little letter was published, and thought I would come again and say a few words that may encourage some poor soul that has not learned to love Jesus, and that would bring them closer to Him. This time I will talk on the Christian's reward, when it shall be, and what it shall be.

First we will find out when the reward of the Christian will be. It will be at the sounding of the great trumpet, when the Son of Man shall come in His power and glory.

Next is what it shall be. We will say eternal life, for the wages of sin is death, and the gift of God is eternal life, and our reward will be the gift of God. This is the reason we say eternal life.

Again we will ask, when is the reward? Why, when the work is done.

For example we will take a school teacher who wishes the scholars to do his will. He offers a reward for doing good, and scholars that have any interest in themselves will work for the reward, and on the last day every scholar will be rewarded according to their work. It is just so with the Christian. We understand that we will not get the reward just any time, but after the work is done. May we all take enough interest in ourselves that we may be found working for that great reward that the Master has offered. May we all work for the best reward. Let us try to get the work done that we may receive our reward. The work to be done is, that the gospel must be preached to all nations, to tell them the love of Jesus, that if we live a Christian life and do the Master's will, then at the last day the dead shall be brought to life again to "die no more." 2 Tim. iv. 8.

Yes, that crown of righteousness is for our well-doing in the work of the Master which we will get at the last day. "This is not to me only but to all that love the appearing of the Master. I hope more will be found working for the Master, it is so pleasant to work for him. Do not be discouraged dear young friends. I am only twenty-one years old and nothing can turn me back to the worldly pleasures again. Yours in Christ.

EMMA LINDSAY.

Dear Churches of Northern Illinois and Southern Wisconsin.

We recently met a number of you at the Lanark Conference, where in company with Brother and Sister Woodward of Michigan, we talked of the good things to come. Since then memory, precious monitor of fraternity, has brought your faces one by one before us. We wonder if the chastening hand of the Divine Sculptor is carving its graces of joy and peace upon our brows, and we are walking with Paul, and John, and Peter, and *Jesus* upon the mountain heights of glorious anticipation.

Are we being sanctified by his truth? If God worked in us to will and to do, shall not that doing be successful? Oh let us pray mightily for Him to work in us to will and to do. What mighty forces are waiting to help us—God and His Son—but we must realize our need of that help.

Dear brothers and sisters; we must work on our knees. Do you know of any weight that is besetting you? weighing you down to earthly affections? you must cast it aside if you desire heavenly treasure. The prince of the power of the air is hovering over all ready to devour, but we may come off conquerors through Him that loved us. Let me say that against it is [illegible] we are more than conquerors through Him that loved us, we [illegible] a new start to work for Christ. Consecration must be our motto. We are on the way to the hills of beauty and we must get there, if we walk rough paths of blood.

On our way we occasionally meet a fellow-traveler such as was brother Geiselman of Indiana, who remained with us from August 4th until the following Tuesday. We were all much edified by his greeting. He met with us two evenings at Brother Anderson's, and on Sunday at our hall. All who heard him were much pleased, especially with the kind and Christian Spirit, that controled him. We thought him at his best when on the doctrinal points of the faith, and especially prized his suggestions about our plan of working. A good pointer was, "He did not work *for* his congregation, but *with them*." Now dear ones; we believe that we are now in the day of preparation, and as John was the forerunner of His second advent, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." The paths are just as crooked now as in John's day, and does it not gladden your hearts to know that the humblest member of his flock may assist in the preparing? What is each one of us going to do personally? We deplore our lack of money but if the mouth and eye, and the feet, and the hands are all busy, the pocket books will be too. Let us each one pledge ourselves with God's help to try to bring one person to understand the truth and become obedient—one person for the year or more.

At the June Conference at Lanark, Ill., another dear worker was added to our number, Sister Annie Adams who resolutely set her face towards the land of promise, and more recently while Brother Geiselman was here another has decided to walk the heavenly way, Sister Edith Anderson.

Dear Annie and Edith you are character builders now in a new sense of the word. It's now for eternity and Christ. A glorious opportunity is yours, for you realize that your past sins are washed away, and you can begin to build into this wonderful temple, gold and jewels and precious stones, and when other workmen—equally as busy would tempt you to lay on that foundation worthless material, wood, hay and stubble, cast it aside in the strength of God. Temptations will come to try you, but you won't know how weak you are without them. And then your Advocate with the Father, even Jesus Christ, will make you strong. You must put yourselves at once under his care, by daily prayer, and he will not fail you.

Finally God bless us all, far and near, and bring us home at last a perfect and complete household in Him.

Your beloved sister, one of the household.

ALICE J. KERR.

I Blot out a Day.

I keep on a desk before me a calendar of the year, with the day of each week by numerals. When the day is passed I draw my pen across a figure or the figures representing a day. It is gone, and I blot it out. So far as the column of numerals is concerned, I can do so.

But I am startled by the words, "I blot out a day." A day is a wheel in the great machinery of life, a link in the chain of my probation. It is as truly a part of vital and essential being as a year or a century. The day is given me. Will it vanish at my bidding? I did not originate it; I only received it. I have no more power to blot it out than to bring it in.

It was a gift. How should I treat the giver if I could and would blot it out? It came as a proof of the love of the Giver. To many that day came not. It was on the way, but the chain broke. But Divine kindness would not allow me to be a loser. Shall I not honor the Giver?

A day of sadness, perhaps. But [illegible] for that reason [illegible] the [illegible] of the day [illegible] of the [illegible] and [illegible] day [illegible] such a [illegible] the day [illegible] divine [illegible] place. [illegible] then, it ought [illegible] blotting it out, obedience be given to him who afflicts "for our profit that we might be partakers of his holiness."

A day of gladness, perhaps the sky bright, the air balmy, joy in friends and all worldly comforts, above all, joy in the Lord and gladness in his salvation. Shall I mar such a beautiful picture? Shall I blot out such a day? As I erase the figure with a pen shall I drop it out of my mind as if there had never been such a day? Is this the kind return?

A day! That day just erased from my calendar, how much could have been accomplished in it! What a noble river of holy emotions might have rolled through my soul in that one day?—what fervor of love, ardor in prayer, and workings of faith, bringing the light and joy of heaven into the soul.

There hangs my calendar. I cannot blot out much longer. The last day is near at hand. The symbols of what remains may be erased by my driving pen; but these links of life, these waymarks of the path to eternity, these gifts of God, these opportunities of usefulness,—my gratitude shall welcome them, my love and zeal carry out their great design. They shall aid in the grand result, that my name shall not be blotted out of the Book of Life.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Cheap-Home Visitor's Excursion.
Thursday, August 17th, 1893.

On the above date the Lake Erie & Western R. R., will run their Annual Home Visitor's Excursion to Cincinnati, Dayton, Columbus, Ohio, and intermediate points. The rates are so low that it will be cheaper to go on this Excursion than to stay at home; thus giving everybody an opportunity to visit their old home and friends, through the States of Indiana and Ohio.

Excursion train will pass Plymouth at 5:46 A. M. For further information see Agent L. E. & W. R. R.

G. A. R. Encampment.

On account of the G. A. R. National Encampment at Indianapolis, the L. E. W. R. R., will sell Excursion tickets Sept., 1st, 2nd, 3rd, 4th, and 5th. Tickets good to return up to and including Sept. 16th, 1893. Fare for round trip $2.10.

Poetry.

"I Am with you Alway."

'Tis sweet to read the promise He hath given,
[illegible] our hearts along the pilgrim way,
It is sweeter far to know its blest fulfillment,
[illegible] walk with Jesus day by day.

[illegible] with Jesus who shall fill the gladness
[illegible] whose daily life the Master shared!
[illegible] full of love and pity
[illegible] their burdens and their cares.

[illegible] the joy of knowing Jesus
[illegible]
[illegible]
[illegible]

[illegible] Savior came to
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

Content to walk in paths of Heaven's choosing,
Since He will hold my hand along the way;
Content to know that I am journeying homeward,
[illegible] grows the pilgrim's gate each day.

Selected.

The House of Many Mansions.

This dear sentence is frequently quoted by professing Christians to show that there is a house above the sky, to which believers go when death has removed them from among men.

Believing as we do that the Bible does not countenance such doctrine, we propose to offer a few remarks upon it.

In the first place it will be necessary to notice the circumstances under which Jesus gave utterance to these words. He was engaged comforting his disciples under the keen affliction which they were so soon to experience, viz., His being taken from them. He has told them, "Whither I go ye cannot come" John 13: 33. But then (ch. 14: 1) he proceeds to comfort them by saying: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions." This was to show them that although they should have sorrow of heart for a time, it would not always be so. A time would come when their sorrow should be turned into joy, for: "If it were not so, I would have told you (so you may rely upon me.) I go to prepare a place for you, and then I will come again and receive you unto myself, that where I am, there ye may be also." What a comfort for them, after being told that He would leave them, to be assured that at some future time he would come to them again, that they might be with him.

Is there anything here at variance with popular theology? We reply, "Yes." By these words they were excluded from any hope of seeing Him again till he should return to them.

Let us notice here, that Jesus did not at this time explain the locality of his Father's house. He had taught them very distinctly on this point elsewhere. Jesus and his disciples believed what the prophets of Israel had written upon the subject. We should therefore apply ourselves to the same source of information before we take the liberty to insert words of our own which might mislead any poor wayfarer seeking everlasting happiness. It does seem very nice to sing,

"My Father's house on high,
Home of my soul how dear!"

But is that what is meant by Jesus here? We unhesitatingly say, 'No!' Let us look at one or two statements made by him and recorded in Matt. xix. 27. Peter puts a very pointed question: "Behold we have forsaken all, and followed thee: what shall we have therefore?" Mark the reply. Nothing about going to heaven, to the Father's house above; but [v. 28] "In the regeneration ye shall sit upon twelve thrones, judging [or ruling] the twelve tribes of Israel." And any who had made sacrifices for him should inherit everlasting Life. This promise was repeated to them after that last memorial supper recorded in Luke xxii. 30. It may be observed that their minds were directed in these statements to the regeneration, when they should have their reward. This is termed by Peter [Acts iii. 21], "The times of restitution of all things which God had spoken by the mouth of all His holy prophets." He further tells us, that the heaven must receive Jesus till that time. We not do propose to produce all the evidence from the prophetic word to show that the earth will not always be under the curse of sin, and be the home of every variety of crime and violence and bloodshed, ignorance and superstition. This has been repeatedly pointed out by other writers; but we would ask the readers to look out and ponder at leisure one testimony among a host of others to this effect, viz. the thirty-fifth chapter of the prophet Isaiah. It was necessary, before this good could be accomplished that Jesus Christ should go to heaven to assume his mediatorial office at his Father's right hand to be there a High Priest for his people, and waiting the time when the earth should be regenerated. This is expressed in Acts 2: 34, 35, "Sit thou at my right hand till I make thine enemies thy footstool." He is now awaiting that time.

But the prophet Isaiah was favored with a vision of that time which is yet future to us. In his second chapter and first four verses, he points to a time when his words will be such as foretold, when the kingdoms of the world will be subject to Christ, the nations beating their [illegible] implements of war into instruments of husbandry; nations cultivating the arts of peace and [illegible].

Concerning [illegible] the prophet says, (ver 2) "In the last days the mountain of the Lord's house shall be established [illegible] and all nations shall flow [illegible]. Many [illegible] shall say, let us go up to the house of the God of Jacob, and He will teach us of his ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Here we are definitely informed that the House of God will be at Jerusalem. This will [illegible] be a new Jerusalem. This we submit, is the House of many mansions to which Jesus referred when offering consolation to his disciples who were so soon to be bereaved. So that when he pointed them to the hope of ruling the twelve tribes of restored Israel they knew he was not speaking [illegible] but was only confirming what the prophets had previously written.

In conclusion, we would observe that it would always be the wisest course to avoid building a doctrine upon one isolated passage of Scripture and selecting words to make it suit our ideas; but instead, to endeavor to find the general teaching of the word of God on any subject, and thus harmonize the whole even if in doing so our previously cherished ideas have to be abandoned. All God's people may take comfort from the words of Christ (John,) for has he not declared that there are many mansions, or abodes, and although all cannot hope to rule the twelve tribes of Israel, yet hath he called them to be heir of his Kingdom, and many instructors will be required there when the nations shall go up to Jerusalem to learn the law of the Lord. "And then all of them will be able to say, Thou hast made us unto our God kings and priests, or rulers of the people and instructors or teachers; and we shall reign on the earth. This is the hope set before the true Christain, to be realized after resurrection of those who have previously died, and judgment of the whole household and subsequent immortalization of those who are approved.

The Good Time Coming.

Thoughtful men in all ages have been puzzled to explain and defend the existence of evil in a world designed and governed by One who is All-powerful and All-wise. On every side they see the effects

"Of Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste"

has caused us so much woe. They do *not* always find virtue triumphant and vice vanquished. On the contrary, longer life bringing enlarged experience, leads them to the conclusion that, *so far* as they are permitted to see and judge, the wicked flourish on their ill-gotten gains, enjoy the pleasures and luxuries of this life, then pass away, leaving their wealth to others. They behold the black Stygian stream of iniquity rushing victoriously to the gloomy shades of Erebus and Night, and they ask with many a heart-throb, many a pang, "Why is all this? Will it last forever?" And the only answer that their sorrow-smitten hearts can give is "No, no; it *cannot* be forever."

Man cannot, nay, will not believe that the striving of might to gain the mastery over right shall be endless. The belief in a *good time coming* has been universal; and men, in their imaginings regarding the state of the world in that far-off era, have lifted themselves out of the darkness of the present, and, projected on the wings of hope, have gazed upon the far-distant future, when men should dwell in holy brotherhood. *Then* should the world rest, men having learned by priceless experience the fearful penalty impending on those who grasp the sword and slay their fellow-men. Crime would be unknown; the earth would yield her increase, supplying abundantly all the wants of a teeming population. Literature "laden with the spoils of all the ages," science leading man from one grand discovery to others hitherto undreamed of philosophy

[illegible]
[illegible]

teaching that "'tis only noble to be good," and with gentle mastery drawing men into the paths of rectitude, in search of holiness, justice, and goodness. No *reason-defying* atheism, no stony wastes of infidelity, but "all that has life and breath" uniting in one grand *Hymn of Praise*, to the Creator, and all existence in His smile.

[illegible] thinker describing this happy state, employing all the resources of language and art, all the luxuriance of eastern metaphor, and, with pencil dipped in the rainbow's light, picturing the future scenes enshrined in the [illegible]

[illegible] realities; and as they become more and more *real* to the busy brain of the great thinker, down his cheeks the big burning tears would *roll*—mute expression of inward pain. But, by a fascination impossible to withstand, he would again be carried forward in imagination to the golden age, and once again would he feast on all its transcendent beauty.

But, after all, it was only a blind groping in the dark; and to all such Utopias the only answer we can give is the sorrowful one—that the present holds out no hope of the ultimate triumph of virtue over vice. Upon ourselves we can rest no confidence, for eighteen centuries of Christianity has converted, nominally, only one-fourth of the earth's *inhabitants*; and *recollect* that in this estimate such countries as our own are reckoned Christian—*Scotland*, with its Synods and Assemblies, bewildered at the increasing licentiousness, and confessing that all means hitherto employed to stem this tide are utterly inadequate. And so the dreary future becomes drearier.

When we turn from the words of man to the words of God, we discover an unmistakable difference. With God there is *no hesitancy*; all is sure, distinct, and bright with his own sunshine. Listen to some of God's words regarding *His* golden age: "The wilderness and the solitary place shall be glad * * * the desert shall rejoice and blossom as the rose. In the wilderness shall the waters break out, and streams in the desert" (Is. xxxv, 1, 6). "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord" (Jer. xxxi. 34). "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain" (Rev. xxi. 4). "Nation shall not lift up a sword against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it" (Mic. iv. 3, 4). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. * * * They shall not hurt nor destroy in all My holy mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi. 6-9).

Now we are treading on firm ground; these are God's promises; He shall fulfill them. It is He alone who can make "wars to cease unto the end of the earth," and how shall this be accomplished? By sending His Son from heaven, and giving to him an everlasting Kingdom under the whole heaven, and dominion over all people, nations, and languages. Note the beautiful proportion existing between the end and the means. Jesus, the Christ, returns as a king to that very city which echoed to the mad shouts of "We will not have this man to reign over us!" apportions to His saints their rewards; and rules on Mount Zion and before His ancients gloriously. He is possessed of infinite wisdom to rule aright, and of infinite power to put down tyranny, and compel obedience to His commands. True, He is the Prince of Peace, but He is so only to the peaceful. They who contemn His authority shall find to their bitter cost that the Lord is a Man of War.

But, asks the worldling, how does all this affect *me*? In this way: you see that a great kingdom of righteousness and peace shall be established on this earth, under God's own Son, the Messiah of Israel. Would you not share in the joys of that blissful time? Nevertheless, although you die before that kingdom shall have come; Abraham, Isaac, and Jacob all died, not having received the fulfillment of God's promises to them. But they shall be raised from the dead, and then shall God fulfill to them all that he has promised. So you have it in your power to become one of those who shall be raised or changed by the Lord Jesus when he comes, and who shall sit with Abraham, Isaac, and Jacob in the kingdom of heaven. God has wrought out a great salvation, and this salvation he holds out and beseeches you to accept, so that you may escape death, the penalty of sin. He offers you, without money and without price, eternal life in the midst of more bliss than the mind of man can conceive. He entreats you to receive it. His conditions are easy compared with the exceeding value of the free gift. By appropriating to yourself this salvation in the appointed way, you become an heir of God's kingdom; and by walking worthy of this great hope, you shall be received by the King when He comes to reward His faithful ones, and to bless the world with universal peace and justice.

"Rejoice, ye happy earth!
Beneath His sway benign.
He is the Peerless One—
The Priceless—the Divine;
He is the King of Kings,
O earth! and He is thine."

Reasons Why the Lord Must Return.

Some time ago, a letter signed by the Dr. Andrew Bonar, Canon Fausset, Mr. F. B. Meyer, Mr. Mark Guy Pearse, and others, was sent out to the conveners of Christian conferences in the country urging the immediate necessity of arousing a slumbering church, in view of accumulating indications that the Lord is at hand.

The *Baptized Believers* of the Gospel of the Kingdom do not require such a call to make the Second Coming of Christ the central theme of their gathering. It has *always* been our central theme, but none the less gladly do we respond to the call now, and rejoice that other agencies besides ourselves are being used to rouse men to the importance and imminence of the Second Advent of Jesus Christ.

Two leading reasons may be given now why the Lord must return. 1. He has a work still to be done in the earth, and 2.—He has promised to return. Others might be advanced, but two good reasons must suffice at present, and we shall look at them as fully as the least time will permit.

I. CHRIST'S FUTURE WORK UPON THE EARTH.

When Jesus was on earth before, He did not accomplish all the work assigned to Him. He drank the cup of sorrow and humiliation to the dregs, and on the cross exclaimed "It is finished." His sufferings were over, and there now remained the glories that should follow. Peter's address on the day of Pentecost introduces the necessity of Christ's return, on the ground of work remaining for Him to do here. "Whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets which have been since the world began" (Acts iii. 21). Christ remains in heaven temporarily, until a certain time arrives—the time when certain things predicted by the prophets are to be restored. What are these things? For an answer we are thrown back upon the O. T. prophets, and on consulting them we find three leading things are to be restored:—(1) Life, (2) Israel's nationality in their own land, (3) Divine blessing for the world.

(1). LIFE *is to be restored*, and the return of the Lord is necessary to a Resurrection. The Psalmist looked for his life being restored: "God will redeem my soul from the grave" (Psalm xlix. 15). Isaiah speaks of a time when death shall cease: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces. . . . . Thy dead men shall live" (xxv. 8, 19). Hosea refers to the same thing: "I will ransom them (Israel) from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction" (xiii. 14). These are samples of how *the prophets* spake of the restoration of life, and when we turn to the N. T., we find that Christ is *the* One who is to *restore* life to the dead when He comes. "Now is Christ risen from the dead, and become the first fruits of them that sleep. . . . . As in Adam all die, even so in Christ shall all be made alive; but every man in his *own order*. Christ the first fruits, afterwards they that are Christ's at His coming. . . . . Then shall be brought to pass the saying that is written—Death is swallowed up in victory," etc. (1 Cor. xv. 20, 22, 23, 54). "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first" (1 Thess. iv. 16). "When Christ, who is our life, shall appear, then shall we also appear with Him in glory" (Col. iii. 4). From these and similar testimonies we learn that our personal salvation from death and the grave depends upon the return of Jesus Christ.

(2.) *Israel is to be restored to their own land nationally.* This great purpose of God meets us wherever we turn in the prophets. When the Rod from the stem of Jesse, and the Branch out of his roots shall *stand for an ensign* of the peoples, "in that day the Lord shall set His hand again the second time to recover the *remnant* of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Shinar, and from Hamath, and from the islands of the sea, ... and shall assemble the outcasts of Israel, and gather together the dispersed of Judah *from* the four corners of the earth" (Is. xi. 11, 12). Ezekiel declares the perpetual reunion of both houses of Israel in their own land, when one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more" (xxxvii. 22, 23). Joel tells us about the coming of "the great and terrible day of the Lord," and adds, "In those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people, and for My heritage Israel," etc. (iii. 1, 2). Zechariah dealing with the same period, says, "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east" (xiv. 3, 4). Such statements could be multiplied to almost any extent, and it is of no use to argue in reply, that all the promises of Israel's restoration are conditional. Of course they are; but the conditions are all Divinely guaranteed.

Here is one of the conditions. "As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God" (Ezek. xx. 33-36). See also Isa. xlix. 18-23. What is the condition here on which the restoration of Israel depends? It is the life of Jehovah. "*As I live*, saith Jehovah," it shall be done. Surely no one can regard this as a risky condition.

Take another condition. "Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 37). "If those ordinances (the sun, moon, and stars) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (ver. 36). The condition here is, that some one stronger than the God of Jacob, some *one* mightier than the Almighty, shall measure the infinite and unsearchable, and overturn the Divine ordinances. Will any one accept this challenge? It seems impossible to think so. The nearest approach to it is the impious presumption that rebellion foreseen and described in the second Psalm, when "the heathen rage, and the people imagine a vain thing;" when "the kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us." And what is the result? Will the daring rebels succeed? We are not left in doubt. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall He speak to them in His wrath, and vex them in His sore displeasure." And His sole recorded answer is the brief reassertion of His firm, unalterable, unassailable purpose with Israel—"Yet have I set My King upon My holy hill of Zion."

But it is further objected that the restoration of Israel is conditioned by their conversion. Certainly it is, and the Lord has promised this shall be brought about too. "Thy people shall be willing in the day of Thy power" (Psalm cx. 3). This is not the church. The church has been willing in the day of weakness, but Israel has not been willing, and it is only God's "people Israel" that can be referred to here. The Lord is to bring them into subjection to Himself, to take away their hard and stony hearts, and to put His Spirit within them, putting His law in their inward parts, and writing it in their hearts, while their sins and iniquities will he remember no more (Jer. xxxi. 33, 34; Ezek. xxxvi. 24-32).

The Lord hath not cast away His people, and if the diminishing of them be the riches of the Gentiles, "what shall the receiving of them be but life from the dead" (Rom. xi. 15)? "If they abide not in unbelief they shall be graffed in, for God is able to graff them in again" (ver. 23). "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved," etc. (xv. 25-27). His word shall not return to Him void (Isa. lv. 11), and therefore we may assuredly look both for the conversion and restoration of Israel according to the word of the Lord.

It is still objected, that in the Old Testament prophets it is Jehovah who is said to do these things, and not the Messiah, we have only to remember Christ's own words,—"The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father" John v. 22, 23, 26, 27). Jesus has distinctly claimed this honor, "All power is given unto Me in heaven, and in earth" (Matt. xxviii 18). He possesses the power, although its exercise remains in abeyance so far, but the time for delay may soon cease, and Israel's Savior appear. Speaking of His return, Christ says,—"Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and He shall send His angels with a great sound of a trumpet, and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect (Israel) from the four winds, from one end of heaven to another" (Matt. xxiv. 30, 31). The "elect" in this passage cannot be the church, because the church is to be with Him when He comes. (Zech. xiv. 5). It must therefore be His elect people Israel whose gathering is here predicted. (See also Isa. xxvii. 12, 13). The very same simple rules which we accept in reading those Scriptures which promise life to us through Jesus Christ when He comes, compel us to believe that He who scattered Israel will not only gather him, but "*keep him as a shepherd doth his flock*" (Jer. xxx. 10).

(3.) *Divine Blessing for the world.* This also depends upon the Lord's return, because it follows the conversion of Israel. We read that when the Lord shall build up Zion, "He shall appear in His glory" (Psalm cii. 16), and when this set time for mercy to Israel comes, the result is, "So the nations shall fear the name of the Lord, and all the kings of the earth Thy glory" (ver. 15). The 67th Psalm shows the same sequence: "God be merciful unto us and bless us, and cause His face to shine upon us, *that* Thy way may be known upon earth, Thy saving health among all nations." See also Isa. ii. 1-4, lxvi. 17-19 & the ix. 11, 12, as quoted by [illegible] James in Acts xv. 14-17. [illegible] this last Scripture it is evident that the purpose of God during the present dispensation is to choose from among the nations "a people for His name." *Afterwards*, when he returns, it is to set up again the house of David, "*that* the residue of men might seek after the Lord." So that the blessedness of all nations as promised to Abraham (Gen. xii. 3), is dependent upon the return of the Lord.

The Second Advent, then, is necessary to effect all these promised blessings. We may well pray for it, therefore, and can well understand why it should be referred to so often in the New Testament, some 68 times.

II.—CHRIST HAS PROMISED TO RETURN.

This is the second great reason why the Lord must return. His promise is sacred. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also" (John xiv. 2, 3). His own words were *enforced* by two angels when He ascended to the Father's right hand: "This same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

Once more; He says, and this is one of the last intimations of the whole Bible,—"Behold I come quickly, and My reward is with Me, to give every man according as his work shall be. . . . . Surely I come quickly" (Rev. xxii. 12, 20).

We cannot do better than join earnestly in such a prayer, and cherish such a blessed hope, for in the words of a well-known and beautiful Scotch hymn—

"He's faithfu' that hath promised, and He'll surely come again,
He'll keep His tryst wi' me—at what hour I dinna ken,
But He bids me still to watch, an' ready aye to be
To gang at ony moment to my ain countrie.
Sae I'm watching aye, an' singin' o' my hame as I wait
For the soun'in' o' His footfa' this side the gowden gate.
God gie His grace to ilka ane wha listens noo to me,
That we a' may gang in gladness to my ain countrie.

—*J. R. Norrie, at Glasgow Meeting, July, 1893.*

Original.

A Card of Thanks.

To those who have so kindly remembered us, in the sad hour of our bereavement, we would say: We have met with an irreparable loss in, to us the untimely death of our dear Companion and Mother. Her place in our home can be filled by no other. Our family circle, which was so dear to us, has been broken, and we must for awhile be separated from one who was the comfort of our home. We feel sad and lonely now, and naturally wonder why [illegible] ness and [illegible] ted, [illegible] and have [illegible] our young and [illegible] hearts bleed and our eyes [illegible] tears when we realize our [illegible] happy days of the past, and think—"What might have been." Our sad loss came so suddenly. O, how uncertain is life! We mourn for our loved one, having no power to redeem. But while we thus mourn we take comfort in the [illegible] that one who has [illegible] soon them from the power of the grave; O death, I will be thy plagues; O grave, I will be thy destruction."

Your many kind words and manifestations of warm sympathy have been encouraging and comforting to us in the sad and lonely hour of our bereavement, and we take this means of acknowledging the same, and thanking you kindly, for the many tokens of sympathy we have received, and may we continue to cherish sacredly, the memory of our dear one, whose loss we now mourn, until the heavens roll back as a scroll, our Savior appears, and we are permitted to meet our loved ones, clothed in "Immortal Youth."

Yours Truly,
L. E. Conner, and Children.

Which is Error?

A writer in The Restitution for August 2, after speaking of some errors of the Apostasy, mentions the theory of two natures blended in one as relating to man in general and Jesus in particular. [illegible] "All this is the outgrowth [illegible] monstrous error of the apostasy who confess not that either man or 'Jesus Christ is come in the flesh,' but in each case two natures blend—Divine and Human."

Another writer in same paper, July 26, says, "Let us therefore hearken to both classes of texts—those concerning his Divine nature as well as those concerning his Human nature." How are we to understand these writers? The first writer seems to regard the blending of these two natures in one as an error of the Apostasy, while the second writer regards this blending of the Human and Divine natures in Jesus Christ as a fundamental truth. Does he indeed mean to tell us that Jesus was Divine in nature and Human in nature at the same time? Does he seriously mean that Jesus was dead as a person and alive to raise himself from the dead while dead?

"When doctors differ who can decide." But let us hear them both through. You need make no apology, Bro. Editor, for the appearance of the article, there is a familiar name at the end of it and one we want to hear on this question of sonship.

Yours for truth,
A. J. Eychaner.

To the Brethren and Sisters scattered abroad:

We expect to have a religious gathering at Fonthill, Ont., to commence on the evening of Sept. 22, 1893, and continue over the following Sunday, and we cordially invite all who love our Lord and Savior Jesus Christ in sincerity and truth, to meet with us, and enjoy a feast with us. We expect an enjoyable time.

We will try to entertain all who may come.

Fonthill is in the County of Welland, about 12 miles west of Niagara Falls. We hope those who may attend the meeting will try to be here at the commencement. If those who intend to come, and do not know how to get here, will write to me on the subject I will inform them. We would like to hear from those who expect to be here, so that we can make provision for their entertainment. I remain yours for the Truth.

[illegible]

DIED.

At his home, in Kosciusko Co., Ind. P. S. Stevens, husband of [illegible] Stevens of Gospel [illegible]. Deceased [illegible] N. Y., March 1, 18[illegible] [illegible] Indiana in 1839. [illegible] was married to Henrietta [illegible] of Ohio. By this union seven children were born four of whom survive. Later in life was married to Jane E. Spencer, [illegible] two children were born. [illegible]

[illegible] to come. [illegible] promises [illegible] from the world [illegible] the author of [illegible] through [illegible] pathway that leads to immortality. [illegible] pathway of life opened by the Prince of Life.

[illegible]

STATE EVANGELIST FUND.

We whose names [illegible] here subscribed [illegible] truth and [illegible] salvation [illegible] several [illegible] Indiana [illegible] help. [illegible] often called [illegible] evangelistic work. He is worthy. Use your money for God, it may not be yours to use when the coming year has gone by.

S. Roxana Wines	[illegible]
J. L. Wines	[illegible]
Alfred B. Wines	5.00
Calvin Beagle	[illegible]

World's Fair Excursion Tickets.

Excursion Tickets to Chicago at one fare for the round trip for the adult [illegible] the Excursion rate for children under 12 years [illegible] by the Pennsylvania Company, Thursday, August [illegible] for train [illegible] Plymouth at [illegible] arriving Chicago [illegible] South Chicago, [illegible] and Englewood [illegible] World's Fair [illegible] Returning, tickets will be [illegible] scheduled to stop at destination except the Keystone Express departing [illegible] leaving Chicago [illegible] midnight of August [illegible].

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the traveling public and the announcement therefore will be received as a bit of good news. These trains will run as they did last year, viz: leave Terre Haute 1:00 P. M., arrive St Joseph, Mich. 7:30 P. M. Leave St Joseph 2:00 P. M. arrive Terre Haute [illegible] P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.

Cheap Rates to Chicago.

Commencing July 23rd the L. E. & W. R. R., will sell tickets to Chicago and return via Michigan City and the Lake at $2.00. Tickets good going on any regular train, and good returning until Oct. 31st 1893.

Twenty Important Questions.

A new 24 page tract, [illegible] important questions, by B. Wilson, [illegible] in this paper last October. [illegible] people to [illegible] much reason [illegible] this paper. [illegible]

[illegible]

[illegible] post [illegible] stage.

[illegible] a Resort.

[illegible] Pennsylvania Lines [illegible] the Allegheny Mountains [illegible] the only [illegible] the Blue Juniata, the noted [illegible] Atlantic City, Cape May [illegible] New Hampshire and Massachusetts. Good facilities for a delightful journey [illegible] via this direct route. For detailed information [illegible] Pennsylvania Lines ticket agent or [illegible] F. Van Dusen, [illegible] General Passenger Agent, [illegible], Pa.

Combination Offer.

[illegible] Concordance, Price	$1.50
[illegible]'s Bible Dictionary,	1.00
[illegible]	.25
Letter to a friend,	.10
Christ's Kingdom, Where?	.10
Who is He?	.10
Doctrine of Baptism	.20
Discussion on [illegible]	.25
What was the Sabbath?	.05
Jesus Christ, the [illegible]	.20
	[illegible]
Will send all post paid for	3.00
You Save	$1.05

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Sisters [illegible] making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single free gifts are very welcome. Send all monies for this fund to Mrs. Lyda L. Underwood, Plymouth, Ind.

Previously reported, $198.58

Efforts Appreciated.

The new train service on the Nickel Plate Road is giving universal satisfaction. On all sides are heard expressions of approval of the efforts which this popular road is making in the interests of the traveling public. Three fast trains are now running in each direction daily. Superb dining cars and through palace sleepers to and from New York, Boston and Chicago form part of the new equipment.

CONTINGENT FUND.

Dear Restitution:

Favorable response having been made to suggestion for a "Contingent Fund," the writer would suggest further [illegible] calls for ministerial help [illegible]

All who [illegible] the "Contingent Fund" [illegible] remittance [illegible] office. [illegible] will be [illegible] acknowledged [illegible] Restitution [illegible] of donations.

We whose [illegible] subscribed [illegible] Fund [illegible]

[illegible]

[illegible] have [illegible]

[illegible] Temple, [illegible]

[illegible] Dean, Dudley, [illegible]

[illegible]

[illegible], Pa.

[illegible]

One Fare [illegible]

Aug. [illegible] Sept. [illegible] and October [illegible] the [illegible] Wisconsin Central [illegible] rate tickets [illegible] points [illegible] North and South Dakota [illegible] privilege [illegible] points West [illegible] Paul and Minneapolis.

For full [illegible] address any [illegible] Agent [illegible].

[illegible]

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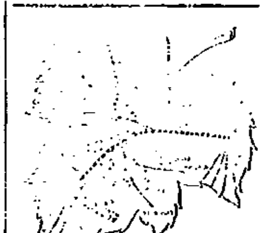

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The Restitution.

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Poetry.

Sow Thy Seed.

Sow, though the rock repel thee
In its cold and sterile pride;
Some cleft there may be riven,
Where the little seed may hide.
Fear not, for some may flourish,
And though the tares abound,
Like the willows by the waters
Will the scattered grain be found.

Work while the daylight lasteth,
Ere the shades of night come on,
Ere the Lord of the vineyard cometh,
And the laborer's work is done.
[illegible]
[illegible]
God may the seed [illegible]
But another hand may reap.

Original.

The Son of God.

"All men should honor the Son, even as they honor the Father." Jno. v. 23.

Having shown that Christ is ONE with the Father, that He is called both *Lord* and *God*, and that we are commanded to *worship* Him: let us proceed to consider some further testimonies to his divinity.

4. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of noreputation, and took upon him the form of a servant, and was made in the likeness of men." Phil. ii. 6, 7. Would any Socinian, permeated by "the leaven of the Pharisees" and denying the divinity of Christ, express himself in such words as these of Paul? I think not. The Socinian dreads all testimonies of this kind, they require such labored "explanations" and forced "translations," with clippings and stretchings and interpolations: and even then they baffle him, and refuse to harmonize with his theory of *mere-manism*.

What glorious Being was this that "took upon him the form of a servant?" Was He not in "the form of God" *before* he was in "the form of a servant," or, "came in the flesh?" Evidently he was. Accordingly the margin of the Revised Version says the Greek signifies his "*being originally*" in the form of God. And being "equal with God" harmonizes with his claim that he and the Father are ONE: for although the Father says, "To whom will ye liken me and make me equal?" He also calls the Son "The man that is my Fellow." Isa. xlvi. 5, Zech. xiii. 7; Jno. x. 30; xiv. 10, 11. This divine *unity* of Father and Son is taught throughout the Scriptures.

5. "In the beginning was *the* Word, and the Word was with God, and the Word was God." Jno. i. 1. This proves his divinity most plainly, for the same Being that is called the Word, is also called GOD. Compare Rev. xix. 13, where our Savior is again called "The Word of God." And He was God before the human nature came into existence, for that nature is one of the "all things" that were "made by him." *Logos* (Word) is a noun of the masculine gender in Greek. The "him" in this third verse refers to the Word, as it does in verse 10, where the same idea is repeated,—"the world was made by him;" and in Colossians i. 16, "all things were created by him and for him: and he is *before* all things, and by him all things consist;" and in Heb. i. 10, "Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thy hands." How could He have created all things unless he had been in the *beginning* and *before* all things? Thus we see that the inspired Paul and John were strictly harmonious and logical in their statements. Evidently they were not trimming their language to please the Pharisees of ancient, nor the Socinians of modern times.

The Word that existed in the beginning was, therefore, more than a mere promise or purpose—"the Word was GOD." And yet in THE RESTITUTION of March 8th I find this assertion, "what if something did pre-exist? We have no interest *in* or concern *with* it."

But if we have no interest in or concern with the pre-existent Word which in the beginning was *God*, then "we are of all men most miserable," and have "neither part nor lot with" Christ.

As a word reveals the invisible thought, Christ reveals the Father. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." Jno. i. 18. Even before the birth in Bethlehem it was "the *Spirit of Christ*" that revealed the Father's messages through the prophets, even the spirit of Him "whose goings forth are from of old, from everlasting." 1 Pet. i. 11; Mic. v. 2. "From of old, from everlasting," are spoken of the Father in Hab. i. 12, and Psa. xc. 2. The commentary of Jamieson, Fausset, and Brown says concerning these terms "The terms convey the strongest assertion of infinite duration of which the Hebrew language is capable."

6. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones therefore to cast at him." Jno. viii. 58, 59. R. V. Instead of "was" the margin of the Revised Version reads "*was born*." This reading the Diaglott adopts into the text. So does Dr. Geo. Campbell's translation. And in Rotherham's translation the clause is rendered, "Before Abraham came into existence, I am."

And yet notwithstanding all the plainness of the Greek and of these honest translations, I find in THE RESTITUTION of June 28th such an assertion as this, "we *know* Jesus of Nazareth *descended from* Abraham and did not exist before Abraham."

But the doctrine of the existence of our Savior before Abraham is the doctrine of Christ's own lips, and the same John who records it says also, "Every one who *goes beyond* and does not abide in the doctrine of the Anointed One, has not God. He who abides in the doctrine, has both the Father and the Son." 2 Jno. 9. Diaglott.

The renderings of Smith and Nesbet, "Before Abraham is born, I am," and "Before Abraham comes about for himself I am existing;" as though the Savior were merely affirming His own existence before Abraham's future resurrection are unworthy of being called translations. They are wrestings of the Scriptures. 2 Pet. iii. 16. And besides they are refuted by the immediate context, for why should the Jews want to stone Him for merely affirming what was true of them all, namely, that they were living previous to Abraham's resurrection! Was there any Jew so ignorant as to deny that Abraham's resurrection was *future?* The Jews inquired, "Hast thou seen Abraham?" And the answer, "Before Abraham was, I am," plainly implied that He *had*.

But they, influenced by the thinking of the flesh, thought they "knew that Jesus of Nazareth did not exist before Abraham," and so they took up stones to cast at him. Jno. viii. 15, 59.

Scarcely better than Smith and Nesbet's, is the rendering by Young who *compiled* a concordance,—"Before Abraham's coming, I am." Translating the verb *genesthai* of the aorist tense by the noun "coming," he leaves it doubtful whether the said "coming" must be understood as past or future. But Rotherham says the aorist "always expresses *past* time."

7. "I am the root and the offspring of David." Rev. xxii. 16; v. 5. Christ, in His divine nature, is the *root* of David, for "without him was not anything made that was made." Jno. i. 3. But in the human nature He is the *offspring of* David. As to the one nature He is David's *Lord*, as to the other He is David's *Son*. Matt. xxii. 42-45. Thus He was "born of the posterity of David as to the flesh," and "designated the Son of God in power as to the Spirit of Holiness, by the resurrection of the dead." Rom. i. 4. Diaglott.

"By the resurrection he was powerfully manifested to be the Son as to his divine nature. The phrases, *according to the flesh*, and *according to the spirit of holiness*, are evidently antithetical, designating severally the Lord's human and divine natures." Hodges Outlines of Theology.

Is it not most evident that the root exists *before* the branch or offspring? "Thou bearest not the root, but the root thee." Rom. xi. 18.

If I were to write a long series of articles concerning Christ and describe Him merely as the "Offspring," but say nothing of Him as the "*Root*," my description would, at best, be but a partial and one-sided view.

8. "He that hath seen me hath seen the Father." Jno. xiv. 9. This great truth of "the doctrine of Christ" is repeated in Jno. xii. 45, —"He that seeth me, seeth him that sent me." And this agrees with the saying that God was manifest in the flesh," and the Word that was God in the beginning, "was made flesh and dwelt among us." Jno. i. 1, 14; 1 Tim. iii. 16.

9. "I am the first and the last, and the Living one; and I was dead, and behold I am alive for evermore." Rev. i. 17, 18; ii. 8; xxii. 13. R. V.

In Isa. xliv. 6, we read, "Thus saith the LORD [*Jehovah*] the King of Israel, and his redeemer the LORD [*Jehovah*] of hosts; I am the first and I am the last, beside [or, without] me there is no God." Also in Isa. xlviii. 11, 12, "I will not give my glory unto another. Hearken unto me O Jacob, and Israel my called; I am he; I am the first, I also am the last." This glorious title of Jehovah expresses His infinite duration, for what existence can begin earlier than the *first*, or endure longer than the *last?*

And the bestowal of this divine title upon the Son is reconciled by that key of harmony which the Son himself has furnished, saying, "I and the Father are ONE," and "All things that the Father hath are mine." Read Jno. xvi. 15; xvii. 10; iii. 35; Matt. xi. 27. In perfect accordance with this the next testimony to the Son's divinity says,

10. "In him dwelleth all the fulness of the Godhead bodily." Col. ii. 9.

From *Theos* [God] is derived *theotes* [Godhead], and in the Greek lexicon of Liddell and Scott the entire definition of *theotes* is "Godhead, divinity, divine nature."

"The *fulness* of that divine nature is here contrasted with an *empty* and deceitful philosophy [verse 8], and the term *bodily* superadded, shows that God is in Christ not as he was in the tabernacle or temple, typically, but substantially, really, and truly."—A. Campbell, in Christian System, p. 22.

To say that in him dwelleth the *Godhead* would prove His participation of the divine nature. To say that in Him dwelleth the *fulness* of the Godhead would be a still stronger assertion of it. But saying that "in him dwelleth ALL the fulness of the Godhead," is an overwhelming emphasis that leaves no room for dispute. Nor will any one that truly "abideth in the doctrine of Christ" be disposed to dispute it.

In my next I hope to give a harmonious view of the testimonies which prove the *human* nature of our Lord.

WILEY JONES.

When the Devil sees church-members wrangling with one another, he knows it will be safe for him to sit down and rest.

Watching for a Chance to Desert.

A little paragraph caught my eye the other day: it said that "it seemed as if some professors of religion were always watching a chance to desert," and that "whether out or in the church they were not of much account."

How painfully true are the words! One deserts because of a difference of opinion between himself and a brother, as to the honesty of poor, famine-stricken men; another, because he loves the companionship of the gay, tippling crowd, and still another forsakes the house and the service of God, because he wants a *decent* burial. It presses upon my heart like the weight of a fearful nightmare, the thought of these: they seem to feel that it is *only men* that they are deserting, that no vows are broken, nothing lost to themselves, no injury done to the blessed cause of the Master by their actions.

But oh how the cause suffers! how the Master weeps! how the hearts of the faithful saints sink within them as they view the ruin wrought!

What if opinions do differ as to some trifling matter? We are linked to God, we are a part of the body of Christ. We cannot take ourselves away and the chain be whole, the body not suffer.

The sparkling wine cup may have its attractions now, but wait! oh wait until the judgment day—and then, deserting man, how heartbreakingly you will wish that you had stood steadfastly at your post, resisting the cunning wiles of the evil one.

It is *sin* that lures you away from God, it is the desire to do as you please and say what you please that takes you out of your place in the courts of the Lord.

But stop and consider—to desert is to be lost. You cannot have this world and the world to come.

If you gain this world, you lose the next, you lose yourself.

What of a few shining burial rags, weighed against an eternal weight of glory. Bury me uncoffined in a simple winding sheet but let me not lose the crown. Oh I want to be always in my place in the dear sanctuary of my God helping in my humble way to lead some poor struggling one out into the blessed light of the knowledge of God.

O to be unmoved! The day draws near, it hasteth greatly; who will be found "without spot and blameless" when it comes?

Stand fast in the Lord, brethren. May God help you not to desert.

S. ROXANA WINCE.

Selected.

The House of Jacob.

The angel Gabriel in announcing the begettal and birth of the Savior, to Mary the virgin of the house of David, said that "the Lord God shall give unto him the throne of his father David; and he shall reign over *the house of Jacob* for ever; and of his kingdom there shall be no end." "Much controversy has arisen as to the meaning of this promise; some contend that its fulfillment took place when Jesus the Christ ascended to the right hand of God, because, say they, David's throne was God's throne, and as Christ is sitting on God's throne, therefore the prophecy has been fulfilled in the only sense that God ever meant it should." This it must be confessed is putting a construction upon language that there is no warrant for; not a *solitary* instance can be found where prophecy has been fulfilled in this remarkable manner; *on the contrary where prophecy is spoken of as having had its fulfillment, it has always been in strict accordance with the language used;* hence, when the time came for the fulfillment of the prophecy concerning the meek and the lowly Jesus that he, the King of Zion, should ride on an ass into Jerusalem, it was literally fulfilled in the land of Palestine previous to his crucifixion. Whilst those who wish to support a preconceived idea thus change the use of language, a liberty they would not take with any book but the Bible, when the further portion of the prophecy is taken into consideration that "he shall reign over the house of Jacob," they experience a difficulty in explaining away the words "the house of Jacob." While they will glibly quote that "he is not a Jew which is one outwardly," "but he is a Jew which is one inwardly" and that there is a "spiritual Israel," they cannot say there is a "spiritual *Jacob*;" although they may say "that as Jacob's name was changed into that of Israel they are justified in substituting the one for the other. This might be accepted were it not for the fact that centuries after the change of Jacob's name into that of Israel, the angel Gabriel in making the promise to Mary the mother of Jesus distinctly uses the words "the house of *Jacob*." If he had meant the seed of Abraham by faith he could not have used the expression because it is not applicable to them. It appears to us as a very striking instance of the wisdom and foreknowledge of God in thus giving a promise that could not be mistaken excepting by those who are wilfully blind. When Christ says that we shall see "Abraham, Isaac, and Jacob in the Kingdom of God," it would be equally consistent to introduce "spiritual Israel" for Jacob, as it is in the passage under consideration, yet not any in possession of their senses would think of doing so. That "the house of Jacob," and "the house of Israel" refer to the same people, the fleshly descendents of Jacob, we believe because they are so used in the Scriptures, but never *once* applied to those who are the seed of *faith*. When a few of the things which are written concerning God's purpose in relation to "the house of Jacob" are taken into consideration, it will be seen that the idea that Christ is *now* sitting on "the throne of his father David," and reigning over "the house of Jacob," is a fallacious one.

An idea exists that the language of the New Testament requires a *different construction* put upon it to that of the Old, and so that to understand many things that are written in the Old concerning "the *house of Jacob*," it is necessary to recognize the construction of language peculiar to the New. From whatever source the idea came, it certainly was not from the New Testament, for we find in it the same expressions applied to the same things, and in such a way that they cannot be refuted; for instance, Jesus, in sending forth his disciples to proclaim the gospel of the Kingdom of God, told them not to go into the way of the Gentiles, but to go "to the lost sheep of the house of Israel." Matt. x. 6. Here the words "house of Israel" refer to the "house of *Jacob*," the children of Israel after the flesh, and could by no method of reasoning be construed to mean "spiritual Israel." Again we have the apostle Peter in addressing the seed of Abraham after the flesh, call them by the name "the house of Israel." Acts ii. 36. This goes to confirm what has already been shown, that it is false and unscriptural, to say that the New Testament language has to be understood in a different way from the Old, and shows most conclusively that where the words "the house of Israel" are used, or in whatever portion of the Bible they may be found, they apply to the same people, the seed of Abraham after the flesh.

The names Israel and Jew are applied to the children of Abraham by faith, whether they are so by nature or not, is readily admitted, but it is a remarkable fact that in the one or two instances where they are so applied, they are either done in contrasting them with Israel after the flesh, or written to them as Israel after the spirit, and in such a way that it is impossible for any unprejudiced person to fail to see that this is so. The apostle Paul says in his letter to the Ecclesia at Rome, that "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26. It is admitted even by those who place the peculiar construction upon New Testament language referred to, that the name Jacob as used here applies to Israel after the flesh, although they will contend that the Zion referred to in the verse is not the one spoken of by the Psalmist as being "beautiful for situation, the joy of the whole earth," but the church of the living God. We do not think they deserve any credit for this admission, because it is forced from them by the passage itself, for if they were to say that it meant "spiritual Israel," then it would clash with their idea of the church being Zion, because they would then have to say that "the Deliverer would have to come out of the Church (which they call "spiritual Israel" or Zion as it suits them), and turn away ungodliness from "spiritual Israel" which would be the height of nonsense. But how Christ, who is in heaven at the right hand of God, is "to come out of the clouds" and turn away ungodliness from Jacob is a mystery they cannot solve. How different the picture when the ordinary use of language, where not otherwise expressed, is recognized. Israel after the flesh were God's peculiar people; he had borne their iniquities for centuries, ever ready to forgive when they turned from their abominable practices to serve him, but when they filled up the cup of their iniquity by crucifying him who was anointed to be their King, he cast them off, but not for ever; hence Paul says that "blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in." So that when the times of the Gentiles draw to a close, "the Deliverer will come out of Zion and turn away ungodliness from Jacob."

Because we believe these *things* will be literally fulfilled people call us "*fools and fanatics*." Are we fools because we believe that Christ, as already referred to, literally rode into Jerusalem on an ass in fulfillment of the prophecy to be found in Zech. ix. 9? "No, No," would be the answer; because they also believe it, or at least they profess *to do*. Then who are the foolish ones; those who look forward with joyful anticipation to the time when God shall "set his King upon his holy hill of Zion," placing him upon "the throne of his father David," that he may "turn away ungodliness from Jacob," and reign over "the house of Israel" for ever; or those who believe that Christ in some mysterious way comes out of the Church to do this work? But it is written that "the foolishness of God is wiser than man," and we verily believe it, and are content to be looked upon as fools for Christ's sake. Men may laugh and jeer *now* at the saints of the Most High when declaring his glorious purpose; they did so at their Master, "they laughed him to scorn;" but the time will come when "He that sitteth in the heaven shall laugh; the Lord shall have them in derision." Their laughing and jeering will be turned into dismay, for they will have to give place to the King of Israel, who will send forth his armies, composed of the house of *Jacob*, to destroy all who oppose themselves to the righteous laws that go forth from Zion, and in that day "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths," with the glorious result that the nations having been brought into submission "will learn war no more." In that day "the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord shall alone be exalted." In that day will Christ give unto his apostles, twelve thrones on which to sit and reign over "the house of Israel" which he promised to them previous to his death on a Roman cross. Thus then we see, in the brief glance that has been given to this interesting subject, that Christ has not yet sat on "the throne of his father David," but that in the time appointed he will do so, and reign over "the house of Jacob" according to the promise made to his Mother, previous to his birth, by the angel Gabriel. Let those who wish to be associated with him and his apostles when they reign upon the earth, and be amongst those who will come from all parts of it to sit down with Abraham, Isaac, and Jacob, in the Kingdom of Christ, acquaint themselves with "the commonwealth of Israel," and "the covenants of promises," and they will no longer be "without hope and without God in the world," but will look forward joyfully to the time when Christ will return and "build *again* the tabernacle of David which is fallen down," and "build again the ruins thereof," and "set it up." For they will then understand that God has declared through his servant the prophet concerning "the house of Jacob," that "it shall come to pass in *that* day, saith the Lord of hosts, that I will break his yoke from off thy neck, and burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David (the Beloved—Christ—David's son yet David's Lord) their King, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed O Israel; for lo, I will save thee from afar and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee; but I will correct thee in measure, and will not leave thee altogether unpunished." They will then readily admit that such language could only apply to Israel after the flesh, and is in no way applicable to Israel after the spirit; and will be able to sing with the heart and the understanding the following beautiful hymn,

O house of Jacob, come,
And walk with us in light;
No more bewilder'd roam,
Like wand'rers in the night:
The Hope of Israel calls you near,
And Abraham's Shield and Isaac's Fear.
Oh! thou by tempests toss'd,
Revil'd, oppress'd, trod down,
In ev'ry region cross'd,
With grief familiar grown;
Scatter'd, and abject, peel'd, forlorn,
Thy name a taunt, thyself a scorn,
Though thou art fill'd alas!
And drunk with misery.
The cup begins to pass
To them that hated Thee.
And now we honor Israel's name.
Our God and Abraham's is the same.
Rise, Jacob, from thy woes,
Thine own Messiah see,
He whom thy fathers chose
Waiteth to pardon thee:
At his command we bid thee come;
Lost Israel, hasten to thy home.

—*Glad Tidings.*

The man of fifty thousand dollars who brings five dollars, twenty dollars, or one hundred dollars, to the altar of God and says, "That is all I have to spare," if he does not lie to God, Ananias never did. Tens of thousands are living in luxury spending millions for pride, vanity, gluttony, and sensuality, submitting a mere bagatelle to the use of the Holy Spirit, and yet flatter themselves that they are on the way to glory. Beware lest a worse fate than Ananias' overtake you!

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 23, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

As there are five Wednesdays in this month, our next issue will bear date, Sept. 6, 1893.

WE conceive that the greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are faithless of his doctrines and heedless of his precepts.

WE earnestly commend to our readers the article headed, "God Must Be," in the present number. In our opinion it is worth more than the subscription price of the paper, short as it is. It pricks many a bubble with a few pointed words.

QUEEN MARY, called the "Bloody," once asked John Knox, "Whom shall I believe since you interpret the Scriptures one way and the Catholics another, and who shall judge?" "You shall believe God who speaketh plainly in His Word; and further, that Word teacheth you, you shall believe *neither* one or the other." Well said, John Knox.

ROGER Bacon declared that the *four grounds of ignorance were:* "Trust in inadequate authority; the force of custom; the opinion of the inexperienced crowd; and the hiding of our own ignorance, with the parading of a superficial wisdom." Although this was written in the thirteenth century, it remains every word true at the close of the nineteenth.

DR. ALEX. MACLAREN says: "Two questions reduce all the world's wisdom to stark, staring insanity. The first is, "What are you doing it for?" And the second is, "And suppose you get it, what then?" Nothing that cannot pass the barrier of these two question satisfactorily is other than madness if taken to be the aim of a man's life.

JOHN Milton, the author of Paradise Lost says: "Man is a living being, intrinsically and properly one and individual, not compound and separable;—not according to common opinion, made up and framed of two distinct and separate natures as of body and soul, but the *whole* man is soul, and the *soul man;* that is to say, a body or substance individual, animate, sensitive and rational." Treatise on Christian doctrine V. 1, p. 250 251.

THE last page of the Bible in the Gilbert Island tongue upon which the Rev. Hiram Bingham has been at work for 31 years, was read a few weeks since in the composing and press-rooms of the Bible Society in New York. It is said that as Mr. Bingham read the words his voice trembled with emotion. He is the only man who has ever reduced a language to writing, completed a vocabulary, constructed a grammar, and translated the entire Bible and then revised the proofs.

"IN the beginning God created the heavens and the earth." The Book of God opens with this grand announcement: and Paul says: "Through *faith* we understand that the worlds were framed by the Word of God," Heb. xi. 3. Paul took Jehovah's word for it; and we understand it just as he did, and by the same means. There are those who deny that this is Jehovah's word and undertake to explain how it was done. The Evolutionists say that away back in the ages there was a fire mist or star dust which cooled off into granite and was shaped into mountains, and valleys, and seas. But who made the fire mist? For a long time the Evolutionists thought they had found the very stuff out of which worlds were made—a nebula of simple gas. But presently spectroscopes were invented, by which they found that the nebula was not a simple gas, but a compound which had to be supplied from some other source, and so they had to shift their ground, which they have always had to do, and always will, till they recognize in the God of Israel, the Creator of heaven and earth.

THE following sentence is about as full as it could be with good things:—"The mission of greatness is to minister, not to master; to give, not to govern; and its sceptre is love, not force."

To E. B.:—In answer to your question, "What is a sect, *properly* speaking?" we reply, It is a body of people who have separated from others on account of doctrinal or other disagreement and followed a particular leader. "The word is derived from the latin *secta*, which comes from *sequor* to follow, hence a following. In this sense the apostles and their brethren were a *sect*, because they followed Jesus as their Master. But be it remembered the leaders tolerated no minor sects within."

THE following are recent utterances of the bishop of Winchester, England, which shows that the truth is spreading to *some* extent, amongst the clergy. Speaking on the Resurrection, he said, "If God raised Jesus, that at least is one instance of His willingness to raise the dead. Why should it be the only instance? And what is the good of it if it does not affect us? If he raised one from death it is at least *conceivable* that he will raise others from death; and such a resurrection is life and hope for the world......Rising from the dead implies *life* beyond the grave. To speculate about immortality, as apart from the resurrection, is both common and interesting, but it is outside of *our* subject. It may, however, be observed here, that the familiar expression, "immortal soul," has no place in holy Scripture, and our Lord seems to identify the promise of resurrection with the continuity of personal and continuous life... The fulfilment of God's purpose and the manifestation of God's *righteousness*, seems further to *require* a resurrection from the dead." We rather think so too, Mr. Bishop.

Blind Leaders.

The field secretary of the Home Missionary Society recently delivered an address at the Plymouth Congregational Church in Cleveland, on the Present duty of the churches to the cities. The reporter said he began by citing appropriate passages of Scriptures, one of which was, "And they of the city shall flourish like grass of the earth." At the time these words were spoken, the preacher said, the city was not flourishing; bands of marauders prowled in them; and when Jesus beheld the great city of Jerusalem he wept; and can we not say that he weeps to-day as he looks upon the great cities of the nations? Let our readers read that magnificent pen picture of the good time coming, the 72nd Psalm, where these words occur, and say if a grosser misapplication of Scripture could be made. For salvation purposes a million of such missionaries would be utterly useless. As teachers of Good Morals, only are they of any account. Is it not painful to contemplate these self-appointed, well-fed world-converters when we realize that only the Gospel of the Kingdom Jesus preached is God's power to save those who believe it? *They* do not know what that Gospel is; and that proves they are blind leaders of the blind; and although their kind offices may *now* lift many out of the gutter, they all fall into the ditch *by and by;* Jesus says so. Truth alone sanctifies. It is uphill business to teach this, but while life and health permit, we will keep it up as opportunity offers. We want our readers to realize that in defining the condition of discipleship Jesus calls upon men to forsake ALL that they have and follow him; not only are houses and lands and friends included, if need be, but their false notions and vain hopes also. No one can be in Christ without entering by the door. No one ignorant of the gospel *can* enter by the door. That's where the introduction takes place—at the door. Climbers up some other way are not recognized. It is a solemn consideration, that if men do not accept what God offers them, they reject his invitations. Under these circumstances, is it any wonder he says, "I never knew you, depart?" True love will cause a called-out-one to faithfully point out the *narrow* way. It is a very inferior article, misnamed charity, which prevents an exhibition of the *whole* counsel of God. Besides that, it violates the positive command to speak God's Word faithfully.

Those whose minds have been lumined by the truth of God must remember that there is but one set of promises, therefore only one faith, and in the nature of things there can be but one hope, and to be without hope is to be without God, see Eph. ii. 12 and iv. 4-10. This applies to their *loved* and *respected* ones as well as themselves.

Christ's.

This subject is not likely to become popular in the present order of things, for it is just as true now as when Paul indited the words, "that all seek their own, not the things which are Christ's." What is such Christianity worth? Can we find its value quoted in the book of God? The faithful servant looks after the things belonging to his Master, and is interested in his welfare. Men's own things are temporal: Christ's are eternal. Oh, seek the things that are Christ's; if it is the first time you will be surprised at the result. Yes; seek Christ's estate first. It is the prevailing idea that this is heaven. It is generally thought that the majority of Christ's things are there. This is a great mistake. Christ's estate is land, not sky, as will be seen in the following article clipped from an old magazine for our readers: It says, "God said to Abraham on his arrival in the land of Canaan, unto thy seed will I give this land, and this seed is Christ." Gen. xii. 7; Gal. iii. 16. Hence God is speaking of the land of Judea in Is. viii. 8, where he calls it "Thy land, O, Immanuel." So if you seek the things that are Christ's, you seek a better country than you can now find on the planet, because flesh and blood claim all *them;* but when Christ takes possession it will be a heavenly country. Heb. xi. 14-16.

Such seekers are now strangers and pilgrims.

Will Christ possess the land of Canaan as it is now, or void? No, the kingdom of God, so long prayed for, will then come and be established upon it, for it is Christ's.

The whole House and Kingdom of Israel over which David reigned, God, in speaking to him, calls my kingdom, thy kingdom, and his (Christ's) kingdom. 2 Sam. vii. 12, 16. 1 Chron. xvii. 11. Therefore the twelve tribes of Israel must be regathered, and united into one kingdom again upon the mountains of Israel, before Christ can inherit the kingdom of God and reign over them in Mount Zion from henceforth even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughters of Jerusalem. Ezek. xxxvii. 21, 22. Micah iv. 7, 8.

If you seek the things that are Christ's, you seek first the kingdom of God (Matt. vi. 33), and like Abraham, a city designed and built by God, the capital of it. For here have we no continuing city, but we seek one to come Christ's

Jerusalem, the city of the Great King, a praise in the earth. Heb. xiii. 14. Matt. v. 35; Isa. lxii. 7. The city of the Lord, the Zion of the Holy One of Israel, the perfection of beauty, the joy of the whole earth. Isa. lx. 14. Psa. xlviii. 2.

If you seek the things that are Christ's, you look for the restoration of David's throne in Jerusalem; for it has been overturned until he come whose right it is, Christ, and the Lord God shall give it him. Ezek. xxi. 27. Jerusalem will then be the throne of the Lord. Jer. iii. 17.

The natural subjects of this glorious kingdom are the Jewish race, they are Christ's subjects, and his kinsmen according to the flesh.

But is the Holy Land all the territory that is Christ's? No, this is only the Edenic garden of Christ's dominion. He is the heir of the world, and the uttermost parts of the earth are his possession. Rom. iv. 13. Psa. ii. 8.

Will the nations upon it continue as they are now, or will they be demolished and their territory made a great park for Christ and his friends to roam in it at pleasure? No: the nations will be humbled, broken, and their purified remains incorporated into the empire of Israel. It will then be said: **The kingdoms of this world are become the kingdoms of Christ, and he shall reign from sea to sea, and from the river unto the ends of the earth;** all kings shall fall down before him; all the nations shall serve him. Rev. xi. 15. Psa. lxxii. 8, 11.

Israel is Christ's battle-axe and weapons of war, by which he will subjugate the nations; and the House of Judah is his goodly horse in battle. Jer. li. 20. Zech. x. 3.

Is this a substantial and durable inheritance? Yes; for the earth abideth for ever. Eccles. i. 4. Dan. vii. 14. The kingdom also is an everlasting kingdom. Jer. xxx. 17. Dan. vii. 27.

And the city a continuing one. Isa. xxxiii. 20. Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken.

Is there anything else to seek? Yes, Christ's House. It is written (Heb. iii. 5, 6), Moses was verily faithful in all his house as a servant; but Christ as a son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.

This is a permanent house—God's building, founded upon the rock Jesus Christ, and the gates of the grave shall not prevail against it. 1 Cor. iii. 9. Matt. xvi. 18.

The bodies of this house are members of Christ (1 Cor. vi. 15)—Christ's flesh and bones. For Paul says: We are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be of one flesh. This is a great mystery; but I speak concerning Christ and the church. Eph. v. 30, 31. Hence Jesus in speaking to his disciples said: Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward. Mark ix. 41.

This is the flesh that the Father has given him to give eternal life to. John xvii. 2. This flesh comes to Christ (John vi. 37), and though it may return to dust will not be lost, but restored and raised up again at the last day. John vi. 39. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming. 1 Cor. xv. 23. It is crucified flesh like Christ's person. For they that are Christ's have crucified the flesh with the affections and lusts. Gal. v. 24.

If after reflecting upon the result of our research you desire to become Christ's esteeming the reproach for his name greater riches than the treasures of the world, and resolve to try to manifest the character of Timotheus, by caring for the state of His little flock (Phil. ii. 20) then you must obey the command of Christ's apostle, in Rom. xiii. 14 Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. If you wish to know how to comply with this request, Paul answers, By burial with Christ in baptism, Col. ii. 12. For as many of you as have been baptized into Christ have put on Christ. Gal. iii. 27.

In rendering this obedience you put off the old man with his deeds—the body of sin derived from Adam—and put on the new man, which is renewed in knowledge after the image of Him that created him, even God: where Christ is all and in all. Col. iii. 11. For such are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. iii. 29) of all the glorious possessions and unsearchable riches, which we have been but faintly delineating.

It all depends on the little word "if." For if ye be Christ's all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's.

Be quick to recognize every kindly act, but slow to see an unkindly one.

August 31st, is the date of the Nickel Plate Road's next excursion to Chicago.

Selected.

A Change of Heart.

How often we are told that we as a people do not believe in a change of heart, and that vital piety is not a part of our religion. Nothing can be further from the truth. We are radicals on this point, and claim that before man can be saved, he must experience three changes, each of which brings him one step nearer the final rest. The mind is by nature clouded by sin and immoral deeds, and needs the light of the Gospel to illuminate the understanding, and to turn man away from darkness to light, and from the power of Satan unto God. When this is done he has met with a moral change, which at once calls out all the resources of his being for a new and holy life. Here then we have one change.

But the affections may thus be placed upon objects of purity and love, and the feelings be wrought upon by most holy impulses, yet the law demands obedience to its requirements, and he must become a citizen by loyalty. This brings another change, which constitutes him a legal heir to the inheritance.

Paul tells us of the third and final change. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Thus we see from this brief outline, that before a man can enter the Kingdom of God he must experience,

I. A moral change by the Gospel.

II. A legal change by becoming loyal.

III. He must have a physical change at the resurrection of the dead. We see, therefore, the injustice of saying that we do not believe in a change of heart, when the truth is, we believe not only in the change of heart, but in a complete change of the whole man. Then he will be pure and incorruptible, and fitted for the far more and exceeding and eternal weight of glory. May we all share in that glory through Christ Jesus."—*H. V. Reed in Herald of the Kingdom.*

Looking for his Return.

Passing the corner of Sixth and Plum streets, Cincinnati, a short time ago, our attention was called to a neatly dressed, respectable looking woman, who was standing a little distance outside the curbstone, anxiously looking down the street. We were informed that during the late war, her husband entered the army, and she parted with him on that spot. He, like thousands of others, never returned. The disappointment to his wife was more than she could bear. Reason gave way, and the idea of her husband's return took entire possession of her mind, and for years, almost every day, and till late in the night, through sunshine and storm, heat and cold, she had stood on the spot where her husband left her looking for his return. But, alas, she looks in vain. He sleeps his last sleep, and the sound of his returning footsteps will never greet her ears. Hope deferred has made her heart sick, and yet she clings to that hope with unyielding tenacity, and it is the all-absorbing ruling passion of her life. What an evidence of sincere devotion, of undying affection! And yet the longing desire of that smitten heart will never be realized.

Such are the hopes and expectations of the world, which are often doomed to disappointment. But the Christian's hope, unlike these, resting on a sure foundation, shall never be cut off. The Savior, before his crucifixion, surrounded with his sorrowing disciples, informed them of his departure from them; but he assured them that he would come again and receive them to himself, that where he was, they might be also. And when, from the Mount of Olives, he ascended in triumph to his Father, the angels assured his disciples that he would come again in like manner as they had seen him go into heaven. Ever since that hour such has been the expectation and hope of his people. The glorious appearing of Christ—his coming to be glorified in his saints, is a theme on which the Apostles dwell with peculiar emphasis. Paul assures us, that to them that look for him he will appear the second time, not a suffering Savior, to offer himself a sacrifice for sin, but as a glorious conquering Deliverer, to exalt and save his people. John declares that when he shall appear, we shall be like him, for we shall see him as he is. The great incentive offered by Peter to faithfulness in the ministry is, that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.

The unbelieving and unfaithful may say, "My Lord delayeth his coming;" the foolish virgins may slumber and sleep, and scoffers may inquire in derision, "where is the sign of his coming?" Notwithstanding this, His footsteps are approaching, and in "the times and seasons which the Father hath put in his own power," the "sign of the Son of Man," shall appear in the heavens, and the cry shall be heard, "Behold, the Bridegroom cometh; go ye forth to meet him." Then the expectant ones shall greet his appearing with joy, and enter into the marriage supper of the Lamb.

Are we daily and hourly watching for our Lord's return? Are we constantly looking for his appearing and kingdom? The Savior himself exhorts us to be "always ready; for in such an hour as ye think not, the Son of Man cometh." "What I say unto you, I say unto all, watch." Happy will that servant be, who, when his Lord cometh, he will find so doing.

So I am watching quietly
Every day.
Whenever the sun shines brightly,
I rise and say:
Surely it is the shining of his face!
And look unto the gates of His High place
Beyond the sea;
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
Of my room,
When I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answers sweetly
In my home:
Only a few more shadows,
And He will come.

Conscience.

Every man is more or less conscious as regards the laws of his country, and if he is knowingly breaking any of those laws, he is not at rest. He may be less troubled than if the disobedience were in opposition to the divine commands, but still there must be a conscious feeling of disobedience, which in time brings unhappiness and misery. The victim of these fears of unrest and uneasiness, can sometimes hide his sin from all others but himself, and although he may himself suffer, upon thinking of past transgression, he can find peace from the fact that no one but himself knows it and no one can condemn him. He may have committed one of the foulest crimes capable of being perpetrated, but possibly he will still pass through life, and die without it ever being made known to others. So much for the unlawful act that is governed by human law. But how different is the amenability to the law of Christ, to the law of God. When we become responsible to that we place ourselves *en rapport* as it were with our King and Judge; who is infallible, and who rules the hearts of men; who is cognizant of all our acts and to whom all our thoughts and intentions are manifest. Should not the contemplation of these things create in us, that fear and reverence, and conscientious *regard* to all that we *do*, think, or speak, because we cannot offend without it being known to Him to whom all things are open and bare?—*S. W. T.*

Tobacco has spoiled thousands of the boys, inducing a dangerous precocity, softening the bones, and injuring the spinal marrow and whole nervous fluid. A boy who early and freely uses tobacco, never is known to make a man, in the true sense; he generally lacks energy of body and mind. Boys, if you wish to prosper in the world despise tobacco. Three young men formed a smoking club and they all died within two years. The doctor was asked what they died of. He replied: "They were smoked to death."

In the bleakest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.

Always the Best.

The popular World's Fair Excursions via the Nickel Plate Road Another August 31st

Christ and the Old Testament.

"This argument cannot be escaped from. Jesus Christ rooted himself and his religion in the Old Testament. By that he himself elected to stand or fall. Even if we were outside of Christianity altogether, we should attach immense importance to the fact that he whom even infidels acknowledge as the greatest of religious geniuses should have owned the authority of the Old Testament, nourished his own life by it, and claimed to fulfil it. But to us, Jesus is the eternal Word, the wisdom of God, the first begotten from the dead. It is not merely in his earthly life that he attests the Old Testament. After he was nailed to the tree (after his resurrection) "beginning at Moses and all the prophets, he expounded to them, in all the Scriptures, the things concerning himself." We return to this, after all cogitation: Whatever Jesus believed about the Old Testament, we must believe. We shall be found right in the end if we think thoughts of his thinking. Other foundation can no man lay than that is laid, which is Jesus Christ." *British Weekly.*

Nickel Plate Road's Excursion August 31st, is your opportunity.

The Eighth Annual Conference, of the Church of God in Nebraska, will convene (the Lord willing) in the beautiful natural park at Cambridge, Furnas Co., Neb., Sept. 15, and continue in session ten days.

Everything considered this is the best location that can be found in this part of the country.

Brethren the success of this meeting depends largely on you. Will you lay aside your work and the cares of this life, and come and enjoy a week of pleasant, social intercourse with us?

Since we met one year ago, a great change has taken place in this country. A change that signifies in unmistakable terms the proximity of Gentile rule. It becomes necessary, therefore, that we meet together and by prayer, and exhortation strengthen each other, for these "perilous times."

We urge all who intend to camp on the grounds, to provide themselves with tents. Those who wish to buy one should notify the President, Alleas Adams, as early as Sept. 5th, and it will be on the ground for you by the 15th, at which time settlement can be made.

A well of good water is on the ground. Hay will be provided for teams. Those unacquainted in Cambridge should inquire the direction to the Park at the flouring mills, or the corner store.

We say again, come in the Spirit and endeavor to do valuable service for the Master.

J. J. CADY, SEC'Y.

Don't miss it. The Nickel Plate Road's Excursion to the World's Fair, August 31st.

To the Brethren of "like precious faith," greeting:

It will be noticed that the Church of God, known as the Northern Nebraska and Southern Dakota Conference, will hold their next annual conference near Carns, at the Rock Creek School House in Rock County, Nebraska, commencing Sept. 23, 1893.

All the brothers and sisters of the Abrahamic Faith are especially called to meet with us at this time. Come, brethren, one and all, as we see the signs of the times nearing upon us we believe truly that this age is drawing to a close.

WM. H. DENSON, SEC'Y.

The education of years. Ten days at the World's Fair. Take the Nickel Plate Road's Excursion August 31st.

Cheap Rates to Chicago.

Regular rate for round trip tickets on Pennsylvania Lines from Plymouth to Chicago $4.60. Special rate for round trip tickets limited to November 5th, $4.10. Special rate for round trip tickets limited to ten days from date of sale, upon advertised dates for daylight coach excursions, $2.55.

For particulars please call on or address nearest agent of Pennsylvania Lines, or J. E. Hanes, Ticket Agent, Plymouth, Ind.

Excursion via Nickel Plate Road to Chicago, August 31st.

Poetry.

Evening Hymn.

The light is come; like to the day
Depart not Thou, great God, away.
Let not my sins, black as the night,
Eclipse the lustre of Thy light.
Keep still in my horizon; for to me
The sun makes not the day, but Thee.
Thou Whose nature cannot sleep,
On my temples sentry keep;
Guard me 'gainst those watchful foes
Whose eyes are open while mine close;
Let no dreams my head infest
But such as Jacob's temples blest;
While I do rest, my soul advance;
Make my sleep a holy trance,
That I may, my rest being wrought,
Awake into some holy thought,
And with active vigor run
My course, as doth the nimble sun.
Sleep is a death; O, make me try,
By sleeping what it is to die;
And as gently lay my head
On my grave, as now my bed.
Howe'er I rest, great God, let me
Awake again, at least with Thee;
And thus assured, behold! I lie
Securely, or to wake or die.
These are my drowsy days; in vain
I do not wake to sleep again;
O come that hour when I shall never
Sleep again, but wake forever!

—Sir Thomas Browne.

Original.

The Jew of To-day.

This wonderful people whom God in ages past selected from all other nations of the earth, and unto whom he committed the lively oracles, still exist as a social and distinct people from all others. As a race no other people would have existed as such up to the present time without divine interposition on their behalf. But, is there not a meaning in all this? There is, and the same prophet that said, "He that scattereth Israel shall gather him and keep him as a Shepherd doth his flock," and if they did not exist how could they be gathered from among the nations when their deliverer comes? From the same hand they have drank both blessings and curses. As they once said, "His (Christ's) blood be upon us and our children" have followed them to their remotest dwelling places, famine, pestilence, persecutions, and the sword have been their portion; but we rejoice to know that their cup is well nigh full and the set time to favor Zion is at hand. Only a few more desperate struggles under the reign of Anti-christ, then the Savior will make himself known unto his brethren. Then there will be such a mourning in Jerusalem as has never taken place before. See Zechariah 12th chapter.

Joseph was a type of Christ. It is a touching incident to read about Joseph revealing himself to his brethren. You will find the account of it in the 45th chapter of Gen. He could not look upon the face of his brethren without weeping, after they had so treacherously sold him to the Egyptians. And reader, picture to yourself the scene that will take place when a greater than Joseph is here revealing himself to his brethren, the Jews. Hear them ask him what are these wounds in thy hands? and hear the Savior answer, "those that I received in the house of my friends." Those words spoken prophetically so long ago, will soon become reality. When our Savior hung bleeding upon the cross he prayed for the forgiveness of his enemies. Why were they his enemies? Because he exposed their sins, and brought their evil deeds to light. This is not all my friends. The more immediate cause of our Savior's death was the good confession which he witnesses before Pontius Pilate. Christ had been accused of treason, had said that he himself was a king, and was arraigned before Pilate on that charge, although he had told them at one time that his kingdom was not of that age. Let us hear Christ's answer about this kingship. Pilate asked him, "art thou the King of the Jews?" Christ answered him, "To this end was I born, and for this cause came I into the world." John xviii. 33-37. Had the Jewish nation believed on Christ at that time he would not have been put to death. They were right in looking for, and expecting a king. It was what God had promised them through his holy prophets, and he, (Christ) came at the appointed time, and the humble people believed on him as such, but the popular scribes and pharisees on account of his humiliation and humble birth, looked beyond his first, unto his second advent. Even his chosen disciples did not at first know that he was to die for the sins of the world. If Christ had entered upon his reign at that time there would have been no sacrifice for sins, no Bride of Christ to assist him in the government of the world, for, so sure as Adam possessed a bride, a helpmeet, just so sure will Christ have a helpmeet in the ages to come, which bride is now being elected by the gospel, or good news of this glorious kingdom soon to be set up upon the earth. But the election (Israel after the Spirit) will obtain it, and the rest are blinded. Have they stumbled that they should fall to rise no more? God forbid, but rather through their fall salvation is come upon the Gentiles, for, if the fall of them be the riches of the works and the diminishing of them, the riches of the Gentiles, how much more their fullness? Rom. 11th chapter. Please read the whole chapter. No, God has not cast away his ancient people whom he foreknew, but instead of them attaining unto rulership in the Kingdom of God, they will be the subjects ruled over by those elected out by the gospel who constitute the Israelites indeed; "Oh, the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out."

Backsliding has always been Israel's weakness, and it is even so to to this day. At Christ's first advent they refused to believe on him as their king, and at his second advent they will deny him the right to rule in the Kingdom, and expect to wrest it from him by force of arms. Hear our Lord's words to such, "Those mine enemies that would not that I should *reign over them, bring them hither* and slay them before me." It will be well for all such to heed the admonition given in the 2nd Psalm. "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

We hear so much said about Christian Churches, and what they are doing for the world, we admit professedly they are such, but possessedly they are not. Can a church be called a "Christian Church" which dis-believed one of the most essential and fundamental doctrines of Christianity taught by Christ himself, namely, "The Reerection by Christ of David's throne and kingdom over Israel of the flesh in the *ages* to come?" All who do not think that this is the rock upon which the gospel rests had better begin at once to search the Scriptures for themselves, for this is the rock foundation upon which the whole superstructure of Christianity rests as taught from Genesis to Revelation. Take this out of the Scriptures and you have nothing but confusion and chaos. Would to God that Israel was as zealous of the law of the Spirit of Life, (the gospel) as they are of the Sabbath law, (which Paul says are only shadows of things to come) and was nailed to the cross with Christ who is the head of the body (the church) and also Lord of the Sabbath Day."

S. V. Regal.

Selected.

The Second Coming.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

The character of the author of this language is such that no one would think to change its meaning, and all admit that Jesus will come again. But as to the manner of his coming, people widely differ. We are told that death is the coming of Christ to every saint. If that be true, he came the second time very soon after his ascension. And as we only read of his first and second coming, we can not expect his coming in glory at the end of the world. "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men for all that have sinned." Rom. v. 12. No sin, no death; no death, no gate to glory. But a moment's reflection will convince the reader of the absurdity of such an idea.

Then in what manner will Christ come? As people differ so widely in theology, we will give you the testimony of angels. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Then if his ascension was literal, his coming will be literal. This agrees with Job: "Oh, that my words were now written. Oh, that they were printed in a book. Oh, that they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." Job. xix. 23-27.

David, the sweet singer of Israel, took comfort in this hope. "As for me, I shall behold thy face in righteousness. I shall be satisfied when I wake in thy likeness." Psa. xvii. 15. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter into thy chambers. Shut the door about thee, hide thyself, as it were, for a little moment, until the indignation be overpast. For behold the Lord cometh to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain." Isa. xxvi. 19, 21. This is one of the grand features of the coming of Jesus. The sleeping ones will live again. "For the Son of man shall come in the glory of his Father, with all the holy angels, and then shall he reward every man according as his work shall be. Matt. xvi. 27. This event is near at hand. Remember the admonition to watch. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."—*F. M. Palmer.*

Only a Stick.

Greatness is not usefulness. There are many things too great to be useful. What would a crowbar be worth in repairing a watch? Persons sometimes belittle themselves, and seem to regard themselves of no account.

Says Marion Lawrence to Sunday school teachers: "Don't allow yourselves to get discouraged in your work. One of my teachers came to me one day and said, 'I cannot teach this class, I am only a stick.' I replied, 'Do you know what the Lord did with a stick? He opened the Red Sea with a stick. He brought the water out of the rock with a stick. You go back to the class and be a stick, be a good stick. That is all the Lord wants of you.' The trouble is that we want to be something that we are not. If we are crooked sticks the Lord will find crooked places for us to fill."

No man should be discouraged about his place, his opportunities, or his calling, but each for himself should look to God for guidance, for help, for wisdom that cometh from above; and those who look to God with loving joyous trust, will find that he will never forget them or forsake them, but will guide their efforts to his glory and the good of other men. And the work of the small may be as useful as the work of the great, for it is not by might nor by power, but by my spirit saith the Lord of Hosts.—*Safeguard.*

◆

Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone, and the strength of a man's position ought to rest solely upon what he is able to do. And yet most of us are constantly neutralizing the best work of others because it is not done in our way, and are constantly failing to do justice to others because of some small personal prejudice against them.

On Evil Speaking.

The practice of speaking slightingly of our friends and neighbors, of throwing their good qualities into the background and bringing their blemishes out into the full light, is one which obtains too often among well-meaning and religious people. So strong, indeed, is the general tendency to depreciate rather than to appreciate merit, to put the worst construction upon doubtful actions, and to impute the worst motives to good ones, that no person, however inoffensive and useful his life, can hope to escape censure. Those who have attained any eminence are by their very position considered fair objects for attack, while the lowly or unfortunate must not hope to escape. The worst of slander or evil speaking is that it requires next to no sustenance to keep it alive and flourishing. However small and insignificant the little rivulet of tittle-tattle, gossip, innuendo, detraction, seems at first, it often swells and grows to such proportions that character, reputation, happiness, the hope of a life-time, are swept away. The blunt fault-finder who attacks his friends openly, strikes them as it were in the face, odious though he sometimes is yet may occasionally be the means of doing good; but there is no such plea to be urged on behalf of the coward, who greets his acquaintances with fair words and smiles, but when their back is turned stabs or pricks them or shoots poisoned arrows at them in the dark.

Of the vice of slanders, or detraction we may say "whichever way we look at it, it is dangerous" to speakers and listeners no less than to the victim of their ill-will. It is besides so infectious that though one may be fairly good natured and have no particular wish to malign his neighbors, yet when he meets with one who is an adept at whispering and backbiting, he cannot resist the temptation of joining in the dissection of another's character. The safe plan therefore, in going through life, is to avoid as far as possible the society of anyone who either speaks against the absent, or does not defend them when attacked, and this not only because the habit is so catching, but because we may be very sure that where others are victimized we shall not escape, that when our backs are turned the moths will begin industriously eating holes in our reputation for kindness, cleverness, amiability or generosity, or any other trait of character exciting their ire or jealousy.

The most dangerous, because the most insiduous form of evil speaking, *is* that which while *seeming* to praise or defend really detracts. The speaker does not himself believe the report he circulates, but at the same time he manages to make others do so; for the general result of such innuendoes is, that the charge is admitted, while the excuse is ignored.

It is very commonly assumed that the indulgence to the foibles of others implies a leaning towards the same, but it is not so; we judge others commonly by ourselves, and the most innocent are, it will be found, generally the most tolerant, and least ready to believe in the existence of evil, and the old principle that the mind will only grasp what it brings with it the power to grasp, that those who look out for angles will see angles, while those who look out for curves will see curves. A backbiting spirit shows not only smallness of nature but ignorance, for culture enlarges the sympathies and keeps the mind supplied with subjects for thought more interesting than our neighbors' ways, manners, and opinions. To emptiness of mind rather perhaps than to malignity of nature we may trace the practice of evil speaking, gossip, and detraction; it is the indolent or ignorant mostly who are "not only idle but tattlers also and busy-bodies, speaking things which they ought not."

The Greedy Bottle.

A poor under-sized boy named Tim, sitting by a bottle, and looking in, said, "I wonder if there can be a pair of shoes in it." He wanted to go to a Sunday-school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again, and sobbed so hard that he did not hear a step beside him, until a voice said:

"Well! what's all this?" He sprang up in great alarm; it was his father.

"Who broke my bottle?" he asked.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of shoes awful bad to wear to the picnic—all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" The father asked.

"Why mother said so; I asked her for some new shoes, and she said they had gone into the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat and things; and I thought if I broke it I'd find 'em all, and there ain't a thing in it!" And Tim sat down and cried harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time, that Tim at last looked cautiously up.

"I'm real sorry I broke your bottle, father; I'll never do it again."

"No, I guess you won't" he said, laying a hand on the little rough head as he went away, leaving Tim overcome with astonishment that father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "O father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."

It Will Come.

You ask what? Why, the pulling of my ears; for I'm going to hammer away at these lazy, good-for-nothing, so-called Christian workers. They are no more fit to bear the name, than a pig is for a pet. "Work!" They don't know what the word means, let alone the fact. To call going to the weekly prayer-meeting, and making a prayer, or saying a verse, or speaking a moment, to call that Christian work, is like calling a day's work done, by the wagging of one's jaws to eat breakfast. Pshaw! Why not see the incongruity at once, and rate Christian work the same as other work. Where the element of toil and service and sacrifice enters; where by strength expanded, something is accomplished. Let us give you a bit of Christian work:

1. Take something out of your pantry to the poor.

2. Visit some sick person; take some fruit and cheer them with Scripture and prayer.

3. Ask your pastor for seven names of folks who have not been to church lately, and go see them and help them.

4. Call on some stranger in town and invite him over to your house to tea.

5. Think of some one who may be in trouble, and go and relieve him.

6. Raise the wages of men who are worth more than you are paying them.

7. Think out some good thing, that well digested and given to the people at prayer-meeting, will help them.

8. If it's hard work to be brief in your prayers and addresses—be brief—that will tell mightily.

9. See the church is cleaned up, if you have to sweep yourself.

10. Learn by heart Psalm 91. There is work that will tell big.

Grand Army Day,

At the World's Fair is Sept. 9th. Go on Nickel Plate Road's Excursion of August 31st.

God Must Be.

We re-produce the following excellent demonstration of God's existence from *The Earth and its Evidences.*

1. Either the universe had a beginning or not. If it had a beginning, that beginning was either caused or uncaused, and if uncaused, explain how there could be an effect without a cause, especially such an effect as the universe, with all the order, design, and life in it. To assert that the universe came into existence uncaused, of itself, by its own will, its own power, is to assert that it existed before it had existence: it willed its own being before there was a being or a will, it exercised power before it had any power at all. What monstrous supposition could be more monstrous? But if its beginning was caused, that cause must have been infinitely superior to itself, and a cause without a cause - God?

But if the universe had no beginning, or was not an effect at all but a cause uncaused, then all intelligence and life in it are due to itself, and it is self-dependent, without any superior or equal imaginable or known, and the universe must therefore be a god. But the universe consists of parts, the earth and sea, with all the beings animate and inanimate therein, the sun, moon, and stars. Now, if the universe be a god, is it all or certain parts of it only that are divine? All could not be gods, for the universe being a god on the assumption of having no beginning, those being unquestionably with a beginning are no gods. Man is not a god, for his beginning, according to modern science, is due to the ape; nor the ape or any other animal, because, according to science, preceded by plants; nor the plants, for they had no existence when the earth was a molten mass; nor the moon, for it, says science, proceeded from the earth; nor the earth, which was thrown off from the sun by the sun; nor the sun or stars, for their beginning was owing to the nebula. Here scientists stop. Have they at last found their god, without a beginning, the uncaused cause of all? But what is the nebula? Gaseous substance, all gas; and the god of scientists is all-gas.

2. Now, if we ask scientists how any natural event or phenomenon occurs or has occurred, the answer is invariably, "According to law." Then did the universe ever exist without law, and if so, how long? If laws had no beginning, they must be gods. If they had a beginning, either that beginning had itself a cause or not. If caused, what was the cause; but if uncaused, explain how the laws could come into operation without a cause? If changes or phenomena occur according to laws, are these laws the causes of such changes or phenomena? Does "law of nature" merely signify the fixed order in which phenomena occur, or do the laws themselves maintain that order? If they merely indicate order, then what is the cause of that order; and if the order is uncaused, explain how the universe has perfect invariable order, rather than continual disorder. Human laws are merely laws of human conduct, which may be either obeyed or disobeyed. If natural laws are rules for nature to obey, then how do you account for obedience so perfect and invariable as the scientists say? The earth, sun, moon and stars, are not surely intelligent beings capable of willing, and therefore they cannot obey as men do.

See Nickel Plate Agents, about World's Fair Excursion, August 31st.

"Every fool will be meddling." So says Solomon. How true it is we do not know at first. It takes time. And the mischief of the meddling is not apparent till experience opens her record. The iron rod will restrain the fool, and so contribute one element of the promised blessedness. The millennium of demagogic quackery and clap trap will be over when the reign of heaven-regulated wisdom begins.

Labor day, at the World's Fair is Sept. 4th. Take Nickel Plate Road's excursion of August 31st.

God loves a cheerful giver because giving is God-like.

Now at their brightest and best.

The Illuminations and Electric Fountains at the Worlds Fair.

God's Weather.

They use this term among the Danes, as applicable to a severe storm, or any great commotion in nature.

It seems so appropriate when we think of Him who sitteth in the heavens and ruleth over all things here below. It ought to make us less apprehensive and timid amid the violent disturbance of the elements; since it is "The Father" who orders or permits.

The phrase "God's weather," ought to be impressed on every heart. There is much of peevishness among Christians, with regard to atmospheric changes. If the prospect be for rain, we regret that the sun is obscured; and if the season be what our judgment pronounces "too dry," we worry over crops and prospects, and wonder if we shall ever have another shower. Irreverent remarks (often more thoughtless than wilfully impious) are made about the "clerk of the weather." Little children and adults alike indulge in this improper spirit and this disrespectful language. Few are without more or less guilt, and are too apt to forget that all weather is "God's weather."

A Good Creed.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but show it in *acts* of kindness; this fills their lives with practical considerations! Speaking approving and cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind acts you mean to do when they are gone, do before they go. The flowers you mean to send for their coffins, send to brighten their homes before they leave them.

If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they brought them out in my weary and troubled hours, that I may be refreshed and charmed and cheered by them; one would rather have a plain coffin without a single flower, a funeral without a eulogy, than a life without the sweetness of human sympathy and love. Let us learn to anoint our friends beforehand. *Post mortem* kindness does not cheer the burdened spirits. Flowers on the coffin soon wither and cast no fragrance backward.

Another opportunity. Don't miss this. Nickel Plate Road's excursion August 31st for the World's Fair.

Appointments.

The 28th of September, I commence meetings near Ingraham Ill., as Bro. Rogers may appoint to continue for one week lasting over the first Sunday in October.

On Friday night before the second Sunday in Oct. at Mount Morrish, Clark Co., Ill. as Bro. Z. E. Brant may appoint and continue one week.

The third at Newhope, Edgar Co., Ill. to continue as long as thought best. As Alexander and A. M. Scroggs may appoint. The Lord will, I will try and fill the above appointments.

While in the state if any other of the brethren want meetings they can let me know.

J. S. Hatch.

Especially low rates to the World's Fair August 31st via Nickel Plate Road.

Harvest Excursions.

The Vandalia Line will sell round trip tickets to points in the North, West and South, at one fare plus $2.00, on August 22d, September 12th and October 10th, 1893, good returning twenty days from date of sale.

For rates, limits, time of trains, through connections, etc., call on or address any Vandalia Line Ticket Agent or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.; J. C. Millspaugh, Division Passenger Agent, Decatur, Ill.; W. F. Brunner, District Passenger Agent, Indianapolis, Ind.; J. M. Chesbrough, Assistant General Passenger Agent, St. Louis, Mo.

Now is the Time.

World's Fair Excursion via Nickel Plate Road, August 31st.

One Fare Excursion to Chicago via Nickel Plate Road August 31st.

[illegible]ficant Story.

A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities, and for his kindly habits of private benevolence, was called on by his pastor one evening, and asked to go with him to the help of a man who had attempted suicide.

They found the man in a wretched house, in an alley not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered around him.

"These people are starving!" exclaimed the banker, as soon as he caught sight of their pinched, wan faces; and while the doctor was busy sewing up the cobbler's wounds, he hurried away to procure fuel and food.

"We have been without food for days," said the woman, when he returned. "It's not my husband's fault. He is a hard-working, sober man. But he could neither get work nor pay for that which he had done. To-day he went, for the last time, to collect a debt due to him from a rich family; but the gentleman was not at home. My husband was weak from fasting and seeing us starving drove him mad. So it ended that way"—turning to the fainting, motionless figure on the bed.

The banker having fed and warmed the family, hurried home, opened his desk, and took out a file of little bills. All the large debts were promptly met; but he was apt to be careless about the accounts for milk, bread, etc., because they were so very petty.

He found there a bill of Michael Goodlow's for repairing children's shoes, ten dollars. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation; while at the very same time the banker had been giving away thousands in charity.

The cobbler recovered, and will never want a friend while the banker lives; nor will a small, unpaid bill ever be found on the banker's table.—*Anonymous.*

Trust God for future humanity. The world was not made in a jest, nor does the kingdom of God rest on a contingency. Faith, as well as love, casteth out fear. Two boys were talking together of Elijah's ascent in the chariot of fire. Said one: "Wouldn't you be afraid to ride in such a chariot?" "No," said the other, "not if God drove!" God drives the chariot of human progress, and it mounts as it advances. God is in his world, not outside of it. He is redeeming it from sin. He is making men. He is fulfilling his holy and beneficent purpose. Fear not, but believe and hope, for the power as well as the glory is his to whom be glory forever and ever.—*Philip S. Moxom.*

The temperance question is a part of the labor question. The complaint of the laboring man that he fails to receive a fair share of the wealth he helps to create is undoubtedly true; and when his scanty earnings are diminished by the wastes of intoxicants and tobacco, destitution and wretchedness are certain to overwhelm himself and family.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Cheap Rates to Chicago.

Commencing July 23rd the L. E. & W. R. R., will sell tickets to Chicago and return via Michigan City and the Lake at $2.00. Tickets good going on any regular train, and good returning until Oct. 31st 1893.

Conference Notice.

The Annual Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Pleasant View Church in Warren Co., Ind., commencing Thursday evening August 24, 1893, and continue over the following Sunday.

At our last conference at Antioch, in June, a general invitation was extended through Brother Conner to all lovers of the truth; and as this will be the first conference held at that place let there be a liberal response, for it is the duty of all in the like precious faith to be there if possible. What if it does take a little time, and some of our means, it will only be a little sacrifice in the right direction.

The brethren there are desirous of having a good meeting and we hope they may not be disappointed.

As has been previously announced the way to get there is by way of the Wabash R. R., running through Peru, going to West Lebanon.

The place of meeting is a few miles from this point, but by sending word to Harry Evans Jr. at Hedrick, Ind., you will be met and cared for.

J. F. Wagoner, Pres.
A. C. Roberts, Sec.

To the Brethren and Sisters scattered abroad:

We expect to have a religious gathering at Fonthill, Ont., to commence on the evening of Sept. 22, 1893, and continue over the following Sunday, and we cordially invite all who love our Lord and Savior Jesus Christ in sincerity and truth, to meet with us, and enjoy a feast with us. We expect an enjoyable time.

We will try to entertain all who may come.

Fonthill is in the County of Welland, about 12 miles west of Niagara Falls. We hope those who may attend the meeting will try to be here at the commencement. If those who intend to come, and do not know how to get here, will write to me on the subject I will inform them. We would like to hear from those who expect to be here, so that we can make provision for their entertainment. I remain yours for the Truth.

P. H. Boyk.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:40 P. M., arrive Terre Haute 9:45 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

G. A. R. Encampment.

On account of the G. A. R. National Encampment at Indianapolis, the L. E. W. R. R., will sell Excursion tickets Sept., 1st, 2nd, 3rd, 4th, and 5th. Tickets good to return up to and including Sept. 16th, 1893. Fare for round trip $2.40.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by R. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen. 40 cents a hundred. Send to this office.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 10 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

To the Mountain and Ocean Resorts.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Pack Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity. etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$198.78

Cheap Home Visitor's Excursion. Thursday, August 17th, 1893.

On the above date the Lake Erie & Western R. R., will run their Annual Home Visitor's Excursion to Cincinnati, Dayton, Columbus, Ohio, and intermediate points. The rates are so low that it will be cheaper to go on this Excursion than to stay at home; thus giving everybody an opportunity to visit their old home and friends, through the States of Indiana and Ohio.

Excursion train will pass Plymouth at 5:10 a. m. For further information see Agent L. E. & W. R. R.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittance to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.90

EXPENDITURE.

Previously used	$11.20
J. S. Hatch to go to Arkansas,	
J. F. Wagoner's direction	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
I. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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BOOKS.

FOR SALE AT THIS OFFICE.

Bible Truth Tracts [illegible] for distribution. 1. [illegible] and Kingdom of Christ, by [illegible], 10 100. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten [illegible], or assorted [illegible] ages of 100, 25cts.

FOUR PAGE TRACTS.

10 for 5c; 25 for 10c; 50 for [illegible]

[illegible] Creed.

Life and Death. A concise [illegible] treat of the two uses of these terms, to wit, at The days of [illegible]

[illegible] a series of questions on the main points of our doctrine.

What was the Sabbath? [illegible] What is the First Day of the Week, or Lord's Day? [illegible] The above is the title of a [illegible] tract [illegible] each, [illegible]

The Doctrine of Baptism as taught in the Holy Scriptures [illegible]

Christ's Kingdom—Where is It? What is it? [illegible] Berwick, Pa. [illegible] To be had at this office [illegible]

The Gospel of Christ [illegible] the Church [illegible] a neatly printed pamphlet of 32 pages, by W. Hillis, of Manassas City, Pa. [illegible] strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send 10 cents for a copy [illegible] eight copies for $1.00.

The Heir of All Things. [illegible] This little book of 104 pages on the above named subject is now ready and may be had from The Restitution office, or of the author [illegible] San Diego, Cal., for 25 cts., or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with [illegible] engravings, [illegible] maps of the Holy Land [illegible] pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the scriptures, including a brief hermeneutic sketch of the doctrine [illegible] by Dr. L. C. Thomas. 300 pages, price 40 cts, or four for $1. [illegible] Send to this office.

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of [illegible] and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references, new improved edition on large paper, cloth $4.00, leather binding $5.00.

The Unspeakable Gift, J. H. Pettingell, With an introduction, by Mr. Edward White, of London, England. This is a book of 252 pages, neatly printed [illegible] This work [illegible] proves the doctrine of [illegible] Bound in cloth [illegible]

Cruden's Concordance [illegible] This work is too well known to need commendation [illegible] Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines, a reference manual, by Wiley Jones. 1.0 pages, cloth bound, for 35cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page, —"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 350 pages, cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Ca the Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 1?? pages neatly printed and bound, and will be sent to any address postpaid for 15 cents single copy, 3 for 40 cents; 14 for $1.50; 50 for $5.00. Free to those not able to pay. Send to this office for them or to the Author at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 226 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 22 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, also their connection with the one Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and All its Families, What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 368 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "Things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject: "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 524 Woodland Ave., Cleveland, O., every Sunday at 10:30 a. m. and 7 p. m. Brethren from a distance and all lovers of [illegible] are cordially invited. Seats free.

The Church of God meet for worship and study of the Scriptures every Sunday at 2 [illegible] p. m. All interested in Bible study are cordially invited to meet with us at 1215 Logan Avenue, San Diego California.

[illegible] of The Blessed Hope [illegible] Services [illegible] Visiting brethren always welcome [illegible]

The Chicago Church has changed its place of meeting. They now meet in the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock, [illegible] every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on [illegible] street, as follows: [illegible] every [illegible]

[illegible] meet in Hall [illegible] LaPorte streets. Services every Sunday at [illegible] Sunday School [illegible] Prayer and social meeting [illegible] evenings. W. A. Thompson, Elder.

[illegible] Church [illegible] Sunday School [illegible]

[illegible] Church of God at Andover, South Dakota [illegible] every Sunday at 11 o'clock a. m. [illegible] Andover [illegible] St. Paul R. R. [illegible]

The brethren of God [illegible] Frontier Co., Neb., meet in Union Sunday School at school house [illegible] No. [illegible] Frontier Co., and have prayer meeting every Friday evening [illegible] We have [illegible] preaching but are [illegible] brother, [illegible] W. A. Moore, Clerk.

Church of the Blessed Hope of [illegible] Wash. This church regularly meets for public [illegible] every Sunday morning at [illegible] o'clock. Brethren known to this church, or [illegible] introductory letter, will be cordially welcomed. At present we [illegible] school house on top of the hill [illegible] school house [illegible] from Seattle.

The brethren of the Church of God at Brown Creek, Ohio, meet every Sunday at [illegible] for Bible class and Sunday school. Communion at 11 [illegible] prayers and exhortations are made to [illegible] All visitors address brother George Kuffe, [illegible] West Milton, Ohio.

The Church of God at Hammond, La., [illegible] Sunday at [illegible] to break bread and [illegible] Wm. [illegible] Secretary.

The brethren of the Church of God hold [illegible] social meetings each Saturday evening at J. J. Cady's residence, and Quarterly [illegible] the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance and all lovers of truth are cordially invited to meet with us. Bro. A. F. [illegible] Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. [illegible] every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

Local Time Table,

Solid Trains between Sandusky and Peoria *AND* Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 31, Passenger,	Leave	†11:15pm
No. 22,	"	†6:10pm
No. 26,	"	*4:21pm
No. 151, Local,	"	†12:25pm

GOING SOUTH.

No. 20, Passenger,	Leave	†9:49am
No. 25,	"	†5:35pm
No. 27,	"	*3:15pm
No. 151, Local,	"	†12:25pm

†Daily except Sunday. *Daily except Saturday.

No. 11, via Tipton, arrives Bloomington at 9:22 p. m., making direct connection with C. & A. fast train arriving Kansas City 8:35 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 9, 10, 11 and 12 connect at Tipton with main line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on C. R. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address
C. C. PARKER, Tfc. Manager.
CHAS. F. DALY, Gen. Pass. Agt.
Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect June 12, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:50pm	For St. Joseph.
No. 56 "	8:15pm	"
No. 54, "	10:05pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 54, "	11:50pm	"
No. 55,	4:14pm	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or
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For rates and other information see Agents of the Nickel Plate Road, or address
L. WILLIAMS, Gen'l Sup't,
B. F. HORNER, Gen'l Pass'r Agent,
CLEVELAND, O.

We have made arrangements whereby we can furnish the following tracts at publishers' rates. Any one coming in contact with infidels will find great help with a supply of them. Send to this office.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, SEPTEMBER 6, 1893. NO. 33.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Our Hidden Leaves.

Oh the hidden leaves of life!
Closely f[illegible] in the heart;
Leaves wh[illegible] golden finger,
[illegible],
Leaves [illegible] start.

[illegible] which Hope would read the future,
[illegible] and charged with fate;
Leaves which calm [illegible],
While her fearless eyes [illegible]
On the legend, "Trust, [illegible]"

Leaves which grave Experience [illegible]
[illegible] charts;
Leaves [illegible],
[illegible]
[illegible].

[illegible]
[illegible]
[illegible]
[illegible]
[illegible].

Some [illegible] fairy pictures,
Half [illegible] half secret;
[illegible] frosted towers,
[illegible] colors, starry flowers,
[illegible] arabesques between.

Some [illegible] with liquid [illegible],
[illegible] with tears,
Some with [illegible] glowing
From a sunlit [illegible] flowing
Through the wilderness of [illegible].

Some are crossed with later writings,
Palimpsests of earliest days,
Old remembrance faintly gleaming
Through the thinking and the dreaming
Outlines dim in [illegible] haze.

One lies open, all unwritten,
To the glance of careless sight;
Yet it bears a shining story,
Traced in phosphorescent glory,
Only legible by night.

One is dark with hieroglyphics
Of some dynasty of grief;
Only God, and just one other,
Dearest friend, or truest brother
Ever read that hidden leaf.

Many a leaf is undeciphered,
Writ in languages unknown;
O'er the strange inscription bending
(Every clue in darkness ending)
Finding no "Rosetta Stone."

Still we study, always failing!
God can read it, we must wait;
Wait, until He teach the mystery,
Then the wisdom-woven history
Faith shall read, and Love translate.

Leaflets now unpaged and scattered
Time's great library receives;
When eternity shall bind them,
Golden volumes we shall find them,
God's light falling on the leaves.
—Frances Ridley Havergal.

Original.

Fortune-Telling, Use of Charms, etc.

In a story-book for children is the picture of a little, sad-faced maiden who has been trying her fortune with daisy petals. The divining words have been counted on the petals, and the last one is "thief." She looks frightened, for the story of her future is told, or that is what she in her childish simplicity has been taught to believe.

How foolish are such superstitions! What a pity they should live! Do you know from whence they come, dear girls? You will have to go back a long way in history to the lands of Chaldea, and of Canaan. Here were the teraphim, the oracle, the diviners, the spells of enchantment. Men and women sought to learn from these, what their fate would be in war or in wedlock. From the spirits or demons of the air they believed that knowledge would be given. But the command of the Lord to the people of Israel was, that "there should not be found among them any one that useth divinations, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultor with a familiar spirit, or a wizard, or a necromancer."

"For all that do these things are an abomination unto the Lord."

The thistle-blossoms, the heated apple-seeds, the apple-paring swung around the head, the piece of wedding cake put under the pillow, the wish-bone over the door, the clover leaf in the shoe, the wrinkles in the palm of the hand, the tea grounds in the cup are all enchantments, come down from the heathen. Gypsy-fortune-telling is ancient divination. It is all wrong, all sinful. You, my dear young friends, have not thought of it in this light. You have only imagined it a pleasant pastime, and have laughed over the fun of going to the gypsy's camp, though dollar after dollar went into the enchanter's palm for yourselves and companions, not your own money either, but that of the dear Lord, who bought you with his precious blood.

You affect not to believe her story, yet affirm that in many cases she has "lifted the veil," and revealed truthfully what was coming to pass. But what if she has? It only proves that she is in league with the Evil One, and that her mysterious responses come from his vassals. You want no prophecies from the devil.

It was "because of these abominations," that the Lord drove out the nations from the land of Canaan, see Deut. xviii. 9, 10, 11, 12. It seems sinful to me to have a little baby measured because it is sick, or to send for a man or woman to say curious words over a sick person, or to put spells on a piece of paper and hide it for the cure of troublesome warts. I would not do any of these things, dear children of the King. It is not pleasing to our heavenly Father. "He hath not suffered us so to do." "Thou shalt not use such ointments" is his positive command.

"A people should seek unto their God" and "not to them that have familiar spirits," Isaiah says. We are to go to the Bible for light. There is truth in its words. To us, there should be no "Walpurgis night" nor "Halloween." We do not believe in saints as the Catholics do, and have no need to consult them, even if dead men and women could come up and reveal to us the dread secrets of the coming years. "The dead know not anything," is proof enough that they cannot help us. Be very careful therefore to keep aloof from all these defilements. Let fortune-telling alone. It may seem a little sin, but God disapproves, and that is enough. Saul disobeyed and it cost him his life. You may disobey and it may cost you yours.

Your loving friend,
S. Roxana Wince.

The Gospel According to Loukas. Chap. 4.

1. And Jesous full of sanctified Spirit returned from the Jordan, and was led in the Spirit in the wilderness

2. Forty days, being tried by the Diabolos; and he ate nothing in those days; and when they were ended he hungered.

3. And the Diabolos said unto him, If thou art a Son of God say unto this stone that it become bread (lit. a loaf of bread.)

4. And Jesous made answer unto him, It hath been written, not upon bread alone [illegible] man live.

5. And the [illegible] when he and led him up into [illegible] high mountain, showed him all the kingdoms of the inhabited (earth) in an instant of time.

6. And the Diabolos said unto him, To thee will I give all this official-power and their glory, because to me have they been committed, and to whomsoever I will I give it.

7. If then thou wilt do homage in my sight, it shall all be thine.

8. And he answered and said, It hath been written, To the Lord thy God shalt (lit wilt) thou do homage, and him alone shalt (lit wilt) thou serve for hire.

9. And he led him into Hierousalem and stood him upon the little wing (projection) of the temple and said unto him, If thou art a son of God, cast thyself down from here, For it hath been written, that he will enjoin his angels concerning thee to absolutely watch to guard thee.

11. And that they bear thee up upon their hands, lest perchance thou shouldst smite thy foot against a stone.

12. And Jesous answered and said unto him, It hath been oracularly said, Thou shalt (lit wilt) not make a test of the Lord thy God.

13. And when the Diabolos had finished every test he stood away from him until an appointed time.

14. And Jesous returned in the ability of the Spirit into Galilaia; and report went out through all the surrounding country,

15. And he taught in their synagogues, being glorified of all.

16. And he came to Nazareth where he had been brought up, and entered into the synagogue as was his custom on the day of the Sabbatic rites, and arose to read.

17. And there was given him a book of the prophet Hesaias: and he opened the book and found the place where it had been written.

18. The Lord's Spirit is upon me for the purpose for which he hath anointed me: To announce good tidings to beggars hath he sent me, to herald release to captives and sight (lit a looking up) to blind ones, to send away in release those who have been crushed.

19. To herald an acceptable year of the Lord.

20. And closing the book and returning it to the servitor he sat down, and the eyes of all in the synagogue were fixed attentively on him;

20. And he began to say unto them, To-day hath this Scripture been fulfilled in your ears.

22. And they were all testifying to him, and wondering at the words of the grace that were going their way out of his mouth, and saying, Is not this a Son of Joseph?

23. And he said unto them, Ye will unanimously speak this parable unto me, Physician heal thyself. Whatever we have heard of as having occurred in Kapharnaoum, cause also (to occur) here in thy native place.

24. And he said, verily I say unto you, No prophet is acceptable in his native place.

25. Of a truth moreover I say unto you, many widows were there in the days of Helias in Israel when the heavens were shut up for three years and six months, when a great famine occurred all over the land.

26. And unto no one of them was Helias sent, except unto a widow woman in Sarepta of Sidonia.

27. And many lepers were there in Israel in the time of Elisaias the prophet; and no one of them was cleansed except Naiman the Syrian (Suros.)

28. And all in the synagogue were filled with anger when they heard these things.

29. And arising they cast him out of the city, and led him unto the brow of the mountain whereon the city was built to hurl him down.

30. But he went through their midst and went his way.

31. And he went down unto Kapharnaoum a city of Galilaia, and was teaching them during the Sabbatic rites.

32. And they were astounded at his teaching, because his word was with official-power (or qualification for office.)

33. And in the synagogue there was a man who had a spirit of an unclean demon, and he shouted with a great voice,

34. Ea (let be) what is it to us and thee, thou Nazarene Jesous? Hast thou come to destroy us? I know thee, who thou art, the Saint of God.

35. And Jesous reproved him saying, Be muzzled and come out of him. And the demon throwing him down in their midst came out of him having harmed him in no respect.

36. And great awe came to be upon them all and they talked with one another saying, What is this word, because he directeth with official power and ability the unclean spirits and they come out.

37. And a report of him went out into every place of the surrounding country.

38. And he arose and went from the synagogue into the household of Simon. Now Simon's mother-in-law was confined with a great fever, and they asked him about her.

39. And he stood over her and reproved the fever and it left her, and straightway she arose and served them, (deacon service)

40. And while the sun was sitting, all, as many as had people who were weak with various diseases conducted them to him, and he laid his hand upon each one of them and healed (courtier-service lit) them.

41. And demons also went out from many shouting and saying, *Thou* art *the* Son of God. And reproving them he did not allow them to talk, because they knew that he was Christ.

42. And when it had become day he went out and went his way in a waste place, and the mixed multitudes sought him and came unto him and constrained him not to go his way away from them.

43. And he said unto them, it behooveth me to announce the good-tidings of the Kingdom of God to the other cites. Because for this purpose have I been sent.

44. And he was heralding in the synagogues of Joudaia.

COMMENT.

"Full of sanctified Spirit" instead of "the Holy Ghost" C. V. or "the Holy Spirit" R. V.

"Was led in the Spirit" instead of "by the Spirit" R. V.

"Tried" instead of "tempted" R. V.

"Of the inhabited" instead of "of the world" R. V.

"Instant of time" instead of "moment of time" R. V.

"Official-power" instead of "authority" R. V.

"Serve for hire" instead of "serve" merely R. V.

"Will" instead of "shall" R. V. This is prophecy not command.

"Oracularly said" instead merely "said" R. V.

"Shalt not make a test" instead of "shalt not tempt" R. V.

"Until an appointed time" instead of "for a season" R. V. Too indefinite.

"On the day of the Sabbatic rites" instead of "on the Sabbath-day" R. V.

"A book (or roll)" instead "the book" R. V.

"For the purpose for which he hath anointed me" instead of "because he hath anointed me" R. V.

"An acceptable year of the Lord" instead of "the acceptable year of the Lord" R. V. There may be and probably are other acceptable years of the Lord.

"Unanimously" instead of "Doubtless" R. V.

"Native-place" instead of "country" R. V. The place being in this case the little town of Nazareth, not the whole land of Palestine, which would be his country.

"Helias" instead of "Elijah" R. V. Which means "A child of the Sun."

"Sarepta" insted of "Zarephath" R. V. which means "Swept by a plague."

"Sidon" "a place of pomgranites."

"Turos (Tyre)" "a cheese-market."

"Elissaios" or "Elisaias" instead "Elisha" R. V. which means "One who turns about" referring no doubt to the incident of his conversion and call through the agency of Helias. Read the account. It was a sudden turn and his name expressed it appropriately.

"Naiman" "One who dwelleth indeed."

"Mountain" instead of "hill" R. V.

"During the Sabbatic-rites" instead of "on the Sabbath-day" R. V.

"Official-power" again instead of "authority" R. V.

"The Saint of God" instead of "the Holy One of God, R. V. This was one of the many Messianic appelations frequent in prophecy. "The Saint of Saints" is another.

"Be muzzled" instead of "Hold thy peace" R. V. Literal as well as much more significant.

"The demon" instead of "the devil" and "demons" instead of "devils" R. V. There is one Diabolos or (Devil) and hosts of demons or "legions we are told.

"Official-power and ability" instead of "authority and power" R. V.

"The sun was sitting" instead of "the sun was setting" R. V.

There are enough differences in this chapter alone to wreck whole systems of accepted theology. Verify them and see for yourselves.

Chas. Gardner.

Selected.

The Philosophy and Revelation of Man.

After man was created or formed it was necessary to make him live; but what is life? *Life is not an entity*, a real personality which enters man and causes him to move, or which leaves him at death. Life is an effect, and we regard it commonly as simply a state or condition of being, subject to the causes which regulate its continuance. Upon this broad basis all can agree. We say of a tree or plant in certain conditions that it is dead. Once it was green and vigorous, now it is dry and withered. Its functions have ceased, its power is gone, and its life ended, but who will contend that an entity has left it? Such an affirmation would meet the reproof of philosophy, and the calumny of good sense.

That which immediately precedes any effect with which *it is* connected we term its cause. *Life* being a compound effect, the cause must be compound, for it is an axiom in reasoning, that "like causes, like effects." As to the ultimate causes of life we may or may not agree, but we shall attack no opinion or demolish no theory without offering instead something better. We should approach the citadel of men's faith with care, wishing to do us we would have others do unto us in like circumstances. We should vie with each other in adorning the temple of truth. A wrong explanation of the causes of life have led to many mischievous *errors*. Eternal torment, Pluto's regions, and Purgatory for the reception of men at death, the dark caverns of the Mohammedan on the one hand, with the fanciful Elysium of the Pagans, and the imaginary heaven of the modern world, on the other, are but the fruits of a wrong apprehension of the real causes of life. The basis of all these doctrines, so inconsistent in themselves, and so very unreasonable in the extreme, is the Pagan notion that the cause of life is a superadded, intelligent, immaterial, and immortal entity, capable of imparting animation and intelligence by its mere presence, which acts upon the body and uses it as a machine, and through which it makes known its thoughts to the material world. This supposed entity they are pleased to call the soul. They tell us that the body is merely a lump of clay without the power of thought, feeling or volition, and that all motion and intelligence are but so many proofs of its presence; that every member of the body moves in obedience to its will; that it sits enthroned within the secret chambers of the brain, the monitor of our actions, and the cause of all our thoughts. It is further claimed that for some reason or other, it becomes dissatisfied with the body after a time, and leaves it, but it would be thenceforward a wanderer unless there was some place to receive it, hence the wits of men were set to work to seek it a dwelling place. The result is before us. Some have fixed up the Elysian fields, some Paradise, others the Seven Spheres, and yet others, the immaterial Heaven of the orthodox world. The *theory is here fairly stated*, and we wish, dear reader, to examine into the philosophy of the doctrine in the following pages. In order to do this, we will take an affirmative position, and invite criticism.

We have said that life is due to certain electrical causes. These causes obtain through the affinity of the elements composing man's body, and the air which he breathes; hence the more air breathed, the more vitality and animation, and these effects are always in direct proportion, to the amount of air entering the lungs. Remove the cause and the effect ceases - take away the breath of life and life is gone. This is in perfect harmony with the statement of Moses. When the creation was finished, all that was necessary was to breathe "Into his nostrils the breath of life,' and the result is that "man became a living soul." The only reason assigned why man lived is, that the breath was put into him: hence breath or air is the cause of life. A thousand immaterial souls put into man could never have made him live independent of air. There was something real needed to start the machinery of the body, and what was so potent as the oxygen contained in the air? If air is not the cause of life, why the spacious air cells in the lungs? Why should man breathe at all? How beautifully the Scriptures accord with the philosophy and facts in the case. Prof. Youman, the great chemist and philosopher says, "The relation *of animals to the atmosphere is* of the most direct and vital nature. All the peculiar processes which take place in the animal structure, and which we call life, are set in motion by atmospheric oxygen. Its effect is exerted upon the body through the medium of the respiratory organs. The action of oxygen *is exactly of the same nature in all animals*......Air enters the lungs, fills and distends the numberless little air-cells. The enclosing membrane is overspread with the finest net-work of capillary blood vessels. Penetrating the membrane, oxygen enters the blood and passes through the *arteries to all portions of the body.* ......From the *foregoing* considerations it will be seen that the influence of air is all-controling over the human constitution; it is the first condition of vitality, the immediate impelling power of life. Any one of its elements breathed alone would be fatal; any other proportions would be dangerous, but mingled as they are, how bland, how balmy, how salutary they become! It presses upon us with the weight of tons, bathes the sensitive passages, distends the filmy membranes of the air cells, and flashing through into the blood, it sweeps forward into the inmost depths of the system, corroding and consuming in its progress the living parts, and yet with such marvelous delicacy are all these things accomplished that we remain profoundly unconscious of them. Science has shown that there is a deep life-import in the never-ceasing rythmic movements of inspiration and expiration, but it can add nothing to the simple grandeur of the primeval statement that the Creator 'breathed into his nostrils the breath of life and man became a living soul.' "

Force is never lost although it be *convertible*. Heat is a force. All *chemical* change is attended by heat which *may* readily be changed to galvanism or electricity as Groves' experiment clearly demonstrates. Vital force is produced by chemical change in two ways, first by the food, second by the air and blood, thus furnishing the electrical conditions to which life is due. The oxygen of the air readily unites by chemical affinity with the carbon of the blood in the lungs and various tissues of the body, thus exciting heat and electricity consequently life. Let the air be shut off from man or the other animals, and what is the result? Life ceases; and why? For no other reason than that the cause of life has been removed. If man possesses a superadded intelligent, immaterial, indestructible and immortal soul which is the cause of life, could not the body live on, even though respiration had ceased? Facts are against that hypothesis as well as the Bible. To believe that nugatory proposition requires too much assumption. Truth is simple, and *facts* are eloquent. Revelation *requires no* such inordinate credulity. Philosophy speaks of the phenomena and relations of real substances. It assumes nothing but present facts from which to reason, while the theory of the soul does not, nor can it furnish us with a single fact. Could such fact be furnished, even then propriety would suggest that proof is needed to show that it is the cause of life. There is no difference in the life possessed by the different animals. Do not all animals live? If it is necessary for man to have a soul in order to live, is it not just as necessary for all other living things to have a soul? That man is superior to *the rest of* creation is true, but his *superiority* over the rest of the animal creation is to be found, not in the fact that he has a soul, but in the lofty position the Creator assigned him in the scale of existence. Had God made any other animal superior to man, surely it would have been above him, but man was made superior to the rest, and to inquire why God thus created him is to question this wisdom in the arrangement of the scale of life. From the smallest and most insignificant infusoria to intelligent man we see a gradual ascending scale, and if we suppose man to possess an immortal and invisible soul because he is the highest in the great chain of animal life, the horse would have possessed one had God *finished* the creation with him. In this system we have but to suppose that creation ended with the monkey, he being highest, therefore, would possess a soul. In like manner we could stop with any one as we ascend and thus furnish a soul to the highest, no matter where it ends. However significant and important the air may be as the primary cause of life, it is not the only cause. Air would be inadequate to produce life unless it could act upon or through some agent. The intimate relation in which the blood and air are placed in the lungs, afford abundant opportunity for osmotic action, and together with the wide range of affinity possessed by oxygen for the constituents of the blood demonstrates the wisdom of the assertion that man became a living soul when God "breathed into his nostrils the breath of life." The blood possesses all elements necessary for chemical action, hence no life without blood, for "the life of all flesh is the blood thereof." Seeing that life is due to material causes, and not to an immaterial soul, we shall be prepared in our next to inquire after the soul.

A. J. Eychaner, in Herald of the Kingdom.

John Ruskin has never been ranked among the so called temperance fanatics, but few ever used stronger language than he in the following: "Drunkenness is not only the cause of crime, but it is a crime, and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practiced by the bravos of any country or age."

Christians who boast that they have no fighting against the flesh and the devil, may rest assured they are far from the cross.

[illegible] STAFF:
[illegible] of the C. P. Association.
[illegible] JOSLIN, Corresponding Editor.
PLYMOUTH, INDIANA, SEPT. 6, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE article on "The Philosophy and Revelation of Man," from an esteemed brother, has not spoiled by keeping 23 years; but will richly repay for a careful perusal. *

Politics—what is it? A scrimmage for power in the interest of personal ambition, with a little philanthropy thrown in to gain votes. We cull this definition from an English paper, and think it about right.

As the days come and go and leave their record, it is well to remember that our various actions prove us to be either worthy or unworthy of eternal life, and that our probation will soon be over. Brethren and Sisters all, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." There is no risk about wages in his employ. Heaven's banks cannot fail; its paper is never protested, nor its promise ever discounted.

IN the 10th of John Jesus makes use of a number of natural facts to illustrate spiritual things. "The sheep hear his voice, (the shepherd's voice) and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And stranger will they not follow, but will flee from him, for they know not the voice of strangers. The Shepherd's voice is what Christ has said for the guidance of men, but in our opinion his voice includes all that previous messengers have said. Besides the words which come from his own lips he refers us to Moses and the prophets and the Psalms, through whom, as we read in Hebrews i. 1, God spake in times past. "If ye believe not his writings (Moses') Now shall ye believe my words?" "The Scriptures *cannot* be broken." The Scriptures *must* be fulfilled. Then utterances bind all God's messages to us in one great bundle, collectively they are the voice of the Spirit. *

Our Troubles.

Even earnest and devout children of God often seem to act as if God could not be troubled with anything but big trials, big sources of vexation:—that he must *not* be troubled with the thousand and one little irritating incidents that occur every day, and cause troubled looks and anxious thoughts and furrowed brows. This is by no means as it should be. None of our trials are too trifling to heed. Great as he is, he is not too great to be mindful of our hardships. Though he remembers we are dust he treats us as his children, and we may be assured that he cannot be indifferent to whatever blackens or brightens the existence of his children. Our earnest advise is to "cast *all* your care upon him," loved one, "for he careth for you." Don't forget the little word *all*, for when it says *all* it means *all*. Do not show a want of appreciation of your privileges as children—lay hold of them. And by holding to them habitually, you will be certain of their sustaining power in great emergencies. These are troublous times we know; and there are many things to distract the mind, and ruffle the temper; but the Divine recipe is watchfulness and prayer. This is addressed to all, because all have to battle with the flesh, or it will gain the ascendency.

Child of God, there is heavenly help to do the right; to try to do without that help is to slight God's offer, and take the imminent risk of being sucked into the wordly vortex. Having entered by the door, Jesus says to *you*, as well as his immediate disciples: Lo, I am with always." Who hear fear with such a helper? With such a hand to grasp, and clasp, and strengthen, and sustain, what cause have you for fear? Why, even danger is safety, and sorrow is joy, and labor is rest, and conflict is peace, while we feel the clasp of his all conquering hand." What a tower of strength has the soul that trusts *him!*

Beloved scattered ones, we are persuading you to hand over to him your *petty* worries as well as your crushing difficulties, and then, clear above the din and conflict around you will hear the sweet voice of Jesus, saying, "Let not your heart be troubled, neither let it be afraid. Peace I leave with you; my peace I give unto you;" we apprehend that this was what kept him calm amid all the storms that burst upon him. If you realize that Jesus meant it, when he said, "I am with you always," and that you are always in his hallowed company, it will elevate your thoughts, curb your tongue, quell your passions, purify your affections, ennoble your aspirations, and so quicken the moral perceptions and strengthen faith, that you will pass beyond the clouds and storms to the Paradise beyond. *

Selected.

A Review of the Past Three Months.

[illegible]

To those students of Prophecy, who are looking for the speedy appearing of the Savior, the past three months have been more or less (according to faith and watchfulness) somewhat of an exercise in patience. Because the great European war is delayed, are students and watchers of "the Book," to become dismayed, and filled with fear that "the end is not yet?" (Matt. xxiv.) Not at all; nor do the signs continue even as they were, but daily and hourly, according to the headings of our public press, these signs of the coming storm thicken and intensify in Europe. We behold the German Emperor and his Chancellor fighting with all the imperial force and persuasion for an army appropriation, which will further exhaust the resources of the empire in the hope of deferring the "Inevitable Conflict." We see the Socialists of the same country openly proclaiming in the Reichstag, that William wishes to increase the army because he fears them. The clay thus asserts itself against the iron of lawlessness against monarchy. In France we behold the laboring masses largely socialistic and anarchistic, endeavoring to overthrow the existing government. Clay and iron again mixed, and antagonistic, for Republicanism in France is but nominal.

Spain is in constant dread of Anarchistic upheavals. Italy struggles in the throes of a financial scandal, and Leo the crafty is regaining rapidly temporal power, for the Holy See.

Russia is watching all parties with lynx-like observation, and if opportunity allows will sieze Bulgaria, and the Pamir country; though I believe she will not.

Austria is coquetting with Russia, and is growing weary of the Triple Alliance. The Southern German States are discontented with the Prussian claims; and unrest, uncertainty and apprehension, brood over the whole Continent.

Any day the military volcano may erupt, and the writer believes that it very soon will.

England is fully occupied with an attempt, which if successful, will not only throw the royal population in Ireland under the control of their hereditary enemies, but place the government of that island under the immediate power of Leo the crafty. Home Rule a fact, will also place imperial affairs under the same management.

In America we are having a financial crisis, due to greed for rapid accumulation of wealth, done upon a paper basis, and no one can yet foresee the end, only thoughtful business men do clearly view a semi-reign of terror, if failures continue, manufactories shut down, and thousands upon thousands of men with families are thrown out of employment. Homestead and Buffalo will be light events indeed compared with what may follow. Why? Because it is true that in America respect for law is on the wane.

Lynchings and horrible crimes abound; and the abrogation of law, and the breaking up of business, by illegal methods, and violence, and fraud, have been witnessed by the laboring masses, through the working of the "trusts," so-called, during the past fifteen years. President Cleveland was right in his inaugural when he advocated their suppression. Either this: or revolution and riot. Frightful storms with great loss of life, are reported all over the Union. Divorces multiply, and suicides scarcely excite a remark.

As it was in the days of Noah, so shall it be in the days before the coming of the Son of man. Violence then filled the earth. And it needs but a superficial observer to-day to note the suppressed excitement in all nations and individuals; as well as to realize the universal spread of violence in action, despite the proud boast of our nineteenth century civilization of "Peace and safety."

Cruelty to children in England, to soldiers on the continent, and an increasing carelessness as to the condition of the poor in this country, are self-evident samples of the truth set forth.

The whole of the States in South America, are either fighting or preparing for war; and the Brazilian republic's "life of four years" growth has culminated into a military despotism.

China, Russia, France, Great Britain, are all at the present, discussing the gobbling of Siam by France. We will know the issue probably before this paper appears in print. Four hundred and fifty thousand miners in England expect to strike this week. The Khedive of Egypt is striving with all his little might to make trouble for England, in that country.

One hundred and twenty-six banks have failed throughout America during the two central weeks of July. No one can tell the termination of the financial crash, and men's hearts are failing them for fear.

Railroad accidents through carelessness, fires and fatalities, cyclones, and earthquake disturbances, increase. Formality in religious life is visibly on the increase, and church attendance lessens monthly. Sunday is no longer in America a day of rest and prayer, but chiefly devoted to secular amusement. Dr. Josiah Strong says in "Our Country:" "Immorality and crime also are increasing much more rapidly than church membership. That is, the dangerous and destructive elements are making decidedly greater progress than the conservative. Our churches are growing, our missionary operations extending, our benefactions increasing, and we congratulate ourselves on our progress. But we have only to continue making the same kind of progress long enough, and our destruction is sure."

In a quotation from "Dying at the Top," by Rev. J. W. Clokey, D. D., he says: "The National Committee of the Young Men's Christian Association has sent out a printed statement, in which I find but 5 per cent of the young men throughout the land, are members of the church. That only fifteen out of every hundred attend religious services with any regularity; and that seventy-nine out of every hundred never attend church at all. Of the 5,000,000 young men, in the United States, over 5,000,000, are never, or practically never inside of a Christian church." It is also well known that the increase of the heathen population of the world has been more than quadruple that of Christ in countries, so-called, since 1800, while the increase within Christian communities of "infidelity, spiritualism, theosophy, false philosophies, satisfaction in formalism and ritualism, as well as actual crime, far exceeds the forces working and striving to advance the truth, as it is in Christ Jesus."

Thus "The Apostasy" of 2 Thess. ii. is most emphatically taking place throughout Christendom; many, many of our clergy also are denying the full or plenary inspiration of Scripture.

To the superficial examiner, or one who may be devoting much time and thought to Christian work in particular, but within narrow lines; our world may seem to be progressing in righteousness; but to the student of the Bible, who beholds the preliminary signs, which Scripture states are to precede the second advent of our Lord, all present and fulfilled, or fulfilling, before our eyes, to-day, as well as the actual presence in partial completion, in Christian lands, of "The Apostasy," which is to precede that glorious coming, the future is ominous in the extreme, and their cry necessarily in all truth must be "Behold the Bridegroom cometh." "The Judge standeth at the door." Purify yourselves even as he is pure. Watch! that "Ye not being in darkness," may know the day of his appearing (1 Thess. v.) and thus may we be enabled to meet Him, at His coming. *B. O. Kinmore, in [illegible] Herald.*

Praise Ye the Lord.

This expression is often used by the Psalmist and there are many portions of his writing which have characterized [illegible] heart traveling [illegible] mountains and [illegible] creation [illegible] The old earth [illegible] and dreary. Yea, she [illegible] of iniquity, [illegible] her borders and [illegible] her soil. But her day of purification by fire is near. Peter declares, "The earth also and the works that are therein shall be burned up." The Psalmist (David) had imperfections, for he was mortal, yet he had many grand and sublime thoughts which are on record, calculated to [illegible] up and comfort the [illegible] heart. [illegible] morning [illegible] dawn [illegible] faith [illegible] waiting [illegible] coming of Christ.

Some have been long waiting his return with strong faith [illegible] the [illegible] shows, all glory to His blessed name [illegible] family Bible [illegible] in the [illegible] looked for [illegible] dawn, and God's people with the King [illegible] Praise [illegible] who has so accurately marked the tokens in his Word of Jesus' return. We can see its fulfillment plainly in the earth and in the heavens. How can we but [illegible] praise and shout our month [illegible] in saying, "Behold, he cometh, he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth." Shall we fear the foes of our souls? Nay, verily, our leader, the head of the church, the Lord Jesus Christ, declares: "Lo, I am with you always, even unto the end of the world." Then let us fear not, for he will bring us home. Praise the Lord.

God took the little shepherd boy to slay the bear and the lion, and then sent him after the monarch of the Philistine host, whom all Israel feared and spoke before. Little David would not accept a military shield to help him, but took a few little pebbles from the brook and his sling. He then let the people know there was a God in Israel. Goliath fell, and David took the lofty man's sword from its sheath, and standing on his body lowered off his head. Trembling one, fear not the face of clay, but fear God and work righteousness and shame the wicked one. Be a valiant one in the cause of your Redeemer. The time has fully come for us to use boldness in preaching Jesus, and to hold fast whereunto God has called and be wise. "For whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psa. cvii. 43.

We cannot straighten the many mistakes of early life, but we can and must, if we have not already, make an unreserved surrender unto him who has bought us with his own precious blood, whereby we are not our own but belong to Jesus, adopted into the family of the saved. And by patient continuance in well-doing we shall wear the victor's crown when he whose right it is to reign shall come and take his throne. The long promised and long-looked for day is before us. Now shall we stop and dally with these fading things of this old wornout earth, when just before us one is promised where the people will never die. There all are healthy, shining far beyond youthful beauty, made all immortal. My heart responds, "Praise God from whom all blessings flow." Praise is comely, and praise is due our God for his manifold grace and glory. O who will let the days go by and heed not the heavenly call. Consider now, ere it be too late. The Master calleth for thee, and soon all will be over and we stand in the judgment. *S. [illegible] in Crisis.*

Nickel Plate Road again offers special rates to the World's Fair Sept. 11th.

Are there any Signs that the Coming of Christ is Near?

There must be such signs, otherwise the words of Christ would have no meaning, when he spake to his disciples thus, "When ye see these things come to pass, then know that the kingdom of God is nigh at hand." Luke xxi. 31.

There are such signs revealed in various parts of the Scriptures. They consist of and are recognizable in certain phases or features of the state of things among men and nations just prior to the appearing of Christ and preparatory for that event. They are:

1. A general state of preparedness for war amongst the nations of the earth.

Proof. "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, [illegible] beat your plowshares into swords and your pruninghooks into spears [illegible] the day of the Lord is near." Joel iii. 9, 10, [illegible] "to gather them together to the war of the great day of God Almighty. Behold I come as a thief." (Rev. xvi. 14, 15.)

2. A great increase of knowledge of all sorts, accompanied with much traveling.

Proof. "Seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased." (Dan. xii. 4.)

3. Decline and overthrow of the Turkish empire as a preparation for Israel's return to their land.

Proof. "The great river Euphrates (symbolical of the power owning that river at the time of the end, viz., Turkey) and the water thereof was dried up, that the way of the kings of the east may be prepared." (Rev. xvi. 12.) "At the time of the end . . . the king of the north shall come against him like a whirlwind with chariots and with horsemen and with many ships and he shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land (now in the occupation of Turkey.)" (Dan. xi. 40, 41.)

4. Recovery of Palestine from its long desolation of generations, and partial resettlement of the Jews in the midst of the land.

Proof. "In the latter years, thou (the northern invader) shall come into the land that is brought back from the sword and is gathered out of many people against the mountains of Israel which have been always waste, but it is brought forth out of the nations and they shall dwell safely all of them. . . . the land of unwalled villages . . . the desolate places now inhabited . . . the people gathered out of the nations which have gotten cattle and goods and dwell in the midst of the land." Ezek. xxxviii. 8, 11, 12.

5. Disappearance of the Pope's temporal power over Christendom, and the consumption of his dominion.

Proof. "And he (the priest-monarch of the Roman system symbolized by the Little Horn with eyes on the fourth or Roman beast seen by Daniel in vision) shall speak great words against the Most High and shall wear out the saints of the Most High and think to change times and laws, and they shall be given unto his hand for time, times-and-a-half (literally, 1260 days, standing for years) but the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end." Dan. vii. 25, 26. "There was given him a mouth speaking great things and blasphemies, and power was given unto him to make war forty and two months" (42x30 equals 1260 days or years. (Rev. xiii. 5).

6. The preponderance and imperial aggrandizement of Russia in the capacity of protector of certain nationalities in Europe and Asia.

Proof. Gog, Prince of Rosh (Russia, wrongly translated chief in the English version). Meshech (Muscovy) and Tubal (Tobolsky) I will bring thee forth with all thine army . . . Persia, Ethiopia, and Libya with them, . . . Gomer and all his band, and the house of Togarmah of the north quarters and all his bands, and many people with thee. Be thou prepared . . . Be thou a guard unto them . . . It shall be in the latter days." (Ezek. xxxviii. 3, 7, 16). See also Dan. xi. 40, 45.

There are certain other signs, but space here does not allow of their notice. There is only room to ask and briefly answer the question which naturally arises in reference to this exhibition of the signs.

IS THIS THE TIME?

Is this the time in the world's history when these signs are to be looked for? The answer is yes, for these reasons: they belonged to "the time of the end" (Dan. xi. 40). The time of the end has been appointed (Dan. viii. 19). The "end" in the case of the end of certain days (Dan. 12). The days represent years (Ezek. iv. 6.) shows the fulfilment of the seventy weeks' prophecy in Dan. ix. 24-26. The years represented in these cases are expired, viz: the 1260 years of Papal ascendancy, dating from A. D. 610, and the 2300 years of Israelitish downtreading, dating from the apex of the Persian power—see the vision of the ram and goat Dan. viii. Therefore we are in "The time of the end," and are justified in looking for the appointed signs of the Lord's return and they are all fully developed before the eyes of such as are able to discern.

"Blessed is he that watcheth." Jesus. *Bible Finger Post.*

Conference Report.

According to announcement, the Church of God, of the Abrahamic Faith in Indiana, held the Annual Conference at Pleasant View, in Warren Co. Ind., beginning on Thursday evening, August 24 1893, and continuing over the following Sunday. Visitors from Argos, [illegible], Macy, Chicago, Wellington, Russell's Mills, Rensselaer, Rochester and LaFayette were present, and helped to make the meeting a success.

Ministers present were: S. T. Cook of Reese's Mills; J. F. Wagoner of Rochester; N. H. Geiselman of Argos; J. L. Wince of Pierceton; J. E. Conner of Macy; all of whom took part in the preaching.

The business meeting was held on Saturday afternoon, and the Secretary being absent, Harry Evans was elected Secretary, pro tem. The minutes of the last meeting were read. Brother Conner corrected the number of accessions received by him from 21 to 28, and they were approved as corrected.

The treasurer's report showed:

Previously reported	$190.00
Amount received	6.32
Amount paid out	16.00
On hand	181.22

The report was accepted as read.

The election of officers resulted in the reelection of all the officers: J. F. Wagoner Pres., J. L. Wince Vice-president, A. C. Roberts Secy, [illegible] Boggs, Treasurer.

The following resolution introduced by Bro. Conner and discussed by Brethren Geiselman, Conner, Wince, Evans, and Railsback, was carried. *Resolved:* That we favor the organization of a "Young People's Society of Loyal Workers," and recommend that the question be considered at our next conference to be held in Plymouth in November. Business meeting adjourned.

The entire series of meetings were full of interest and an enjoyable time was had by all in attendance. The preaching was exceptionally good and we trust that the "Light of Gospel Truth" which they held up may guide many into the harbor of safety.

At the close of the Sunday night meeting two sisters manifested a desire to go with us to the Kingdom of God, and were baptized by Bro. Conner on Monday morning. May they ever walk circumspectly before Him, and at last have a place in that Kingdom which we believe is near at hand.

HARRY EVANS,
Sec'y., Pro. Tem.

Choice of trains on the Nickel Plate Road's excursion to the World's Fair Sept. 11th. Superb new Service on the Nickel Plate Road. Rates as low as ever.

If thou art little, press to Him because thou art little; if thou art wearied, lean against him because thou art wearied. Art thou strong? exult in thy strength, and call him with all thy heart, "Father." But let nothing thrust thee from him. *Pusey.*

The time to visit the Fair is now. The Nickel Plate Road will run a low rate excursion Sept. 11th. Three trains in each direction daily.

Christ's Call for Present Activity.

"Say not ye, There are yet four months, and then cometh the harvest? Lift up your eyes, and look upon the fields, for they are white already to harvest." John iv. 35. In these words Jesus sought to impress upon the minds of his disciples the importance of immediate activity on their part in the work he had given them to do. They had been sent to reap, but dallied on the plea that the harvest was not ripe. Probably they intended to reap at some time, but were not ready for the work just now. One excuse after another came up to procrastinate their work. These disciples did not differ much in this respect from people nowadays. Many well-meaning Christians think they will do something for the cause of Christ, but are waiting for opportunities to do something great, not being willing to do the little things. Others wish to do something, but cannot seem to do the work that is before them every hour. To do the first thing that comes to hand, is the way to labor successfully for any cause. No matter what the work may be, the present is the time to do it. Jesus so teaches in his lesson before us.

His reference to the condition of the fields is full of meaning. When the fields are white labor must be bestowed upon them or much of the harvest will be lost. The same law holds good in moral life. The church must gather in souls to-day or the harvest will be diminished just as the natural harvest is lessened by standing in the field beyond the appointed time. Figuratively speaking, the fields are white. Sinners are becoming anxious about their soul's eternal welfare. Men's hearts are failing them, and every Christian fails in doing his or her duty. There are scores of people in every community who are waiting for a personal invitation from friends to come to Christ. A "God bless you" and a cordial hand-shake would often prove more helpful to some discouraged one than the most gifted exhortation or prayer. There is work enough for each one to do. Opportunities for doing good confront us everywhere. Speak to some fellow-traveler about his eternal salvation. Visit the homes of the poor and the distressed, and there tell the story of the cross. With a little work on the part of each one of God's children great results might be wrought. The prodigal might return and the lost sheep be found. Some say they are not able to do much of anything for their Master. Don't mind about that. The weakest has no valid excuse for idleness. The command is, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive." The promised reward is indeed great. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."
Henry G. Drew, in Crisis.

If there be a thorn in the foot, the back boweth, the head stoopeth down, the eyes look, the hand reaches to it, and attempts its relief; in a word, all the members partake of the good and evil with one another. "So, then, we are members one of another."

Nickel Plate Road excursion to the World's Fair Sept. 11th. One fare.

The letters that spell rights are the letters that spell duties. *Beecher.*

Take the Nickel Plate Road's excursion to the World's Fair Sept. 11th.

Duty comes to us as something hard, and we shrink from it. No one is a large man if he does not feel that his duty is larger than himself. *McKenzie.*

Heavy East Bound Travel.

On account of growth of eastbound business, the Nickel Plate Road will inaugurate a new through express on Sunday, Sept. 3rd. Palace Sleepers Chicago to Buffalo and direct connection at Buffalo for all points east. Sept. 27.

One fare excursion to Chicago via the Nickel Plate Road Sept. 11th. Choice of trains. Superb new service.

Poetry.

The Crowning Day.

The crowning day is coming,
When our blessed King and Lord
Will come in power and glory,
All his servants to reward;
Those who long have waited for him,
And have made their garments white,
Will have fellowship with Jesus,
And are walking in the light.

Yes, the crowning day is coming,
When the lame will leap for joy;
The deaf ones then will music hear,
And the dumb their tongues employ.
The [illegible] ones, who have never seen
The wonders of their God,
Will [illegible] with delight will view
[illegible] spread abroad,

Yes, the crowning day is coming,
When the rightful David's Heir
Will take the throne and Kingdom
[illegible] the earth redeemed and fair.
[illegible] all the seed of Abraham
Will then the land possess,
And every knee to Jesus bow,
And every tongue confess.

All that day is swiftly coming,
When the shadows all will flee;
Not a cloud or gloom and darkness,
Nevermore will sorrow be.
There we'll bask in Eden's sunlight,
Drinking endless pleasures in,
Saved in glory, then forever
Free from the blighting power of sin.

Soon, our blessed Christ is coming —
What a soul-inspiring thought!
Coming to redeem his loved ones
That his precious blood has bought,
All his jewels, special treasures,
That are hidden under ground,
How they'll burst the bars asunder
When the seventh trump shall sound.

Oh that crowning day is coming,
Yes, the time is drawing nigh,
When dear friends will meet in glory,
And they'll never say good-bye.
Oh! how sweet will be the greeting
On that resurrection morn;
What a blessed day of meeting
When a nation will be born.

Yes, the day of light is coming,
When no longer will the pure
Look as through a window darkened
Toward the future, now obscure;
But will gaze with clearest vision
On the glories now in store,
When they reach that world of splendor
On that grand immortal shore.

—G. L. Fee.

Original.

The Two Covenants.

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv. 13.

"And Moses called all Israel and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, who are all of us alive this day." Deut. v. 1-2-3.

We find the ten commandments called a covenant. The Sabbath given in this covenant was not given to their fathers. Seventh Day Adventists admit this to be the first covenant, which they call his law, in Ex. xx. 3-17. Bible Readings, page 312 and 313.

Hear the prophet Jeremiah,— "Behold the day is come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord." Jer. xxxi. 31-32.

How is it Paul? But now hath he obtained a more excellent ministry, by how much also he is the mediator of a *better* covenant, which was established upon better promises, for if that first covenant had been faultless, (ten commandments covenant) then should no place have been sought for the second." Heb. viii. 6-7. "For this is the covenant that I will make with the house of Israel after those days, saith *the Lord*; I will put my laws into their mind, and write them in their hearts: (not in tables of stone) 10th verse. In that he saith, a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Verse 13, and to Jesus the mediator of the new covenant, chap. xii. 24.

Jesus is not the mediator of the first or old covenant, but when the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, or first covenant, that we might receive the adoptions of sons. Gal. iv. 4-5.

"My little children, of whom I travail in birth again until Christ be formed in you. I desire *to* be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh: but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar." Gal. iv. 19-20-21-22-23-24.

So, then, brethren, we are not children of the bondwoman but of the free, verse 31.

"Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v. 1.

"Forasmuch as ye are manifestly declared to be the epistle of Christ manifested by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward." 2 Cor. iii. 3-4. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;" verses 6-7. "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:" But their minds were blinded: for until this day remaineth the same vail untaken away in *the reading of* the old testament (or covenant) which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it (ten commandment keepers) shall turn to the Lord, the vail (or blindness) shall be taken away." Verses 13-14-15-16.

It seems to us, this is very plain. We find in Deut. iv. 12-13 the ten commandments called a covenant. This must be the first, or old covenant. Seventh Day Advents say it is. Any way it was a part of it, and no getting out of it, and it waxeth old and ready to vanish away, which Paul says is done away and abolished. I know what it is to get the vail partly on. Lord pity those who get it wholly on. I have played all around the dark pit, for awhile one foot in, but when I would reach up to Paul he would pull me out. Sabbath keepers, (breakers) cannot prove sabbath-keeping obligatory on us, and keep clear of the old ten commandments covenant, which was faulty, which gave cause for the new, or better promises.

M. L. Adams.

Dear Restitution:

We are reminded so often of the extreme shortness of this present life and the necessity of most earnest work while the day lasts, for soon the night cometh wherein no man can work. Wife and I were invited by the Grand Army boys last Decoration day to speak for them, as we had done several times before, and to lend a helping hand in scattering flowers on soldier's graves in remembrance of our heroic dead who gave their lives for their country. Then soon after we were invited to go about one hundred miles from home to deliver the memorial address for the Odd Fellows in remembrance of their beloved dead, so we were reminded, the king of terrors the greatest enemy of humanity, *no* rank, society or wealth is exempt, the law that consigns us to the tomb is inexorable. No appeal for relief from the law that consigns us to the grave and the thousand million that tread the earth to-day will pass away like the footprints on the sand, the flowers we scatter with human hands on mortal graves. O how soon they wither and die. Where are the graves of the prophets, where are the graves of the martyrs forgotten by men, but not one forgotten by the loving Master, who said I am the resurrection and the life. Our heavenly Father has been marshalling and drilling his own elect who have cried unto him day and night. He has heard every groan, watched every tear, millions have given their lives in the awful conflict of the ages. They have fought and died in hope of a better resurrection for an undying crown, for a kingdom that cannot be moved. Can we say with our beloved Sister Winer, we have sold all to buy the field, an eternal home in the new earth. No halfhearted work will answer the Master. May our sacrifices and offerings be complete and acceptable when the Master comes to make up the final account. Remember the great Captain has no deserters. Every one must keep step, no faltering in his army, he that will save his life shall lose it. Remember if we get the prize we must fight for it, remember we must give all diligence, it will take all to buy the field, but if we win we may pluck not the fading flowers with mortal hands but the unfading flowers from life's fair tree and walk amid the groves of Eden made fragrant with the perfume of undying flowers and drink from the river of life, and behold the city of our God, and bask in the light of an endless day, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. Then in view of this glorious state let us pray. Come Lord Jesus, and come quickly.

Yours striving to overcome,
B. W. Woodward.

Editor Restitution:

In Saint Paul's day he was in the habit in his letters to the brethren to give some of his experience, so here goes a little of mine. I once enjoyed the privelege of being enclosed in a sheep cote, but the shepherd being stronger than I caused me to be pushed under the fence because I could not swallow and digest all that was handed out as meat in due season. Nevertheless in my humble and isolated situation, I have not been left without wholesome and palatable food to satisfy my hunger and thirst after righteousness. Although without religious association of any kind, the Bible my daily companion has given me nourishment and strength to bear my affliction, weakness and reproach: and raise me a little above myself, my greatest enemy.

I am glad and thankful that The Restitution of late has shown more liberality towards those who hold with me on the subject of the coming antichrist. Where charity prevails, discussion may be profitable. Difference of opinion among us on so many Bible subjects is so great that one may ask the question, Who (if any) are now being led by the one spirit? The promise was that He should lead Christ's disciples into "all truth," that is, I conclude the truth on all Bible subjects therein stated, as things that must come to pass. I for one must conclude that not a few of us must have been led either by our own spirit or some teacher in our search for the Truth, else why so much difference of opinion. Brethren the time is short and precious; *let us love one another.*

J. D. Sheridan.

Dear Restitution:

You will find enclosed the money for one years subscription for the paper.

I am quite rejoiced to know that there are some who believe in the promises of God made unto his children. Who have believed and accepted Christ our Redeemer, who has promised to give us eternal life at his coming. Glory to His Holy Name, for we shall see Him for ourselves, and not for another. When we shall be glorified and live rejoicing every day. When we shall have the pleasure of the *company of the glorified saints.* When all who are striving daily to deceive in all their dealings one with another, will be done away with. When we shall behold Him who suffered for our sins, and we shall behold the King in His Beauty.

When I go into the churches and hear their ministers miss-quote Scripture to make what they call, an intelligent audience, believe lies, it makes me tremble. Sometimes I have a mind to take up my hat and walk out of the church. I asked a Methodist Minister some weeks ago, how he could say the Lord's Prayer and not believe in it? He said, I often think of it, for the prayer was spoken by the Lord to instruct His disciples. He admitted that he could not get over it.

William Ivey.

Selected.

Jerusalem.

If you are of the popular temper, you will feel no interest in the subject of Jerusalem. Nay, worse, you will make sport of it, and pour ridicule on those who introduce it to your notice.

But if you are of the uncommon temper of those who do not only professedly accept the Bible as the Word of God, but carry out that profession, in the daily study of the Bible, that it may be understood, and thoroughly received into the mind, in its light and comfort, you will be greatly interested in the subject of Jerusalem.

Perhaps you say: "I am as much a believer of the Bible as you: but I do not see why I should be interested in Jerusalem." Think again: read again: and perhaps you may not only feel interested in Jerusalem, but come to see that you must be interested in her, in order to be well-pleasing to God.

1. *Jerusalem is the place* which God chose to place His name there (Deut. xii. 11; 2 Chron. vi. 6.)

Is not this a circumstance that would make every friend of God feel an interest in it—even if nothing more were to come of it? "A mere historic interest?" you say. Oh, much more than that. However, we pass on to what you may feel to be weightier.

2. Jerusalem is the city of Christ. "Thy King cometh unto thee" is the language of prophecy addressed to Jerusalem (see Zec. ix. 9; Matt. xxi. 1-7). Because Jerusalem was his city, he forbad his friends to swear by it (see Matt. v. 35). *If the city* was so sacred in Christ's estimation, as to lead him to prohibit his disciples from the familiar use of its name, ought it not to have a place in your reverence and affection? You say, "sentimentally, perhaps." Come closer, and your feelings on the subject will grow stronger.

3. The manifestation of the glory of God upon earth in the coming day appointed (when the glory of Yahweh shall cover the earth as the waters cover the sea), is associated with the future of Jerusalem. Proof:

"Be glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall no more be heard in her nor the voice of crying." (Isa. lxv. 18).

4. Jerusalem, now down-trodden and in affliction with her children, is divinely assured of happier days in God's word of prophecy. Proof:

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Is. xl. 2).

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury. . . . Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth, there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. (Is. li. 17; lii. 1-2).

Jesus says: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke xxi. 24.) Can you be indifferent to a consummation foreshown in the prophets and recognised and emphasized by Jesus in *this way? If so, what say you to* the next proposition?

5. If you are to have any part in the salvation God has promised, it will be as a lover of Jerusalem and in connection with her restored glory in the Holy Land. Proof:

"Rejoice ye with Jerusalem, and be glad with her all ye that love her. *Rejoice for* joy with her all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck: ye shall be upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies." (Isa. lxvi. 10-14).

6. At that time, the throne of Jehovah shall be established in Jerusalem. Proof:

"At the time, they shall call Jerusalem the throne of the Lord." (Jer. iii. 17).

"The Lord of Hosts shall reign in Mount Zion and in Jerusalem." (Is. xxiv. 23).

7. The divine glory will thenceforth be established in Jerusalem for ever. Proof:

"The name of the city from that day shall be, the Lord is there."

"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed." (Is. xxxiii. 20.)—*Bible Finger Post.*

The Humble Poor.

There are many little deeds of kindness that Christians should watch for an opportunity to bestow upon the poor and needy. You can look around you on every hand and find some that are poor and lonely, working hard to get an honest living, patiently waiting for some change to take place that will bring joy and gladness to their sorrowing hearts. You can read the very expression of sadness upon their countenances. They are not hard to find, nearly every village has one or more. If your village is free from the humble poor, just visit the alms-house and see what you can find.

Did you ever stop and think that the poor were the chosen people of God, poor in this world but rich in faith? How Jesus loved them, fed them, healed their sick, raised their dead to life again. They believed him then, they believe him to day. They mean the kingdom of God, and he has promised it to them, for he said, "The meek shall inherit the earth." It is very evident to all that they do not possess it now, but are earnestly longing, patiently waiting, and prayerfully watching for the great judgment day, when every one, both great and small, rich and poor, humble and proud, will receive their just reward.

How a few kind words spoken at the right time and in the right place will cheer the weary one. A pleasant smile or a hand-shake will do them good if it is well seasoned with love. Perhaps the oil in the cruse or the meal in the barrel needs replenishing, and a little help in that direction would be well. The Savior says, "Let him that hath two coats give one to him that hath none," or words to that effect. Have we taken an account of the stock in our wardrobe lately? The Word says, it is better to give than to receive. If we give in the right way we get a blessing every time. But, alas, how often we give to them that have a plenty, that we may also receive a gift, instead of looking for the recompense at the resurrection of the just.

I believe that if Christian people would pay more attention to the deserving poor, the Lord would bless them a hundred fold every time. Jesus says, "Feed my Lambs." Are we complying with the command? May the dear Lord help us to be faithful and do every known duty, and at last hear the Master say, "Even as ye have done it unto the least of these my little ones ye have done it unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Chas. E. Haynes, in Crisis.*

Excursion to the Worlds Fair via the popular Nickel Plate Road Sept. 11th. Choice of trains. One fare for the round trip.

Growing.

The Nickel Plate Road will on Sunday, Sept. 3rd, increase their train service by the addition of a new though east bound train by merging the Chicago and Cleveland and Cleveland and Buffalo accommodation trains into a new through express with sleeping cars Chicago to Buffalo. Other important changes. Direct connection at Buffalo for all points east. Sept. 27.

The Compassion of Christ.

It is a boundless subject. The proofs of his compassion are endless, running through the whole period of his public ministry. Compassion seems stamped on his every act; it is in the element in which he lived; and shines bright in all he did and said; no matter where we turn in the history of his public life; the circumstances may vary, but the stamp of compassion is ever there. It breathed out his words to the fallen woman, "Go and sin no more." Who can measure the depths of tenderness in the words, "Weep not" as addressed to the sorrowful widow of Nain. Spoken by some one else they might wound instead of heal, but coming from him, they are balm to the wounded spirit. "Weep not!" why weep not? Because I will restore your lost one. "Young man I say unto thee arise." Sympathy embodied in action! The tears he shed at the grave of Lazarus are not confined to those immediately concerned, they come down to us as well, full of potency to comfort and console. His tears, his pangs, his groans, his entreaties, his prayers, his promises, all testify to the boundlessness and intensity of his sympathy. His forbearance towards his enemies, his tenderness to his disciples, his yearnings for the obdurate dwellers in Jerusalem when he wept over the doomed city, and his last prayer, "Father forgive them for they know not what they do," all go to testify to this one, leading, prominent feature in his life. The history of his life might be condensed in this one word Compassion; Divine Sympathy.

And when week after week we come around this table to commemorate his dying love, let us remember his words spoken on the night when he instituted the memorial supper. "This is my commandment that ye love one another, as I have loved you," John xv. 12. And the words of Peter, to whom the charge was given, "Feed my lambs." "Finally be ye all of one mind having compassion one of another. Love as brethren, be pitiful, be courteous." He had compassion on the ignorant, and taught them many things; compassion on their sickness, and healed them; compassion on the lost and gave his life to redeem them, and the saddest thing of all is that all this love and sympathy is slighted, and Christ has to say to-day as of old, "Ye will not come to me and have life," John v. 40. And we should little exemplify his spirit were we content to meet around this board on the first day of every week, wrap the mantle of indifference around us, as if the number of called out ones were complete, and make no effort to raise the fallen, and instruct the ignorant. If we do forget some things let us not forget Christ's compassion on the blind and ignorant, and do all in our power for their instruction and enlightenment, and pray God to bless our efforts, and having done so, we can then the better enjoy this family gathering, conscious of having done our duty to the Stranger and the Alien,—remembering that in time past we were of their number, and not forgetting God's command to ancient Israel, "Love ye therefore the stranger, for ye were strangers in the land of Egypt." Deut. x. 19. —*R. McLauchlan, in Truth.*

It is a pleasure to note the addition of another through train to the already competent train service of the Nickel Plate Road. It will leave Chicago about 8:30 a. m. and reach Buffalo at 3 or 4 the following morning. Through sleepers Chicago to Buffalo. Direct connection at Buffalo for all points east. Sept. 27.

A single bee, with all its industry, energy, and innumerable journeys it has to perform, will not collect more than a single teaspoonful of honey in a single season, yet the total weight of honey taken from a single hive is often from sixty to one hundred pounds. A profitable lesson to man of great results from united labor.

The superb new train service, of the Nickel Plate Road is at the disposition of patrons of their World's Fair low rate excursion Sept 11th.

DIED.

Died, August 13th, 1893, at Central Lake, Antrim Co. Mich., of paralysis, Sister Eunice Sweet, aged 80 years.

She was the mother-in-law of Bro. Henry Chamberlain with whom she had lived for a long time. She was born in 1806 near Utica, N. Y. The name of her parents was Greenman. She was married in 1831 to Nelson Sweet, moved to Sandusky, O., in 1836.

Four years ago Bro. Chamberlain requested me to come to his place, nearly 200 miles north of this city (Grand Rapids) and baptize his mother. She never had joined any church, but with the help of her son-in-law and The Restitution she had learned and believed the "Gospel of Salvation," and "the Gospel of the Kingdom," and desired to be baptized for "the remission of sins."

Since her baptism, she has sought the future glory, honor, and immortality by a patient continuance in well-doing, *trusting the promise* of eternal life at the first resurrection.

At her funeral on the 15th of August, her many friends gathered to show their respect to the deceased, and hear the one hope of the Christian calling that she had cherished. I had answered the telegram by hastening to the place to explain that hope to the people, and to comfort the mourners with the same inspired words of promise that the apostles used to comfort the afflicted Christians in their day. I hope the divine word spoken will open the eyes of at least some who heard it, and that there will be a re-union of the entire family in the Kingdom of God.

E. Hoyt.

Charles H. Moore, born March 22, 1828, in North Bradley, Wilts, England, died August 9th, 1893, in Byron township, Kent Co., Mich., in the sixty-sixth year of his age.

Bro. Moore embraced the faith and was baptized by the writer about 17 years ago and has ever since been an ardent lover of the truth. No tongue can describe his horrible agony for many years, caused from a fever sore which finally poisoned his blood, terminating in death. He leaves a widow, nine children and many other relatives and friends who will greatly miss his counsels and kind words. No truer neighbor and friend than he, no husband and father ever loved his family better. O how their hearts ache at this work of the enemy.

Several of his family have embraced the gospel faith and we can pray as he often did that the rest may soon see the beauty of a saving hope, that when the father comes again from the land of the enemy, they may all meet in that glad gathering.

The funeral sermon was preached by the writer to a large and attentive audience. Text Heb. ix. 27. Bro. Moore was a member of the Odd Fellows' order which performed the opening and closing ceremonies.

B. W. Woodward.

Little Scott Ross, son of Mr. and Mrs. Asa O. Ross, was born Dec. 12, 1892. Died Aug. 20, 1893, aged 8 months, and 8 days.

This was the only child. Words of comfort were spoken by the writer.

N. H. Geiselman.

Eli W. Deemer was born in Hancock Co., Ohio, August 10, 1836. He was married to Sallie Brown, Oct. 27, 1859. Died August 21, 1893, aged 57 years, and 11 days.

He was a great sufferer for several years with a cancer on his face. He leaves a wife and five children to mourn his loss, besides many other relatives and friends. He was a good husband and father. Funeral services by the writer.

N. H. Geiselman.

New Through Train.

The Nickel Plate Road announces that commencing **Sunday, Sept. 3rd, Train No. 4, running between Chicago and Cleveland, and No. 8 running between Cleveland and Buffalo, will be merged into a continuous through train, leaving Chicago about 5:30 a. m. and reaching Buffalo between three or four o'clock the following morning.**

The equipment of this train will embrace standard smoking and day coaches and sleeping cars Chicago to Buffalo for all points east.— Sept. 27.

[illegible] and Sisters scattered abroad:

We expect to have a religious gathering at Fonthill, Ont., to commence on the evening of Sept. 22, 1893, and continue over the following Sunday, and we cordially invite all who love our Lord and Savior Jesus Christ in sincerity and truth, to meet with us, and enjoy a feast with us. We expect an enjoyable time.

We will try to entertain all who may come.

Fonthill is in the County of Welland, about 12 miles west of Niagara Falls. We hope those who may attend the meeting will try to be here at the commencement. If those who intend to come, and do not know how to get here, will write to me on the subject I will inform them. We would like to hear from those who expect to be here, so that we can make provision for their entertainment. I remain yours for the Truth.

P. H. BOCK.

The Eighth Annual Conference, of the Church of God in Nebraska, will convene (the Lord willing) in the beautiful natural park at Cambridge, Furnas Co., Neb., Sept. 15, and continue in session ten days.

Everything considered this is the best location that can be found in this part of the country.

Brethren the success of this meeting depends largely on you. Will you lay aside your work and the cares of this life, and come and enjoy a week of pleasant, social intercourse with us?

Since we met one year ago, a great change has taken place in this country. A change that signifies in unmistakable terms the proximity of Gentile rule. It becomes necessary, therefore, that we meet together and by prayer, and exhortation strengthen each other, for these "perilous times."

We urge all who intend to camp on the grounds, to provide themselves with tents. Those who wish to buy one should notify the President, Almus Adams, as early as Sept. 5th, and it will be on the ground [illegible] you by the 15th, at which time settlement can be made.

A well of good water is on the ground. Hay will be provided for teams. Those unacquainted in Cambridge should inquire the direction to the Park at the flouring mills, or the corner store.

We say again, come in the Spirit and endeavor to do valuable service for the Master.

Bro. Geo. Moyer, of Iowa, will be with us to preach the Word.

J. J. CADY, SEC'Y.

To the Brethren of "like precious faith," greeting:

It will be noticed that the Church of God, known as the Northern Nebraska and Southern Dakota Conference, will hold their next annual conference near Carns, at the Rock Creek School House in Rock County, Nebraska, commencing Sept. 23, 1893.

All the brothers and sisters of the Abrahamic Faith are especially called to meet with us at this time. Come, brethren, one and all, as we see the signs of the times nearing upon us we believe truly that this age is drawing to a close.

WM. H. DEMSON, SEC'Y.

The 28th of September, I commence meetings near Ingraham Ill., as Bro. Rogers may appoint to continue for one week lasting over the first Sunday in October.

On Friday night before the second Sunday in Oct. at Mount Morish, Clark Co., Ill. as Bro. Z. E. Grant may appoint and continue one week.

The third at Newhope, Edgar Co., Ill. to continue as long as thought best. As Alexander and A. M. Scroggs may appoint. The Lord will, I will try and fill the above appointments.

While in the state if any other of the brethren want meetings they can let me know.

J. S. HATCH.

Cheap Rates to Chicago.

Commencing July 23rd the L. E. & W. R. R., will sell tickets to Chicago and return via Michigan City and the Lake at $2.00. Tickets good going on any regular train, and good returning until Oct. 31st 1893.

What Kind of "Church of God" is This?

In *"Our Hope"* an "Advent Christian" paper, a correspondent writes: "I met Bro. Prenett, battling with the enemy. He has been preaching the A. C. faith about eight months. He was converted under my preaching about two years ago, when he was connected with the so-called "Church of God" and they cast him aside for fearlessly declaring the resurrection and the sleep of the dead, for he loves the truth better than sectisms."

The supporters of THE RESTITUTION belong chiefly to "Churches of God;" but they cannot be those referred to, for they would not "cast aside" any one for the reason given.

Can the Editor or any correspondent, throw some light on this matter? If there are two bodies of people, one called "The Church of God," and another composed (more Scripturally) of "Churches of God,"—that is local churches so named—is there no way of distinguishing those who "cast aside" the preacher in question from the others?

QUERY.

[This probably refers to the so-called "Church of God" the organization of which is accorded to Elder John Winebrenner, formerly of the Old German Reformed Church, and dates back to 1830, with origin near Harrisburgh, Pa. —ED.]

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Harvest Excursions.

The Vandalia Line will sell round trip tickets to points in the North, West and South, at one fare plus $2.00, on August 22d, September 12th and October 10th, 1893, good returning twenty days from date of sale.

For rates, limits, time of trains, through connections, etc., call on or address any Vandalia Line Ticket Agent or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.; J. C. Millsdaugh, Division Passenger Agent, Decatur, Ill.; W. F. Brunner, District Passenger Agent, Indianapolis, Ind.; J. M. Chesbrough, Assistant General Passenger Agent, St. Louis, Mo.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:40 P. M., arrive Terre Haute 9:45 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Travelling Passenger Agent, Terre Haute, Ind.

Cheap Rates to Chicago.

Regular rate for round trip tickets on Pennsylvania Lines from Plymouth to Chicago $4.80. Special rate for round trip tickets limited to November 5th, $4.10. Special rate for round trip tickets limited to ten days from date of sale, upon advertised dates for daylight coach excursions, $2.65.

For particulars please call on or address nearest agent of Pennsylvania lines, or J. E Hanes, Ticket Agent, Plymouth, Ind.

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

To the Mountain and Ocean Resorts.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg, or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it and the only one leading past the Pack Saddle and the Allegrippus, round the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narragansett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine, exceptional facilities for a delightful journey are offered via this direct route. For detailed information please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $108.78

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Cheplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.00
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to Arkansas.	
J. F. Wagoner's direction	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sirclevill[illegible], Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

Tourist Tickets to Cool Retreats in the Lake Region.

Tourist tickets to resorts in Northern Michigan and the Lake Region are now for sale at reduced rates via Pennsylvania Lines from all principal ticket stations on this desirable route. The return limit will be valid during the season. For details please apply to your nearest Pennsylvania Line ticket agent or address F. Van Dusen, Chief Assistant General Passenger Agent.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank-draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

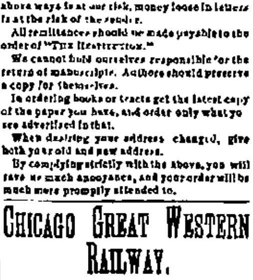
We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CHICAGO GREAT WESTERN RAILWAY.



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BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Set[illegible] for wide distribution. 1. The [illegible] and Kingdom of Christ, by [illegible] 1869. 3. Immortality. 4. The Kingdom of God. 5. Nuggets of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 20 cts.

FOUR PAGE TRACTS.

10 for 10c, 50 for 25c; [illegible]; 100 for 40c.

Age to Come not a Heresy. By R. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, [illegible] the Theological and Bible use.

Can you Believe, a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. [illegible]. The above is the title of a 16 page tract. Price 5 cts. each, 12 for 50 cts., [illegible] for $1.00.

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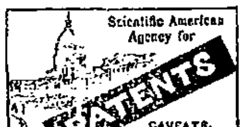

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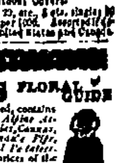

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VOL. XLII. PLYMOUTH, INDIANA, SEPTEMBER 13, 1893. NO. 34.

The Restitution.

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WEAVING.

Yes, I'm a weaver, and each day
The threads of life I spin,
And be the colors what they may,
I still must weave them in.

With morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes he gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.

His love, alas! I oft forget
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me "weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till day-light dies,
And fades in night away.

On when my day of toil is o'er,
And I shall cease to spin;
He'll open wide my Father's door,
And bid me rest within.

There safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be!

—J. I. Cuthbert.

Original.

The Gospel According to Loukas. Chap. 5.

1. And it came to pass while the crowd was pressing upon him and listening to the word of God, and he was standing along side the harbor of Gennesaret. (a place that begets sweeping storms).

2. He saw two small boats also standing beside the harbor, and the fishermen had gone out of them and were washing their nets.

3. And embarking in one of them which was Simon's (a sneerer) he requested him to put out a little from the land; and sitting down he continued teaching the multitudes from the boat.

4. And when he had ceased talking he said unto Simon, put out into the deep and let down your nets for a draught.

5. And Simon answered and said unto him Master (lit. boss) we have toiled all the night through and taken nothing; but at thy word (lit. oracular word) I will let down the net.

6. And when they had done this they enclosed a vast multitude of fish, and their net was being rent:

7. And he beckoned to their associates in the other boat to come and take hold along with them; and they came and filled both the boats so that they were sinking.

8. And when Simon Petros saw it he fell upon his knees to Jesous saying, Depart from me, because I am an obdurate sinner, Lord.

9. For awe had taken possession of him and of all those with him, on account of the draught of the fish of which they had taken hold along with them;

10. And likewise also Jacob and Joannes, sons of Zebedaios who were Simon's partners; and Jesous said unto Simon, Fear not, from now on thou wilt be a taker of men alive.

11. And when they had conducted the boats to land they left everything and followed him,

12. And it came to pass while he was in one of the cities, lo indeed there was a man full of leprosy. And when he saw Jesous, he fell on his face and besought him saying, Lord, if thou wilt, thou canst cleanse me.

13. And extending his hand he touched him saying, I will, Be thou cleansed, and straightway the leprosy left him.

14. And he told him to say nothing to any one. But go, show thyself to the priest and offer for thy cleansing even as Mouses hath directed for testimony for them.

15. And the word concerning him spread all the more; and vast crowds came together to hear him and to be healed from their weaknesses.

16. And he was accustomed to withdraw unto waste-places and offer votive-prayer.

17. And it came to pass on one of the days, and he was teaching. And some Pharisees and teachers of the law, who had come from out every village of Galilia and Joudaia and Hierousalem were seated, and the Lord's ability was for him to heal.

18. And lo men (of influence) bringing a man who had been paralized and they sought to bring and place him before him.

19. And not finding any way of bringing him through the crowd, they went upon the roof and let him down through the tiles along with the little bed into their midst in front of Jesous.

20. And when he saw their faith he said, Man, thy sins are remitted thee.

21. And the scribes and Pharisees began to converse saying, who is this person who is talking blasphemies? Who can remit sins except God alone?

22. And Jesous fully knowing their reasonings answered and said unto them. Why are ye reasoning with your hearts?

23. Why is it easier to have said, thy sins be remitted, than to have said, arise and walk?

24. But that ye may have perceived that the son of man hath official-power to remit sins upon the earth, he said unto the paralytic, I say unto thee arise and take up thy little bed and go thy way to thy house.

25. And straightway he arose in their sight and taking up that upon which he was lying, he departed to his own house, glorifying God.

26. And astonishment laid hold of them all and they glorified God and were filled with fear saying, we have seen paradoxes to-day.

27. And after these events he went out and beheld a tax-gatherer by the name of Leueis, seated at the custom-house. And he said unto him, Follow me,

28. And leaving everything he arose and followed him.

29. And Leueis made a great reception for him at his house. And there was a vast multitude of tax-gatherers and others who were reclining with them.

30. And the Pharisees and their scribes were murmuring to his disciples saying, why are ye eating and drinking with the tax-gatherer and obdurate sinners?

31. And Jesous answered and said unto them, the well have no need of a physician, but those who are ill, (lit have themselves in a bad way).

32. I have not come to call justified ones, but obdurate sinners to repentance.

33. And they said unto him, Why do the disciples of Joannes fast frequently and offer supplications and those of the Pharisees likewise; but thine eat and drink?

34. And he said unto them, Ye cannot make the sons of the bridal-chamber fast while the bridegroom is with them.

35. But days will come, and whenever the bridegroom shall have been taken away from them, then will they fast in those days.

36. And he spake a parable to them, no one cutteth a patch from a new outer-garment (a himation) and putteth it upon an old outer-garment. But if he does, he will cut the new and the patch that is from the new will not harmonize with the old.

37. And no one putteth new wine into old wine-skins. But if he does, the new wine will rend the wine-skins, and it will have been spilt and the wine-skins lost.

38. But they put new wine into new wine-skins.

39. And no one when drinking old wine wanteth new. For saith he, the old is most serviceable.

COMMENT.

"Master" here is one word for "boss," or "overseer and "Lord" or "teacher." I call attention to this again: for the C. V. and R. V. have treated all three of these words as synonymous or equivalents which become very misleading to the doctriniare.

We have here a good illustration of the difference of meaning and idiomatic use by the two words meaning "associate" and "partner." In the first place Peter beckons to his associate fishermen in the other boat to come to his assistance in the haul of fish or "to take hold along with them," (them being himself and his partners).

These namely Jacob and Joannes are next referred to specially as "partners." In the first instance *metochoi* is used and in the second *koinonoi*.

"Obdurate sinner," by this term Peter means that thus far he has never made any attempt to be as good as he knew how—that he is not pious nor trying to live up to his convictions of right. It is the opposite of "justified one" and takes in all who have not at least "chosen the better part" or made the requisite "good confession" which we all owe to God and the world. This confession is the least we can do to "commend" (not "bless") God to the world as our "Creator," "Redeemer" and "Benefactor," and "the obdurate sinner" includes all this class as well as those who who "curse" him to his face. "All who are not for me are against me" zeal even to "offensive partisanship" is God's first prerequisite. Then add to your zealous faith "courage." For God knows you will need it. And then "comprehension." For there is a great deal to comprehend in order to avoid narrowness and bigotry, and so on in the step "upward." But blessed thought it is upward and not downward, however toilsome and difficult.

"A taker-of-men alive" instead of "fishers of men," C. V. The word is used not only of fishing; but of trapping and hunting and even of taking men alive as prisoners of war, and has a very profound esoteric or parable meaning here.

"Weaknesses" instead of "diseases."

"Pharisees" a sect who wore the "pharos" a peculiar outer-garment and resembled in this respect as well as some others one of the monkish orders of the present day.

"And the Lord's ability was for him to heal" instead of "the power of the Lord was with him to heal" R. V. A very different thought you will perceive when you stop to think it out. Not that the Lord's ability was not always present as an energetic power of Jesous; but that the outward manifestations of it varied according to God's wisdom and will, which agrees with other Scriptures on this subject on this particular occasion the "energy" *energeia* manifested itself in power to heal." On other occasions to perform other extraordinary acts like changing the water to wine or reawakening the dead to natural life again, etc.

"There is one spirit but diversities of gifts" and "manifestations."

"Men of influence" and "a man" here is a good illustration of the idiomatic use of the two words in Greek for "man." No doubt the "men" here were well-know citizens or leading-men in this community and who were doing what they could to show their faith in Christ's ability, to heal this "man" some humble citizen who could not get to the front himself and whom they perhaps reasoned would be beneath the great teacher's notice without their personal intervention. At any rate it is "their faith" that Christ recognizes here as an instrumentality in accomplishing the direct result.

"Are remitted thee" instead of are "forgiven" C. V. and R. V. one a legal idea, the other a sentiment.

"Reasoning with your hearts" instead of "reason ye in your hearts" R. V. This intended to be a reproof of the too prevalent form of reasoning in all ages and communities wherein the emotional nature sways the verdict rather than enlightened reason and the judicial faculty.

"Official-power" instead of mere "power" here again R. V. This distinction if observed carefully in the reading of the Scriptures will alone relegate to the bats and the owls, whole libraries of medieval theological reasoning.

"Paradoxes" instead of "strange things" R. V. Every intelligent reader knows the difference between a paradox and some other "strange things." If he doesn't he can look it up in an unabridged dictionary.

"Lewies" is the origin of all the Lewises in the world. They are all in some way related to the original Leweis or Lewei: but a good many of them have forgotten their original sanctification.

"Justified ones" instead of righteous. "There are no righteous, no not one" was said of all mankind except one who came later and he was accounted and treated as a sinner, although God is going to justify him or assert the fact of his righteousness to the whole cosmos of the heavens and the earth and "every knee shall bow and every tongue confess it in due time."

"Sons of the bridal-chamber" like the expression "sons of thunder" a trope with an esoteric significance.

The term "himation" or outer-garment here used because he is speaking of a "patch" that would be readily observed in its inharmonious effect.

"Most serviceable" instead of "better" C. V. and "good" R. V. because that is the true meaning of the author, even though it does put a powerful weapon in the hand of the moderate tippler and the anti-prohibitionist.

Chas. Gardner.

The Treasures of Snow and Hail. Isa. xxxviii. 22-23.

To unravel prophecy, some knowledge of Ancient and Modern History is absolutely required, as also a general understanding of the broad aims that underlie the actions of really great statesmen.

All great wars and political movements rest in objects generally concealed behind the pretexts furnished the public.

The belief that the coming of Christ cannot be much longer delayed is strongly advocated by some whose opinions are worthy of the greatest respect, nevertheless they may be incorrect.

The question is yet open to honest doubt whether matters are sufficiently ripe for that event.

It is singular how small attention is usually given to the lost tribes (i. e. by most) in watching the signs, and yet, these people must be in existence somewhere, and that too as a nation and political power.

"Fear not, oh my servant Jacob, saith the Lord, neither be dismayed oh Israel, for I am with thee, saith the Lord, to *save thee* though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, etc.," Jer. xxx. 4-11.

"If heaven alone can be measured and the foundations of the earth searched out beneath, I will also cast off all the Seed of Israel for all that they have done, saith the Lord." Jer. xxxi. 35-37.

"Like as I have brought all the great evil upon the people (Israel and Judah v. 30) So will I bring upon them all the good that I have promised them." Jer. xxxii. 32.

Notice the distinction between Israel and Judah, they are not confounded together.

Gog is to come up against the land of Israel and from that day forward "Israel shall know that I am the Lord their God." Ezek. xxxix. 22. "Judah also shall fight at Jerusalem." Zech. xiv. 14. This rather implies that the ten tribes will be the most numerous and probably politically powerful. Nevertheless Judah will do her share.

The inference is, that prior to the coming of our Lord the whole twelve tribes will be represented in the Holy Land, living in unfortified villages, apparently suspecting no danger and possessed of wealth in cattle, silver and gold, and no doubt other resources. Ephraim (the ten tribes) shall not envy Judah, and Judah shall not vex Ephraim. Isaih xi. 10-13.

All this is future and when it comes the world will know it. All suppositious fulfillments of prophecy resting on dubious and obscure proofs should be regarded with suspicion. What God promises plainly, it is natural and right to suppose he will fulfil as plainly.

The prognostication of a dark day given as a sign to the people of Palestine, for example, would be puerile to suppose satisfactorily fulfilled by the occurrence of an unusually foggy day in an obscure part of another continent, where the vast majority of people would never even hear of it.

God has promised to "assemble the out-casts of Israel" and gather together the dispersed of Judah, and will make them one nation upon the mountains of Israel and one king shall be king to them all and they shall be no more two nations, etc." Ezek. xxvii. 15-23.

This has, beyond all cavil, not been fulfilled. When Gog makes his onslaught, all the twelve tribes will be there to oppose him, by their representatives at least.

So far, all prophecy has been fulfilled (where completed) literally and not figuratively, it is therefore neither logic nor common sense to expect any change in this rule in the future.

At present the Jews and Israelites are not gathered in Palestine under the necessary conditions.

Anti-christ has not yet been revealed, the Lawless One, whom the Lord shall consume with the brightness of his coming. The ground is preparing for him, but is not yet fully ripe.

The Turk is not yet driven out of Europe, though staggering insecurely in the out-skirts.

The four Ancient Monarchies, Babylon, Persia, Greece and Rome must be in existence or the stone cannot smite and destroy them.

The Gold Kingdom, Babylon (Assyria) is now represented by Turkey. The Silver by Persia, the Brass by Greece (restored 1827,) and the Iron by Italy or Rome, restored in 1870 by the King of Italy overthrowing the temporal power of the Pope and reigning in the City of Rome.

Still all these are but feeble representatives and further changes may be looked for. Political convulsions that will consolidate and render these kingdoms more permanent and formidable.

There are however other sufficient reasons for believing the advent may be delayed.

The prophecies relating to this event dwell much on the enormous multitude of the invading hosts, "like a cloud to cover the land, thou and all thy bands, and many people with thee." Ezek. xxxix. 8. Zech. xix. and elsewhere.

The enormous amount of the weapons of Gog serving seven years for fuel, and other references such as the burying of the host, and the barbarous character of the war, the pillaging, the mal-treatment of the women, the carrying into captivity as slaves, and the general tenor of the descriptions all point to something not of the common, and to vast armies, supplemented by hordes of unscrupulous auxilliaries, lusting for rapine and loot, imperfectly under control and wanting in European strictness and discipline. Something in short far beyond any former experience.

In a conversation between D'Israeli and Prince Gortzshakoff, the two Statesmen agreed that at some time not far off, Europe was in danger of being overrun by vast hordes of Asiatics as in the past.

Hitherto their ignorance and barbarism and the superior advantages of civilized Europe had held them in check.

In the future these Asiatics will become wise and civilized, without being Christianized, and when drilled in European tactis, armed with the best weapons, commanded by modern representatives of such world conqueros or Genghis, Vhen, Attila, Timur Lung (lame Tom) the Tartar, and Mohomet, there is no practical reason why, with the advantage of over-whelming odds they may again over run the civilized world as they have done in the past, the more so as they have no reason to love us, and Russia will probably league with them.

Both great statesmen, Russian, and British recognized the danger, and admitted the impossibility of European disarmament on this gound alone, if no other, and it will be found that few recognize the numerical feebleness of civilization and it is an invariable rule the bigger the fool and the greater the ignorance, the more infatuated the self confidence.

As the old boatman remarked in a squall, when shortening sail in face of the remonstrance of his passengers, "Them as knows nothing, fears nothing."

No country in the last thirty years has made as great steps in improvement as British India, and few know about it but the officials.

She is crazy on the subject of education and that on the European basis.

England maintains enormous armies there (much larger than she openly admits,) educating them in war, and the same may be said of Russia in Northern Asia, and the Turks are renowned for their fighting qualities, China and Japan are not far behind.

The Russians and the Anglo Saxons are the only two civilized nations extending and waxing rapidly.

France, Germany, Austria, and the smaller states are every year falling behind, even when increasing to some extent in numbers. At the present rate of increase they must ere long fade into comparative insignificance beside these two giant races.

War, internal dissensions, anarchy, and misrule may break up these states. They may form a confederacy of European States under the Anti-christ and make a league with Russia, or the latter by diplomacy or conquest may gain control over most of them when weakened.

China and her millions have played no active part so far in the great world. The same may be said of the Anglo Saxons in America.

Yet God makes nothing without a purpose, and their great part is yet to come.

The United States like China has endeavoured to live entirely for self, taking no part in the great drama of the world. This cannot last long—it is at the best but a hot house policy of cheap politicians, and is in opposition to the designs of God.

Nations with him are like men, he has made them for a purpose, when they fail through neglect of his ordinances he leaves them to perish in their own corruption, or destroyes them outright.

This nation passed one danger honorably, she is now tottering on the imminent verge of a worse crisis, on a much grander scale, complicated by anarchy and religious ambition.

Probably while this is being adjusted Europe will be undergoing similar experiences and vast changes. After this we may look for the mustering of the forces of Gog, the great persecution, Armageddon and the second coming of Christ as Conqueror and King Triumphant.

H. T. Baker.

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal Resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The same Cry and the same Want.

The harvest is great, the laborers are few, and the calls for help are many. From a preacher's letter in an Adventist paper:

Here is another "cry." "I have become very poor in this world's goods, having met with a failure of crops for three years and had to sell everything I had to pay debts. I was compelled to leave my lovely home and seek something else for a living. I did think I would not try to preach much this summer, but the Master says, 'Go work in my vineyard, and as the harvest is ripe, and the laborers are few, I was induced to go trusting in the Lord for my living."

Another has been sick three months and himself and wife have to teach school in order to pay doctor's bills.

Thus one by one, or rather by the half dozen, preachers so much needed have to revert to secular work. Reader! are you even in a remote degree responsible for this state of things, even among the "churches of God?" If so, God will judge.

Unus.

Poor for Christ's Sake.

If any class of preachers should be liberally supported while at work, and provided for in sickness and old age, they are those who for conscience sake, refuse good pay, and good positions in the wealthy sects rather than keep back God's Truth, and allow their hearers to suppose they are in accord with the man-made creeds of those willing to receive them. You reader, are building up error with money out of your pocket to support teaching you *know* to be eroneous and mischievous, while you *know* also that the proclamation of the Gospel of the Kingdom is being hindered for want of the money you keep in the other pocket.

Of course it is pleasant to be called "liberal" for helping other denominations, and it "helps business" but when business *ends*, and other denominations are judged and condemned for the error they propogate, and the truth they suppress, or pervert, or persecute, then where will *you* stand?

You cannot stand on *both* sides of the throne in that day.

Frater.

No Lesson Book Like the Bible.

There is no lesson book like the Bible. You will find out that part of it was written by a shepherd, and part by a soldier; part by kings, and part by fishermen; part by a doctor in his study, and part by a herdsman on Judah's hills. You will see that some part came straight from heaven in dreams of the night—now on the golden couch of a palace, and now in a bare, cold prison cell like Paul's. And though you live to be old—this is the wonder—you will never once open that book without coming on something that seems quite new.

* * *

It is the hand of God that weaves the pattern which he requires in the web of noble lives; and thus even by those dispensations which seem most afflictive he is preparing us so that we best do his work, which is and ought to be our own.—*Farrar.*

tution!

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, SEPT. 13, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"GIVE attendance to reading" was a divine command. If we wish to be well grounded in the truth, safe against popular and pleasant errors we *must* read. If we let the Word dwell in us richly no wind of doctrine will ever shake us. "Root;" "grow," "increase," "build," and "*abound*," are the Spirit's terms which press home this duty. If we do *nothing* but antagonize the alien we feed the intellect at the expense of spirituality. If we do not build *up* we are not fit *down-pullers*. •

"MR. EDITOR, please tell in THE RESTITUTION, what you think about Flattery?" M. P. Ans. Opinions have little value, and when divine testimony is furnished it should never be resorted to. By reference to Ps. xii. 3, you may find an answer you can depend upon. As plain as words can make it, it is sin, because it is false praise. But honest commendation must not be confused with flattery, as apostolic practice proves. See 1 Thess. ii. 5; 1 Thess. i. 7; Phil. iv. 14-16; 1 Cor. xi. 2; and xi. 2; Col. i. 7; Eph. vi. 21. *See also testimony of Jesus*, Luke x. 42, and Rev. ii. 2-5. •

The Coming Struggle.

As those who call upon Jehovah are enjoined to give him no rest till he establish, and make Jerusalem a praise in the earth; and as a promise of prosperity accompanies the command to pray for the peace of Jerusalem, it is of course a matter of intense interest to the Brotherhood to know what is said and thought by those destined to play important parts in the struggle sure to come after the unparalleled preparation now in progress. From a German paper by way of England we learn of the publication of a work at St. Petersburgh, the author of which has collected every pamphlet and newspaper from Germany that were calculated to throw any light on the German view of the situation. The object of the writer of this work is first to arouse a spirit of hatred toward Germany, and to controvert the hopeful views of Germans as to a successful issue of war with Russia, and secondly, to present the *Russian forces* in array, and bespeak for *them* in the next campaign an unimpeded "walk over." Besides this another Russian writer, (Kasak) has published a work entitled "Sarmatikus and Antisarmatikus." It is well known that Antisarmatikus and Kasak are the pseudonyms of two Russian officers of high rank actuated by hatred against G[illegible] and seeking to inflame their co[illegible] with the same sentiment. [illegible] is said that at present the [illegible] the ear of the [illegible] party is a grow[illegible] and their counsels may prevail at any time. These writers say that a feeling of hostility between France and Russia and try to explain away the circumstances which resulted in Russia and France being opposed to each other. France and Italy have only been enemies from misunderstandings, while England and Austria are *real* foes, and all Russia's troubles in the Balkan peninsula are attributed to the policy of Bismarck. They say public opinion in Germany, and especially in Austria, is hostile to Russia, and *is designed for the promotion of* the programme of Bismarck, viz: to drive her back to Asia. The frustration of this design, by peaceable means, they say, is *impossible*. *The question whether* Teuton or Slav shall take the first rank in Europe can only be decided by blood and iron; and if the hour of bloody retribution for German hostility should strike sooner than the Western Powers calculated, it is not Russia's fault. In a word we see it is the ambition of Russia to disrupt the German Empire and stand forth as the dominant power. In the military part of the work they aim to show Germany that she will have to put forth tremendous efforts, and make great sacrifices yet before she can hope for success in a struggle with Russia. They say that in the case of mobilization the Russian Minister can call into the field from ten to twelve millions—enough to annihilate the German army weakened *to guard the forts on the frontiers.*

These writers say Russia has never before entered upon an European war properly prepared. She is assailable only on the west, and so has mobilized nearly all her troops on that frontier in time of peace. She has eight independent railways through the heart of the empire, fed by numerous branches, to concentrate them on Poland. Her plans can be carried out with perfect security by means of fortresses and swamps on the whole western frontier, and it is easy to see from this that Russia can strike with her whole force when she pleases.

The outcome predicted is this: The march of the victorious army on Vienna and Berlin will be followed by a congress at Moscow or St. Petersburgh where terms of peace will be dictated. Germany must relinquish the right bank of the Weichsel to Russia, the left Bank of the Rhine to France, the German Empire dissolved. Austro-Hungary surrenders Galacia, Buckowina, Dalmatia, and Hungarian Servia to Russia, together with its rights in Bosnia and Herzegovina. These provinces will be awarded to Servia and Montenegro, and even Roumania may come in for a share if she behaves satisfactorily during the war. From this compilation our readers will be able to study the new map of Europe as projected by Russia, and compare it with the views of Russia's destiny as published and extensively discussed more than thirty, ah, forty years ago by students of prophecy. It is quite evident that Russian preparations have kept pace with all nations, and she seems to be so naturally situated as to be able to concentrate all her forces as no other power on earth can, and from a human standpoint merely, would point to a commanding position among the great powers. *But God* is the disposer. Let us be on the watch. •

Original.

No God.

Did you ever wish, little ones, that there was no God so you could do just as you pleased? I hope you never have for it is a very wicked wish. Suppose we talk for a little while about a world without a God and imagine if we can, what kind of a place it would be. Let the great Creator's care be withdrawn from our sun and moon and earth, his dear guardian angels be sent to some other sphere, the precious Bibles and Testaments, and all the good books and papers be gathered up and carried away: the laws of the nations that have been taken from the Bible, repealed, and love and justice and mercy live no more in the hearts of men. And how do you think we should get on? It takes an engineer to run a railroad train. If there is no engineer on the engine to guide it, all the cars go to destruction and the people are killed. So there must be an engineer to guide our planetary system,—Jupiter and Saturn and Venus and the earth, that with many more worlds go riding round the sun, and with it, sweeping in a great circular path through the heavens. God has engineers for all his cars,—but what if he should take them away? The cars would all run off the track and burn up or be broken in pieces. There would be no one to keep the sun giving us light, and when winter has gone the beautiful green things would not spring up out of the earth. Grain might be sown in the fields, but there would be no harvests. No flowers would gladden our eyes, no sweet cherries ripen on the trees, no tempting berries peep out from bush or vine. The cooling, pleasant showers would no longer fall. And when God's books, God's papers, and God's laws were taken away, every body would do as they pleased, and be bad and selfish and cruel.

There would be no prayer, no singing of holy songs, no gatherings to worship God. The dear churches would be torn down, the preachers and teachers would all go to work at something else, and the children would run wild on the streets. Would such a world be a nice place to live in?

You could not tell your young friends they were taking all your treasures away, for there would be no law forbidding the taking of property from others. It is God that guards in all things. The earth is his and he made it, the sea also and all the great mountains and the little hills. The cattle on all the wide plains belong to God. He owns every thing, he controls every thing. We don't want to live in a country where God is not. We want to know that He is, and that every thing will go on right, if we love him and try to do his will. He does not ask us to do things that will harm us or that will make us wretched and miserable, but only such as will make us happy and noble and beloved. He wants us to keep out of the wrong paths, because doing wrong will lead to our ruin.

To drink poisonous drinks, such as rum and whiskey and brandy will wreck our health and destroy our minds; to swear and lie and steal will make us despised and disliked among men and will unfit us for the beautiful country that God is by and by going to give to the good.

We want to live in the Paradise that is coming, we want to have the company of the angels, and see the dear Savior who died that we might come out of the grave to life eternal. So we want God to be here. We want him to watch over us all the time. We do not want his Book nor his laws to be taken away. We want to learn more about him, to understand what he says and to obey his commands.

We want the dear Savior for our Savior, our very own, that when he comes we may share in his glory and rejoice in his salvation.

Some of you have no God, you have not taken him for your God, you have not obeyed. You have no Christ, no Savior, no angelic ministers to watch over and care for you. Are you not afraid? How long are you going to wait? You know what you ought to do. Do not delay, come to Jesus now.

S. ROXANA WINCE.

Selected.

Is Heaven Our Home?

This question would be answered in the affirmative by the vast majority of professing 'Christians,' but if they were asked for proof of their affirmation, it would be of a very hazy character; indeed, if closely pressed they would nullify it by saying that "the heaven of their hope would be destroyed at the end of the world."

The purpose of this article is to affirm that "the Heavens" will be the eternal home of those who are found faithful at the judgment seat of Christ. Not the heaven where Jehovah dwells, but the one that will have been established by "His well-beloved Son" when he reigns over a conquered world at peace.

To clearly demonstrate our affirmation it may be necessary to ask what do the words "Heaven" and "Heavenly" mean? The first, Nutall tells us means "Sublimity; supreme felicity, great happiness." The second, "resembling heaven, supremely excellent." The next point will be to ask the question, and answer it, in what sense is the word "heaven" used in Scripture and amongst men? That heaven is used in the Scriptures to speak of the elements, and also of the dwelling-place of the Most High, no one, who believes them to be an infallible revelation will deny, but that it is also used to speak of a political state of things existing upon the earth can be easily shown. For instance, we read of the prophet Isaiah seeing in vision God addressing the children of Israel thus, "Hear, O heavens, and give ear, O earth" (Isa. i. 2): and again, in speaking of a new order of things which should so excel the Mosaic "heavens and earth," that they should not be remembered nor come into mind, says, "For, behold I create new heavens and a new earth." Isa. lxv. 7. And again, we read God saying "My sword shall be bathed in heaven; behold it shall come down upon *Idumea*." Isa. xxxiv. 5. These are sufficient to prove to any unprejudiced mind that the word "heavens" is used in Scripture in speaking of a political state of things. And when we quote from a human source the use of the word, we will see at a glance to what particular portion of the political world the term "heavens" is applied.

A writer in the London Daily Telegraph, speaking of the French Revolution, writes as follows: "To have admitted that the annals of their own country contained any names of which a Frenchman could be proud, or recorded any deeds which he might emulate, would have been to blaspheme the 'new heavens' and to insult the 'new earth' which the revolution had created." Here too, we see the word "heavens" is applied to the rulers, and "the earth" to those who are ruled.

And so it often is in the Scriptures, and by learning this [illegible] much of the difficulty which surrounds apparent contradictions will disappear.

Can we find, then, a revelation in the Scriptures of truth of a political state of things having a heavenly or heaven-like character which is to be the eternal dwelling-place of the faithful of all ages? *Because, if so*, then the affirmation is sustained that "heaven" is the home of the righteous.

The Apostle Paul, in writing to the Ecclesia at Rome, tells them that the characteristics of "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Rom. xiv. 17. Bearing in mind the definition already given of "heaven" and "heavenly," we have here then a kingdom of a heaven-like character "righteousness,—peace—joy," and when we call to remembrance the beautiful prayer that the Lord Jesus Christ taught his disciples, we see that when "God's kingdom comes" it is "that His will may be done on earth as it is in heaven." And surely when this is fulfilled, the characteristics of that kingdom will be righteousness, peace, and joy. On turning to the prophecy of Daniel, we find, that when "God's kingdom has come," or, in other words, when the time arrives for the setting up of a kingdom "by the God of heaven" that "shall break in pieces and consume all other kingdoms, and stand forever," it is to become the possession of "the saints of the Most High." Dan. vii. 27. This is in perfect harmony with the Apostle James, for he writes, "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii. 5. The Apostle Paul, in writing to his "dearly beloved son Timothy," says that "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." 2 Tim. iv. 18. Thus we see that when God's kingdom has been established upon the earth it is to be given to "the saints of the Most High," and "God's will is to be done on earth as in heaven. Hence Paul looked forward to it as a "heavenly or heaven-like kingdom" in which he hoped to participate, although he knew that he and all other saints has to pass through "much tribulation" before they could "enter into the kingdom of God." Acts xiv. 22. We find that a special position is assigned in this heaven-like kingdom to "the twelve apostles of the Lamb;" for he promises them that "in the regeneration," when he "sits on the throne of his glory," they "also shall sit upon twelve thrones judging (ruling) the twelve tribes of Israel."

He also promises all who wish to reign with him, that if they overcome, as he also overcame, that he will grant that they shall sit with *him on his throne*. We find that he overcame by "being faithful unto death." At all times, and under all circumstances, he was ever ready to do the will of his Father; although "tempted and tried in all points as we are, yet he was without sin." "No guile was ever found in his mouth." He ever remembered that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and thus, as the Captain of our salvation, he was made "perfect through suffering." He developed a heaven-like, or heavenly, character by a perfect obedience even unto death, "for the glory that was set before him, and is now ascended to the right hand of God, where he is waiting until his enemies shall be made his *foot stool*, when he shall return, and "all the holy angels" with him, to sit upon the throne of his glory" "the throne of his father David" as promised to his mother by the angel Gabriel when announcing to her his birth. Hence we find that those who wish to reign with him in the "new heavens," which shall be erected when "Jerusalem will be a rejoicing and her people a joy," have also to develop a "heavenly character;" for we find the apostle Paul in writing to the Corinthian ecclesia, saying, "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly (heaven-like) 1 Cor. xv. 48. Those then who wish to be participators in the glories of the future "heavens" must overcome like their Master, remembering that unless they develop heavenly character they will be unfit to become associated with him when his "*dominion* shall be *from* sea to sea, and from the river unto the ends of the earth." This can only be done by obeying the first command of Him whom they wish to call Master; namely, Seek "the kingdom of God and his righteousness" and continue "patiently in well doing, seeking for glory, honor and immortality," and "eternal life" shall be their reward, and they shall shine forth as suns and stars in the kingdom of their Father, and will judge the poor with righteousness, riding in "the heavens" with him who hath on his vesture and on his thigh a name written, "King of kings and Lord of lords," having been purified and made white in the blood of the Lamb, and made by him "Kings and *Priests*" to reign upon the earth, and filling it, from their high and exalted position as the sons of God in power, with His glory "as the waters cover the sea." *P. A. H.*

Teaching of the Early Church on Immortality.

It is often stated that "conditional immortality" was not preached until the end of the second century at times since, but never before. A serious mistake is made here, for Barnabus, who died A. D. 90; Hermas 101; Justin 106; Ignatius 107; Polycarp 147; Justin 161; Clement 212; and Arnobius 305, were all believers in "conditional immortality." It was the doctrine of the immortality of the soul that "was first taught in the Church towards the end of the second century" instead of "conditional immortality."

"If you defile your flesh, you will not live."—Hermas.

"He who chooses other (evil) things shall be destroyed."—Barnabus. (Constable on "Future Punishment.")

"All the days of the world, from Adam even unto this day, are passed away, but they who have been made perfect in love have, by the grace of God, obtained a place among the righteous, and shall be made manifest in the judgment of the Kingdom of Christ. For it is written, Enter into thy chamber for a little space till my indignation shall pass away; and I will remember the good day, and I will raise you up out of your graves."—Clement Bishop of Rome.

"Be vigilant, as God's athlete. The meed (prize) is uncorruptible, and life eternal."—Ignatius of Antioch, in his epistle to Polycarp.

To the Trallians thus: "Jesus Christ was truly raised from the dead by His Father after the manner as he will also raise us up who believe in Him, by Jesus Christ, without whom we have no true life."—Ignatius.

"This venerable Christian, who had heard the Apostle John, displayed the greatest fortitude during his terrible sufferings, and died with the fullest assurance that He whom he loved would raise him up at the last day. His prayer at the stake, as reported by Eusebius, shows very clearly what were his hopes of a future life, and upon what they were based:—"But he (Polycarp), closing his hands behind him, and bound to the stake as a noble victim selected from the great flock, an acceptable sacrifice to Almighty God, said: Father of Thy well-beloved and blessed Son Jesus Christ, through whom we have received the knowledge of Thee, the God of Angels and Powers, and of all creation, and of all the family of the righteous, that live before Thee, I bless Thee that Thou hast thought me worthy of the present day and hour to have a share in the number of the martyrs, and in the cup of Christ unto the resurrection of eternal life, both of the soul and body, in the incorruptible felicity of the Holy Spirit, among whom I may be received in Thy sight this day, as a rich and acceptable sacrifice, as Thou the Faithful and true God hast prepared, hast revealed and fulfilled. Wherefore," etc. Polycarp; Whitmore on "Immortality," pp. 10-11.

"God shall raise all from the dead, and appoint some incorruption"—Justin (Constable on Future Punishment, p. 91).

"They are debtors" (Constable, p. 90). And again he asks, "How can he be immortal, who, in his mortal nature, did not obey his Maker." Irenaeus iii. xx. 2; iv. xxxix. 2. (Constable, p. 258).

Theophilus, Polycrates, Lactantius, Clement Alexandrinus, Arnobius, Martin Luther, and William Tyndall were believers in conditional immortality.

The immortality of the soul was first brought into the Church in the end of the second century. The very first who can with truth be brought forward as holding it in the Church in those days is Athenagoras. He lived from about A. D. 127 to 190. He was born at Athens; was educated there in the philosophy of Plato; became a Christian, and settled at Alexandria, where his great object seems to have been to show that Christianity and Platoism were one and the same in substance. He argues: "As God's end cannot be defeated men must live for ever, be he good or evil, miserable or happy. Hence, he concludes, "that as the wicked must live for ever, they must meet with an eternal life in misery." Resurrection of the dead c. 12-13-14-15.

"Death cannot happen to the to the soul."—Athenagoras (Constable p. 90.)

We also find Tatian who died about A. D. 200; Tertullian 235; Hippolytus 240; Athanasius 273; and Augustine 430, all believing in eternal life for the wicked.

Origen, who died A. D. 253, believed in the extinction of evil; and the Scriptures bear him out. But he erred most fatally as to the means. By believing in the immortality of the soul he was obliged to promise restoration (life) where God had promised death. Therefore we have four theories before us:—

1. Immortality of the righteous only, and to be given after the resurrection.—This was believed in until after the middle of the second century.

2. That all men have immortal souls, and they must live somewhere (in heaven or in hell) for ever.—Athanagoras A. D. 190.

3. That immortality is obtained at conversion, and that the soul sleeps with the body between death and resurrection.—This was first taught by Tranaeus, who died A. D. 202.

4. That all will ultimately be saved.—Origen 253.—A. B.

Consolation of the Scriptures.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Do we obey this injunction?

What portion of the Scriptures are we to search?—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works."

The study of the Bible is therefore a duty, and in the performance of this requirement of God, *great blessing* and much consolation are realized. There is no position into which a person may be brought where there are not portions of Scripture which may apply, bringing peace and joy both in prosperity and under adverse circumstances. This proves the truthfulness of the words:—

"Earth hath no sorrow that heaven cannot heal."

When wearied with the cares of this life, the comforting invitation is "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Have you been tempted to sin, and yielded? and when discouraged have you been encouraged to repentance by the passage: "Like as a Father pitieth his children, so the Lord pitieth them that fear him"? Have you experienced the joy of the texts: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool;" and "Heaven and earth shall pass away; but my words shall not pass away?"

If far from home, a stranger in a strange land, not one familiar countenance, when a sense of your loneliness comes upon you, what rejoicing comes from the promise, "Lo, I am with you!"

While languishing on a bed of sickness and suffering, have you been enabled to endure it with patience from the assurance, "My grace is sufficient for you," and proved the truthfulness of the Scripture, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness?"

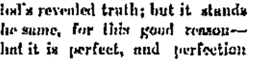
Have you been called upon to see some loved one placed in the cold and silent grave, and been comforted by the words, "Blessed are they that mourn: for they shall be comforted?" And, if that loved one be a child of God, what sweet peace comes from the thought of the resurrection morn, when "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where, is thy victory?"

If persecuted, consolation is found in the passage: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

Such experiences draw one nearer to God, and make him appreciate the consolation of the blessed Bible, and cause him to realize the importance of the injunction, "Search the Scriptures." Happy indeed is the child of God who heeds this injunction! Even though in the furnace of affliction, great joy and peace have they! The Lord has promised them his presence and protection clear through to the end, so the Christain can look trustingly forward, even to death's door, and say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "For the Lord himself shall descend from heaven with a shout, with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

* * *

Theology hath nothing new in it, except that which is false. The preaching of Paul must be the preaching of the minister to-day. There is no advancement here. We may advance in our knowledge of God's revealed truth; but it stands the same, for this good reason—that it is perfect, and perfection cannot be any better.



At his home near Curtisville, Tipton Co., Ind., on July 31, 1893, Elijah Headly, aged 71 years, 7 months and 23 days.

He had been a member of the "Church of God" for over 17 years, having been immersed on the 14th of May, 1876. He leaves a widow and two sons to mourn his loss. Our brother was an old settler of Tipton County, and was respected for his honesty, sobriety and truthfulness. He died believing in Jesus and the Resurrection. We sorrow not as others which have no hope.

His brother,

AMOS HEADLY.

Harvest Excursion via Pennsylvania Lines.

Harvest Excursion tickets will be sold via Pennsylvania Lines to authorized points to the west, northwest, southwest and south at reduced round trip rate on Sept. 12 and Oct. 10th, good returning 20 days from date of sale. For details apply to nearest Pennsylvania Lines Ticket Agent.

Poetry.

Not Yet.—John xiii. 7.

Not yet thou knowest what I do,
O feeble child of earth,
Whose life is but to angel view
The morning of thy birth!
The smallest leaf, the simplest flower,
The wild bee's honey-cell,
Have lessons of My love and power
Too hard for thee to spell.

Thou knowest not how I uphold
The little thou dost scan;
And how much less canst thou unfold
My universal plan,
Where all thy mind can grasp of space
Is but a grain of sand;—
The time thy boldest thought can trace,
One ripple on the strand!

Not yet thou knowest what I do,
In this wild warring world,
When prince doth still triumphant view
Confusion's flag unfurled;
Nor how each proud and daring thought
Is subject to My will,
Each strong and secret purpose brought
My counsel to fulfill.

Not yet thou knowest how I bid
Each passing hour entwine
Its grief or joy, its hope or fear,
In one great love-design;
Nor how I lead thee through the night,
By many a various way,
Still upward to unclouded light,
And onward to the day.

Not yet thou knowest what I do
Within thine own weak breast,
To mould thee to My image true,
And fit thee for My rest.
But yield thee to My loving skill;
The veiled work of grace,
From day to day progressing still,
It is not thine to trace.

Yes, walk by faith and not by sight,
Fast clinging to My hand;
Content to feel My love and might,
Not yet to understand.
A little while thy course pursue,
Till grace to glory grow;
Then what I am, and what I do,
Hereafter thou shalt know.
—Francis Ridley Havergal.

Original.

McNew-Conner Discussion.

The discussion near Noblesville, Ind., between the above named parties August 15, 16 and 17 was brought about in the following manner: the little band of believers at that place had been harassed, annoyed and persecuted by the U. B. congregation until patience almost ceased to be a virtue, and after repeated attempts on the part of our brethren then to have the points of difference discussed, the U. B. people utterly refusing to risk a discussion with any of our older ministers it was finally proposed by our brethren to put forth a "mere boy in years and quite young in the ministry." This just suited the U. B. folks and a correspondence was entered into between Bro. Conner and Elder McNew a champion in the ranks of the U. B. ministers. Not anticipating any trouble with Bro. Conner but fearing the "boy" would be aided by older heads the rules formulated by McNew's moderator expressly declared that neither of the contestants "should be in any way aided in the discussion by other parties." To this the writer as Bro. Conner's moderator most cheerfully submitted, feeling well persuaded that the "boy" was abundantly able to take care of the truth, and the result of the discussion showed that this confidence was not misplaced. A word here as to the advantages of such discussions, some are opposed to this method of presenting the truth, claiming that debates only engender strife, and stir up stronger opposition. But after witnessing the effect of the truth when presented in a calm, courteous, Christian manner the writer is fully persuaded that a discussion properly conducted may result in good. We are satisfied that good has been done by this discussion. Each session was characterized by the best of order, and with a few exceptions the best of feelings was manifested by the speakers.

Two propositions were discussed, the first read as follows: Resolved that the holy Scriptures teach that there is an immortal entity in man that survives the death of the body in a conscious state."

McNew as the affirmant of this proposition began his first speech by presenting a rule that he declared should govern him throughout the discussion. The rule was this: "The Scriptures affirm of a 'part' of man what they do not affirm of the man as a whole being." This "rule" was most faithfully adhered to being intended to apply to the so-called dual nature of man. To sustain this assumed nature of man the usual resort was had to the "outward and inward man," the outward man the body, the inward man the "immortal entity." McNew having defined immortality as a "changeless" condition was confronted with Paul's declaration that the "inward man" (McNew's immortal man) was renewed day by day, and the significant question was submitted to McNew "how could a 'changeless being' be renewed each day?" To this searching question Bro. Conner received no answer though pressing his opponent hard.

During the first speech the affirmant cited the passages in which the word immortality occurs, but for what purpose it was difficult to see unless it was to try to weaken their force when they would be cited by the negative. It is safe to say in regard to the attempts to prove the immortality of the soul that Solomon's words apply most forcibly, "there is nothing new under the sun." About the same texts are introduced, and about the same misapplications made by each advocate when he steps into the arena of discussion. In McNew's second speech the declaration was made "I will now tell you how man got immortality," and when every ear in the vast audience was open and eagerly listening for the proof he cited Gen. i. 26.

This he said was a clear proof that man possessed "immortality for he had shown that God was immortal, and man being made in his image must also be immortal." This seemed to some plausible enough until Bro. Conner showed the absurdity of such claim by simply reminding the affirmant that immortality was only one of several attributes of God, that he was omnipotent, omniscient and omnipresent and if man being in the image of God necessarily had that attribute of God stamped upon him it would logically follow that "man had all power, that he possessed all knowledge and that he had the power to be every where." How disappointing it must be to intelligent people to be told that a proof of man's immortality will be given and when the text is cited no hint or intimation of endless life is given, not a term in the text that remotely hints at the doctrine of endless life. No wonder men and women are becoming skeptical on the popular belief.

As if conscious that he had not satisfied the audience that he had given them a clear proof of immortality, McNew triumphantly declared that he would give them a proof that could not be denied and cited the text "he that believeth on the Son of God hath everlasting life." This was loudly emphasized and seemed strong enough to end the discussion (in the estimation of some) but when McNew was confronted with the question "did he believe in the immortality of all men as his proposition affirmed, or had he abandoned that and was now going to prove that believers only were entitled to it." And no one in the audience could tell which of these positions McNew held, for he persistently refused to answer the question that was repeated again and again. That he argued both was clear to all, but as to which of the two he believed or whether he believed either of them he left the audience in ignorance. No doubt he had reasons for not answering the questions.

Bro. Conner admitted that believers had eternal life in some sense, for this the text plainly taught. But that they did not possess it in the sense of present possession was evident, because believers could and did die, for "he that believeth in me though he were dead yet shall he live" thus clearly establishing the fact that believers die. And when the 25th verse of the second chapter 1st John was read all could see just how believers could have eternal life. Simply the promise "this is the promise that he has promised us even eternal life," and when it was shown from 5 chapter of same book that this life was in the Son of God, and from Colossians that this life was hid with Christ (securely reserved) in God, and that when Christ who is our life (has our life) shall appear we shall also appear with him in glory, such a flood of light was thrown upon the texts that some were honestly convinced that McNew had misapplied these texts. McNew like all others who attempt to prove a present immortality of man seemed to think that any passage that affirmed a spirit in man was equivalent to affirming his immortality. His efforts in this direction displayed the recklessness with which some men venture into discussion. In his desperation. Job xxxii. 8, was misquoted thus "there is a spirit in man and the inspiration of the Almighty giveth 'it' understanding." Bro. Conner promptly informed the audience that the pronoun "it" was not in the passage, and then showed that the understanding was given to "them" (man in general) and not to "it" (the spirit). Bro. Conner very politely and courteously asked McNew to tell the audience what the antecedent of "them" was. The same request was also made as to the antecedent of "their" in the 6 verse of 9 chapter Ecclesiastes, "their love," whose love? Notwitstanding the fact that this request was urgently made in every speech that Bro. Conner made after these passages were cited McNew persistently refused to answer the reasonable request. A freind of McNew had given him an analysis of the passage in Job xxxii. 8. and this analysis was read by McNew, but its force was neutralized by a statement that outraged propriety, grammar, logic and good common sense, here is his statement: "this means that there is a spirit in man and the inspiration of the Almighty giveth "it" understanding." Only a determination to cover up the truth can cause men to act thus. Elder McNew had a happy faculty for trying to blunt the force of Bro. Conner's incisive logic by warm exhortations given by that impassioned eloquence that characterizes all revival ministers. But thoughtful people always distinguish between oratory and logic, between exhortation and argument. Suppose the passage did indeed affirm that God gave the "spirit" understanding. Would that prove immortality?

O consistencey, thou art indeed a rare jewel!

When Bro. Conner was asked to define the word spirit, the request was courteously complied with and its primary definition together with some secondary uses was given. Then much precious time was worse than wasted by McNew, turning the primary definition into ridicule by applying it to texts that would appear to give it a most ridiculous use. This course is not entitled to the charge of sarcasm, it is simply a "trick in discussion" an attempt to throw dust. McNew seemed to think that argument consisted in the multiplicity of texts and attempted to smother his opponent by a formidable array of passages of their relation to the proposition under discussion. It was plain to be seen, however, that his main reliance was upon the orthodox Gibralters, "Thief on the Cross," "Rich Man and Lazarus," "Paul's Vision, Transfiguration," and kindred texts, every one of which where time was given were shown to be in complete harmony with all other Scriptures.

It is interesting in a hard-fought battle when the enemy is compelled to leave one after another of their strongholds and when at last only one defence remains to see with what desperation the enemy will try to hold the last fortification.

McNew chose the "Rich Man and Lazarus" as a forlorn hope, but like a drowning person grasping a straw, this defense was swept away. The truth dawned upon many in the audience that the two leading characters in that scene could not possibly be representatives respectively of the wicked and the righteous, there being no difference in the moral character of the two men, but as representatives of national privileges they become significant as showing their relative positions. To attempt to follow McNew in his circuitous course reminded one of the quaint description once given to an opponent,

"He wired in and wired out,
Leaving people still in doubt
Whether the snake that made the track,
Were going south or coming back."

The second proposition in which Bro. Conner affirmed the destruction of the finally impenitent was a triumphant vindication of the great central truth of the Bible touching their destiny "the soul that sinneth, it shall die." Unfortunately a word was suffered to go into the proposition that ought not to be used in describing the destiny of impenitents. It was the word "annihilation" and Bro. Conner consented to its use solely upon the condition that its secondary definition as given by Webster should be understood. But it is far better to use Bible words to express Bible truths. Bro. Conner's method of handling this proposition fully met the approval of all lovers of truth, the proofs being presented in a logical manner, and the objections so promptly met that all could see that truth was the great object in view. Instead of a multitudinous array of texts (which might have been used) he selected a few and fortified them as he advanced his line of argument. The golden text being Rom. vi. 23. "The wages of sin is death," and coupling with this Ezekiel's declaration, "The soul that sinneth it shall die." This with James i. 15. showing when and why this penalty was inflicted. Then taking Webster's primary definition as the disputants had agreed that Webster's definition should be admitted (primary) then cited Eccl. ix, 5, 6 to show the condition in death as one of unconsciousness. Then Matt. xxv. 46 to show the duration of the punishment, and John v. 36, that they "should not see life." The argument was clinched by two citations from Psa. xxxvii. 10 and 20. That they "should not be," but should consume into smoke. A strong negative argument was well employed from Psa. cxxxix. that a search in all the universe of God would fail to find a place where God was not, and as the wicked were to be punished with everlasting destruction from the presence of God, there could not be found a place where the wicked could exist, and it was shown that a time was coming when his "place" would not be, and finally that the sinner himself should not be. To this overwhelming testimony and unanswerable logic McNew simply interposed the unscriptural definition of death as "a separation," and also gave as the punishment for sin a "two-fold" penalty—physical death and spiritual death. To this Bro. Conner rejoined that if physical death would kill a physical being and all agreed that it would, surely spiritual death would kill a spiritual being, and that after all the pretended opposition McNew was only affirming the proposition.

Intelligent men and women saw the contrast between the simple truth of the Bible that needs no special pleading, and the forced constructions that must be put upon the same word in trying to sustain a false doctrine.

The conviction was forced upon the thoughtful hearers that McNew was determined to antagonize the Scriptures by arraying one class of texts against another. No attempt was made by him to harmonize his views of endless life in misery with the plain declarations of the Bible that the wicked should die, be destroyed, burned up, be consumed, perish, be as nothing, not be, everlastingly destroyed, be reduced to ashes, all of which expressions must be tortured into the service of such to prove endless life, eternal existence in pain, a doctrine so repulsive to the best feeling of humanity that it has driven thousands into infidelity, some into insanity and many into total indifference to the Bible. A tree that bears such fruit cannot be a good tree and all intelligent people know that such fruits are the result of teaching the doctrine of endless life in pain.

It is to be regretted that arrangements could not be made to report the discussion in full. It was talked of, but the expense was greater than could be guaranteed. The report herewith submitted is from brief notes hastily taken during the discussion and through pressure of other matters delayed until memory fails to retain the vivid picture made at the time. The writer believes that he but voices the sentiment of the friends of truth who heard the discussion in saying that we all feel that we can confidently risk the defence of the truth with Bro. Conner. He has acquitted himself nobly, winning golden opinions even from the opposition. An incident occurred during the discussion that deserves notice in this report. An intelligent gentleman arose and requested the speakers to follow the discussion with a discourse from each "telling him and others what to do in order to meet God in peace." This man being a member of the U. B. church gave a deep significance to the "Macedonian cry." What a comment on the teaching of these blind leaders of the blind.

J. F. Wagoner.

The Sabbath.

Editor Restitution:

Please find space in The Restitution for this article on the Seventh Day Sabbath as we see so many people that are trying to force a law upon the Gentiles during this Gospel Age. It is high time that we begin to diligently search the Word of God for truth. Come now let us reason together.

In the first place we learn from the Holy Scriptures that the children of Israel was a typical people, types and shadows pointing to Christ a better sacrifice to come.

The law given by Moses to the children of Israel on Mount Sinai was an added law till the Seed should come to whom the promises were made, and that Seed was Christ. See Gal. iii. 10. Wherefore then serveth the law. It was added because of transgressions till the Seed should come to whom the promise was made, and it was ordained by angels in the hand of a Mediator. The law given to the Children of Israel was a national law, given to govern and rule that people only. Neh. ix. 14. And madest known unto them thy Holy Sabbath, and commandest them. Precepts, statutes, and laws by the hand of Moses thy servant.

Now let us see Neh. x. The names of them that sealed the covenant. Read all the chapter.

Now see Col. ii. 16. Let no man therefore judge you in meat or in drink, or in respect of an Holy Day, of the Sabbath Days which are a shadow of things to come, but the body is of Christ.

Rom. x. 4. For Christ is the end of the law for righteousness to every one that believeth.

Gal. v. 1–18–23. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

But if ye be led by the Spirit ye are not under the law.

Meekness, temperance, against such there is no law.

Heb. vii. 10-22. For the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh unto God.

By so much was Jesus made a surety of a better testament.

Heb. viii. 7. For if that first covenant had been faultless, then should no place have been sought for the second. Please read the the rest of the verses in the same chapter. 8–9–10–11–12, and note the 13th verse.

Ex. xxiv. 12. And the Lord said unto Moses, come up to me into the Mount and be there and I will give thee tables of stone and a law and commandments which I have written that thou mayest teach them.

Luke x. 27–27. He said unto him what is written in the law how readest thou?

And he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.

Ex. xxxiv. 27–28. And the Lord said unto Moses, write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel.

And he was there with the Lord forty days and forty nights, he did neither eat bread nor drink water and he wrote upon the tables the words of the covenant, the ten commandments.

Gal. iv. 21–22–23–24. Tell me ye that desire to be under the law do ye not hear the law?

For it is written that Abraham had two sons, the one by a bond maid the other by a free woman.

But he who was of the bond woman was born after the flesh but he of the free woman was by promise.

Which things are an allegory for these are the two covenants the one from the Mount Sinai which gendereth to bondage which is Agar.

The Prophet Hosea declared that all the Sabbaths of Israel should cease.

Hosea ii. 11. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

2 Cor. iii. 13. But if the ministration of death written and engraven in stones was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance which glory was to be done away.

And not as Moses which put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished, verse 14, but their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament which veil is done away in Christ.

2 Chron. ii. 4. Behold I build an house to the name of the Lord my God to dedicate it to him, and to burn before him sweet incense and for the continual shew-bread, and for the burnt offerings morning and evening on the sabbaths and on the new moons, and on the solemn feasts of the Lord our God this is an ordinance forever to Israel.

Col. ii. 14. Blotting out the handwriting of ordinances that was contrary to us and took it away nailing it to his cross.

Gal. iv. 10–11. Ye observe days and months and times and years.

I am afraid of you least I have bestowed upon you labor in vain.

Now we learn in the blessed Word of God that the sabbath given to the children of Israel by Moses on Mount Sinai was a national sabbath given as a memorial of their deliverance out of the Egyptian bondage.

Isaiah i. 13–14. Bring no more vain oblations incense is an abomination unto me. The new moons and sabbaths, the calling of assemblies, I cannot away with it, is iniquity even the solemn meeting.

Your new moons and your appointed feasts my soul hateth, they are a trouble unto me, I am weary to bear them.

Hosea ii. 11. Now we learn that this law was a law of sin and death do we not know that this same law killed and crucified our blessed Savior? Yes, he gave himself as a ransom for the sins of the whole world.

Yes, the second Adam, the Lord from heaven is coming back to this earth again, and when he comes he will restore all that was lost in the first Adam. Yes, he will restore the kingdom back to Israel. We see that God is gradually working out his great plans and purposes, throughout all the ages past, fitting and preparing a way for the blessing of the nations of the earth at that great and notable day of the Lord's coming. We see that God has always had a perfect law of love from the creation of man as we read in God's blessed Words of Life at creation. In the beginning he made man perfect after his own image but Adam broke God's infinite law in the Garden of Eden and was driven out of the Garden, and God pronouced upon Adam death as the penalty of that violation.

We see again that God's great plan and purpose has been gradually working out a way through the past ages that he might finally bring his fallen creatures to a perfect knowledge of his great infinite law of love, and this is to be done through his beloved Son.

The first sabbath given at creation was a type of the great antityre of rest at the end of the restitution age, a rest promised to the people of God.

Gen. ii. 2–3. And on the seventh day God ended his work which he had made and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made.

Let us notice the Lord's prophetic periods as we see that the Lord's days are marked in periods, as one day is with the Lord as one thousand years, or one age. Now we see the Lord's days marked thus in sevenths, being the sacred number of the Scriptures. Monday one age. Tuesday one age and so on.

When the seventh trump shall sound the Lord from heaven shall come.

Turn to Heb. iv. and read from the 1st to 11th verses and see how we are to enter that rest.

We read in the Scriptures that the Jewish age has had its duration, and its harvest, and passed out, and the new covenant has taken its place, based upon better promises.

This new covenant is God's law of love, for love is the fulfilling of the law.

My dear seventh day people, can you place your finger on one of the ten commandments that mentions love, or can you show me any place in the New Testament where ever our Savior or any of the apostles gave any commandment as a Sabbath or a Holy day to keep if you can? If we follow the example of our Savior and the apostles, we should not esteem one day above another.

My dear readers, and learners of the Word of God, I will say that I expect to enter God's sabbatic period at the final restitution age. During the Gospel age we are entering his rest by complying with the conditions of God's blessed Words of Life, and in the final restitution age we shall be blessed in the new heaven wherein dwelleth righteousness. Oh, blessed rest promised to the people of God in that age to come.

Wm. H. Denson.

God values no man by outward excellencies, but by inward graces. —*Flavel.*

TO THE WORLD'S FAIR.
Some of the Advantages of the Most Desirable Route.

Of the railways centering at the World's Fair City none have better demonstrated ample ability and facilities for handling large crowds expeditiously, safely and comfortably than the Pennsylvania Lines. This system of railways has two principal arteries running to Chicago which are tapped by laterals reaching all over Pennsylvania, Ohio and Indiana. The main lines stretch in direct routes from Pittsburgh, Columbus, Cincinnati, Louisville, and the intermediate territory, touching all the principal cities and towns, from which through trains run without change to the very gates of the World's Fair. During the past year the tracks of this system have undergone extensive improvements, the train service has been augmented, and the policy of the Pennsylvania to promptly adopt every plan or device conducing to the welfare of its patrons is conspicuous in these improvements. In addition to being the most direct route to Chicago from the territory traversed by them, these lines offer among other things the following advantages for a delightful journey to the World's Fair:

More through daily trains to Chicago from this locality run over the Pennsylvania Lines than over any other railway. The equipment includes Pullman Vestibule Dining and Sleeping Cars and clean and comfortable modern coaches, embodying every comfort for a pleasant trip. The only rock-ballasted roadbed from this vicinity to Chicago is the Pennsylvania, so that there is no annoyance from dust, and the solidity of the tracks, comfortable cars and enjoyable scenes through which the trains pass add to the delights of a ride over it.

Passengers have the privilege of leaving through trains at South Chicago, Grand Crossing or Englewood. These are practically World's Fair stations, as they are almost within the shadow of the gates to the grounds, which can be easily reached by a ride of a few blocks in street cars. They are also in the midst of the hotel and boarding house district adjacent to the World's Fair, so that passengers who may have engaged accommodations near the grounds can easily reach them, and have their baggage transferred with the least delay and discomfort, as baggage will be checked from and to South Chicago, Grand Crossing and Englewood. The main station of the Pennsylvania Lines in Chicago is the Chicago Union Passenger Station on Canal street, between Adams and Madison streets, in the midst of the business portion and near to the principal hotels, and passengers may go with their baggage to that station if they do not desire to leave trains at South Chicago, Grand Crossing or Englewood.

Under the present schedule through trains run as follows over the

"Fort Wayne Route."

Leave Plymouth.	Arrive South Chicago.	Arrive Grand Crossing.	Arrive Englewood.	Arrive Chicago.
6.49 pm	8.52 pm	8.59 pm	9.05 pm	9.30 pm
3.23 am	5.48 am	5.54 am	6.00 am	6.25 am
7.23 am	9.21 am	9.29 am	9.35 am	10.00 am
2.15 pm	4.40 pm	4.48 pm	4.55 pm	5.20 pm

At all the stations mentioned will be found courteous employes who will cheerfully furnish any desired information and direct passengers to certain streets or avenues upon which their hotel or boarding house may be located. Visitors will find special information bureaus of these lines on the Exposition Grounds, one being located on Midway Plaisance, in the Adams Express Company's Building, and another in the Pennsylvania Railroad Company's individual exhibit building near the 64th street entrance. Time cards, map, and any information pertaining to trains, can be obtained there. The city ticket office of the Pennsylvania Lines is located at No. 248 South Clark street, corner Jackson, and at this office, as well as at the Union Passenger Station on Canal street, between Adams and Madison streets, time cards and information can be obtained and sleeping car accommodations secured. Mr. H. R. Dering, Ass't General Passenger Agent, will be found at No. 248 South Clark street, and an application addressed to him will be promptly responded to by that gentleman or one of his representatives to aid passengers in arranging details of a trip.

Rates over the Pennsylvania Lines for the World's Fair have been reasonable since its inauguration. The regular round trip rate to Chicago, good returning thirty days, is $4.60 from Plymouth. Some days before the opening of the Fair a round trip rate of $4.10 was made from this point. This rate is for tickets good going any time before Oct. 31st and good returning until Nov. 5th. Besides the above there is a special excursion rate of $2.55 round trip from Plymouth for the special coach excursion run periodically, and which are duly advertised. This is also a ten day limit rate. It will be seen that the concessions in fare have been arranged to suit all tastes and requirements, the privileges enjoyed being employed as a basis upon which to make the reductions, and considering the superior service and advantages offered, the reductions have been liberal. Information on the subject can be obtained from any Pennsylvania Line ticket agent, or by addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

[illegible] are a file that rubs [illegible] of self-confidence.—[illegible]

God-sent sorrow is an angel in mourning. But any sorrow that we may rightfully escape is not God-sent.—*Garrett.*

A good way to have conscience untormented is to have it undefiled. He who made you clean within will also keep you calm within.—*Seeker.*

The wise man preserves in his own bosom the sacred flame which enlightens him, though winds may blow and tempests roar without.—*Plotinus.*

Why should I start at the plow of my Lord, that maketh deep furrows on my soul? I know he is no idle husbandman. He purposeth a crop.—*Rutherford.*

If prayer speed not, we must be sure that the fault is not in God, but in ourselves; we were but ripe for mercy, he is ready to extend it to us, and even waits for the purpose.—*Trapp.*

All truly concerned men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience which can find their full outward expression not in joy, not in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks.*

A gentleman traveling in a stage-coach, attempted to divert the company by ridiculing the Scriptures. "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception. 2 Peter, iii. 3, 'knowing this first, that there shall come in the last days, scoffers.' Now, sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.

New Through Train.

The Nickel Plate Road announces that commencing Sunday, Sept. 3rd, Train No. 1, running between Chicago and Cleveland, and No. 5 running between Cleveland and Buffalo, will be merged into a continuous through train, leaving Chicago about 8:00 A. M. and reaching Buffalo between three or four o'clock the following morning.

The equipment of this train will embrace standard smoking and day coaches and sleeping cars Chicago to Buffalo for all points east.—Sept. 27.

Terre Haute and St. Joseph Trains 55 and 56.

Taking effect Monday, June 12th, 1893, the Vandalia Line will run daily except Sunday, fast trains 55 and 56 between Terre Haute and St. Joseph. During past seasons these trains have found great favor with the travelling public, and this announcement therefore will be received as a bit of good news. These trains will run about as they did last year, viz—leave Terre Haute 1:00 P. M., arrive St Joseph Mich. 7:30 P. M. Leave St Joseph 2:40 P. M., arrive Terre Haute 9:45 P. M. For complete schedule of Vandalia Line trains address any ticket agent of that line, or Chas. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.

Cheap Rates to Chicago.

Regular rate for round trip tickets on Pennsylvania Lines from Plymouth to Chicago $1.60. Special rate for round trip tickets limited to November 5th, $4.10. Special rate for round trip tickets limited to ten days from date of sale, upon advertised dates for daylight coach excursions, $2.55.

For particulars please call on or address nearest agent of Pennsylvania Lines, or J. E Hanes, Ticket Agent, Plymouth, Ind.

Growing.

The Nickel Plate Road will on Sunday, Sept. 3rd, increase their train service by the addition of a new though east bound train by merging the Chicago and Cleveland and Cleveland and Buffalo accommodation trains into a new through express with sleeping cars Chicago to Buffalo. Other important changes. Direct connection at Buffalo for all points east. Sept. 27.

Appointments.

To the Brethren and Sisters scattered abroad:

We expect to have a religious gathering at Fonthill, Ont., to commence on the evening of Sept. 22, 1893, and continue over the following Sunday, and we cordially invite all who love our Lord and Savior Jesus Christ in sincerity and truth, to meet with us, and enjoy a feast with us. We expect an enjoyable time.

We will try to entertain all who may come.

Fonthill is in the County of Welland, about 12 miles west of Niagara Falls. We hope those who may attend the meeting will try to be here at the commencement. If those who intend to come, and do not know how to get here, will write to me on the subject I will inform them. We would like to hear from those who expect to be here, so that we can make provision for their entertainment. I remain yours for the Truth.

P. H. Hoax.

The Eighth Annual Conference, of the Church of God in Nebraska, will convene (the Lord willing) in the beautiful natural park at Cambridge, Furnas Co., Neb., Sept. 15, and continue in session ten days.

Everything considered this is the best location that can be found in this part of the country.

Brethren the success of this meeting depends largely on you. Will you lay aside your work and the cares of this life, and come and enjoy a week of pleasant, social intercourse with us?

Since we met one year ago, a great change has taken place in this country. A change that signifies in unmistakable terms the proximity of Gentile rule. It becomes necessary, therefore, that we meet together and by prayer, and exhortation strengthen each other, for these "perilous times."

We urge all who intend to camp on the grounds, to provide themselves with tents. Those who wish to buy one should notify the President, Almus Adams, as early as Sept. 5th, and it will be on the ground for you by the 15th, at which time settlement can be made.

A well of good water is on the ground. Hay will be provided for teams. Those unacquainted in Cambridge should inquire the direction to the Park at the flouring mills, or the corner store.

We say again, come in the Spirit and endeavor to do valuable service for the Master.

Bro. Geo. Moyer, of Iowa, will be with us to preach the Word.

J. J. Cady, Sec'y.

To the Brethren of "like precious faith," greeting:

It will be noticed that the Church of God, known as the Northern Nebraska and Southern Dakota Conference, will hold their next annual conference near Carns, at the Rock Creek School House in Rock County, Nebraska, commencing Sept. 23, 1893.

All the brothers and sisters of the Abrahamic Faith are especially called to meet with us at this time. Come, brethren, one and all, as we see the signs of the times nearing upon us we believe truly that this age is drawing to a close.

[illegible] E. Denson, Sec'y.

The 28th of September, I commence meetings near Ingraham Ill., as Bro. Rogers may appoint to continue for one week lasting over the first Sunday in October.

On Friday night before the second Sunday in Oct. at Mount Moriah, Clark Co., Ill. as Bro. Z. E. Brant may appoint and continue one week.

The third at Newhope, Edgar Co., Ill. to continue as long as thought best. As Alexander and A. M. Scroggs may appoint. The Lord will, I will try and fill the above appointments.

While in the state if any other of the brethren want meetings they can let me know.

J. S. Hatch.

Heavy East Bound Travel.

On account of growth of east-bound business, the Nickel Plate Road will inaugurate a new through express on Sunday, Sept. 3rd. Palace Sleepers Chicago to Buffalo and direct connection at Buffalo for all points east. Sept. 27.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Jolidan. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Getschman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Harvest Excursions.

The Vandalia Line will sell round trip tickets to points in the North, West and South, at one fare plus $2.00, on August 22d, September 12th and October 10th, 1893, good returning twenty days from date of sale.

For rates, limits, time of trains, through connections, etc., call on or address any Vandalia Line Ticket Agent or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.; J. C. Millspaugh, Division Passenger Agent, Decatur, Ill.; W. F. Brunner, District Passenger Agent, Indianapolis, Ind.; J. M. Chesbrough, Assistant General Passenger Agent, St. Louis, Mo.

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $168.78

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Leonard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

It is a pleasure to note the addition of another through train to the already competent train service of the Nickel Plate Road. It will leave Chicago about 8:00 A. M. and reach Buffalo at 3 or 4 the following morning. Through sleepers Chicago to Buffalo. Direct connection at Buffalo for all points east.—Sept. 27.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $61.00

EXPENDITURE.

Previously used $14.20

J. S. Hatch to go to Arkansas,

J. F. Wagoner's direction $17.00

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 50 cents a hundred. Send to this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sircleville, Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CHICAGO GREAT WESTERN RAILWAY.

The Popular Route between Chicago and Dubuque, St. Paul, Minneapolis, Waterloo, Cedar Falls, Waverly, Marshalltown, Des Moines, St. Joseph, and Kansas City. Connects at Terminals for all Points Northwest, West and Southwest. Fast Time. Perfect Comfort. Safe Transportation. F. H. Lord, Gen. Pass. & Tkt. Agt., Chicago Ill.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ by [illegible], in 1860. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 35cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 50 for 25c; 100 for 40c.

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to wit, the Theological and Bible use.

Have you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 15 for 50c., 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at [illegible], Pa., by [illegible], 16 pages. Lately. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Traditions of our Fathers. The above is the title of a neatly printed pamphlet of 77 pages, by W. Hilliker, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Hope of All Tal ges. Carrie Williams. This title of book of 219 pages on the above named subject is now ready and may be had from The Restitution office, or of the author, Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary, a dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, and more than smaller illustrations, Smaller maps of the Holy Land in the time of Jesus, the Travels of Christ, and general maps of localities mentioned in the Bible. Bound [illegible] pages, price $1.50.

Jesus Christ. His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews. [illegible] lectures delivered by Dr. L. C. Thomas. 104 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the interpretations of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

The Unspeakable Gift. J. H. Pettingell. With an introduction, by Mr. Edward White, of London, England. This is a book of 251 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price $1.25.

Cruden's Concordance (Cambridge). This work is too well known to need commendation. Every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, of the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 123 pages, cloth bound, for 25 cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas, Title page, "The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 320 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 65 cents; 12 for $1.20; 50 for $8.00. Free to those not able to pay. Send to this office for them or to the Author at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 600 hymns. To this is added 43 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say that subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Saith and Allite Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 328 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into twenty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 161 pages, 4th edition. Cloth, 25 cts a copy; leather gilt $1.00.

"Twelve Words, or, The Teachings of hell, soul, spirit, ghost, [illegible], invisible, incorruption, [illegible], forever, everlasting, eternal, [illegible], as gathered from their use in the Holy Scriptures." A tract of 12 pages, [illegible].

"The Gospel of the Kingdom." An 8 page, double column tract, [illegible] cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 426 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Sixth and Spring Garden Sts., Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastors residence 1910 Kling Street.

The Chicago Church has changed its place of meeting, they now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. S. H. Getschman, every fourth Sunday. Bro. J. F. Wagoner, every third Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Th[illegible] evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at Doyle's for Sunday school and at 11 o'clock for devotional services. Any be there passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meet [illegible] Union Sunday School at school house in District No. 32 in Frontier Co. and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. [illegible] Elder; W. A. Moore, Clerk.

Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public worship every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars run very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to one Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, O.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. G. Wilson, Elder; Kuss Sipple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Hanson and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich. meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 21, Passenger, Leaves	...	11:41pm
No. 22,	...	[illegible]
No. 25,	...	[illegible]
No. 151, Local,	...	[illegible]

GOING SOUTH.

No. 20, Passenger, Leaves	...	[illegible]
No. 29,	...	[illegible]
No. 27,	...	12:03pm
No. 151, Local,	...	11:10pm

† Daily except Sunday. *Daily.

No. 11, via Tipton, arrives Bloomington at [illegible] p. m., making direct connection with C. & A. fast train arriving Kansas City 8:00 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 6, 10, 11 and 12 connect at Tipton with C. & A. trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General information call on C. R. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

H. C. PARKER, Traf. Manager.

CHAS. F. DALY, Gen. Pass. Agt.

Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect June 12, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	[illegible]	For St. Joseph.
No. 66	[illegible]	
No. 64,	[illegible]	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	5:00am	For Terre Haute.
No. 53,	[illegible]	"
No. 55,	[illegible]	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. E. DALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents

Pittsb'gh, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.		9	3	1		47
Pittsb'gh lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
Alliance	[illegible]	[illegible]	[illegible]	[illegible]		
Canton lv.	[illegible]	[illegible]	[illegible]	[illegible]		
Massillon	[illegible]	[illegible]	[illegible]	[illegible]		
Wooster	[illegible]	[illegible]	[illegible]	[illegible]		
Mansfield	[illegible]	[illegible]	[illegible]	[illegible]		
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]		
Bucyrus	[illegible]	[illegible]	[illegible]	[illegible]		
Lima	[illegible]	[illegible]	[illegible]	[illegible]		
Van Wert	[illegible]	[illegible]	[illegible]	[illegible]	47	47
Ft Wayne ar. / lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Columbia City		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Larwill				[illegible]	[illegible]	[illegible]
Pierceton			[illegible]	[illegible]	[illegible]	[illegible]
Eagle Lake				[illegible]	[illegible]	[illegible]
Warsaw		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Etna Green				[illegible]	[illegible]	[illegible]
Bourbon			[illegible]	[illegible]	[illegible]	[illegible]
Inwood				[illegible]	[illegible]	[illegible]
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grovertown				[illegible]	[illegible]	[illegible]
Hamlet				[illegible]	[illegible]	[illegible]
Davis			[illegible]	[illegible]	[illegible]	[illegible]
Hanna				[illegible]	[illegible]	[illegible]
Wanatah			[illegible]	[illegible]	[illegible]	[illegible]
Valparaiso		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler				[illegible]	[illegible]	[illegible]
Hobart			[illegible]	[illegible]	[illegible]	[illegible]
Liverpool				[illegible]	[illegible]	[illegible]
Clarke				[illegible]	[illegible]	[illegible]
Chicago ar.	[illegible]	9 30	6 25	5 20	[illegible]	[illegible]

Eastward.	20	22	8	4	36	40
	AM	AM	PM	PM	PM	PM
Chicago lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Clarke	[illegible]				[illegible]	[illegible]
Liverpool	[illegible]				[illegible]	[illegible]
Hobart	[illegible]			[illegible]	[illegible]	[illegible]
Wheeler	[illegible]				[illegible]	[illegible]
Valparaiso	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]
Wanatah	[illegible]			[illegible]	[illegible]	
Hanna	[illegible]				[illegible]	
Davis	[illegible]				[illegible]	
Hamlet	[illegible]				[illegible]	[illegible]
Grovertown	[illegible]				[illegible]	[illegible]
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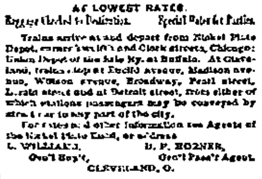

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Poetry.

"It is the Lord."

"It is the Lord," 1 Sam. iii. 18; John xxi. 7.
"The earth is the Lord's, and the fulness thereof."—Psalm xxiv. 1.

It is the Lord who only doeth wonders!
He sits enthron'd in majesty on high.
And speeds the lightning's flash and rolls the thunders
Along the stormy sky!

It is the Lord: "The sea is His, He made it,"
Its angry tempests and its seething waters;
"His hands prepar'd the dry land" and stay'd it
With its ten thousand shores.

He wraps the winter in its robes of whiteness;
He [illegible] spring its verdure and its showers;
He gives the summer all its warmth and brightness,
Its wealth of fruits and flowers.

He crowns the autumn with a crown of [illegible];
And [illegible] from her fruitful soil
He [illegible] the earth her harvest tribute render
Of corn and wine and oil.

He blessed the sowers when they went to scatter
The precious seed on valley, hill, and plain;
And sent the rain, the early and the latter,
Upon the swelling grain.

He blessed the reapers who went forth to gather
The ears which He had ripen'd from above;
And so His deeds show our heavenly Father
To be a God of love!

[illegible] O'er all the boundless earth,
[illegible] will enthrone universal king,
And [illegible] immortals through the eternal ages,
To Him thanksgiving bring.

[illegible] is meet, right, and our bounden duty,"
For constant mercies constant praise to lift
To God, the Author of all life and beauty,
The Giver of each gift.

Selected.

Our Future King.

The majority of the British nation recognize in the Prince of Wales their future king, because he is the eldest son of Her Majesty Queen Victoria, and heir apparent to the throne of Great Britain. Because in the natural course of events he will attain to that high and exalted position, providing revolution nor death steps in to prevent it.

On a recent occasion when he was opening one of the bridges which span the river that runs through this mighty metropolis of a mighty Empire, amongst many other mottoes that were shown by the loyal inhabitants of the locality where the ceremony took place, was one that specially attracted my attention. The words were these: "God bless our Future King." Although recognizing the obligation that is upon us to be subject to the powers that be, yet we do not recognize in him "our Future King." He, by reason of death, although he may reign for a time, will soon pass away; but "our Future King" is one who, when he ascends his throne, will never be removed by death; the grim tyrant will never be able to lay its cold and icy hand on him, for he has conquered death and the grave; death hath no more dominion over him. This king has been promised for ages past, but he has not yet taken unto himself his great power and reigned; nevertheless at the appointed time he will ascend his promised throne and become universal monarch. It undoubtedly is thought a great and mighty honor to stand associated with the King of a mighty empire, like Great Britain; but it will not last; it is only for a little while at best, for death is in the world and has no respect of persons; rich and poor must submit when he approaches; all the wealth that is in the earth cannot stay his hand one solitary hour. Yet men will do their very best to attain to such exalted positions, transitory though they be, and will cast aside as a worthless thing the offer to become associated with one who has not only conquered death, but who will bestow upon all who love and obey him, a nature that will endure forever, and permit them to be his associates through endless ages.

To tell men and women that they, though poor and lowly now, may become kings and reign upon the earth for a thousand years in righteousness and peace with the Son of God, the man Christ Jesus who trode this vale of tears as God's Lamb to take away the sin of the world, and who has been exalted to the right hand of God as a Prince and Savior, where he is waiting until his foes shall be made his footstool, is to meet with scorn and derision from them with but few exceptions, although they profess to recognize the book that so clearly teaches it as being from God. The rich as a rule, will not even deign to listen, being contented—or professedly so—with what they now possess; but the day is coming when their lofty looks will be humbled, and the Lord alone exalted.

This Future King of ours is at present the Prince of Peace, but in due time he will manifest himself as the Lion of the tribe of Judah, and take possession of his throne. The first promise referring to the kingly position of this Mighty Potentate, whose dominion is to be "from sea to sea, from the river unto the ends of the earth," is contained in the words "thy seed shall possess the gate of his enemies" (Gen. xxii. 17). This promise was made, amongst others, to Abraham, "the friend of God," and refers to none other than Jesus Christ; for the apostle Paul says that "to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. iii. 16). The next mention of this great and glorious King is in the blessing of Judah by his father Jacob, when prophetically speaking he declares "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until (when?) Shiloh come; and unto him shall the gathering of the nations be" (Gen. xlix. 10). That this also refers to Jesus Christ is evident from another prophecy relating to him which is as follows. —"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee" (Zech. ii. 11). Here then is "the gathering of the nations" to Christ spoken of by Jacob, and the way in which this is accomplished is shown by God through the prophet Micah, when he says—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more" (Micah iv. 1-3). War is the great curse of the human race, but this "our Future King," when he "possesses the gate of his enemies" makes an end of it for ever, and through him, by means of everlasting peace and righteousness, all nations of the earth shall be blessed.

Jehovah has sworn unto his servant David, "the man after his own heart," that "Thy seed will I establish for ever, and build up thy throne to all generations" (Psalm lxxxix. 4). The apostle Peter in referring to this, says "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him *that of the fruit of his* loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts ii. 30). From this and much more testimony that could be advanced, we gather that this "our Future King," will reign in Jerusalem on the throne of his father David over "the house of Jacob for ever;" and when he ascends his throne, upon God's "holy hill of Zion," he will ask of him "the heathen for his inheritance and the uttermost parts of the earth for his possession," and will grant him his request, compelling all kings to fall down before him and all nations to serve him. We further gather, as this interesting subject is investigated, that those who believe in this glorious gospel of God's, and obey his commandments, become heirs of God and joint heirs with Christ, and that to those who overcome he (Christ) will "give power over the nations;" and although they shall rule with an iron rod, yet it will be one of love, for in justice and in mercy will they rule the world; for the characteristics of that reign will be righteousness, peace and joy, and every temporal and spiritual blessing that humanity requires will be abundant, and righteously dispensed by the Christ and his immortal Bride. Those desiring such honor and glory conferred upon them must follow in the footsteps of him they recognize as their "Future King." He was "a man of sorrows and acquainted with grief," he had "not where to lay his head;" his path was a thorny one, full of sorrow and suffering, ending in a cruel death upon a Roman cross; but all this he endured for "the joy that was set before him," and for his faithfulness even unto death God has conferred upon him the Crown of Life, and invested him with the power to bestow upon all his faithful ones the like precious gift—the robe of immortality. But it is only those who endure as good soldiers of Christ to the end of their probation, and who deny him not will be permitted to reign with him, for the apostle Paul says, "if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. ii. 12); and again he says it is "through much tribulation" the saints are to enter the Kingdom of God. Those then who wish to be associated with this "our Future King," when he shall be "King of kings and Lord of lords," must recognize him now as the one who is appointed of God to be the "one King over all the earth," and "the Lamb of God who taketh away the sins of the world," walking as children of the light, and who will exalt them from the lowest depths of poverty and wretchedness to the highest positions in his kingdom, when the Prince of Wales and all other potentates will have passed away; giving them the privilege and honor of reigning with him when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.

What a gracious offer Jehovah makes unto the children of men a nature like unto his own if they believe his gracious promises, obey his commandments, walking as children of the day, who in the midst of a crooked and perverse world, keep themselves unspotted from it, and whom he will in due time permit to stand around the throne of his beloved Son and sing "thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. v. 9, 10).—*P. A. H.*

* * *

As the lark sings sweetly while she soars on high, but is suddenly silenced when she falls to earth, so is the frame of the soul most delightful and divine while it keepeth God in view by contemplation; but, alas! we make there too short a stay, and lay *by our music.* *Hazlitt.*

What is a Soul? Can it Die?

These are questions which appear on the face of them so simple that any one professing to belong to any religious body would readily volunteer an answer.

Whilst most of the sects are pleased to differ upon almost every other point of Bible doctrine, yet upon this "soul" question they are all agreed (with, perhaps, one or two exceptions.)

Suppose it can be proved beyond contradiction, and in a way which will commend itself from clear Bible testimony, which cannot be twisted to mean anything else, that the "sects" are wrong upon this point, and that their teaching is not according to the Scriptures of truth? Why then the whole structure of the so-called Orthodox Religion must be built upon a false foundation, for this immortal-soul theory is the basis of what is commonly known as orthodox religion; and yet there is not a single passage of Scripture which speaks of the soul as being immortal, never-dying, etc., but there are a very large number which speak of the soul as being subject to death.

The great mistake people make in searching the Scriptures to ascertain the "truth" is by going to the Bible with preconceived ideas and trying to harmonize the Bible with their ideas, instead of trying to harmonize their ideas with the Bible. It is an understood fact that if a person who had never seen the Bible were to read it for the first time without preconceived notions, he would not find this immortality of the soul theory upon any of its pages.

Let us put the matter to a test by first taking an authority which is outside the Bible, and secondly by the Bible itself.

The "Emphatic Diaglott," by Benjamin Wilson is an acknowledged authority; he gives the true rendering of the Greek and Hebrew words from which our word soul is taken. He says the Hebrew word Nephesh of the Old Testament occurs about 700 times, and is rendered soul 471 times, and the same word is also rendered a man, a person, self, me, anyone, breath, heart, mind, appetite, the body (dead or alive,) lust, creature, and even a beast, for it is 28 times applied to beasts and to every creeping thing. The Greek word Psuche of the New Testament corresponds with Nephesh of the old; it occurs 105 times, and is rendered soul 58 times, and life 40 times; the same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish.

Perhaps it may be worthy of notice that in all the 700 times which Nephesh occurs, and the 105 times of Psuche, not once is the word immortal, or immortality, or deathless, or never dying found in connection as qualifying the terms.

And again, speaking of the word "immortal," he says, "It does not occur once in the original, and only once in the common version. (1 Timothy i. 17.) Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen. Where it ought to be rendered incorruptible, and is applied to God."

It may be worthy of notice, also, that the word immortality is mentioned but 5 times in the Scriptures; once, that God only hath it, (1 Timothy vi. 16;) once, that we should seek for it, (Romans ii. 7;) once, that it is brought to light through the Gospel, (2 Tim. i. 10,) and twice, that it is not to be put on until the resurrection. (1 Corinthians xv. 52, 54.)

It is very clear, upon the authority of the "Emphatic Diaglott" that the Scriptures nowhere speak of man as having an immortal soul, but that the soul is the natural body, in other words, the soul is the body, and the body is the soul.

Having taken an authority which is outside the Bible, let us now look inside, for help in deciding the first question:

WHAT IS A SOUL?

Num. xxxi. 28. Levy a tribute unto the Lord, of the men of war, which went out to battle, one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.

Prov. xix. 15. Selfishness casteth into a deep sleep, and an idle soul shall suffer hunger.

Jer. ii. 34. In thy skirts is found the blood of the souls of the poor innocents. I have not found it by secret search but all upon these.

Lam. i. 11, 19. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul. I called for my lovers, but they deceived me, my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Lev. v. 2, 4. If a soul touch any unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hid from him he also shall be unclean and guilty, or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these.

Job xxxiii. 22, 28. His soul draweth near unto the grave, and his life to the destroyers, he will deliver his soul from going into the pit, and his life shall see the light.

Psalm xxx. 3. O Lord thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down to the pit.

Prov. vi. 30. Men do not despise a thief if he steal to satisfy his soul when he is hungry.

It will be seen from the testimonies quoted, that both persons, beeves, asses, and sheep are souls, and that the soul can be idle, and that souls have blood in them, and that souls can be hungry, and that souls can touch something, and that souls can swear, pronouncing with their lips, and that souls can go into the grave, and that souls can come out of the grave.

Very many more testimonies could be added, but perhaps these are sufficient to show that the soul is a natural body.

It will be seen by this time, how simple a matter it will be, to prove the second question, "Can a soul die?" since we have such clear Scriptural ideas upon the first question; but in order to show how very explicit the Scriptures are upon this point, let us see a few of them in proof of

"CAN A SOUL DIE?"

Josh. xi. 11. And they smote all the souls that were therein, with the edge of the sword, utterly destroying them; there was not any left to breathe.

Psalm lxxviii. 50. He made a way to his anger; he spared not their soul from death; but gave their life over to the pestilence.

Acts iii. 23. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

Psalm xxii. 29. All they that be fat upon earth, shall eat and worship. All they that go down to the dust shall bow before him, and none can keep alive his own soul.

Rev. xvi. 3. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.

Psa. xxxiii. 19. To deliver their soul from death, and to keep alive in famine.

Josh. x. 28. And that day Joshua took Makkedah and smote it with the edge of the sword, and the King thereof he utterly destroyed, them and all the souls that were therein. See also verses 30, 35, 37, 39, 40.

Ezekiel xxii. 27. Her princes in the midst thereof are like wolves ravening the prey, to shed blood and to destroy souls to get dishonest gain.

Ezekiel xiii. 19. And will ye pollute me among my people, for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save alive the souls that should not live?

Ezekiel xviii. 4, 20. Behold all *souls* are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die.

Many other passages could be produced to show that the soul can die, nay, but that it must die, but it certainly cannot be necessary, after the great amount of Scripture quoted.

On the principle that the soul is immortal, all the passages referred to, and all belonging to that class, have no meaning in fact, by this doctrine, a large portion of the Bible becomes meaningless.

The question may be asked, "Is there nothing beyond this present life, is there no way out of the grave?" Oh yes! there is a future a glorious reality, for those who identify themselves with Christ as his brethren, and who are of the household of God. This is brought about by the resurrection. There shall be a resurrection of the dead, both of the just and unjust, Acts xxiv. 15. We must all appear before the judgment seat of Christ, that every one may receive the things in body according to that he hath done, whether it be good or bad. (2 Corinthians v. 10.)

But the object of this paper is, to show that the soul is a natural body, and that it can die; it is commended to the unbiased reader with the hope that he will

"SEARCH THE SCRIPTURES."

"Prove all things; hold fast that which is *good.*" *Paul.*

Where their Worm Dieth Not.

The passage (Mark ix. 44) *from* which the above quotation is taken, instead of disproving conditional immortality, proves it plainly. This solemn declaration of Christ is not an original saying of His. It is quoted word for word from Isaiah lxvi. 24. Isaiah says, "They shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." A moment's glance shows us that both the worm and the fire are alike, external and distinct from the subject on which they prey; and, also, that what both prey upon are not the living but the dead. The allusion, says Bengel, "is to dead bodies, which are the food of the worm and the funeral pile." Isaiah frequently uses the image of "the worm," but it is always in connection with death. What he means is, "The moth shall eat them up like a garment, and the worm shall eat them like wool." The one text explains the other. This fearful image conveys the idea of hell, as the cleanser of God's world by the utter eternal destruction of the wicked. These words of Isaiah, endorsed by Christ, assert a state of eternal death and destruction; not one of eternal life in hell as the destiny of transgressors in the world to come. Isaiah xxxiii. 14: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?" The answer is to be found in verse 15: "He that walketh righteously, etc. It does not refer to life in misery, but to the eternal extinction of life; the irrevocable loss which the wicked will bring upon themselves. Those who are spoken of in verse 11, are the people spoken of in verse 12, who "shall be as the burning of lime, as thorns cut up shall they be burned in the fire." Jude verse 7: "Even as Sodom and Gomorrha. . . . are set forth for an example, suffering the vengeance of eternal fire." That fire is not burning at the present time, although it is called an "eternal fire." It is the vengeance, or the destruction, that is eternal punishment; the fire was eternal in its effects. We read of eternal judgment in Heb. vi. 2: Who will suppose that Jesus will continue to judge? It will only be the decision that will always exist.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Did Paul Believe in Annihilation of the Wicked?

It will, I have no doubt, be agreed that Paul believed and taught the *same* on this as James and John. John says "He that believeth on the Son hath everlasting life (*zoen*) and he that believeth not on the Son shall not see life (*zoen*)" John iii. 36. James says "For what is your life (*zoe*)? It is even a vapor that appeareth for a little time, and then vanisheth away" James iv. 14. Paul says "To them who by patient continuance in well doing seek *for* glory *and honor* and immortality, eternal life [*zoe*] Rom. ii. 7. We will now see what Paul meant *by* "destruction," whether it is loss of life or not. "If any man defile [gr. *Phtherie*, Mar. destroy] the temple of God, him shall God destroy [*Phtherie*]." 1 Cor. iii. 17. It is the same Greek verb which first, here, signifies "defile," and afterwards "destroy." The first is the sinner's guilty act; the second is God's punishment, hereafter by destruction. This verb in its composite form has also the same two senses, while it intensifies the force (*Diaphtherio*). It signifies to "destroy utterly" to "kill" as well as "to lead astray" and "corrupt." Shrevelius's Gr. and Eng. Lexicon defines it "to corrupt, destroy, ruin, debauch, violate, pollute, defile, consume, waste, ravage, and kill." In the book of the Revelation of Jesus Christ, which is so frequently and so vainly supposed to teach the eternal torment of the wicked; it is used to describe future punishment, where John *tells us* that God will "destroy them that destroy the earth" Rev. ii. 18. The verb occurs twice in this passage, and is in both cases translated "destroy." This ought to have been the same as in 1 Cor. iii. 17. The Vulgate has carried out the true sense as translated in the Douay Version: Shouldst destroy them who have corrupted the earth.

The Resurrection.

In the resurrection they neither marry nor are given in marriage" Matt. xxii. 30, *that is, in* the state to which the dead rise. Again, "they that have done good (*shall come forth*) *to the resurrection* of life, and they that have done evil to the resurrection of condemnation;" that is, one class come out of the grave to one resurrection-state, and the other to another resurrection-state. It is testified that Paul preached Jesus and the resurrection. Acts xvii. 18. This could not mean that Paul simply preached the act of rising from the grave. The mere act of rising from the grave is not necessarily a good thing. Lazarus and the son of the widow of Nain arose from the grave, but not to the resurrection (state) preached by Paul. They merely received a renewal of mortal life. The wicked of a certain class will rise from the grave, but the act of rising will not be to them a gladsome event, but the contrary, they would prefer to be left in the oblivion of the tomb. Everything depends upon the state to which the rising from the grave is the introduction. Paul preached the resurrection-state of incorruption and immortality. To this state the dead have to rise. The mere act of rising is not the resurrection. It is involved in it; it is a part, but as employed in the Scriptures it required the state after coming out of the grave to be added, before the idea expressed by the word resurrection is complete.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, SEPT. 20, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

"IMMORTALITY is life manifested through an incorruptible body." •

A SELFISH person leaves behind him scarcely any traces of his existence, and is forgotten as if he had never been, except by those who have suffered through his ruling trait. Selfishness is its own curse. He who does no good gets none. •

OPPOSITION to the truth is often beneficial, it sends us back to the grand old Book to make sure we are right; and having *again* tested our faith we are strong as a lion. In this way both investigators and their hinderers further the cause of truth. •

"WHATEVER you think proper to grant a child, do it at the first word, without any importunity whatever and never make any conditions. Grant with pleasure; refuse with reluctance, but let your refusal be irrevocable. Let the particle no, be a wall of brass which a child will not try his strength against many times. •

THE pleasures of this world are so transitory and fleeting that it seems a crime for a man to fritter away his days in frivolous pursuits, or set his whole mind upon what may be mist or vapor before tomorrow's sun shall go down. We are often astonished that the uncertainties of life, and the dark veil which shuts off man from the future, and the ignorance of what it may bring forth, do not have a more salutary effect upon men and women otherwise wise. •

"HE that soweth to the flesh, shall of the flesh reap corruption." The term *corruption*, in Greek and English, has two meanings, moral depravity and putrefaction. In this Scripture we may be sure the first meaning is not intended, because it would not be good sense to say "He that soweth to the flesh shall of the flesh reap depravity." So, then it means putrefaction, as the concomitant of death,—literal destruction. The same word is used in Rom. viii. 21, 1 Cor. xv. 42, 50; Col. ii. 21; 2 Pet. ii. 12. •

"MERCY and truth have met together; righteousness and peace have kissed each other," saith the Spirit. Truth had pronounced the doom of the sinner; mercy could do nothing for man until a way was opened by Jesus, the new and living way. Mercy and truth now meet in man's redemption. No *righteous* peace existed from the killing of Abel by Cain. The weaker always went to the wall—submitted to the stronger right or wrong; peace on no other terms was possible. Besides the righteousness of God obtainable through faith in the Anointed *now*, there is a righteous peace for both individuals and nations in the near future, when every man shall sit under his own vine and fig tree, with none to molest or make him afraid. •

LUTHER made a noble plea for testimony and reason at Worms in 1521, when he said, "Since, Great Ceasar, and illustrious princes, you require a specific answer, this is my decision! Unless I am convinced by proof from the sacred writings or evident reason, I cannot recall anything that I have written or taught, for I cannot do anything that would wound my conscience." He might have stopped there, perhaps, to his *present* advantage, but he went on, "On the other hand I have *no faith* in the Roman Pontiff and mere councils, and do not regard them as of authority, for they have frequently *erred*, and contradicted themselves in their decrees, and are liable to misjudge and be deceived." This was the citadel of Luther's strength, and it should be ours. These were the weapons used by Paul. We read, "Paul as his manner was, went into the synagogue to the Jews and reasoned with them out of the Scriptures, opening and alleging." •

WE hope our readers will find our bill of fare instructive, comforting and strengthening, as no pains are spared to make the paper helpful to all. •

"THE wages of sin is death; but the gift of God is Eternal Life through Jesus Christ our Lord." Rom. vi. 23. Does sin pay in death, and God give life to the same class of recipients? No! Death settles accounts with sin's laborers; and God gives Eternal Life to his children. The life in the case is qualified, but the death is not, it is simply death. Reader, would you receive the *gift*, believe and obey the gospel; if you do not, the *wages* will be yours." •

HEB. vi. 12, has been brought up to prove that the departed saints as disembodied spirits have entered upon their reward in heaven. This *must* be a mistake because it plainly contradicts another passage in the epistle. Heb. ii. 13 says, "These *all*, having obtained *a good report* through faith, *received not* the promises; God having provided some better thing for us, that they without us should not be made perfect. Heb. ii. 39, 40. What this text teaches, is, that the faith and patience of these worthies have placed them in the company of those who inherit the *promises*, not the blessings promised. •

IN one of the Baird series of lectures in the established church of Scotland, on "The Immortality of the Soul," the lecturer contended that Christianity appealed to *nature* for the first evidence of Immortality, and as the buttress of his argument quoted these words of the Master in support of the dogma: *If it were not so, I would have told you.* An advocate must be reduced to great straits when he drags such a text into his service. This is an insult to intelligence and common sense; but it shows the blind credulity of men long under influence of the clergy. To have been applicable to the case in hand this passage should have read, "If your soul had not been immortal, I would have told you." The contest warrants no such conclusion. The Scripture is wrested. •

QUESTION:—"Will you please explain how Christ had *power* when he was dead to raise himself?" And if this was not the *power*, what was it? F. B.? Ans. The word rendered power, is *exousian* and means not only power, but authority, right, liberty, privilege, etc.; thus, in John i. 12, "But to as many as received him, to them gave he *power* [the right or privilege] to become the sons of God," etc. Again in Heb. xiii. 10 we read, "We have an altar, whereof they have no right—*exousian*—to eat" etc. Christ received power, right, authority or privilege to lay down his life and to take it again, from his Father; and the uniform testimony of all the apostles is, "that *God* raised up Christ from the dead." Christ voluntarily laid down his life; God promised to raise him up, and to do it early, before corruption set in. In view of that promise, Christ, when expiring, committed his life to his Father, and his Father restored him to life the third day. There is nothing in the Scriptures to warrant the idea that Christ raised himself from death. Such a view would virtually deny the resurrection. •

PEEVISHNESS is a corroding malady and eats and eats till the vitality is gone. We do not know if it be induced by provocation or example, or whether it be the result of ill health, or heredity;—perhaps all combined contributed in some cases to form this loathsome canker. Plainly it is the duty of those professing godliness to check this disease in its incipient stages and prevent the discord sure to follow in its train. Peevishness indicates that a person is living to himself, and is dissatisfied with the outcome; and in the case of one who has named the name of Christ, it betokens a weak faith and a flickering hope,—and all this for want of food; he is starving for want of nourishment with rich stores within his reach. Yes; peevishness tells the sad tale that the flesh is asserting itself, and preventing communion with God and resort to his Word. When faith brings the future near hope is in the ascendant in spite of tears and pains and crosses. God help us to see the means he has provided, and then we shall realize that the promise that his grace shall be sufficient for us is as true as every other. •

News Items and Comments.

The following are items of news interesting to Believers of the Truth, culled from one day's telegrams.

France is irritated against England for interfering in Siam affairs, and threatens to raise the Egyptian Ghost again.

Some say this fuss is made to draw the attention of the press from the reviews and sham battles of the German Emperor (with the Crown Prince of Italy at his side) in Alsace and Lorain.

The Russian fleet is to visit Toulon in October and a great deal is made out of this fact, but some think Russian friendship means hard cash, and what lends support to this idea is the fact that French bankers will put a 4 per cent loan upon the market about that time.

France was alarmed by the bold assertion of Emperor William recently, that Alsace and Lorain would be held forever by the German sword.

There were three shocks of earthquake in Bucharest on the 10th.

The Lake Shore train was held up at Kendalville, Indiana, and by means of rifles and dynamite the express car was entered, the safe blown open, and many thousands of dollars stolen, the engineer shot through the chest, and the express messenger shocked and deafened by the explosions.

Both cavalry and the police are required to maintain order in the mining districts of England where the men are out on a strike.

Bold robberies both day and night take place frequently in Cleveland; and there has been rioting among the unemployed.

The Parliament of Religions assembled at the World's Fair on the 11th. It was a heterogeneously mixed multitude. "His Eminence Cardinal Gibbons in a clear voice and words of touching simplicity pronouncing the invocation to the Deity." It is said, *all the great beliefs* of the world are represented," but we doubt if the belief of the Gospel of the Kingdom of God was included. We feel warranted in saying it had to take a back seat in that crowd. It was essentially anti-christian and Pagan in its makeup, but it was an assemblage as never was, the papers say; and we add the hope it may never be again. But its grand *object* eclipses everything; it was to show how important are those things upon which all are agreed, and how comparatively unimportant are the differences of creed; and the result of the parliament is expected to be, that what is fundamental will be emphasized, and accidental and superficial differences will be thrown into the background. What a farce! All the Great Beliefs of the World. Here are Confucians, with their ethical philosophy, in no sense religious, making no pretense to faith and hope; here are representatives of Brahmanism whose God was born in a golden egg, the germ of which came from the "undiscernible." This child was Brahma, who lived in the egg a whole year, then divided it into two parts by his mere thought; and out of these two shells formed the heavens and the earth, placed the sky, the eight regions, and the eternal abode of the waters in the middle. We can hardly help wondering how the Catholics, and Episcopalians, and Presbyterians, and Baptists, and Independants who call themselves Christians propose to even things up with heathens, or of what they will divest themselves in order to be in full fellowship with Pagans. Our opinion is that the heathen will make no concessions. To say we "wonder" was a slip of the pen. The papers say the object of the parliament is to show how *unimportant* are the differences of creed. The plain English of this is, that in Paul's day "The Gospel of Christ was the power of God unto salvation to every one that believeth," but now we are in a *new* dispensation, and can believe what we please, or nothing *if* we please, and *so* exalted to fellowship with heathens. Either this, or the leading Divines(?) are *confessing* that their creeds have no connection with the Bible. Again, the object of the Parliament is to show "how important are those things in which we *all* agree." We challenge them to show the agreement of *all* upon one item even of the faith once delivered to the saints. They *may all agree* that it is necessary to be *good*; we can imagine no other universal platform for them; and this of itself sets aside the divine method, "By Grace ye are saved, through faith;" and bases the whole matter upon Works; and as *they* decide what the works are to consist of there is little use for the Scriptures.

Make a note of the tremendous efforts now being made by the Papists to ingratiate themselves with the people. Only a few days ago the Papal Legate delivered a patriotic address in which was a message from Leo to the effect that Americans must go forward with the constitution in one hand and the Bible in the other, and the vast concourse shouted themselves hoarse. Against this put their systematic and persistent effort to keep the Bible out of the Public Schools, or to divide the school fund *because* the Bible is read in schools. Yes; the Jesuits will allow the closed Book to be carried in the hand in this country, because that will not hurt them; but read it they must not. •

Stirring up Pure Minds.

It is always in order to remind each other of their duties and privileges, because the surrounding of all are opposed, both to the truth in the abstract and its practice. In these times of declension we should stick closer and closer to the Word of our God. What a vast store house of comfort and warning and exhortation and promises it is. As if not to leave us to do as we may, he must *urge* us to press on to the Goal, unto the prize of the high calling of God in Christ Jesus. As we familiarize ourselves with it we can readily find something to suit our case, no matter what it is. Sometimes we derive comfort from the manifested love and

TENDERNESS OF GOD

the Almighty Father toward his children who are striving to do his will. Sometimes we come upon the needed warning or rebuke—especially to the halting, flickering ones—those practicing some sin, which if not confessed and forsaken will be fatal to their hopes of Eternal Life. Sometimes we are admonished to walk as becometh saints, and directed to the sinless one in whose footsteps it is our greatest privilege, as well as our most important duty to walk, and to keep our eye steadily on the Author and finisher of our faith;—who for the joy set before him, endured the cross,—despising the shame, and is therefore seated at the right hand of the throne of God. Sometimes on opening the Book we come upon the language of prayer—prayers we would do well to imitate in spirit, in length, in style, in fervor and in subject. We need to breath out of hungry and thirsty souls the petitions for just what we want—divine favor and succor. Opening the Book again we find the

LANGUAGE OF PRAISE

and lofty ascriptions of adoration—the most elevated form of worship. On looking again into our Father's will we are forcibly reminded of the frailty of our own nature; and are reminded that our foundation is in the dust;—that we are but as the grass, and so fade as a leaf; that we are of the earth, earthy, and that in a little while the grave will claim its prey if the Lord long delay his coming. Then again we are directed to the Eternal and unchangeable One whose days never cease. On opening it again we are tenderly invited to cast all our cares upon the Lord that careth for us, and remembering we are dust, pities "like a father, and that we have a great High Priest who passed through the same ordeal and is therefore touched with the feeling of our infirmity. And then, still again we are pointed on to our

REDEMPTION FROM DEATH

and exaltation to the divine and glorious nature, and the abolition of every curse, and every sorrow, and every pain, and every tear. Glorious prospect! Reach out the arm of faith, loved ones and then, even amid the trials and vexations of this life you can by faith live in a realm of glory. It is *necessary* to remember the declaration of the Spirit that *no man* liveth to himself; that our daily actions are telling their tale and producing their effect for good or ill. This should induce the utmost care and lead us to exercise ourselves unto godliness, help us to be patient, sober, honest, unselfish and forbearing unto all men. Children, neighbors, brothers and sisters watch us; but above all a record is being made in heaven.

GOD LOOKS US THROUGH

and through so that there is not a moment but what he can say, "I know thy works," and it is according to works the reward is to be given. This is the sowing time, sowers to the flesh reap corruption, but sowers to the spirit reap life everlasting. Here is the encouragement to sow to the spirit—everlasting life, the most desirable thing in the universe—the Great God could think of nothing greater or better than a share of his own

DIVINE NATURE.

We would all give all we have for it a thousand times over, but it cannot be obtained in that way—a faith which works by love and purifies the heart will ensure this boon without money and without price. God help us to keep up the conflict with the world and the flesh for in due season we shall reap if we faint not. May the reaping season soon come. Amen. •

Original.

Everyday Life.

"Those who help somebody, please God, and make people happy, are the only sort of people who ever do great things," says Mrs. George Archibald, in an article written for the children. It is true, little ones. The stairs to great deeds, and a good and honorable character can only be climbed by taking the little steps.

I know a young girl, who is maid of all help on a farm. She takes care of the baby, milks the cows, and washes the dishes. Uncounted steps are taken every day, yet her pay is only 80 cts. per week. Out of her meagre wages, the unselfish child has purchased a dress for her blind sister and a belt and a fan for her mother, some aprons, and for the toddling brother some pretty blouse waists and dresses.

She is only twelve, but she sees the sore wants in the home and puts her own needs and desires away, that she may do her little mite for the loved ones. She does not murmur because the drinking father does not supply the lack of clothing, but works bravely and cheerfully herself. And the same unselfish spirit shines out in all seven of the brothers and sisters. The little boys lead the blind girl, tenderly and carefully about, and she in turn dresses and cares for the little baby. It is doing the things that interfere with self, that makes the little Christian. It is singing,

"O the new, new song
I shall sing it soon."

to please Auntie, though you are so tired, and do not want to sing it.

It is giving up the games that you like to play, to play others with a cross and selfish playmate. It is watching for chances to rest somebody, to help old ladies and old men; it is ruling your spirits, being sweet and good to hateful people, and patient under all disappointments.

It doesn't make you Christians just going to church and Sunday-school, listening to preaching, saying your lessons and singing beautiful hymns. You must live like Jesus every day. When Jesus called Simon, and said "Come, follow Me," he meant that Peter was not only to go where he went, but that he was also to quit doing all the bad things that he had been doing. He was to follow or to make a pattern of the life of Jesus. Jesus told no wrong stories—Peter must not tell any. Jesus did not swear, nor drink strong drink, nor quarrel,—to follow Jesus, Peter must not do any of these things. He must be kind to all men, he must teach them what Jesus had taught to him. And this is what you must do. Then will God approve your conduct. You will learn the beauty of true living and will be glad and rejoice at being a helper with Jesus, though it be but in the humble sphere of home.

S. ROXANA WINCE.

A. J. Eychaner's address is Gladbrook, Iowa.

The Judgment.

I have an idea that the judgment is more of a choosing out, than a trial, as so generally believed. This was brought to mind by hearing a friend, who is a large breeder of horses, hunting dogs and fancy poultry, say that "the offspring inherited more or less of the vices of parents, and it was foolish to whip and try to correct them of such vices that came to them so naturally. The only way to secure a good, clear stock yard was to select parents of well known good character from which to fill your yards." We too often think and talk of what we wish the Kingdom of God to become, and who besides ourselves we wish its inhabitants to be.

The Almighty God is the Creator of all, and can he not with justice say: "Is it not lawful for me to do what I will with mine own?"

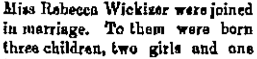
Adam did not receive the gift of life, but through disobedience he was sentenced to death, and transmitted the death penalty to all of his posterity; consequently all men die. Jesus was created for the express purpose of redeeming mankind from death inherited from Adam, and for the remission of personal sins of those who call upon his name, for to Him "all power was given;" and He will be, or now is, "the judge of the dead and the living." "Many be called, but few chosen." At His coming, will not his choice be already made of those of whom he wishes to make up his Kingdom, and without any more trial than being raised from their graves, or, if alive, changed by his word, into immortal beings, while those not chosen, will remain unconscious in their graves, and those alive subject to natural death? We are taught from the Word, that the future state of man will be a happy one, and that sin will be banished from the earth, even the curse will be removed from the ground, so that we may well believe that when Christ comes to "make up his jewels," he will only select those who will be in harmony with his government, and this without injustice to any, for, "Is it not lawful for me to do what I will with mine own?"

C. V. S. WILSON.

Look Here.

If baptism is designed to represent Christ dying on the cross as some claim, then who does the administrator of baptism represent? Not his friends surely, as they had withdrawn from the sad and sorrowful scene until his enemies had done their cruel work, then they return and take charge of their dead friend, and Savior, and tenderly bury him away. Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12. Then if baptism is a burial as stated above, why not let it represent or be like his burial and his resurrection? Then we have a fitting likeness of facts.

T. E. ADAMS.



Aaron Krieghbaum was born in Stark Co., Ohio, in the year 1851. Died at his home two miles west of Argos, Sept. 7, 1893, aged 42 years, 3 months, and 9 days.

At an early age he moved with his parents to this county, in which he lived up to the time of his death. In the year 1871, July 6, he and Miss Rebecca Wickizer were joined in marriage. To them were born three children, two girls and one boy. The little girls preceded the father to the tomb.

We visited him several times in his illness, and always found him patient and cheerful, and anxious for the reading of the blessed Word, and prayer, and had he lived just a little longer would doubtless have embraced the Gospel in its entirety and been sanctified thereto by his obedience, but death came too soon.

In the death of this man the community has lost a good citizen and neighbor, the wife a loving husband, and the little son a good father. Funeral services were held at the house after which we laid him away.

N. H. GRISELMAN.

Christian Endeavor Day at the World's Fair the 25th. Take the Nickel Plate Road's one fare excursions Sept. 21st, 23rd or 26th.

Selected.

Our Unshaken Confidence.

"For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but the things are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Though we meet trouble on every side, yet we are not distressed; though perplexed, yet not in despair; cast down, but not destroyed; for the hope of the glorious appearing of our Lord and Savior Jesus Christ is an anchor to our soul, and will reveal in us great glory. It hath not entered into the heart of man the good things which God hath prepared for those who love him. It is the love of God that constrains us; for while we were yet sinners Christ died for us. We do not live unto ourselves, but unto Him who died for us, and rose again, that through His resurrection we might be raised to immortality. We are at ease concerning his promise, for He is faithful who hath promised. God's light hath shined in our hearts. We have the same spirit of faith, for we walk by faith, not by sight. We have renounced the hidden things of dishonesty; are new creatures in Christ; followers of Him, if we are pure. We are dishonored, yet honored; deceivers, yet true; sorrowful, yet always rejoicing; have nothing, yet possessing all things. We have come out from among the world. God is our God and Father, and we are His sons and daughters. Now, having all things, let us cleanse our hearts from all vileness, that our lips speak no guile, perfecting holiness in the fear of God. Let us fight the good fight faithfully. Jesus is the Captain of our salvation. He is all love and care, and when the great day of peace appears, He will not forget us; we shall share with Him the victories; and when the great victorious army surges up the golden streets of the New Jerusalem; when God is all and in all; when we reach the Eternal City, then shall we join the glad chorus, Holy, holy, holy, Lord God Almighty, and to Him who hath redeemed us by His blood, be praise forever. Amen and amen.

What must a Person do to be Saved?

He must believe the gospel and all things pertaining to Christ, and be baptized in water for remission of sins.—John iii. 5; Mark xvi. 15-16; Acts ii. 38-41. The right faith and obedience is necessary. Christ's blood atones for only those who will believe and obey His gospel. After obedience they then become the Seed of Abraham and heirs according to the promise made unto him. Gal. iii. 26, 29; Gen. xiii. 14-17. Abraham was promised this earth and true Christians will have the same and eternal life. Matt. v. 5; Rev. v. 9.—*W. H.*

God's grace comes with dispatch, and if thou art drawn by God, thou wilt run after God, and not be talking about delays.—*Spurgeon.*

Some friendships are made by nature, some by contract, and some by souls.—*Jeremy Taylor.*

When we oppose what God loves, we reject Christ.

At last after many postponements Indiana's Day at the Fair has been settled for Sept. 27th. The best way to reach Chicago is via the Nickel Plate Road. One fare excursions Sept. 21st, 23rd and 26th.

World's Fair Excursion.

$2.55 round trip to Chicago from Plymouth via Pennsylvania Lines, Sept. 30. For train leaving at 8:37 A. M., children under 12 years of age one-half the above rate. Tickets good returning ten days from date of sale. For details apply to J. E. Hanes, Ticket Agent.

For the Odd Fellow's Columbian Demonstration at Chicago Sept. 25th to 27th and the special exercises at the Fair Grounds Sept. 26th, take the Nickel Plate Road's one fare excursions Sept. 21st, 23rd or 26th. Superb new train service.

Poetry.

Build Well.

High on the granite wall, the builders, toiling,
Heaved up the massive blocks and slabs to place,
With sweat and streaming brows and straining sinews,
Under the summer's blaze.

And higher yet, amid the chills of autumn
Tier upon tier, and arch upon arch arose
And still crept upward, coldly, wearily,
'Mid winter's sifting snows.

From stage to stage up springs the master builder,
Instructing, cheering, chiding here and there;
Scanning with scrutiny severe and rigid
Each lusty laborer's share.

Aloud his voice to those most distant shouting
Through the hoarse trumpet makes his orders swell;
Or utter words like these to rouse and hearten,
"Build well, my men, build well."

The ropes are strong and new and sound the pulleys;
The derrick's beams are equal to the strain;
Unerring are the level, line and plummet:
Let naught be done in vain!

"Build that these walls to coming generations
Your skill, your strength, your faithfulness shall tell;
That all may say, as storms and centuries test them,
The men of old built well."

And ever thus speaks the Great Master Builder
To us where'er our "journey-work" may be;
"Whate'er the toil, the season, or the structure,
Build well—build worthily!"

Original.

Our Relationship to the Apostasy. No. 5.

"As the Lord liveth, even what my God saith, that will I speak." 2 Chron. xviii. 13.

It seems from the context to the above text that Ahab, king of Israel, desired Jehosophat, king of Judah, to join him in a warlike expedition to Ramoth-gilead, but Jehosophat suggested that it would be best to enquire of the Lord about it first. Ahab called for four hundred of his false prophets, and they prophesied good, and said: "Go." "But Jehosophat said, Is there not here a prophet of the Lord besides, that we might enquire of him?" Ahab replied that there was, "but I hate him, for he never prophesied good unto me." But Jehosophat insisted that a messenger must be sent to him. The messenger went, and said unto the prophet: "Behold, the words of the prophets declare good to the king with one assent; let thy word I pray thee, be like one of theirs, and speak thou good." The prophet of the Lord replied: As the Lord liveth, even what my God saith, that will I speak."

With regard to the popular apostasy in our day, how often are we exhorted: "Let thy word I pray thee, be like one of theirs?" and how few have the courage to stand up boldly and declare: "As the Lord liveth, even what my God saith, that will I speak?" The apostasy in the time of Ahab was anxious that the Lord's people should harmonize with them, and all speak the same thing, and it is even so, now, and if we refuse, they will in effect use the words of Ahab: "I hate him: for he never prophesied good unto me, but always evil."

I was present at a recent religious service, in which the leader had been speaking of "new methods of Christian work." A minister arose and said in substance: "I am suspicious of these new-fangled ways, I believe the old ways are the best, even the ways and preaching of Jonathan Edwards." "Yes," I said to myself, I believe the old ways and preaching are the best, even the ways and preaching of Jesus and his apostles, and not those of Jonathan Edwards, for there is no similarity between the two."

At the door of the house where the above service was held a paper was circulated called *The Ram's Horn*, from which I made the following extracts:

"Death is the open door to immortality: that, while to live is Christ, to die is gain? Away with gloom and trepidation! Away with Charon and the Styx! Death is not a river, black and turbulent over which some imperious ferryman must carry us. Death is the summit of life, the end of striving, the brow of the mountain, gaining which we see Paradise and Eldorado."

The apostasy avers, that "Death is the open door to immortality." Will you "let thy word I pray thee, be like one of theirs," or will you say: "Even what my God saith, that will I speak?" "God saith:" "But it is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, (the open door to immortality) and hath brought life and immortality to light through the gospel." If the apostasy relies upon "death" as "the open door to immortality," and Christ hath "abolished death," by making immortality attainable through the gospel, they are in rather a bad fix.

Again; the above paper avers: "Death is the summit of life," "gaining which we see Paradise, and Eldorado." Just think of it! according to this apostate sheet, if we gain death we reach "the summit," height, yea, even the very apex of life, and "see Paradise" as well. Will you "let thy word I pray thee, be like one of theirs," or will you say: "Even what my God saith, that will I speak?" "My God saith:" "In death there is no remembrance of thee," "death cannot celebrate thee: they that go down into the pit cannot hope for thy truth," "I have set before you life and death, (the summit of life) blessing and cursing: therefore choose life, that both thou and thy seed may live." If "death is the summit of life," "gaining which we see Paradise," would it not be better to reverse God's Word, and say "choose death," in place of "choose life?" If "death is the summit of life," it is something to be sought for and desired. I will submit another extract from the *Ram's Horn* which teaches us how we may secure death, which it says: "Is the summit of life."

"Brother, if you are a transgressor of God's law and a rejector of his truth, death is on your track. Turning away from the light may sometimes make you feel safer, but it will bring no security to your feet. The Old Book is right, and it declares that "the wages of sin is death."

Another extract from the same paper declares "the Christian's death is an actual triumph:"

"There is too much of the dark and damp and chilly associated with the passing of a soul from earth to heaven. We speak of the "Dark Valley of Shadow" and "The Death Angel with Sable Wings," and the writer at least can scarcely outgrow the disquieting reflections proved by the old lines of the hymn:

"When this poor frame
Lies mouldering in the clay."

The Christian's death is an actual triumph, but there are few Christians who do not anticipate that triumph with chill *forbodings*."

"Will you let thy word I pray thee be like one of theirs," or will you say: "As the Lord liveth, even what my God saith, that will I speak?"

"My God saith," triumph comes not at death, as saith the apostasy, but at the *resurrection of the dead* to life:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkle of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Is it not a very strange proceeding to thank God for a victory over death if it is "the summit of life?"

How comes it that these people teach so directly the reverse of God's Word? Is it not that they believed the serpent in preference to God? and consequently, in harmony with the serpent they aver: "Ye shall not surely die"—"Ye shall be as gods?" And with regard to Christ he is declared to be God himself, divine in his nature, and was ever self-existent, but for a brief period of time he assumed a nature which was part human and part divine. The Divine Word says: "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh." There is a vast difference between coming "in" the flesh, and coming into the flesh. We read that Jesus came "in" the flesh, or was flesh, being born of the flesh. The apostasy tells us about a Jesus called: "God the Son, the second person in the holy trinity," who entered into flesh, by means of birth through Mary "the holy mother of God," and thus the second person in the trinity became enveloped with flesh. The thought that a real living person could thus enter woman, and come into the world again by means of natural birth, clothed with a flesh body, passes comprehension, and can hardly be entertained except by those who accept superstition and call it faith.

With regard to the origin of Jesus, the Word of God is very decisive and plain. The dual nature taught by apostates is not once hinted at. We read: "The word was made flesh and dwelt among us." How plain and simple, so simple that a child could not misunderstand it. Were it not for divinity tinkerers called Doctors of Divinity there could be no *confusion* at all. If such men would become M. D.'s instead of D. D.'s they might do less harm.

If they would pay attention to the testimony of Jesus himself, the very person whom they claim became a recipient of this dual birth, they would find their diagnosis quite defective, and must needs call another consultation. Jesus says: "That which is born of the flesh is flesh," and nothing else at all. And likewise, "that which is born of the spirit is spirit." The Divine writers never blend the two together. The Divinity Doctors are the ones who do that work. The doctrine of two natures by one birth is the foundation rock upon which the apostasy is built.

The Blessed Word further says: "We have known Christ after the flesh, yet now henceforth we know him no more." 2 Cor. v. 16. This testimony brings both natures to view and separate, as to time, as all other Scriptures do. If his nature had been divine and human—Spirit and flesh, we could no more say: "We have known Christ after the flesh," any more than we could say we have known him after the spirit. Violence to the plain construction of language must be resorted to in order to sustain a doctrine which is adverse to common sense and Revelation.

The above quotation unmolested by Divinity tinkerers is in harmony with the general scope of the Divine Word, as for instance: "That was not first which is spiritual, but that which is natural: and afterward that which is spiritual."

Again, in Heb. v. 7: "Who in the days of his flesh," etc. There could be no propriety in making reference to "the days of his flesh," *in contrast with the nature he now* has, if his nature at that time was divine as well as human. An aged man may refer back to the days of his youth, but no one for a moment would suppose he could be young and old at the same time, and yet there is as much sense in a man being old and young at the same period, as there is of his being divine and human.

A recent meeting of the W. C. T. U. of Chicago, was addressed by a lady from Glasgow, Scotland, she said: "I am glad I am spirit, I defy death." What a stronghold the lie of the serpent has upon the apostasy. It is sad, but sadder still when those who reject the doctrine as far as men is concerned, and yet claim that Christ was made both human and divine. The doctrine does great violence to the burden of the testimony found in God's Word, and makes the atonement of none effect, because it required the death of the Lamb of God, which could never take place if Jesus was God clothed in flesh. God cannot die. The death of the flesh that enveloped God, won't answer. "I am he that was dead," says Jesus, by the personal pronoun I, he means to say it was I, my own literal person which died, and not simply a fleshly shell. The law could not have been filled even by the death of a half of Jesus, and if he existed as a person before he was born, and that person was God, he never died at all, for it is not possible for God to die, and hence the atonement was never made, and we are unsaved. This is just the position that baneful error brings us to.

The "Mother of Harlots," and her daughters set aside a large mass of clear Scripture testimony, and substitute in its place one passage which by so many is imperfectly understood, and that is John i. 1, 2: "In the beginning was the Logos, and the Logos was with God, and the Logos was God. This was in the beginning with God." Diaglott.

Here is a difficulty. It twice states that the Logos was "with" God, and then states that it "was" God. How can any one conceive of that which is "with" a person being literally the person. We can easily conceive of the "word" being "with" God, in "the beginning," and of that "word" receiving its accomplishment in the birth of Jesus, "and the Logos became flesh and dwelt among us." Why was Jesus called "the Word?" Newcome, in his translation says: "Jesus, the Son of God, is called the Word by him." The main difficulty consists in the "Word," being called God himself. He could not have literally been God, possessing an undying nature, because he could not have died to consummate the plan of redemption, therefore some other rational explanation must be found. Is there such an explanation? there is.

In the explanation the idea that he was literally God, possessing a divine or eternal life cannot be thought of, because if that is so, then every one of us is as yet unsaved for reasons already given.

There are many good reasons why he should be called God representatively. In several cases where angels bore the name of God, and represented him, on missions, they were called "God," and spake with the authority of God. In Exodus we read: "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Think of an angel exercising the prerogative of God. The reason he was clothed with this power, is found in the expression: "For my name is in him." Jacob wrestled with an angel, and said: "I have seen God face to face." This language is just as plain and decisive as the phrase in John: "and the Logos was God," and Jacob had only "seen God face to face," representatively. In Exod. xxxiii. 11, we read: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." What language could describe personal contact better than this, and yet it was only representatively. See verse 20: "Thou canst not see my face: for there shall no man see me and live."

Jacob says: "I have seen God face to face." While this language appears so plain and literal, yet he had not seen God only through another, in a representative sense. Jesus says: "He that hath seen me hath seen the Father." John xiv. 9. Now read John i. 18: "No man hath seen God at any time." How can such opposite statements be reconciled? If Jesus was really the God who existed in the beginning and created all things, those who had seen him had literally seen the Father. In seeing Jesus they had seen the Father in the same sense that Jacob (a man who could not see God) had "seen God face to face," only more so, for God was in him (by his spirit) reconciling the world unto himself. He manifested the Father in the flesh. He spoke and commanded with the authority of the Father. His spirit dwelt in him without measure. If an angel in which was the Father's name could be called "God," why not the Son of God who represented God in a grander sense than any angel ever did? And yet he was not God in a physical sense although in the "form of God," or the express image of his person." "He who bears the "form," or "image" of another person, cannot be that person to whom he bears a likeness, any more than a person that is "with" another can be the person he is "with."

"In the beginning was the Logos, and the Logos was with God, and the Logos was God." "In the beginning" he was "with" God only as the Logos (Word) and was "with God" in that sense alone. When spoken of simply as the Word as in this case the Diaglott does not use the personal pronouns, but the neuter gender "it," a word that is used with regard to an object. In the fourteenth verse is where the "Word," became a person, and after that he is spoken of as a person, and not as the "Word."

As a special representative of God, he could say: "He that hath seen me hath seen the Father," but not in a physical sense for that as we have already seen would make God's Word contradict itself, as no man hath seen God at any time, but he has been seen as God's representative, for he manifested or represented him in the flesh, and surely he was as much entitled to be called God as a representative angel was. It is a dangerous doctrine to teach that Jesus the Lord did not "come in the flesh," but preexisted as God, and as the literal pre-existent God entered Mary, and by natural birth became enveloped with flesh, and entered the world. Such teaching is positively dangerous and unsafe, because the atonement is made void, as a preexistent immortal God could not die to ratify the covenant, as "the Lamb of God, which taketh away the sin of the world."

As for me, I say: away with every phase of the apostasy of the woman, which sits on the seven hills. "As the Lord liveth, even what my God saith, that will I speak."

W. H. Wilson.

One Fig Tree.

It has no doubt puzzled my young friends not a little, to know why Jesus should seek for figs on a fig tree, when "the time of figs was not yet." To understand the passage, we want to know all about the fig tree, the different species, and when they ripen their fruit. Mr. Thompson says, "he has plucked ripe figs from trees on Lebanon in the month of May," and Lebanon is 150 miles north of Jerusalem where fruit would ripen a month later than in the sheltered vales of Olivet. This was from the early kind that bears large, green colored figs.

It was early in April that Jesus saw one "fig tree afar off having leaves," (notice in the margin, in Matt. xxi. 19, it says "one fig tree"). It was not time for the general crop of figs to be gathered, but this one tree had leaves, and when the leaves of the fig tree appear it is a sign that the fruit has come, for the figs "come with the leaves and even before." So, early as it was in the season, the fact that the "one fig tree" had leaved out was an indication that fruit was there.

But when Jesus had traversed the long weary distance, he found "nothing but leaves." It was a *barren*, worthless tree, was condemned of our Lord, and in some mysterious way was caused to die. This "one fig tree" seems to be a type of the Jewish people.

A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none. Then, said he unto the dresser of his vineyard, "Behold these three years I came seeking fruit on this fig tree and finding none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord let it alone this year also till I shall dig about it and manure it. And if it bear fruit, well, and if not, then after that thou shalt cut it down."

Jesus preached three years to his people, he enriched them with the knowledge of life, but they bore no fruit as a nation, and after the death of Jesus the Romans came upon them, their beautiful temple was burned, their beloved city destroyed, and they themselves were carried away, and scattered among all people: was not the fig tree cut down? But that same dear fig tree,—the Jewish people,—is growing once more, and putting forth leaves. Though persecuted for long ages and persecuted still, (in Russia) it is that they may go back to their own land. *The Jew is favored now of God*, by being given wealth and knowledge and power. From this we know that the summer time of glory is soon to be here, and it makes us very glad. But we have said enough for this time and will now bid you good bye.

S. Roxana Winck.

The Contingent Fund.

To the Household of Faith, Greeting:

We are all interested in the "*contingent fund*," and its grand and noble mission.

We also read in the dear old Restitution, of the isolated brethren, their hopes and their sorrows; and through these columns we learn of the great work of our earnest brethren in Iowa and Nebraska, of the Quarterly and Yearly Conferences, in these, and many other states.

In many cases they need help. Able, earnest, exemplary men to help hold up the banner of truth.

Now I wish to make a suggestion, that all the brethren, not just a few, but *all* far and near; contribute liberally to the "contingent fund," until it is sufficiently large, so that each state, at their yearly conferences, at least, may draw from the fund help to defray the expenses of some able brother to assist in the work. It would certainly bring about a more united effort, and add much to the interst of the meeting. "In Union there is Strength."

Nancy Barber.

Dear Restitution:

Your weekly advent is always hailed with pleasure, and we delight to read the many reports of *Gospel* meetings in different localities. So we a little band, only a very few, dwelling in the vicinity of Neodesha and Dun, Kan., wish to tell the brethren and sisters of the outlook of truth in this part of Kansas.

We are poor in this world's goods, but we are glad the door is still open, that others may gain an entrance into the Bridal Chamber. For this reason we throw our mites together, that we might be able to get the truth before the people.

Bro. Foore of Parsons, made us a visit the first Saturday in July, and remained with us over Sunday, preaching three discourses. Several seemed much pleased, and expressed a desire that he should come again, therefore, we secured his services again for the fourth Sunday in August. It had rained the night before and Sunday morning it was still raining which made it unfavorable for meeting, nevertheless there was a fair crowd and I trust some good may result

Our Brother chose for his subject a "Correct Division of the Word," which he handled as a true workman, and showed the danger of preaching any other gospel than that which Paul preached, and which he declared was the power of God unto salvation, to every one that believeth.

After the morning service we took our baskets and all had dinner together, after which we read, talked and sung. In the evening we surrounded the Lord's Table, and partook of that feast which the Master said, "as oft as ye take of it ye shew forth the Lord's death till he come."

Bro. Foore's subject at night was "The Spirit Birth," showing the nature of the two families. First the natural, afterward the spiritual. The first Adam created of the dust of the ground, standing at the head of the natural. The second Adam the Lord from heaven standing at the head of the spiritual family, and in order to an inheritance in the Kingdom of God, man must bear the image of the heavenly Adam, by being born again of water, and of spirit, and come forth from the grave with an immortal nature at the coming of the Life Giver.

There was a good attendance throughout the meeting, but what the harvest will be we cannot tell. Surely there are some in our beautiful Fall River Valley that will leave the vanities and frivolities of this fast fleeting age, and fly to the ark of refuge ere the coming storm strikes their frail bark. O may the message of Life ride on till every one is called out, not only the great and high, but also those of the highways and hedges, the call is for them too.

We shall, (the Lord willing,) still continue in our quiet way to do all we can, handing papers to our neighbors, and speaking a word for the Master as we find it expedient. Perhaps we may assist some one to gain eternal life.

O Church of God, are you all awake, are your lamps trimmed and burning, are you ready for that cry, "Behold the Bridegroom cometh, go ye out to meet him? If some have grown drowsy, will you not be wise and heed the warning given by our Lord. "Watch and pray for in such an hour as ye think not the Son of Man cometh."

Brother Foore will be with us again the fourth Sunday in Sept. Come one and all, and let us have a good time together.

Your sister in the one hope,

Sallie Bl[illegible]

Conference Notice.

The annual meeting of the northwest conference of the "Church of God" will convene at Mountain Side School-house near Scholl's Ferry, Oregon, commencing Friday evening Oct. 20, 1893, and continue through the week.

A general invitation is extended to all lovers of the truth, and we sincerely hope many will avail themselves of this one more opportunity of hearing the Word of God expounded by those who have made it a study for years. Therefore we earnestly entreat all that have an interest in the cause of the Master to lay aside work and make a little sacrifice if need be and come and help us make this meeting one to be long remembered.

To the isolated brethren and sisters who may not be able to come, I would say, we would be glad to hear from them by letter. Let them give us a word of exhortation and cheer that will do us good. Such letters read in our conferences do more good than they may think. Teams will be in Portland Friday, at one o'clock, at the National Hotel, for those wishing to be conveyed to the place of meeting. If we receive no letters there will be no teams there. We understand that Brother Geo. W. Young will be with us to labor in the interest of the meeting.

Brethren, another conference year has almost passed away. Do you feel as I do today, that

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Almira Brooks, Sec'y.

MARRIED

Brenner,—Cronkhite.—At the home of the groom, Sunday, Aug. 23. 1893, Mr. Elijah Brenner, and Miss Della Cronkhite, both of Warren Co., Ind.

On that bright Sunday morning, in the presence of a few relatives and friends, did these two highly respected young people change their relationship to each other, and take upon themselves new obligations. May they enjoy many bright and happy days together, ever remembering their vows to each other, their obligations to their Master, and at last share the glories of the "Marriage Supper of the Lamb."

L. E. Conner.

After the Fair is over, you may be sorry that you did not go when you reflect on such opportunities for reaching Chicago cheaply as are offered by the Nickel Plate Road's one fare excursions. The next will be Sept. 21st, 23rd and 26th. Three trains each way every day. Tickets good returning ten days. Go now and take in the special exercises in connection with Indiana Day the 27th.

Cheap Rates to Chicago.

On account of the I. O. O. F. Columbian Demonstration at the World's Fair, Sept. 25 27th, and Christian Endeavor Day Sept. 25th, special low rate excursion tickets to Chicago will be sold from ticket stations on the Pennsylvania Lines, Saturday, Sept. 23d. the low rate excursion tickets will be good in coaches of all regular trains of that date and will be good returning until Oct. 2d. inclusive. For details see hand bills or apply to nearest Pennsylvania Line Ticket Agent.

Pilgrims to the Fair should remember the Nickel Plate Road's low rate excursions to Chicago. Nine days at the Fair. Choice of three trains going and returning. One fare for the round trip, September 21st, 23rd and 26th.

So Say We All.

"It is a remarkable fact," said a Boston newspaper man to me yesterday, "that the dining car service on the various railroads only begins to be good when you get west of Chicago, whereas the farther east you get, the worse you are served, with one notable exception...the Nickel Plate Road." * * * "I was agreeably surprised by the dining car service of the Nickel Plate Road. It compares well with the best service on the western roads." "That was a high compliment, and I mean to let my townsmen know of the good repute in which at least one Cleveland road is held by strangers."—The lounger in the Cleveland Town Topics.

Selected.

The Kingdom of God: What is it?

The kingdom of God is to have a king, and he is to have associate kings and rulers to assist him in the government of the nations; for we read, "He that ruleth over men must be just, ruling in the fear of God." And to the Jewish people it is said, "I will make thine officers peace, and thine exactors righteousness." The call to-day is for God's kingdom. When Peter was brought before his Jewish brethren, charged with preaching the gospel to the Gentiles, James stood up and said: "Simeon hath declared how that God at first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophet, as it is written, "After this." After what? After "taking out of them a people for his name." "After this I will return, and will build again the tabernacle of David which is fallen down; and will build up the breaches thereof, and will build it as in the days of old" (Acts xv. 16; Amos ix. 11). For what? "That the residue of men might seek after the Lord; and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." Here then is why the good news of God's kingdom is called the gospel. When the disciples were sent to preach the gospel they were told to preach the kingdom of God. This is what all true believers of the gospel believe and teach, a real kingdom, Jesus the King and the saints the rulers of the kingdom. The kingdom is to be an everlasting kingdom, and we are told by Daniel that "the time came that the saints of the most high took the kingdom and the dominion under the whole heaven." It was to be an everlasting kingdom that should never be destroyed nor left to other people. Other people had to leave their kingdoms, for they were mortal; but when the Lord Jesus and his risen saints take the kingdom they and it will endure for ever. God's kingdom was to bless all nations, but as yet it has not done this, for as yet it is only in embryo; but when the Lord Jesus takes unto himself his great power and reigns, when he takes unto himself the government of the world and pours out the judgment upon the nations foretold in the Book, then the people will learn wisdom at the rebuke of the Lord: "For he shall rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks * * * neither shall they (the nations) learn war any more." At this time there will be no necessity for one to say to his brother, "Know the Lord, for all shall know him from the least to the greatest." Every man shall sit under his own fig tree, none daring to molest or make him afraid. "The knowledge of the Lord shall cover the earth as the waters cover the sea."

Prayer.

Prayer is a haven to the shipwrecked mariner, an anchor unto them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. Oh, prayer! Oh, blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever enduring joy.

God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on the top of them. —*Cuyler.*

Growing.

The Nickel Plate Road will on Sunday, Sept. 3rd, increase their train service by the addition of a new though east bound train by merging the Chicago and Cleveland and Cleveland and Buffalo accommodation trains into a new through express with sleeping cars Chicago to Buffalo. Other important changes. Direct connection at Buffalo for all points east. Sept. 27.

Appointments.

To the Brethren and Sisters scattered abroad:

We expect to have a religious gathering at Fonthill, Ont., to commence on the evening of Sept. 22, 1893, and continue over the following Sunday, and we cordially invite all who love our Lord and Savior Jesus Christ in sincerity and truth, to meet with us, and enjoy a feast with us. We expect an enjoyable time.

We will try to entertain all who may come.

Fonthill is in the County of Welland, about 12 miles west of Niagara Falls. We hope those who may attend the meeting will try to be here at the commencement. If those who intend to come, and do not know how to get here, will write to me on the subject I will inform them. We would like to hear from those who expect to be here so that we can make provision for their entertainment. I remain yours for the Truth.

P. H. Bock.

To the Brethren of "like precious faith," greeting:

It will be noticed that the Church of God, known as the Northern Nebraska and Southern Dakota Conference, will hold their next annual conference near Carns, at the Rock Creek School House in Rock County, Nebraska, commencing Sept. 23, 1893.

All the brothers and sisters of the Abrahamic Faith are especially called to meet with us at this time. Come, brethren, one and all, as we see the signs of the times nearing upon us we believe truly that this age is drawing to a close.

Wm. H. Denson, Sec'y.

The 28th of September, I commence meetings near Ingraham Ill., as Bro. Rogers may appoint to continue for one week lasting over the first Sunday in October.

On Friday night before the second Sunday in Oct. at Mount Moriah, Clark Co., Ill. as Bro. Z. E. Brant may appoint and continue one week.

The third at Newhope, Edgar Co., Ill. to continue as long as thought best. As Alexander and A. M. Scroggs may appoint. The Lord will, I will try and fill the above appointments.

While in the state if any other of the brethren want meetings they can let me know.

J. S. Hatch.

New Through Train.

The Nickel Plate Road announces that commencing Sunday, Sept. 3rd, Train No. 1, running between Chicago and Cleveland, and No. 8 running between Cleveland and Buffalo, will be merged into a continuous through train, leaving Chicago about 8:30 A. M. and reaching Buffalo between three or four o'clock the following morning.

The equipment of this train will embrace standard smoking and day coaches and sleeping cars Chicago to Buffalo for all points east. Sept. 27.

Cheap Rates to Chicago.

Regular rate for round trip tickets on Pennsylvania Lines from Plymouth to Chicago $4.60. Special rate for round trip tickets limited to November 5th, $4.10. Special rate for round trip tickets limited to ten days from date of sale, upon advertised dates for daylight coach excursions, $2.55.

For particulars please call on or address nearest agent of Pennsylvania Lines, or J. E Hanes, Ticket Agent, Plymouth, Ind.

Heavy East Bound Travel.

On account of growth of east-bound business, the Nickel Plate Road will inaugurate a new through express on Sunday, Sept. 3rd. Palace Sleepers Chicago to Buffalo and direct connection at Buffalo for all points east. Sept. 27.

Harvest Excursion via Pennsylvania Lines.

Harvest Excursion tickets will be sold via Pennsylvania Lines to authorized points to the west, northwest, southwest and south at reduced round trip rate on Sept. 12 and Oct. 10th, good returning 20 days from date of sale. For details apply to nearest Pennsylvania Lines Ticket Agent.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 11, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
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Calvin Beagle,	25.00

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Previously published, $198.78

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

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CONTINGENT FUND."

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will [illegible], and the fund disbursed as [illegible] requested. Publication to [illegible] of amounts of donations [illegible].

We whose [illegible] are herewith subscribed, agree to pay during the year 1893, the [illegible] subscribed, the fund thus [illegible] to be employed in [illegible] calls to baptize persons, who being isolated from the brethren are unable to secure the [illegible] of an administrator.

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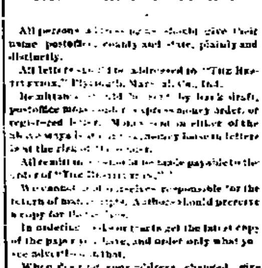

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 118 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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The Church of God meet for worship and searching the Scriptures every Sunday at 7 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts., Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 1910 [illegible] Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman every fourth Sunday. Bro. J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in the [illegible] corner [illegible] and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Tuesday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, [illegible] day of the week at [illegible] Sunday School and [illegible] o'clock for devotional services. Any [illegible] passing through the city are cordially invited [illegible] with us.

The Church of God at Aberdeen, South Dakota, hold services each Sunday at 11 o'clock a. m., at [illegible] Hall, [illegible] on the direct line of the Chicago, Milwaukee & St. Paul R. R., go to [illegible] to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb. [illegible] Union Sunday School at school house in district No. [illegible] in Frontier Co. and have prayer meeting every Friday evening [illegible] among the brethren. We have no regular preaching but our beloved brother [illegible] comes as often as he can. Wm. [illegible] W. A. Moore, Clerk.

Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public church service every Sunday morning at 11 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill, [illegible] school house, and [illegible] from Seattle.

[illegible] brethren of the Church of God at Bristol [illegible] meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, [illegible] or H. L. Lehman, West Milton, O.

The Church of God [illegible] meet every Sunday at 2.30 p. m., to break bread and [illegible] Wm. H. [illegible] Elder; [illegible] Secretary.

The brethren of the Church of God hold [illegible] social meetings each Saturday evening at J. J. Cady's residence, and quarterly conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth, are cordially invited to meet with us. Bro. A. P. H. [illegible] Eld. A. Adams, Elders. J. J. Cady, Secretary.

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The Church at Watson, Allegan Co., Mich. [illegible] for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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No. 74,	5.45pm	"
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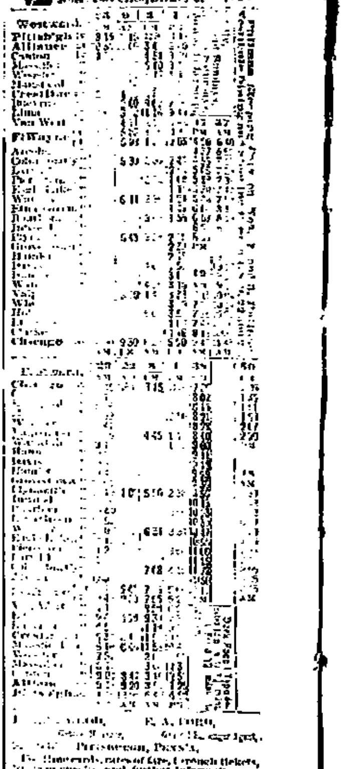

J. [illegible], E. A. FORD, Gen'l Manager, General Passenger Agent, Pittsburgh, Penn'a.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, SEPTEMBER 27, 1893. NO. 36.

M Joblin 634 Woodland ave

The Restitution.

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Today is mine. I hold it fast,
Hold it and use it as I may,
Unmindful of the shadow cast
By that dim thing called Yesterday.

Tomorrow hovers just before,
A bright-winged shape, and lures me on,
Yet in my zeal to grasp and know her,
I drop Today—and she is gone.

The bright wings captured lose their light;
[illegible] now weeps, and seems to say,
"I am Today—oh, hold me tight;
Ere long I shall be yesterday."

Original.

The Son of God.

"And the Word became flesh and dwelt among us." Jno. i. 14.

"The two expressions—"The Word was God, and the Word became flesh" must be received and believed with equal candor and fairness by every one that truly desires to "abide in the doctrine of Christ." When taken together they agree precisely with other testimonies where his divinity and humanity are joined together in the very same kind of connection. Thus Isaiah says, "Unto us *a child* is born, unto us a *Son* is given, and His name shall be called *The Mighty God*." Isa. ix. 6. So does Matthew speak of him as a *Child*, a *Son*, and *God* with us. Matt. i. 23.

"This expression, *the Word became incarnate*, has been thought by some, not implausibly, to have been pointed by the evangelist against the error of the Docetae, who denied the human nature of Christ, supposing him to have been a man only in appearance; and the expression 'The Word was God' (verse 1), to have been pointed against the Ebionites, who denied his divine nature, affirming that he was no more than a man."—Dr. Geo. Campbell.

History informs us also of another sect called "Gnostics," who rejected our Lord's humanity, and denied the resurrection of the body, imagining that everything corporeal is essentially and intrinsically evil. The "Comprehensive Commentary" says, "Their beginnings are to be traced even in the apostolic times, and they are distinctly opposed by the apostle John." Vol. v, p. 655.

Thus we find that Pharisees, Ebionites, and Socinians have rejected the divinity of the only begotten Son of God; and Docetae and Gnostics have rejected his humanity. But that he united both natures in *one* person is clearly taught by prophets and apostles. He, being divine, partook of human nature in order that we, being human, "may become partakers of the divine nature."

"For there is one God, and one Mediator between God and men, the *man* Christ Jesus." 1 Tim ii. 5. The Greek *mesitees* denotes "one that is in the middle, a mediator, peacemaker." A *mesitees* intervenes between two parties at variance, in order to reconcile them: and even in merely human transactions it is desirable that a mediator be a representative of *both* parties. The Lord Jesus *is*, therefore, most beautifully and wonderfully suited to be the one and only Mediator between God and men, for he is not only Mediator by office, making peace and reconcilliation, but is also mediator by nature, combining divine and human attributes in one person. Thus he can speak as divine from God to man, and as human from man to God.

It was fit that the mediator should be truly man, for the following six reasons, (1) In order that he might be "under the law," and to render his obedience, temptation, suffering, and *death* possible; for, as God, he could not die, and without shedding of blood there was no remission. Gal. iv. 5; Luke iv. 1-13; Heb. ix. 22. (2) That sin might be atoned for and reconciliation made for it in the same nature that sinned; and that the devil might be destroyed by one having the same nature that the devil had sought to destroy. Heb. ii. 14; Gen. iii. 15. (3) That all the promises relating to the seed of the woman, the seed of Abraham, and the Son of David might be fulfilled in the one mediator. Gal. iii. 16; Luke i. 31-33. (4) That he might be a holy and righteous man, free from all sin, original and actual, and thus offer himself "without blemish and without spot" to God, to take away the sins of men and be the advocate for us. 1 Pet. i. 19; 1 Jno. ii. 1. Adam was placed under the law of Eden, but only for a short while was sinless and incurred none of its penalties. Our Advocate was born under the law and was *ever* sinless. 1 Pet. ii. 22. (5) "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest," and sympathise with his people in their temptations and trials. Heb. ii. 17, 18; iv. 15, 16. (6) That in his glorified humanity he might be the head of the glorified church, and so be "the first-born among many brethren." Rom. viii. 29.

The "all" things in which he was made like unto his brethren must, of course, be interpreted consistently and harmoniously with other Scripture. It would be a serious mistake to suppose that "all" never has any *exceptions*. None of his brethren was "the *only* begotten Son of God," none of them was "without sin," none of them was born of a virgin, none of them had the spirit without measure (Jno. iii. 34; Col. i. 19), "none of them can by any means redeem *his brother*." Psa. xlix. 7. Many other examples can be shown where "all" has its exceptions, as, "*all* the cattle of Egypt died" of the murrain, yet some were left for the hail that soon followed (Ex. ix. 6, 19, 25); "the hail smote *every* herb of the field," yet we read that the locusts ate "every herb of the land, and all the fruit of trees *which the hail had left*." (Ex. ix. 22; x. 15); "servants obey your masters in *all* things" (Col. iii. 22); "ye shall be hated of *all* men" (Matt. x. 22); "*all* Judea and *all* the region round about Jordan went out to John and were baptized of him," but the Pharisees and lawyers, of whom there were many in Judea, were "*not* baptized of him." Matt. iii. 5, 6; Lu. vii. 30. Webster says of "all," "This word, not only in popular language, but in the Scriptures, often signifies, indefinitely, a large portion or number, or a great part." If the advocates of a second-chance or "larger-hope" delusion would learn this they might see that when the angel, 1800 years ago, spoke of "glad tidings of great joy, which shall be to *all* people" (Lu. ii. 10), he did not mean that the then deceased heathen idolaters will yet have those tidings preached to them. "The wicked shall be brought forth to the day of *wrath*," and idolaters to the *lake of fire*, not to the "great joy" of a millennial chance. Job. xxi. 30; Rev. xxi. 8. *As many* as have sinned without law shall also *perish* without law…in the day when God shall judge the secrets of men." And this is according to Paul's gospel, however discordant it may be to the modern "larger-hope," which "goes beyond and does not abide in the doctrine of the Anointed One." Rom. ii. 12, 16; 2 Jno. ix., Diaglott. Even of that great nation who for *1800* years have groped in blindness, and are "beloved for the Father's sake," only a *remnant* shall be saved. "If the number of the children of Israel be as the sand of the sea, it is the *remnant* that shall be saved." Rom. ix. 27, Revised Version. This utterly refutes Russell's favorite theory about "billions," for the sands of the sea are billions, and are employed to illustrate the *lost* of Israel. And if billions of Israel could be lost, why might not billions of heathen also, and that in perfect harmony with eternal mercy, truth, and justice?

Let me remind brother W. H. W. that my first article expressly states that "the Father and the Son are distinct persons," and that the Son is "the *Second* Person of the divine nature." I know not of any one, no, not even a Trinitarian, who claims that they are one *person*. I have clearly shown the difference between nature and person, and the *need* of distinguishing between them.

Now, concerning our glorious and wonderful mediator, it was fit also that he should have a *divine* nature (1) That he might reveal God and his salvation to men; for the only begotten Son "is in the *bosom* of the Father," and "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him," Matt. xi. 27, R. V., and Jno. i. 18. (2) That "through the eternal Spirit" (or, through the divine nature attended by the Holy Spirit which he had without measure), he might "offer himself without *spot* to God," making an offering of such indefinite dignity and merit that "we are sanctified by the offering of the *body* of Jesus Christ once for all." Heb. ix. 14; x. 4-10. The unblemished body, miraculously "prepared for" the divine and pre-existent Word, was at first "a natural body," and afterward, by resurrection, "a spiritual body." 1 Cor. xv. 46. (3) It was also fit that he should be God, so that in worshiping and trusting in him because only of his divine attributes, we might not be chargeable with *idolatry*. Jer. xvii. 5. There can be no proper ground of worship except the possession of divine attributes. Hence, the first mention (if I mistake not) that we have of his being *worshiped* by the disciples is accompanied by the explanatory avowal, "Of a truth thou art the *Son of God*." To this title they had learned to attach a higher significance than Socinians do. Matt. xiv. 33, with Job ix. 8, and Prov. xxx. 4. Consult further Matt. xxviii. 9, 17; Lu. xxiv. 52. (4) And that the prophecies which ascribe to him both divine and human titles might all meet and be fulfilled in him. 2 Cor. i. 20.

Proof that the two natures combined in the *one* person of Christ is found in the fact that sometimes human actions and attributes are affirmed of him where he is designated by a *divine* title, as, when we read that God, i. e., the divine person who is at once both God and man, gave his *blood* for his church, i. e., died as to his *human* nature: and that "the Lord of glory" was *crucified*. Act xx. 28; 1 Cor. ii. 8. See also Matt. i. 23; Luke i. 31, 32; Col. i. 14-20. And sometimes divine actions and attributes are affirmed of him where he *is* designated by a *human* title, as, when we read of "The Son of *man*" ascending to where he "was before," i. e., to heaven where he was before as the divine Word. Jno. vi. 62. See also Jno. iii. 13; Rom. ix. 5; Rev. v. 8, 9, 10. And in many places both natures are referred to when it is evident that only one person was intended. Phil. ii. 6, 11; Heb. ii. 11-14; 1 Tim. iii. 16; Gal. iv. 4; Rom. viii. 3, 4; ix. 5; Jno. i. 14; Rev. xxii. 16.

Every merely human being has *two distinct qualities*—the mental and the physical—embraced in his single person, and co-operating in a manner incomprehensible to us. When we say that such a person *thinks* we speak of something done by his mental quality, and when we say that the same person *walks* we speak of something done by his physical quality. And this, though a necessarily imperfect analogy, may illustrate what the Scriptures say of Christ: for, actions belonging to a divine nature he does in virtue of his divine nature, and actions belonging to a human nature he does in virtue of his human nature. It was in virtue of his human nature that he *died* when both his human "soul" (the life), and his miraculously-prepared "*body*" were made "an offering for sin." Isa. liii. 10, 12; [illegible] 10. It was in virtue of his *divine* nature being one with the Father, that he had *power* to raise the temple of his body, or, to lay down his life and take it up again. Jno. ii. 19-22; x. 18. It is in virtue of both natures that he is "the root and the offspring of David." Rev. xxii. 16. It is, therefore, a well-known and perfectly proper form of speech whereby John records that "Jesus" was before Abraham, and "Jesus" was laid in the tomb, or "the *body* of Jesus" was laid in the tomb; and that our Lord says, "I am the *First* and the *Last*: I am he that liveth and *was dead*: and behold I am alive forevermore, Amen." 2 Jno. viii. 58; xix. 38, 40, 41, 42; Rev. i. 17, 18.

"Deity is Deity though he manifest his wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity; nevertheless, Deity becoming flesh, and constituting a manifested individual, if that individual die, and be raised again to life, and Deity again enter into combination with the resurrected body, so as to transform it into substance like the divine essence; in other words, to make that spirit which was before flesh, and so exalt it to the Father, Deity may say, with the strictest propriety, 'I am the First, who was dead,' and yet, abstractly from the medium of manifestation, did never die."—Dr. Jno. Thomas, in "Eureka," Vol. 1, p. 87, 88.

It does not become us to attempt to explain how far the two natures meet and co-operate in the one personality of Christ, for although the Good Shepherd may be, so far as adapted to our present limited capacities, "*known*" (*ginosko*) of his flock; yet it is equally true that "no one *fully knows* (*epiginosko*) the Son except the Father." Matt. xi. 27, Rotherham's version. Paul, though so great an apostle, said, "Confessedly, great is the mystery of godliness," and "Now I know (*ginosko*) in part; but then I shall know fully (*epiginosko*), even as also I am fully known." 1 Tim. iii. 16; 1 Cor. xiii. 2, 12, Am. Bible Union. These renderings by Rotherham and the A. B. U. clearly exhibit an important difference between the two degrees of knowledge. Remembering, therefore, that "God resisteth the proud, but giveth grace unto the humble," we should with true "humbleness of mind" endeavor to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen." Jas. iv. 6; Col. iii. 12, 2 Pet. iii. 18.

WILEY JONES.

(*Concluded.*)

Wasn't She real Mean?

Who? Why, that woman who formed one of a great crowd in Chicago, the other day, attracted by the offer of bread to the unemployed and starving, and who after receiving an allowance, raised the cry that she had been robbed of six hundred dollars, and, on enquiry was found to be well off and the owner of two houses!

"Yes, indeed; she was real mean."

A man, too, found to possess three thousand dollars, applied for relief in the same way.

"Why, that was meaner still!"

Doubtless it was; but [would you believe it?] there are multitudes of such people crowding to the House of God to obtain a share of the Bread of Life for nothing, while they are just as able to pay their share towards the support of those who dispense it as the two persons above referred to.

Reading numerous articles, lately, appearing in different denominational papers as in THE RESTITUTION, leads me to call attention to these Chicago cases; for it too often occurs that preachers of the Word are invited to go to different places and minister to the people who are ready enough to gather and hear them, but allow them to depart without a cent of compensation, while abundantly able to aid them in carnal things even as they have been ministered to in spiritual things."

What was the 9th chapter of the 1st epistle to the Church in Corinth written for? Turn to it and see. It is plain enough. It does not say, those who preach the gospel are to *starve* by the gospel, but to "live" by it. And yet how many preachers are almost driven to that! They have too much self respect to ask for compensation or "pass the hat;" but quietly suffer, or perforce turn to secular pursuits. Are not the comparatively well-to-do chiefly to blame in this matter? Who says "inasmuch as ye did it not to these my brethren ye did it not to me?" Who says "none shall appear before me empty?" How often was Israel reminded of this, and, at last, charged with robbing God.

Are those "under grace" to do less, or give less, than those under the law?

The early Christians thought not so, but even "beyond their ability," aided Paul with their worldly means, while he preached the gospel; nor did they probably limit their gifts to the measure meted to a day laborer wielding pick or handling shovel, as in these "last days."

NON CLERICUS.

Dear Brother Underwood:

The good seed that dear Brother Wagoner has sown here in the Sunny South, those that fell in good ground is still springing up and growing in grace and knowledge of our Savior Jesus Christ.

I think he can claim his part of the 11th and 12th verses of the 5th chap. of Matt. Will the brother have to go to heaven to receive that great reward? Oh no! Our great Life Giver has promised to bring the rewards with Him when he comes.

There are six or eight of us that are going to make up an evangelist fund to send north for some brother to come and spend the winter and preach for us. I would be so very glad if some good Bro. would come. I think there could be a great deal of good accomplished here. Oh, I would be real happy to meet you all of like precious faith at one grand conference meeting.

I have read the good writings of the brothers and sisters until I feel like I am almost acquainted with them. Dear Sister Wince, I do love to read her good pieces so much.

The Seed of the Woman, by M. Joblin, I think is just splendid, also, Our Relationship to the Apostasy, by W. H. Wilson. There are many other contributors to the paper that have written good articles too numerous to mention that are very interesting and instructive. THE RESTITUTION is all the preaching we have of the one faith except occasionally, Bro. L. M. Crosby gives a lecture. He is a very pious Christian, he has done a great deal of good in this part of the country in spreading the truth.

Your sister in hope of Eternal Life when Jesus comes.

F. D. HAMBRICK.

Thoughtlessness is never an excuse for wrong-doing. Our hasty actions disclose as nothing else does our habitual feelings. *Field.*

Selected.

As He Went Away.

"This same Jesus shall so come again in like manner as ye have seen him go into heaven." Acts i. 11.

This was Christ's last message to the world as he ascended. Like some voyager sailing away from New York, and then at Sandy Hook sending back a messenger from the outgoing steamer to convey to his friends his very last good bye, and, we may be sure, his very tenderest and most important word; so Jesus on his ascension pathway, just as he was passing out of view of the dear earth for which he died, stopped for a moment on the borders of the cloud realm to send back one more message to the men he loved better than all the celestial beings that were thronging around him and welcoming him home. And this was the message, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

How did he go? So will he come again. How did he go? He went visibly and personally before their eyes; so will he come again in visible and personal form. We shall see him and recognize him as this same Jesus. How did he go? He went away upon the clouds of heaven; so shall he come again "with clouds." How did he go? He went away with hands extended in blessing on their heads; so he will come again with blessing and hands extended to welcome us to his bosom. How did he go? He went unheralded by the world, and his very ascension unknown to any but the *few waiting disciples* that had been with him during the *forty days after his resurrection*. So he will come again as a thief; the great world will know nothing of his arrival—a few waiting ones will receive him and ascend with him on high. How did he go? He went, having finished all his work on earth for the time, to begin in heaven his mediatorial work; so he will come again after he has completed his mediatorial work, to sit down upon another throne, and reign over the kingdoms of this earth as *King of kings* and Lord of lords. His enemies thought he was *still in his tomb*, and so the world will rush on and say, "Where is the promise of his coming?" and ere they know the door will be shut, and it will be too late to enter to the marriage feast.

Once more, his coming was preceded by no great demonstration of the world in his favor, but just behind lay the cross and the tomb as the remarks of his rejection; so, when he comes again, a millennial world will not be waiting to welcome its King, but earth will be in array against him, and, "as it was in the days of Lot, so will it be when the Son of Man is revealed." And so the age is waiting for the parallel to be completed. The Master has had his time of love and rejection until he passed out of sight. His Church will follow his footsteps; and when she shall have finished her testimony, *she in turn* will pass out of sight to be with him in the air; and then the next age will begin.

And so we are waiting like the men of Galilee and steadfastly gazing up into heaven, for this same Jesus to return. And while we gaze with ardent hope, we are busy preparing for his advent by fulfilling the command which we find just a few verses before. "It is not for you to know the times and seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost has come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." These are Christ's two last messages. The one respecting his coming, and the other, the world's evangelization, and they must ever lie nearest the heart of the Church, and contribute at once her grandest hope, and her most solemn and responsible trust.

The [illegible]

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Some sweet morn the day shall break,
Never more to sink in night.
Some sweet morn we shall awake
'Mid the everlasting light.

Some sweet day the end shall come
To our parting and our pain,
Some sweet day, we'll all go home,
Never more to part again.

Some sweet hour our mortal frame
Shall a glorious image wear,
Some sweet hour our worthless name,
All his majesty shall share.

Some sweet time we'll weep no more
O'er these scenes of sin and woe;
Christ shall reign from shore to shore
Heav'n come down to dwell below.

Some sweet day our tongues shall tell
All the story of his love.
Some sweet day our song shall swell
Loud and sweet as songs above.

Some sweet morn we'll see his face
And we shall be satisfied,
Some sweet day in his embrace
We shall evermore abide.

—*A. B. Simpson.*

Looking for that Blessed Hope.

"For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." Phil. iii. 20.

In the *professing* Christian world of today, we do not see any anxiety about the second coming of Christ. There is a universal indifference to it. One is reminded of the statement in the parallel, "Whilst the bridegroom tarried, they all slumbered and slept." Very few care about the approach of the bridegroom; very few believe in it. When spoken to about it, their language is practically that of the scoffers of whom Peter *wrote*, "*Where is the promise of* His coming? For since the *fathers fell asleep, all things continue* as they were from the beginning of the creation." Ah, but the day comes when this apathy shall be rudely dispelled. "As a snare shall it come upon all them that dwell on the face of the whole earth" said Jesus. How is it that men are so blinded to the most obvious doctrine of the New Testament? Because, under the guidance of a false theory, they look upon death as the eternal settlement of every man for weal and woe, whereas death settles nothing. It consigns us to darkness and silence, to await the coming of Christ. This is the *great settling time* "when God shall judge the secrets of men by Jesus Christ." Blessed are *all* they who are prepared for its arrival. Happy are they who "look for his appearing," thrice happy they who "love it;" for it is only to such that he is to "appear the second time unto salvation." O Reader! repent thee of thy worldly follies! Give heed to the message that speaks to thee out of the Bible. Learn the truth from its neglected pages, and casting thine errors and thy thoughtlessness behind thee give obedience to the heavenly requirements, and then wait with hope for the coming of the Son of Man, that thou mayest be His when he maketh up His Jewels.

Some things may be old, yet they are indispensable. Nothing new can take their place. The sun is as old as creation, but no new substitute in the way of light and heat can supercede it. The atmosphere is coeval and coextensive with nature; but no chemical combination is capable of dispensing with it as a source of life and well-being. In like manner the gospel is old; but as long as the human nature is corrupt and requires divine cleansing, and as long as creature power is inadequate to its purification, so long will the Gospel of Jesus Christ be an "all in all" to every man upon the face of the globe.—*Presbyterian.*

Behold a great wonder! God is on high: exalt thyself, he flees from thee—humble thyself, and he stoops to thee.—*Augustine.*

[illegible]ORIAL STAFF:
[illegible]ers of the C. P. Association.
E JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, SEPT. 27, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

GOOD counsel in evil times—such has the Bible been said to be, but it is a lamentable fact that few discern this till too late to profit by it.

"To covet is to drive away contentment; and peace of mind is not possible *without* contentment. This explains why God says there is no peace for the wicked.

WE observe a growing tendency to teach men how to behave toward other men and leave them ignorant of how they should act toward God. This starves one department of the mind.

SURELY his work will be before him when *he* comes, who has promised to come. When we see the vast improvements made in our life time and hear men glorify their own achievements we are apt to forget how low down in the scale of humanity two-thirds of mankind are yet.

THE Lamb in the apocalypse represents a man whose name comprehends the attributes of innocence and sacrifice for sin; that he who was once dead lives again, and it is understood that the seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth represents this living one as the depository of spirit nature for his whole household.

FROM late statistics we learn somewhat of the condition of the human race as a whole, and it goes to confirm the Book of God when it shows that nothing but a divine interposition will right up the wrongs of this sin-cursed earth. It seems that of near 1,500,000,000, only about 500,000,000 are well clothed, about one-third. Well clothed means that they wear garments of some kind that will cover nakedness. 250,000,000 habitually go naked, and 700,000,000 only cover the middle parts of the body. 500,000,000 live in houses. 700,000,000 huts and caves, and the remainder 250,000,000 or 300,000,000 virtually have no shelter for their heads whatever.

"I will never leave thee, nor forsake thee" is addressed to every obedient brother and sister, no matter what strait they are reduced to. If they *suffer* it is no evidence of being forsaken; it may be *necessary* although *they* may not think so. If the Captain of their salvation was made perfect through suffering surely they need perfection as much as he, and how can they expect the purification without the suffering seeing that is the divine method? The assistance and protection of mortal man is gratifying, but, oh, to be under the guidance and protection of the God of heaven—of Him who can turn a man's heart whithersoever he will (Prov. xxi. 1) who can make even our enemies to be at peace with us (Prov. xxi. 7.)

WE are Christ's Servants if we have given ourselves to him, brethren; and as he has given us his book of discipline to fit us for high office in his Kingdom, we neglect it at our peril. "Occupy, till I come," is a standing order. This refers to *his* business; it is as Master he enjoins this, and he enjoins it upon servants who voluntarily become such. What are we doing for him, is the question? If but little, we shall have but little reward; if nothing, no reward at all, because reward is according to works. The eyes of the Lord are in every place; and he is not unrighteous to forget our work (Heb. vi. 10.) Drones, and careless, heartless, profitless make-believers should ask and answer the question, "What are we doing for the Master who *has* done and *is* doing so much for us? It will be too late to reform when the Master comes. The advice of Paul is good for today, "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

IT has well been said that the approbation of an enlightened conscience is better than popularity with a multitude who may not know you well enough to form a correct estimate, or may judge by a standard that is not what it ought to be—infallible.

WEARY ones, tried ones, disconsolate ones, the walk of faith will soon be ended, the veil will soon be drawn aside; the darkness dispelled; the Son of Man is coming to right things up, and it is yours to steel your hearts against your wicked surroundings, and believe God in the dark.

Unity of the Spirit.

Eph. iv. 3 speaks of "endeavoring to keep the unity of the spirit in the bond of peace." Several questions suggest themselves here: *How* endeavor to keep the unity of the spirit? And what is the unity of the spirit? And what is the bond of peace? The answer of our vast and latitudinarian sects abounding in these days of fables, is that we should *be united in spirit*, however widely we may differ in sentiment. Over and over we hear it repeated that it matters little what we believe or how much we disagree in faith provided we are one in spirit. This is a grand and fundamental error.

1. Because a union of spirit is a necessary result or fruit of oneness of faith, and *not vice versa*. It is *impossible* for unity of mind or spirit to exist among those who entertain conflicting doctrines or faiths. Every theory in philosophy, morality, philanthropy or religion, true or false, has its spirit. Such spirit is the offspring, and partakes of the character of the theory that gave it birth; and there is no more unity between them than there is between the divided doctrine from whence they originated.

2. The *context* shows that oneness of doctrine is indispensable to unity of spirit. The apostle says, "*There is one body*," (in which the one spirit dwells, and which it never divides) "*There is one spirit*," (which dwells in this one Body. The spirit does not divide into many spirits, to suit the whims of the jealous, ambitious and domineering members. The word says "There is one spirit;" it is indivisible; and sad will be the fate of those who assume to divide the body and spirit.) "*One hope of your calling*." (The spirit has revealed but one hope for the one body.) "*One Lord*." (not two or more,—to retain his care, his lordship, then, we must remain in his body). "*One faith*." (Division argues another faith, and the fruit of that is another practice, and in the nature of things have another spirit.) "*One baptism*." (The one baptism is the burial in water of one who has lovingly believed the gospel of life from the dead to inherit the kingdom promised of God, and has repentance toward God.) It is an obedience to the faith that secure his pardon and adoption. Three distinct modes are called baptism. To say they are all really baptism is to charge the spirit itself with division instead of union). "One God and Father of all." (The members of this one body, *taught* by this one spirit, inspired by this one hope, governed by this one Lord Jesus Christ, the glorious Head of the body, which possesses the *One Faith*, and has been united to Christ their One Lord, by this One baptism. Oh! what a divine family! But

3. *How* endeavor to keep the unity of the Spirit? Answer, by possessing the spirit of, and practicing and teaching these *great* and fundamental *truths*. The belief in, and inculcation *of*, opposing doctrines or practices is a departure from the unity of the Spirit, and invariably results in divisions. Divisions stamp every such movement as of the flesh. How important, then, to know the doctrines of the Spirit and abide in them! By their power alone can we be sanctified and saved in the day of the Lord Jesus.

4. The unity of the Spirit is to be kept in the bond of peace. What is the bond of peace? "Love," says one. Well, love *is a* pretty good bond of peace of itself, but back of *love* there must be some *cause* for love; but to follow that idea *no further*,—love is *a* bond of peace, but *not the* bond here referred to. We are coming now to the cream of the subject. The divine bond of peace is a chain of seven links, each having its own name: the first is one body, the second one spirit, the third is one hope, the fourth is one Lord, the fifth is one faith, the sixth is one baptism, the seventh is one God and Father of all, who is above, (that is, over all) and through all, and in you all. Nothing could be more complete. No congregation can be complete without this complete bond of peace. Where this bond of peace is allowed to do its work the one God and Father is above [illegible]. It says over and *through* all, and *in* all, for it says so. If in some of these links be not found, what is the lawful inference? Why, then God is not above, *through* or in such [illegible] are governed by the flesh. [illegible] have no [illegible] to be in the body.

But [illegible] it some who claim to have the one Hope, Lord, Faith, Baptism and God and Father, do not keep the unity of the Spirit? What, then, is the matter? This—they yield *intellectual* assent to God's truth, but they have not believed with the *heart* unto righteousness. The "Old Man" is still in control.

News Items and Comments.

Daring train robberies have taken place of late. Notably that on the Lake Shore, and one on a Mineral Ridge train, Michigan. It is reported that the messenger on the latter, is implicated with other railroad men, and that most of the money has been recovered through the confession of one of the principals.

A plot has been discovered to take the life of the Emperor of Austria while on the way to the army maneuvers, by [illegible] the Imperial train. A boy overheard a conversation and reported it to the authorities, who found nuts removed at the place mentioned, and so the catastrophe was averted, and the maneuvers took place before the Emperors of Germany and Austria, the Duke of [illegible], King of Saxony and other notables.

A revolution has taken place in Brazil, the Revolutionists apparently have full sway.

A mob lynched three negroes in New Orleans on the 16th, because they would not reveal the whereabouts of their brother, who recently shot to death Judge Estopinal while being tried for a trivial offense.

The Catholic Archbishop Hennesey was installed in office at Dubuque, Iowa, on the 5th with great ceremony in the presence of 2000 spectators.

An attempt was made to assassinate Editor Filitrael of the "Canada Review," who has lately been dealing with Roman Catholic doctrine and methods much to the displeasure of the clergy.

News from Italy is to the effect that the Italians are assuming a very hostile attitude toward the Pope, and threatening to exile him, and some who have thought that a union of the Greek and Catholic Churches will take place, and Jerusalem be made the Ecclesiastical Capital are regarding this antagonism as the beginning of the end expected.

An awful wreck took place on the Big Four Line on the 18th, eight being killed outright and a score of others severely injured.

The storms on the great lakes have been very destructive to life and property.

Yellow Fever in its worst form is epidemic at Brunswick, Georgia.

A family of six persons was foully murdered in Harrison Township, 12 miles from Washington, Indiana, on the 18th, the victims being horribly mutilated.

Since the vote on the Home Rule Bill in the House of Lords, England, the National Liberal Federation are giving that August Body notice that hereditary legislators will soon be a thing of the past. This is the kind of matter the press is loaded down with every day in spite of the Syren's Song of the World's conversion and the thousand and one panaceas for the ills of life. The humble believer in the oath and promise of Jehovah takes no stock in any of these expedients, knowing right well there is no hope of permanent improvement till the Master appears for those who are his, and place them in authority.

The pleasantest thing we have to report from a worldly standpoint, is, that with a partial return of confidence in the world of business, employment is furnished to some of the idle hands.

Selected.

China is in Training for War.

M. Henri Bryen, the correspondent of the [illegible] of Paris, at present traveling in China, gives the following account of the naval and military preparations which are going on in the Celestial Empire:

A fact of the highest importance, which seems to have escaped the notice of diplomatists, consuls, and the foreign residents of the East [illegible] to fight in China, is the [illegible] transformation of the old and childish methods of warfare so long in use in that country. The Chinese art of war has become thoroughly modernized, and tends to rival that of the Western nations. This illustrious man who has brought about this radical transformation is the Viceroy Li Hong-Tchang. It is at Tientsin that he is operating. Tientsin is the industrial center of war material, where the agents of Canet, Krupps and the Armstrongs enter into competion for the acceptance of their costly wares. In the tournament of the rivals the Germans have almost always carried off the prizes. At Port Arthur in the Province of Petchilli, there are splendid cruisers, battleships, and gunboats, built with all the recent improvements of naval science. It is noteworthy that a regular fleet has been created here in less than six years.

Since the last Franco-Chinese war the Celestials have opened their eyes. That great, sleepy people has become aroused. Li Hong-Tchang has rudely shaken off their night-covering. He has undertaken the task of waking them up thoroughly. He can claim the honor of having created genuine soldiers, organized in European style and armed with the improved modern rifles.

On visiting the Imperial Military School at Tientsin I had a chance to see the soldiers maneuvering. Their exercises had the trade mark of their training. Their movements, regular, stiff, and sturdy, and their heavy and noisy march, with automatic precision, clearly indicated that German instructors had been there. Li Hong-Tchang has reformed the army of China.

A German artillery officer, Maj. von Richter, has been commissioned by the Viceroy to organize the new army of the North, that is to say, in the province of Petchili. Another officer from Berlin is installed at the arsenal at Tikou, not far from the forts that command the entrance of the Pei Ho. Under his direction Chinese workman turn out enormous quantities of shot, shell, and schrapnel. The Krupp establishment supplies the forts and ramparts with guns of the latest pattern.

Such is the progress in China. The destructive industry is booming in that country. China is arming, and arming formidably, and her present aim is to find within herself the military resources and the war material that she was formerly obliged to procure elsewhere. She is erecting on different points of her immense territory numerous and important arsenals, workshops, and foundries, which change completely the national character of the country by modifying it in the European sense. The city of Han-Yang, an insignificant little place a short time ago, has now become, in less than a year, a military post of the first order, which is destined in the future to out-strip all the others. It is the center of great works and gigantic foundries, workshops, brickyards, and rifle factories.

From Han-Yang, which is the central and strategic point of the empire, a railway is about to be built which will join Pekin to the North and Canton.

All the material for the manufacture of small arms is at Han-Yang. It forms the model which the Chinese will rapidly learn to copy from. They will very soon be in a position to dispense entirely with the services of their European teachers.

The Arsenal of Nankin, which I was permitted to inspect, is a vast construction, entirely modern. It is supplied with all the modern machinery for the manufacture of engines of war; and from this place guns and rifles are abundantly supplied to the army. The rifles that are made at Nankin are something new. They are like our duck-guns, very heavy, and are handled by two men. But their range is extremely long. I have procured some of the cartridges of these guns. They are furnished with metallic cases.

This Nankin arsenal provides for everything. There are molds for shells of different sizes and forms, and one large section of the building is devoted entirely to the construction of the artillery of the fleet. I found there guns of the Hotchkiss, Maxim, and Nordenfeld patterns.

But it is not necessary to enter into further details and to multiply examples. What I have seen in the center of China exists also in the north and the south. Throughout the empire the manufacture of arms goes on with a feverish activity. China is working for war, and the time will soon come when she will be equipped with armaments equal in quantity and number to those of the greatest European nations.

The Reward Promised to the Righteous.

This is a prominent Bible theme, much spoken of by all the prophets. Righteousness consists in believing God (Romans iv. 3) and obeying his precepts (Colossians iv.). For God as a righteous taskmaster has promised those who fulfil this righteousness, a reward exceedingly great and precious (2 Pet. i. 1-4). Abraham was righteous (2 Pet. ii. 5), and to him God promised that he should have the land of Canaan for an everlasting possession. To inherit this promise he would also have eternal life as a consequence. The righteous are co-heirs with him (Rom. iv. 13-16), therefore their reward is much the same; though they have many additional promises. Jesus says that the reward is stored in heaven (Matthew v. 2); it is to be a place of honor in that kingdom which he is coming very soon to set up (Matt. xxv. 34). It is also that gift which every man wishes for, viz., Eternal Life (Matt. xix. 16-19). To this will be added Eternal Happiness; no more sighing, no more tears [Rev. xxi. 4]. David says that the Righteous shall inherit the land, and dwell therein for ever. They are also beloved by God, who will protect them [Psalm lxii. 6]. Solomon says the righteous shall flourish and be recompensed in the earth (Proverbs xi. 31). Isaiah gives us a glowing description of their reward in his 11th chapter [also xli. and lxvi]. Daniel says that the righteous shall shine as the stars for ever [chap. xii.]. All these rewards are future but one

that is the love that God has towards us, in guiding and protecting us in this dark, desolate world. But we know that the righteous will have a grand reward in a future age. Eternal life and happiness, living and reigning with Christ in unalloyed splendor and joy. It is beyond our feeble imaginations—we can look at it through a glass darkly—but then it will be bright as noonday.—*G. Denny.*

World's Fair excursion October 2nd via the Nickel Plate Road. One fare. Superb new train service.

Indiana Day.

Special Excursion Tickets to Chicago, account Indiana Day at World's Fair will be sold at low rate via Pennsylvania Line, Tuesday, Sept. 26th. Good to return until Oct., 5th inclusive, in coaches of any regular train scheduled to stop at starting point of ticket. J. E. Hanes, Ticket Agent.

Don't miss the popular one fare excursion to Chicago via the Nickel Plate Road Saturday, Sept. 30th. Choice of trains.

There are questions which nothing can answer but God's love.—*Denny.*

Ireland's Day, will be celebrated at the Fair Saturday, Sept. 30th Take the Nickel Plate Road's one fare excursion.

The Gift of God.

If it is not a fact, and fact the Scriptures prove it is not, that we are ever living undying, immortal beings, of what use to the perishing sons of Adam is such teaching? It is useless, and not only useless, but positively harmful. It destroys the [illegible] doctrine, [illegible] of none effect. It perverts God's Word which he has declared he has magnified above all the attributes of his name. It conceals the truth that Christ is the Life-giver, that it can be obtained through him alone. It changes the Truth of God into a lie by teaching as its truth the serpent's lie, "Thou shalt not surely die." It denies that the gospel is the power of God unto salvation. It places man in a wrong position towards his Maker, and by consequence ignoring the life promised, they ignore the conditions upon which salvation is predicated. They thus reject the gospel and refuse allegiance to Christ.

The words of Solomon should be considered: "Whoso despiseth the Word shall be destroyed: but he that feareth the commandments shall be rewarded." For a person to obtain eternal life, it is necessary for him to walk in the footsteps of Christ. Apart from taking up his cross of patient suffering, and obediently following him in all things, there is no exemption from eternal death. Many walk whose end is destruction. Christ has taught us how to walk, and indicated the path in which to tread. He, in his life, has left us an example: for, though without sin, yet he was in all points tempted as we are. He was made perfect through suffering. He has become the Lord the Spirit, the Resurrection and the Life; but in the days of his humiliation, he, like Adam the first, was on probation for eternal life. He had to endure and overcome. Only by patient continuance in well doing could he obtain the consubstantiality with Deity, and become the Author of eternal salvation to the believer. But having overcome, being obedient unto death, he was at the right hand of God exalted to be a Prince and a Savior, death having no more dominion over him, but living for ever by the power of God.

Death had dominion over him once; and it was "in the days of his flesh" says the writer to the Hebrews, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, that he was heard in that he feared. Christ had no previous eternal existence. His life was not underived. "He asked life of thee" is the record, "and thou gavest it him, even length of days for ever and ever."

Having obtained eternal redemption, being accepted as the first-fruits unto God of those that slept, he was changed from the mortal to the immortal by the "transforming energy of the radiant power of the eternal Spirit." Life, then, was treasured up in him to be reserved in the heavens on behalf of his brethren, to be brought near to them at his appearing and his kingdom. Jesus declared "Behold I come quickly, and my reward is with me." Hence, the life eternal, though given to the saints, is not yet theirs by possession. It is held in reserve for them. "Your life" says Paul, "is hid with Christ in God." "When Christ, who is our life shall appear, then shall ye also appear with him in glory." So that we conclude in the words of the apostle, "This is the record that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." "Because I live," says Jesus," ye (my disciples) shall live also." Having himself triumphed over the grave, carrying captivity captive, the Son of God, through his glorious gospel, offers an undying existence to all who will seek for it in the way he has appointed. And they who obtain that world, and the resurrection from the dead, can die no more, but shall be as the angels that excel in strength.

All who are solicitous for the incorruptibility, life, majesty, and blessedness of the future ages of glory in Messiah's day, when he will rule the world in righteousness from Zion's holy hill, must believe the life-words he addresses to them, "Seek ye first the Kingdom of God, and his righteousness." Believe his gospel—the power of God unto salvation to every one that believeth, and be baptized for the remission of sins, [illegible] in his name, and with his power invested, encircled with his righteousness, fighting the good fight of faith, holding fast the confidence and rejoicing of their hope firm unto the end, they will have, says the apostle, "their first-fruits unto holiness, and the end everlasting life." For though "the wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord."

What Took Place on the Day of Pentecost?

On the day of Pentecost all the disciples were met together in one place. Suddenly there came a sound from heaven, as of a mighty wind, and it filled the place where they were sitting; and cloven tongues, like as of fire sat upon them, and they were filled with the Holy Spirit, which enabled them to speak in other tongues. There were Jews out of every nation under heaven dwelling at Jerusalem, and when they heard of this they were all amazed and marvelled, saying one to another: "Are not all these which speak, Galileans? how is it that we hear every man in our own tongue?" Peter, seeing they were in doubt, showed them that the apostles spake by the power of the Holy Spirit: that Jesus was risen from the dead, and had ascended into heaven. And that it was he who had poured down the same Holy Spirit and was the Messiah. He was a man known to them, and approved of by God, by the many wonders and signs which he did; and he was not crucified without the foreknowledge of God. The words of Peter had an effect upon the people that they cried: "Men and brethren, what shall we do?" They were told to repent and be baptized in the name of Jesus for the remission of sins, so that they, too, might receive the gift of the Holy Spirit. Many other words did he testify, all of which they gladly received, and about three thousand men were baptized. We are further told that they gave up all their possessions, and devoted their lives to the service of God.—*Florence Mellares.*

World's Fair Excursion, via the Nickel Plate Road Saturday, Sept. 30th. One fare for the round trip. Tickets good ten days including date of sale.

Dear Restitution:

One Brother Huddler, of Muscatine, Iowa, an earnest worker for the cause of Christ, came to Lanark, by call from Dixon, Ill., and preached over Sunday, Sept., 17-18. The attendance not being large, the meetings were closed on Monday night, but Bro. Huddler will remain with us through the week in visiting and in social meeting. It seems that each meeting is the best, for Brother Huddler is a genial man and makes the truth so plain none need ask for a better explanation.

From Lanark, he will go to Adaline and Plum River, for a short time. May the good work go on.

J. M. GLOTFELTY.

Nickel Plate Road, has another one fare excursion to the World's Fair October 2nd. Choice of trains. Tickets good ten days including date of sale.

There is about as much meanness to the square inch in the giving which takes place in the ordinary collections as is to be found any where on the earth. People enter the Lord's house, expect the great God to hear and answer their many prayers, bless them with his presence and power, give them love and joy and peace, bestow upon them such mercies as only He can give, and then at the close put a cent on the plate. Bless me! I don't wonder that some meetings are as void of juice and results as a gate post is of blossoms.

Sept. 30th, one fare excursion to the World's Fair from Fort Wayne and points west in Indiana via the popular Nickel Plate Road. Choice of three trains going and returning.

One fare to Chicago and return, via the Nickel Plate Road Monday, October 2nd. Tickets good on all trains.

Poetry.

Groping in the Dark.

THE PETITION.

Lo! Great Mystery! who shall say
What once hath [illegible] of this poor clay?
For [illegible] by His hand with potent skill—
Mind, matter, soul and stubborn will.
[illegible] death,
[illegible] leave this fleeting breath;
Not one of all the countless throng
Who [illegible] lived and died and [illegible] long.
[illegible] the great [illegible]
[illegible] may be yours and mine
[illegible]
[illegible]
[illegible] but clearer [illegible]
[illegible]
[illegible] fear,
[illegible] our blessings here,
[illegible]
[illegible] the dogmas of the [illegible]
[illegible] by erring sects and schools
[illegible] with their rules,
[illegible]
[illegible] and then the part
[illegible] this stupendous plan,
[illegible] Infinite, and Man.
[illegible]
[illegible]
[illegible] darkness the unknown
[illegible] the secret of Thy throne.

THE REPLY.

[illegible] mystery [illegible] shall say,
[illegible] of this poor clay,
[illegible] with potent skill,
[illegible] mind, and will;
Earth [illegible] a second birth
[illegible] "Earth to Earth."
[illegible] the mighty host,
Who [illegible] and died and suffered most,
[illegible] God a great decree
[illegible] therefore yours and mine!
[illegible] this new way
[illegible] on one way:
[illegible] but sure as sight,
[illegible] dark clouds of [illegible];
The [illegible], the dread, the trembling fear,
The thought that [illegible] our blessings here.
Now, [illegible] minds, whose bolder sway
[illegible] dogmas of today,
[illegible] by erring sects and schools,
[illegible] with their rules.
[illegible] Thee as thou art,
[illegible] and then the part
[illegible] this stupendous plan,
[illegible] Infinite; and Man.
[illegible] revealing [illegible]
To those who walk in heaven's light,
The [illegible] mystery of His throne,
Which [illegible] ages [illegible] made known.

Original.

The Gospel According to Loukas. Chap. 6.

1. And it came to pass during the second-first Sabbath (sabbatic-period) that he was going his way through grain-fields; and his disciples were plucking the heads and eating, shelling them with their hands.

2. And certain of the Pharisees said, Why are ye doing what is not permitted during the sabbatic-rites?

3. And Jesous answered and said unto them, Have ye not ever read that which David did when he and those who were with him hungered?

4. How he went into the house of God, and took and ate the loaves of the offering, and gave to those with him, which it was permissable for the priests alone to eat?

5. And he said unto them, the Son of Man is Lord of the sabbatic-rite.

6. And it came to pass during another sabbatic-period that he went into the synagogue and was teaching, and there was a man there, and his right hand was withered.

7. And the Scribes and the Pharisees were covertly watching him to see whether he was healing during the sabbatic-period, that they might find something to accuse him of.

8. But he knew their thoughts and said unto the man who had the withered hand, arise and stand in the midst. And he arose and stood.

9. And Jesous said unto them, I ask you whether it is permitted in a sabbatic-period to do good or to do evil? To save life (soul) or lose it?

10. And he looked around at them all and said unto him, stretch forth thy hand, and he did, and his hand was restored.

11. And they were filled with folly and discussed with one another what they should do to Jesous.

12. And it came to pass in those days that he went out into the mountain to offer votive-prayer, and he continued all the night long in votive-prayer unto God.

13. And when it had become day he summoned his disciples, and from them selected twelve whom he also named apostles.

14. Simon (a sneeror) whom he also named Petros, and Andreas (a manly man) his brother, and Jakobos and Joannes and Philippos (a friend of horses) and Bartholomaios (son of Tholomaios)

15. And Maththaios (taught of God) and Thomas (a wonderer also called Didumos a twin) Jacobos of Alphaios and Simon the one called a Zealot (or Zelotes) and

16. And Joudas Iskarioth who became a betrayer (or traitor.)

17. And going down with them he took his stand on a level place, and a vast crowd of his disciples and a vast multitude of the royal-people from all Joudaia and Hierousalem, and the other side of the river and from the sea-coast of Turos and Sidon, who had come to hear him and to be healed from their diseases;

18. And those who had been troubled with unclean spirits and who had been healed. (not the word above used for healing; but the word strictly meaning Courtier-Service.)

19. And all the crowd were seeking to touch him, because ability (power) was going out of him and he was healing them all.

20. And he lifted up his eyes and said unto his disciples, Blessed-happy, O ye beggars, because your's is the kingdom of God.

21. Blessed-happy ye who are hungering now, because ye will have been full fed; Blessed-happy ye who are lamenting now, because ye will laugh.

22. Blessed-happy are ye when men shall hate you and separate you from them and reproach you and cast out your name as a wicked thing for the Son of Man's sake.

23. Rejoice in that day and skip for joy. For lo your wages are much in the heavens. For in this wise did their fathers do unto the prophets.

24. But woe unto ye rich, because ye are having your advocacy.

25. Woe unto you, ye who have been filled now, because ye will hunger, woe unto you ye who laugh now, because ye will lament.

26. Woe, whenever all men shall have spoken well of you. For in this wise did their fathers unto the lying-prophets.

27. Moreover unto you who hear am I saying, love your enemies. Do well unto those who hate you.

28. Commend (con. trans. bless) those who curse you: offer votive-prayer for those who despitefully use you. (or wantonly insult.)

29. To the one who smiteth thee on one cheek yield also the other; and from the one who taketh thy outer-garment (himation) withhold not thy under-garment (tunic) also.

30. To every one who asketh of thee give, and from the one who taketh away thine own, ask it not back.

31. And even as ye will that men do to you, do ye likewise to them.

32. And if ye love those who love you of what is your grace? For the obdurate-sinners love those who love them.

33. And if ye do good to those who do good to you, of what sort is your grace? The obdurate-sinners also do the same.

34. And if ye lend to those from whom ye hope to receive, of what sort is your grace? The obdurate-sinners also lend to obdurate-sinners that they in turn may receive the like (treatment.)

35. But do ye love your enemies, and do good and lend to them, hoping for nothing in return, and your wages will be great and ye will be Sons of a Most High One. Because he is good (lit. most useful) to the ungracious and wicked.

36. Become pitiful even as your Father is one who pitieth.

37. And judge not and ye shall not be judged, (critical judging meant) and condemn not and ye shall not be condemned. (civil condemnation meant.) Release and ye will have been released. (Manumission of a slave meant.)

38. Give and it will have been given you, good measure pressed-down, shaken, running over will they give into your bosom. For with the measure with which ye measure will it have been measured to you in return.

39. And he spake a parable also unto them. Can a blind man guide a blind man? No, no, both will fall into the pit.

40. A disciple is not above his teacher. But every one thoroughly fitted will be as his teacher.

41. And why art thou looking at the splinter in thy brother's eye and dost not notice the beam in thine own eye?

42. How canst thou say unto thy brother, Brother, allow me to cast out the splinter in thine eye, and he not be looking at the beam in thine eye? Hypocrite, first cast out the beam out of thine own eye, and then wilt thou see through to cast out the splinter in thy brother's eye.

43. Forsooth it is not a good tree that beareth bad fruit nor again a bad tree that beareth good fruit.

44. For each tree is known by its own fruit. They do not gather figs forsooth from acanthos plants nor a vintage from a bramble-bush.

45. The good man from out the good treasure of the heart proffereth the good, and the bad from out the bad proffereth the bad. For from a surplus of heart doth one's mouth talk.

46. And why are ye calling me Lord, Lord, and not doing as I say?

47. Every one who cometh unto me and heareth my words and doeth them I will show you to whom he is like.

48. He is like a man who was building a house and who dug and went deep and placed a foundation course upon the rock; and when a flood-tide occurred the current beat against that house, and was not strong enough to shake it, because it was well built.

49. But he who hath heard and not done is like a man who built a house upon the earth without a foundation course, against which the current beat and straightway it fell in and the ruin of that house became great.

COMMENT.

"The second-first sabbatic-period" (or Sabbath) instead of "sabbath" merely R. V. This term seems to have bothered the translators and commentators not a little. It is of course an idiomatic expression and a short way of saying a good deal. The commentators agree that the time referred to was no doubt the day preceeding "the first-fruits day" or the day of the "Dragma-Aparches" or "handfull-offering." But even the Jews themselves of the East and West have differed in regard to which of two days to observe, and one party has settled into an observance of both. According to the 23d of Leviticus it seems to have been made specific enough as it is said to be "the Day following the first" that is the first of unleavened and there were to be seven weeks numbered from it including the day following the last week to make the great pentecostal week or period, when they were to bring "first-products" as offerings, leavened-bread etc., of the new crop. Now the reader will observe that the lamb was slain or "sacrificed" more properly on the fourteenth of Nisan the first month of their new Mosaic year "during the evening shadows" that is from 3 to 6 P. M. As we reckon time of the 13th "the evening and morning" being their way of accounting a day, that is their fourteenth of Nisan begun on our 13th and ended at the same time on the fourteenth, they not reckoning time from twelve o'clock midnight as we do. This is what has confused so many commentators in their attempts to reconcile the antetype with the reality in Christ's experience. Then the fourteenth would not only be Pasha day for sacrificing the lamb, but also the regularly recurring Seventh Day Sabbath in the mouth Nisan. Christ then was crucified on our Friday and according to the record it occurred during the evening shadows between three and six o'clock that he was buried. The day preceding we are also told was "Preparation Day" and the day following this was "the feast of unleavened" or the fifteenth of Nisan was the first-fruits day" and as he was "the first-fruits" in reality of which this was a type we would expect he would be "lifted-up" or "raised" on this day with which fact the record agrees, and this makes our "Sunday" a first-fruits day if anything and not a seventh-day cessation from work observance at all, but an eighth day of whole-burnt offerings and libations of praise and thanksgiving, "fruit-offerings of our lips" as Paul puts it. Then the expression here used namely "the second-first Sabbath" is a short way of saying that this event occurred on the second Sabbath of the month Nisan, the day preceding the first of unleavened or the true pascha namely, or the fourteenth of Nisan. This makes the significance of Christ's teaching here all the more marked, occurring as it does on the very day designed to commemorate his own demise, and especially sacred still to the Jew.

"Loaves of the offering" instead of "shew-bread" R. V. & C. V. It was something more than mere "shew-bread." Study up the significance. For it is wonderful.

"The Son of man is Lord of the Sabbatic-rite" instead of "the Lord of the Sabbath" C. V. & R. V.

"Votive-prayer" instead of mere "prayer." R. V.

Notice the term "diseases" here is not the same term translated "diseases" previously in the C. V. & R. V. That term is "weaknesses."

"Skip" instead of "leap" R. V. There is the same difference in the Greek that there is in our language but the two words.

"Wages" instead of "reward" C. V. & R. V.

"Of what sort is your grace?" instead of "what thank have ye?" R. V. Too absurd a mistake for any scholar to make it seems to me.

"Good" or "most useful" instead of "kind" R. V. This a very misleading error to the polemic.

"Become pitiful" instead of "be ye merciful" R. V. Not the same thought by any means.

"Thoroughly fitted" instead of "perfected" R. V. There is another word for "perfect" used all through the Scriptures.

"And he" instead of "when thou" R. V.

"Acanthos-plants" instead of "thorns" R. V.

"Surplus" instead of "abundance" R. V. I may have an abundance without having a surplus.

"Flood-tide" and "current" instead of "flood" and "stream" R. V. Changes the location of this house in the picture from somewhere inland on the bank of a small stream to the sea-side with its tremendous tides and currents, and gives much more dignity and significance to the teaching.

CHAS. GARDNER.

Envy.

"Wrath is cruel, and anger is outrageous, but who is able to stand before envy?" Prov. xxvii. 4.

Envy is an evil affection of the heart, which makes men grieve, and fret at the good and prosperity of others.

It early develops in youth, and as a rule increases unless by some means conquered.

Is never entirely conquered without the grace of God, and a careful walk guided by his Word.

It lurks in families, creeps into the bosom of companions, and is hidden in the heart of every nation and organization.

Rachel envied Leah because of her fruitfulness, and because Jacob loved Joseph, the son of his old age, his brethren hated him, and could not speak peaceably unto him. Envy led them to sell that young, innocent lad as a slave.

When almost a whole city congregated to hear the Word of God, by Paul, the Jews seeing the multitude were filled with envy, and spake against those things contradicting, and blaspheming. Acts xiii. 41.

When many signs and wonders were wrought among the people, the high priest rose up and with him the sect of the Sadducees, and were filled with envy.

Daniel it is stated "was faultless, and an excellent spirit was in him, he was faithful, neither was there any error found in him." Then why did the hundred and twenty presidents and princes, whom Darius set over the kingdom find fault when Daniel was preferred before them? Was it envy?

Pilate knew that for envy Christ the King of the Jews was delivered. It was envy that caused the chief priests and Pharisees to gather a council and ask, "what do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. John xi. 47, 48. Every evidence had been given that he was the Christ.

Is it any wonder the wise man asks, "Who can stand before envy?" "Wrath is cruel, and anger is outrageous, but who can stand before envy?"

It is selfish and subtle. Wishing others evil is a deep pollution, it alienates us from the meek and lowly One.

This great evil is deeper hidden in the human heart than many others.

"A sound heart is the life of the flesh; but envy the rottenness of the bones." Prov. xiv. 30. Yes it is deeply rooted in the human heart.

"The Spirit that dwelleth in us (naturally) lusteth to envy." James iv. 5.

We see it plainly in others, but perhaps have forgotten to examine closely our own hearts.

Is there trouble; is there biting and devouring? let us search for envy. It may be hidden away so deep we have not found it. Eating and rotting our bones, sapping our very lives. O! search, search for it.

Why is it necessary to search our own hearts for envy? To help us to know why, let us commit the following verse to memory.

"Where envying and strife is, there is confusion and every evil work." This sentence covers a great deal of ground.

The same apostle, beginning at the thirteenth verse, says, "Who is a wise man and endued with knowledge among you, let him show out of a good conversation his works with meekness of wisdom, but if ye have bitter envyings, and strife in your hearts, glory not, and lie not against the truth."

Dear reader, have you and I been lying against the truth? Yes, if there is bitter envying and strife in our hearts we have. This wisdom descendeth not from above, but is earthly, sensual, devilish.

But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy.

Let us be admonished by Peter to lay aside all malice, and all guile and hypocrisies, and envies, and all evil speakings. 1 Peter ii. 1.

NANCY BARBER.

Revelation a Mystery.

To the teachers of popular theology, though learned in all the wisdom of the schools, the Bible is a very mysterious book. And if so to the leaders and teachers eminent in scholarship what must it be to the rank and file of the professed Christian Church but a sealed book on all the great doctrines of faith. Ignorant of the nature and destiny of man, how mystery, like a dark cloud, must hang over a large portion of the Divine Book. Add to this their false notions of the nature of the Christ and his relation to the Father, to the scheme of redemption and to man as a sinful creature, and the darkness is increased many times. How intensely dark it must be to these professed children of God when guided by false rules of interpretation, false grammer and false rhetoric, they call the church the kingdom of heaven, the eternal abode of the righteous and death the gate to endless joy, and the words "Zion" and "Israel," as used in prophecy and promise, drop their historical meanings, and are made to mean this rule touching the latter name in passages where curses are threatened; then, as a matter of course, these must belong to literal Israel(?)—All becomes a labyrinth of mysteries as they proceed to reject truth after truth, precious and vital to true Christian faith such as the promises to the fathers, the oath to David, the restored Israelitish kingdom, the royal priesthood of the church in the Age to come, the pre-millennial return of the Lord and the future blessing of the nations through the instrumentality of the Christ and his immortalized church, and subordinately through Israel. How we of the household of faith in the experience of past years rejoiced when the light of these precious truths flashed upon our minds and drove out the darkness of error, causing us to exclaim, "The Bible is a new book!"

JOHN L. WINCE.

For New York and Boston, take the Nickel Plate Road. Through sleeping cars to New York via either the West Shore Road or the Lehigh Valley Route from Buffalo. Through sleeping cars to Boston via the West Shore-Fitchburg Route. Superb new dining cars. Low rates.

Chicago day at the Fair, October 9th. Take Nickel Plate Road's one fare excursion Oct. 2nd and be there.

Selected.

Signs of the Times.

APOSTACY

The apostate state of Christendom is a striking evidence of the nearness of the Advent. Christ propounded the question. "When the Son of Man cometh shall he find faith on the earth?" This very question presupposes a departure from the faith apostolically delivered, and indicates a universal apostacy thorough and complete.

Concerning the apostacy, Paul writes to Timothy [1 Tim. iv. 1], "Now the spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Isaiah testifies also that "When the Redeemer shall come to Zion, darkness shall cover the earth and gross darkness the people;" and again [xxv. 7]. that it is Christ's mission to destroy from Mount Zion "the face of the covering cast over all people, and the vail that is spread over all nations." This is described by Paul in these words [2 Tim. iv. 3]: "The time will come when they shall not endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." This has its glaringly painful fulfilment in our own days. All nations have drunk of Babylon's intoxicating draught. The union of the church and the world if complete, for whilst the wealth of the nominal Christian church is amazing, its worldliness is most evident. It ignores the gospel of the kingdom of God. It is in complete darkness concerning the personal coming and reign on earth of the Messiah.

The Bishop of Exeter, in his charge to the clergy of his diocese, at Barnstaple, made this admission:—"It seems to me that this article of our creed, 'He shall come again with glory to judge the quick and the dead,' is, amid the pressure and busy work of this nineteenth century too generally passed by. . . There appear to be but few laborious students of the word of prophecy amongst us. Men and women think and speak of death and Paradise and the eternity beyond—but for the most part on that which is the central theme of so many Old and New Testament predictions they are silent. . . . I believe one reason is the too general neglect of the word of prophecy. We have been too supine, too easily content to accept the bare fact of the second Advent and have failed to realize the momentous events which cluster round this crisis in the history of the Church and the world, which awakens so profound an interest in the heart of the humble and the reverent student."

And as with this, so with all other doctrines. The professing Christian world has subverted the faith once for all delivered to the saints, and has turned its ears unto fables. Examples of this may be seen in the teaching concerning Mariolatry, saint worship, Papal infallibility, natural immortality, eternal sin, eternal suffering, and an eternal devil; denial of the resurrection and the kingdom of God on earth.

SCOFFERS.

While the teaching of Christ is thus falsified, scoffers of every type abound. Truly the words of the apostle Peter [2 Peter iii. 3, 4] are fulfilled in our day: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

WORLDLINESS.

And how well do the times in which we live correspond in worldliness of spirit with that which is to be the spirit when the Lord comes, as declared in Matt. xxiv. 38, 39: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away. So shall also the coming of the Son of man be."

THE END NEAR.

The application of these things to ourselves may be perceived from the words of Christ [Luke xxi. 28], when describing his coming with power and great glory: "And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Daniel said the vision should be sealed till the time of the end, and then the wise should understand. And in the parable of the ten virgins it is the wise who are prepared to go forth and meet the bridegroom. The wise constitute the bride, the lamb's wife. They are they who have accepted the word of Truth, and have thus become wise unto salvation through the faith which is in Christ Jesus. They form a company of intelligent believers espoused to Christ; who, though possessed of sin's filthy garments are one in mind; and in character pure and holy, "walking circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Hence as a young man will only marry her to whom he is betrothed; so Christ will be united only to those who are betrothed to him. Those, therefore, who are not espoused to Christ cannot expect to go into the marriage feast. True, the character and moral life may be exceedingly good, but it is self-evident that to show the characteristics—the moral features of the bride, is not to be the bride herself. To obtain salvation and redemption, we must not imitate the bride, but must become the bride. We must be espoused to Christ.

Then let all honest and true-hearted accept his word, believe his truth—the life-imparting gospel—the gospel of the kingdom, the power of God unto salvation to every one that believeth—and be united to him in the waters of baptism. Doing this they may look forward with joy to the time when the Lord shall come.

But if not espoused to Christ—if not of the bride—of what interest will they be to the bridegroom? And what then will be their position when the solemn cry goes forth to his waiting servants: "Behold the Bridegroom cometh; go ye forth to meet him."

October 2nd, another popular one fare excursion to Chicago via the Nickel Plate Road. Three trains each way every day.

An Exhortation.

My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hid treasures:

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Remember, the Nickel Plate Road's one fare excursion to the World's Fair Tuesday, Sept. 26th. Tickets good on all trains of the 26th and early morning train of 27th. The 27th is Indiana Day at the Fair.

Our world is full of men who never let their religious scruples interfere with their unlawful business.

For New York and Boston, take the Nickel Plate Road. Two through sleeping car lines to New York via either the West Shore Railroad or the Lehigh Valley Route from Buffalo. Through sleeping cars to Boston via West Shore Railroad and Hoosac Tunnel Route. Superb new dining cars.

A Special Notice.

Tickets sold by the Nickel Plate Road for the Chicago excursion Sept. 26th will be good on early morning train of Sept. 27th. Take in Indiana Day at the World's Fair.

[illegible]gdom Come."

[illegible] the promised hour,
[illegible] come with all restoring power;
[illegible], knowledge, spread; from pole to
[illegible] the world the ocean waters roll.

Hope waits the morning of celestial light;
Time planes his wisdom for everlasting flight;
Unchanging seasons have their march begun,
Millennial years are hastening to the sun.

Seen through thick clouds by Faith's transpiercing eyes,
The new creation shines in purer skies.
All hail! the age of crime of suffering ends,
The reign of righteousness from heaven descends.

Vengeance forever [illegible] the afflicting sword,
Death is destroyed and Paradise restored;
Man rising from the ruins of his fall,
Is one with God, and God is all in all.

Dear Restitution:

You have been a constant visitor to me for eighteen years. When you first came to me Bro. H. V. Reed was editor, afterwards our dear gentle Bro. Chaplin who was a kind, courteous and cautious moderator, presiding over the varied contributions to your pages. I remember with pleasure and approval the stand he took on the question that is now again being discussed, a very important or weighty one, indeed—The nature of our Blessed Lord. As I read sometimes I think—Ah! Brother or Sister, you are only looking at one side of the glorious temple of truth, there are other sides to it. Our glorious Captain was not only "The Woman's Seed" but he was *"The Son of God"* in a way in which none other are sons of God. What need then for finite minds to so closely analyze, weigh and state with all the positiveness that ever characterized those other creed makers who said "He therefore that will be saved: must thus think of the Trinity" (creed of Athanasius). While reading the late articles on "The Seed of the Woman" while appreciating the ability and worth of the writer I have felt as I above said—and now here comes our Brother Wiley Jones to show us a little of the other front, thank you Bro. Jones. There need be no conflict—the same inspired writer who said that "he who confesseth not that Jesus Christ is come in the flesh is a deceiver and antichrist," insisted just as strongly that Jesus was "The only begotten Son of God." When therefore we can comprehend in some measure the divine nature, the passages that apply the term God to our blessed Lord and those which imply a pre-existence (not as Jesus Christ but as God) are intelligible, but if we sever these two aspects of the nature of our Lord we make confusion, and we would never use the words we find in the book to define our thought. Yours in hope of Eternal Life.

HENRY NEALE.

Fell Asleep.

Near McCune, Kansas, on Sept. 7, 1893, Kinsey Tarr fell asleep. He was born in Orange Co., Ind. June 26, 1842. He with his father and mother, moved to Martin Co., Ind., Oct 1852. There he worked on a farm until 1861. He enlisted in the 24th Ind., Vol., and served three years, one month and nine days, or, through the war. He returned home August 1864, and in Sept., 1865, he was married to Sarah E. Bell. In the year 1868, they moved to Crawford Co., Kan., where they resided until death separated them. He died suddenly on the morning of Sept. 7, of heart trouble. I baptized Brother and Sister Tarr about 22 years ago, and they have ever been faithful to the cause. He was a good husband and father, very sympathetic with the poor. He will be missed by a great many people. The writer addressed the large audience assembled at his funeral, from John xii. 24. He leaves besides his wife, three children and many friends to mourn his loss.

JOHN FOORE.

World's Fair Excursion.

$2.65 round trip to Chicago from Plymouth via Pennsylvania Lines, Sept. 30. For train leaving at 8:37 A. M., children under 12 years of age one-half the above rate. Tickets good returning ten days from date of sale. For details apply to J. E. Hanes, Ticket Agent.

Heavy East-Bound Travel.

On account of growth of east-bound business, the Nickel Plate Road will inaugurate a new through express on Sunday, Sept. 3rd. Palace Sleepers Chicago to Buffalo and direct connection at Buffalo for all points east.—Sept. 27.

Appointments.

The annual meeting of the northwest conference of the "Church of God" will convene at Mountain Side School-house near Scholl's Ferry, Oregon, commencing Friday evening Oct. 20, 1893, and continue through the week.

A general invitation is extended to all lovers of the truth, and we sincerely hope many will avail themselves of this one more opportunity of hearing the Word of God expounded by those who have made it a study for years. Therefore we earnestly entreat all that have an interest in the cause of the Master to lay aside work and make a little sacrifice if need be and come and help us make this meeting one to be long remembered!

To the isolated brethren and sisters who may not be able to come, I would say, we would be glad to hear from them by letter. Let them give us a word of exhortation and cheer that will do us good. Such letters read in our conferences do more good than they may think. Teams will be in Portland Friday, at one o'clock, at the National Hotel, for those wishing to be conveyed to the place of meeting. If we receive no letters there will be no teams there. We understand that Brother Geo. W. Young will be with us to labor in the interest of the meeting.

Brethren, another conference year has almost passed away. Do you feel as I do today, that

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

ALMIRA BROOKS, Sec'y.

The 28th of September, I commence meetings near Ingraham Ill., as Bro. Rogers may appoint to continue for one week lasting over the first Sunday in October.

On Friday night before the second Sunday in Oct. at Mount Moriah, Clark Co., Ill. as Bro. Z. E. Brant may appoint and continue one week.

The third at Newhope, Edgar Co., Ill. to continue as long as thought best. As Alexander and A. M. Scroggs may appoint. The Lord will, I will try and fill the above appointments.

While in the state if any other of the brethren want meetings they can let me know.

J. S. HATCH.

New Through Train.

The Nickel Plate Road announces that commencing Sunday, Sept. 3rd, Train No 4, running between Chicago and Cleveland, and No. 8 running between Cleveland and Buffalo, will be merged into a continuous through train, leaving Chicago about 8:00 A. M. and reaching Buffalo between three or four o'clock the following morning.

The equipment of this train will embrace standard smoking and day coaches and sleeping cars Chicago to Buffalo for all points east.—Sept. 27.

Harvest Excursion via Pennsylvania Lines.

Harvest Excursion tickets will be sold via Pennsylvania Lines to authorized points to the west, northwest, southwest and south at reduced round trip rate on Sept. 12 and Oct. 10th, good returning 20 days from date of sale. For details apply to nearest Pennsylvania Lines Ticket Agent.

Growing.

The Nickel Plate Road will on Sunday, Sept. 3rd, increase their train service by the addition of a new though east bound train by merging the Chicago and Cleveland and Cleveland and Buffalo accommodation trains into a new through express with sleeping cars Chicago to Buffalo. Other important changes. Direct connection at Buffalo for all points east.—Sept. 27.

Cheap Rates to Chicago.

Regular rate for round trip tickets on Pennsylvania Lines from Plymouth to Chicago $4.60. Special rate for round trip tickets limited to November 5th, $4.10. Special rate for round trip tickets limited to ten days from date of sale, upon advertised dates for daylight coach excursions, $2.55.

For particulars please call on or address nearest agent of Pennsylvania Lines, or J. E Hanes, Ticket Agent, Plymouth, Ind.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Harvest Excursions.

The Vandalia Line will sell round trip tickets to points in the North, West and South, at one fare plus $2.00, on August 22d, September 12th and October 10th, 1893, good returning twenty days from date of sale.

For rates, limits, time of trains, through connections, etc., call on or address any Vandalia Line Ticket Agent or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.; J. C. Millspaugh, Division Passenger Agent, Decatur, Ill.; W. F. Brunner, District Passenger Agent, Indianapolis, Ind.; J. M. Chesbrough, Assistant General Passenger Agent, St. Louis, Mo.

Combination Offer

Cruden's Concordance, Price	$1.50
Smith's Bible Dictionary,	1.50
Future Probation,	.25
Letter to a friend,	.10
Christ's Kingdom. Where is it? What is it?	.10
Doctrine of Baptism,	.20
Discourse on Foundation Work,	.05
What was the Sabbath?	.05
Jesus Christ, His Paternity, etc.	.30
	$4.05
Will send all post paid for	3.00
You Save	$1.05

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$108.78
"From a Friend."	1.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

It is a pleasure to note the addition of another through train to the already competent train service of the Nickel Plate Road. It will leave Chicago about 8:00 A. M. and reach Buffalo at 3 or 4 the following morning. Through sleepers Chicago to Buffalo. Direct connection at Buffalo for all points east.—Sept. 27.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund." please send remittances to THE RESTITUTION office, Plymouth, Ind. and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.00
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to [illegible],	
J. F. Wagoner's direction	$15.00

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sireville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago. Ill.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the reader.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CHICAGO GREAT WESTERN RAILWAY.

The Popular Route between Chicago and Dubuque, St. Paul, Minneapolis, Waterloo, Cedar Falls, Waverly, Marshalltown, Des Moines, St. Joseph, and Kansas City. Connects at Terminals for all Points Northwest, West and Southwest. Fast Time. Perfect Comfort. Safe Transportation. F. H. Lord, Gen. Pass. & Tkt. Agt., Chicago Ill.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls. Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ by [illegible], in 1860. 3. Immortality. 4. [illegible] Son of God. 5. Nature of Man and Thoughts for Thinkers. 6. The two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 50 cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 50 for 25c; 100 for 40c.

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? [illegible]. The above is the title of a 16-page tract. Price 5c. each, [illegible] for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 11 pages, price 5c.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at [illegible], Pa., July 19, 1891, by [illegible]. Can be had at this office at 10c. each, 3 for 25c., or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. [illegible], of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight [illegible] for $1.00.

The [illegible] of All Things. Carrie Williams. This little book of 16 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST.—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 100 pages, price 40 cts., or four for $1 postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; library binding $5.00.

The Unspeakable Gift. J. H. Pettingell. With an Introduction, by Mr. Edward White, of London, England. This is a book of [illegible] pages, neatly [illegible] bound in cloth. This work exhaustively treats the doctrine of life only in Christ, and we most heartily commend it. Price [illegible].

Cruden's Concordance Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 125 pages, cloth bound, for 15cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page.—"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 250 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for [illegible]; 12 for $1.50; 50 for $5.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

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VOL. XLIII. PLYMOUTH, INDIANA, OCTOBER 4, 1893. NO. 37.

The Restitution.

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Poetry.

Watching for the Morning.

When the shadows gather,
And the night grows deep,
And the weary eyelids
Cannot close in sleep;
Mid these hours of sadness,
With their solemn warning,
Comes that song of gladness:
"Watching for the morning."

When the morning clouds spread
Over the azure sky,
And the howling wild winds
[illegible] storm is nigh;
When the [illegible]
[illegible] the heavens [illegible],
[illegible]
"Watching for the morning."

[illegible] has stolen
[illegible] and cheer from thee;
And the careworn spirit
Writhes in agony;
[illegible] of sorrow,
[illegible] warning,
[illegible]
"Watching for the morning."

Years are gliding onward;
Oh, how fast they fly!
Wasting life's fountain,
It will soon run dry.
[illegible]
[illegible] death with scorning;
[illegible]
Watching for the morning."

Though the shadows gather,
And the night grows deep,
And the weary eyelids
Close in death's long sleep;
Through this night of sadness,
With its solemn warning,
Comes the song of gladness;
"Watching for the morning."

Watching, watching, watching!
Lord, how long, how long?
When shall break the shadow?
When burst forth the song?
Haste, O blessed daybreak,
With thy bright adorning;
Let the joyous lay wake,
"Morning! Lo! The morning!"

Original.

Our Relationship to the Apostasy. No. 6.

"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3.

The gift of eternal life through Jesus Christ our Lord, so eagerly sought after by every true follower of the Lord Jesus, will be the greatest blessing that can possibly fall to the lot of mortal men. Hence, it is of the highest importance to learn how it may be secured.

Let me call special attention to the text at the head of this article. If eternal life is desired, a certain degree of knowledge must be attained. You must know "the only true God, and Jesus Christ." Besides a knowledge of "Jesus Christ," "the only true God" must be known. The true child of God knows only one "true God." A portion of the apostasy knows two Gods, and others three Gods—"God the Father, God the Son, and God the Holy Ghost." "the triune God." Instead of the Lord Jesus ascribing to himself the title of "God the Son," he addresses the Father as "the only true God," and who should know better than the Son of God as to how many Gods there are? If he was equally God along with the Father, how could he say the Father was "the only true God?" If you wish eternal life he requires you to know himself, whom the Father hath sent, and "the only true God," a belief in a dual or triune God wont answer at all, it must be "the only true God."

On this point, the Father bears explicit testimony, he says: "I am the first, and I am the last; and beside me there is no God." Read again in 2 Sam. vii. 22: "Thou art great, O Lord God: for there is none like thee, neither is there any other God beside thee." What better testimony can any one desire, than that our God is the "first" one, and the "last" one, and beside him "there is no God." There is no room here for either a dual or a triune God. The apostasy says that "God the Son," was with the Father, before creation. Let us take the testimony of the Father once more, and see if he had any other God in company "with" him. See Deut. xxxii. 39: "See now that I, even I, am he, and there is no god with me." In harmony with this read Isa. xlvi. 9: "I am God, and there is none else."

The phrases "God the Son," "the triune God," the "second person in the trinity" or the "second person in the divine nature," are as foreign to the Sacred Writings as the phrase "immortal soul." But we do read of the "one God," and the "one Lord Jesus Christ," but we never read of him as the "one God." See 1 Cor. viii. 4, 5, 6: "That no one is God but one. For though there are indeed, Gods so-called, whether in heaven or on earth; * * * yet to us there is but one God, the Father, out of whom are all things, and we for him; and one Lord Jesus Christ." (Diaglott.) From this passage we learn that "there is but one God," and that one is "the Father," and "one Lord Jesus Christ," which is not included as you see as "the one God," "the Father," but has his own position as the "one Lord Jesus Christ." The same thought is contained in the text at the head of this article: "This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent." Jesus Christ could not possibly be "the only true God," as he is presented as an object of knowledge distinct from "the only true God." For further evidence, see 1 Tim. ii. 5: "For there is one God, and one mediator between God and men, the man (not the God) Christ Jesus."

It is a self-evident fact that the "mediator between God and men," could not possibly be the God he mediates "between." This must be evident to all.

See also Eph. iv. 4, 5, 6: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Here again, we have the "one God and Father," as distinct from the "one Lord." As has already been seen, the sacred penmen always draw a sharp distinction between the "one Lord," and the "one God and Father," the two are quite distinct *both in person and in work*. The Father is spoken of as the "only true God," and the Son as the "mediator between God and men," and this "mediator," the Scriptures call "the man Christ Jesus." The apostasy would call him: "the (God) man Christ Jesus," a title never found in the Holy Scriptures. If Jesus is the "one God," as we are told in the following language: ["The Son is not a separate God and Savior beside or without the Father, for they are one,"] does he stand as a "mediator" between himself and men? When men once depart from the plain simple teachings of God's Word they are led into all sorts of foolish and contradictory extravagances.

Teachers who declare "the Son is not a separate God," from the Father, affirm "that the Father is the First, and the Son is the second *person of the divine nature*." Now, if the Father is one person, and the Son is another, and the Son is God, as well as the Father, then there must of necessity be two Gods as a first and a second person would indicate. The simplest school child is aware that one plus one equals two. Trinitarians go somewhat farther and say that three gods equal one god. A theology which by necessity has to indulge in such bad arithmetic may well be doubted.

A multiplicity of gods is adverse to Scripture teaching: See Psa. lxxxvi. 10: "Thou art great, and doest wondrous things; thou art God alone." If he is "God alone," he certainly cannot be one of a company of either two or three gods. Depend upon it the solid truth is, he is "God alone," as the Bible says.

See also Isa. xxxvii. 16: "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone." No triune god can be brought in here, as "thou art the God, even thou alone."

The same language is also found in 2 King xix. 15: "Thou art the God, even thou alone." The testimony is so abundant, that it must be true that he is "alone" in his position as God.

In Isa. xlvi. 8, this question is asked and answered: "Is there a God beside me? Yea, there is no God; I know not any." There is no room for any other god here, "I know not any."

See Deut. iv. 35, 39: "he is God; there is none else beside him. He is God in heaven above, and upon the earth beneath: there is none else." If there is "none else," as the Bible says so often, then those who affirm that there are either two or three more beside him have to set the Scriptures at nought. See Mark xii. 29. "The Lord our God is one Lord," says Jesus, a strange speech for him to make if he is God also? See verse 32: "Thou hast said the truth; for there is one God; and there is none other but he." The personal pronoun "he," refers directly to the Father. "There is none other but He." If this is so, how comes it that some say that there is "God the Son," and "God the Holy Ghost," *in addition?* The words, "God the Son," "God the Holy Ghost," and "the second person in the divine nature," are as foreign to the Bible as any phrase can possibly be.

In court, the evidence in a cause is summed up, and the jury is directed to bring in a verdict according to the preponderance of evidence.

The cause we are now considering, is: "Does the Bible warrant a belief in one, or in a plurality of gods?" That we may decide as to the preponderance of evidence, I will briefly sum up the evidence presented in this article.

1. "That they might know thee (a personal pronoun relating to God) the only true God."

2. "I (the Father) am the first, and I am the last: and beside me there is no God."

3. "There is none like thee (God) neither is there any other God."

4. See now that I, even I, am he, (I is in the singular number) and there is no God with me." (The apostasy says there are two Gods "with" him).

5. "I am God, and there is none else."

6. "That no one is God but one." (Not three).

7. "Yet to us there is but one God, the Father."

8. "For there is one God, and one mediator between God and men, the man Christ Jesus." (Why not say the God Christ Jesus.)

9. "One God and Father of all."

10. "Thou art great, and doest wondrous things; thou art God alone."

11. "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone."

12. "Thou art the God, even thou alone."

13. "Is there a God beside me? Yea, there is no God; I know not any."

14. "He is God; there is none else beside him."

15. "The Lord our God is one Lord."

16. "Thou hast said the truth; for there is one God; and there is none other but he."

The evidence presented, is but a portion of much more which we have not room at present to give. In answer to all this vast army of evidence, you are asked to believe that "I and my Father are one" God, in other words, it takes two Gods to make one God. It is all an assumption that Jesus meant that he and his Father constituted one God, he does not say so, and it is evident he did not so mean it, when he said: "Neither pray I for these alone, but them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John xvii. 20, 21, 22. Hence, whatever unity existed between the Father and the Son, all believers can participate in the same unity "Even as we are one."

W. H. WILSON.

Conditional Immortality.

"Who (God) will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, honor and immortality; eternal life." Rom. ii. 6 7.

Here are three valuable objects to be sought for in a particular way, with the promise of the gift of eternal life to all who seek for the glory, and honor, and immortality in the way pointed out.

What is the glory to be sought? "For our citizenship is in heaven from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20 21.

When Christ, who is our life shall appear, then shall ye also appear with him in glory. "Mortify therefore your members which are upon the earth, fornication and all wickedness." Col. iii. 4. "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." At the right hand of that glorious throne he will set his sheep, and say unto them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We are to seek the glory of a celestial body. At death "*It is* sown a terrestrial body, it is raised a spiritual body." 1 Cor. xv. 44. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Natural bodies of flesh and blood may become heirs of the Kingdom of God by faith and well-doing, but, "flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." Not until the resurrection of the just, or the change of the living saints, can they inherit the Kingdom of God. 1 Cor. xv. 50. Says Paul, "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, at the last trump, and the dead shall be raised incorruptible and we shall be changed." This great and glorious change of the sleeping, or dead saints, and those alive at the second coming of Christ, must precede the inheritance of the promised kingdom, which will be glorious beyond our conception. "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John iii. 2. These Scriptures give us a glimpse of the glory we should seek.

We should also seek for the honor that cometh, not from man but that which cometh from God. Jesus says, "If any man serve me, him will my Father honor." John xii. 26. "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." Matt. x. 32. "Also I say unto you, whosoever shall confess me before men him shall the Son of Man confess before the angels of God." Luke xii. 8. He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. iii. 5.

The highest honors of this world are soon laid in the grave and will bear no comparison with the future honor of God, the Lord Jesus, and the Holy Angels, and will not end with death, but will be connected with eternal life. Our text teaches us to seek for immortality also. What is it? It is the opposite of mortality. It is the life of a spiritual, incorruptible, immortal body that comes into existence by the first resurrection of the "blessed and holy," or by the sudden change of those in Christ, who are alive at his coming. Here are two classes of believers who have sought for immortality in the way directed by Jesus and his apostles. After the death of her brother, Martha says to Jesus, "Lord, if thou hadst been here, my brother had not died." Jesus said unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" The dead believers shall live again by the same power that raised Lazarus, while the living believers will be changed and never die. This agrees with the testimony of Paul as found in his epistle to the Thessalonians, iv. 13. "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, (or as he "brought again from the dead the Lord Jesus, that great Shepherd of Sheep.") Heb. xiii. 20. "For this we say unto you by the Word of the Lord, that we which are alive and remain shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 13. "These words" contained the only hope and comfort that these afflicted Christians had in the death of their Christian *friends, that distinguished them* from the heathen world around them.

When will the seekers for immortality find it? Not at death, but at "the better resurrection." "For since by man came death, by man will come also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive, Christ the first fruits, (was made alive) afterward they that are Christ's, (will be made alive) at his coming" "For this corruptible must put on incorruption and this mortal must put on immortality." That is to transpire at the sounding of the last trump. "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written death is swallowed up in victory." "But thanks be to God which giveth us the victory through our Lord Jesus Christ." Here is a promised victory over death and the grave for which every mortal man should be very thankful and seek for immortality to be "put on" at the coming of the Life Giver.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord, forasmuch ye know that your labor is not in vain in the Lord." 1 Cor. xv. 33. The Apostle finishes thus his long and strong argument for the resurrection hope, with the exhortation to his brethren to be steadfast and not moved away from the hope of immortality at the resurrection which some in the Church at Corinth denied.

What is it to seek for the promised glory, honor, immortality? Seeking implies a strong belief in the value of the things sought and a strong desire to obtain them, with a full purpose of mind to use the necessary means—"a ceasing to do evil, and a patient continuance in well-doing."

Why should we seek for immortality and the glory connected with it? Because we need it. If we had it already we need not seek for it. We must seek for and find immortality in order to gain eternal life. This mortal must put on by the first resurrection or a sudden change, the great blessing of immortality, or the second death will be our portion.

What shall it profit a man to gain the whole world and forfeit his own life eternal? *R. V.* The redemption or salvation of the body is the true source of everlasting life. Paul says, Rom. viii. 23, "We groan within ourselves waiting for the adoption, to-wit, the redemption of our body, for we are saved by hope." The redemption of the body is the true salvation, and it cannot be therefore gained through this life, but, for a helmet we may wear "the hope of salvation." 1 Thess. v. 8.

Jesus says, when ye see these things, lift up your heads for your redemption is nigh. "And then shall they see the Son of Man coming in a cloud with power and great glory." Luke xxi. 27. It is added, "when these things (signs) begin to come to pass, know that the Kingdom of God is nigh at hand." What a cluster of the grandest events are just before us! The second glorious coming of the Son of Man in a cloud, the resurrection of "*the blessed and holy.*" Their being fashioned like unto Christ's glorious body.—The finding of immortality and eternal life by all living and dead—who have sought for it by a patient continuance in well-doing! Eternal redemption from death, which will be so great a salvation, and an inheritance of an everlasting kingdom "under the whole heaven." Dan. vii. 27. "I saw in the night visions, the Prophet Daniel declared. One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before *him*, and there was *given him* dominion, and glory, and a kingdom, that all people, nations and languages, should serve him." He is told "these great beasts which are four are four kingdoms which shall arise out of the earth." But the saints of the Most High shall take the kingdom and possess it forever, even forever and ever." Dan. xiii. 7. In fulfillment of this prediction, the four universal kingdoms, Babylon, Persia, Greece and Rome have arisen one after the other as literal kingdoms. Will they not take a literal fifth kingdom? What does the Apostle John say? "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and his Christ, and he shall reign forever and ever." Rev. xi. 15. Then the literal kingdoms of this world will be the Lord's literal, [universal] kingdom. Blessed and holy is he that hath part in the first resurrection, for they escape the second death and reign with Christ 1000 years before the rest of the dead live again. Rev. xx. Shall we not seek the glory, and honor, and immortality of that kingdom by complying with the conditions of the promised immortality and first resurrection, and the reign with Christ over the nations, when "the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob forever." Luke i. 32. That reign of Christ and the saints will be supremely glorious. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously." Isa. xxiv. 23.

E. HOYT, Sr.

Report of Labor.

It has been a long time since I gave the brethren a report of my labors; but I have not been idle. I spent the winter months working as evangelist for the N. W. conference, and the summer keeping up regular appointments in my field of labor.

Last Sunday we held a grove meeting with basket dinner at Lake Shore. It is one of the most beautiful places for meeting that I have ever seen. The seats are arranged on the side hill facing Lake Vancouver, and the speaker's platform. A beautiful grove of young fir trees makes a good shade; while a level plat lies on the hill just above where there are two long tables to accommodate the congregation at dinner time. This ground has been permanently prepared and seated by Bro. Secrest on his *farm*, and is much more pleasant for meetings in hot weather than a house.

After we had given a discourse on the Name and the method of taking it upon us, and eaten an all-together dinner, we went down to the lake and five believers who were satisfied that they could not gain salvation in their own names were baptized into the name of the Lord Jesus Christ. This made thirteen that have received baptism during the summer months at my regular appointments, as follows:

June 18th preached one discourse at Sherwood Oregon. Three were obedient.

July 16th gave a discourse on the relation of principle truths to fellowship. At home appointment (Scholls Ferry Or.), one obeyed.

Aug. 6th talked on baptism at Flatwood (Manor, Wash.) at 11 A. M. and immersed three; preached again at three P. M.

Aug. 13th went to my regular appointment at Sherwood examined principle truths, and their relation to baptism in one discourse. One was obedient.

Aug. 27th held the meeting referred to above at Lake Shore (Vancouver Wash.) and baptized five, believing and teaching that as many as are baptized into Jesus Christ are baptized into his death, therefore (for that reason) we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life.

One may plant and another water, but it is God that giveth the increase. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

Oh how much more good might be accomplished for the cause of Christ if all would meekly work in the unity of the spirit and the bonds of peace with an eye single to the glory of God, not being contentious concerning those things that have no bearing upon our salvation, but in humility of mind and poverty of spirit prefering one another and forbearing one another.

W. L. SKEELS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

[illegible]titution.

EDITORIAL STAFF:
[illegible] of the C. P. Association.
[illegible] JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, OCT. 4, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

A GOOD deal is said in religious literature about morality, but it is often so said that one gets the impression that the writers forget that the morality of an action is determined by the motive that prompts it. •

WE see by an exchange that Mr. Maxim, an English inventor, has nearly completed a flying machine with large, rigid supporting surfaces stretching over 100 feet from tip to tip of the so-called wings, and is propelled by twin propellers like those of ocean steamers. •

IN answer to the question as to whether drugging or *restraint* of the drink habit are ever curative, we would say we do not know; anyway it is rather out of our line, but we may venture to give our opinion that wherever there *is* a cure, it is due to organic change of the brain. We make no charge for this. •

GOETHE once said, "I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own." We are grateful to Goethe for putting it so tersely: it would be well if people generally treated doubters of the chronic order in this way. Not a few seem to pride themselves on their doubting proclivities. •

WE read the other day of a Polish artist residing in Rome who had an exceedingly intelligent terrier dog which he left with a friend while on a journey. Day and night the dog went to the station exactly at train time, and never missed one, showing that he had the time sense as well as affection and memory. Meanwhile he became so depressed that he would not eat, and would have died had not his owner been notified of his condition and returned to save his life. •

Boys and girls should be very careful about forming habits. The power of habits firmly fixed is tremendous. Thousands of lives are sacrificed to habits almost imperceptibly formed, but which gradually gains complete control of its victims. We once read of a young lady who declared it to have been the hardest struggle of her life to break off the habit of biting her nails. She succeeded at last by beginning with one finger and cultivating one nail till it had grown to a proper length, and then treating another and another in the same way until all except one were in perfect shape; and after days of entire abstinence she would occasionally find herself viciously gnawing away at the poor little finger. And we have been acquainted with a person long in the habit of using foul language who would unconsciously give vent to his feelings in an unbecoming way, and one too, we are persuaded, that he regretted. Duplicity, untruth and many other like traits will ruin ones prospects in this life and forever deprive one of future life if allowed to become deeply rooted. Boys and girls, look well to yourselves and see that you form and acquire the habit of right thinking, feeling and doing. •

Living Waters—Water of Life.

"Will Bro. Joblin please tell us through THE RESTITUTION what he understands by the waters that issue from under the threshold of the future temple. Are they literal or figurative? And have they any connection with the living waters of Zechariah xiv. 8, and Rev. xxii. 1?" ENQUIRER.

We are glad the question is put in that way, because we can say what we understand about it without appearing dogmatic. And any one else is invited to do the same in a well considered article.

First, then we remark, Ezekiel, Joel and Zechariah speak so circumstantially of the living waters, giving the exact locality of the fountain that we are compelled to believe it to be literal. It was at the south side of the altar, and from under it they came, and made their way under the east gate of the temple, and from thence on eastward. Four measurements were made in 4000 cubits, where they had become impassable. After a certain distance these waters flow in *two* channels, one toward the Dead Sea, and, discharging into it, healed it, so that fish live there as if there had been nothing the matter with it. The other stream finds its way to the Mediterranean Sea. We do not see how these geographical particulars can be set aside, as they *must* be, if it be read figuratively.

Literally read, it makes Jerusalem a literal sea port on rivers as literal as the Ohio or Mississippi. And happily Zechariah helps us to understand how this is to obtain. In chap. xiv. 4, we are informed that the Mount of Olives is to be rent in two, and a great valley formed; and, inasmuch as it presently says living waters shall go out from Jerusalem, we think it a lawful inference that these flowing waters find an outlet here, into the Jordan and *on to* the Dead Sea. Returning to v. 5, we find that the *valley* of the mountains reaches unto Azal which is on the shore of the Mediterranean sea and doubtless forms the channel of other stream. We cannot but believe these waters to be literal: and the purpose of Jehovah to be served by these physical changes would seem to be to make Jerusalem accessible by water, because, between the Mediterranean and the Dead Sea there is a depression of more than 1300 *feet* and the waters of the sea would fill the newly-formed very great valley. But important as will be these physical changes to the city of the Great King, we apprehended that these literal things were figurative of, or symbolical of something more. The waters came from a "holy place inaccessible to flesh and blood, and had healing properties. The waters of the Ohio or Mississippi or the Danube would not heal the Dead Sea any more than the Jordan's had been able to. We, therefore, think that what Ezekiel saw of these waters *pointed on to* the Revelation made to John on Patmos. Rev. xxii. 1, Where he was shown "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Ezekiel saw *the Dead Sea* healed and teeming with life; but John saw "the sea of dead nations, or *nations* who had been dead in trespasses and sins, walking in the light of the *New* Jerusalem which is composed of those from among men who have become Divine in nature

In a word, we understand that the pure river of water of life, clear as crystal, proceeding out of the throne of God, is His Almighty Spirit "by which he creates, regenerates, makes glorious, and subdues all things to himself." Hoping this may be helpful to Enquirer, we dismiss the subject. •

"The Boomers."

We were deeply affected on reading of the desperate earnestness of [illegible] "Boomers" to secure a few [illegible] of the public domain, some [illegible] of fatigue, and [illegible] fever, and fire. Oh, [illegible] they made for a piece of land to raise their bread upon for a few days, or months, or years at most; and on which they will die long before they have fixed up the homesteads to suit them.

When the Government issues an order for homesteads, what desperate efforts they make, what sufferings they endure, what energy they expend—all for 160 acres of land, for aught they know, so poor as to be a perpetual curse to them, and which they are not certain to own for a day. But when the Great God reaches down to us with the offer of an inheritance forever, and that, too, where all the ills incident to this life will have passed away forever—no more sickness, sorrow, poverty, pain, parting, disappointment, and death will no more afflict, and when the glory of God shall inundate the earth—When all this is offered by the God of all grace and truth, they either pay no attention to it, or, else *despise* the riches of his favor, or, or,—or what? *Do not believe him.* And not to believe a person is to count him a liar.

When we publish the exceeding great and precious promises, and men do not take steps to secure them, it is because they do not believe them to be made in good faith. This is as true as it would be if Mr. Rockefeller were to offer a thousand dollars to every needy person in the city who would believe the promise of it, and only the unbelievers fail to apply for it. Every *believer* would be on hand in good time. Would to God we could reach some hungry soul with the Bread of Life, and God's offer of an everlasting home. If we could catch the eye of one who is saying, "Oh that I knew where I might find him," we would say to him, the Word is with thee, even in thy mouth, and in thy heart, that is the Word of Faith which we preach. If you accept the *Gospel* of Christ you will surely find Christ; who is sweetly saying from heaven, "he that overcometh shall inherit *all* things;" *all* things; isn't that enough? Wont that satisfy you? Do you realize that the Son of God's love died to make it possible for you to reign in life by the Anointed Jesus? Don't you remember reading of one who said, "I am come that they might have life?" It was Jesus. Don't you remember one sadly saying, "Ye will not come unto me that ye might have life?" It was Jesus. Don't you remember one weeping over Jerusalem, and sorrowfully saying how gladly he would have gathered them as a hen gathereth her chickens under her wing, but they would not, and now their house is left unto them desolate? It was Jesus. And don't you remember some one saying, "Come unto me all ye who are weary and heavy laden and I will give you rest, take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls?" Well, it was the Blessed Jesus. He has been pleading ever since, is pleading now. The rest he offers *now*, would prevent this morbid craving for land and houses and cattle and ten thousand other things that would gratify the flesh; and besides that, there is the Great Sabbath-keeping ahead that will far more than make amends for any privations it will cost in this life. Yes; Jesus was awfully in earnest about such as you when he plaintively said, "ye will not come unto me that ye might have life." All other blessings are utterly valueless without life. but we find it just as Jesus did—they will not take the Water of Life when it is offered without money and without price. A strong delusion has taken possession of them, they either think themselves whole, or, feeling the *need* of a physician, almost invariably apply to those who have never graduated in the School of Christ,—have no diploma bearing his signature. This is the result of ignorance of what *they* themselves *are*, and what God's purpose in relation to them *is*. Not knowing where they came from or where they are going to, think themselves wise while perishing for lack of knowledge; and while fancying themselves rich, are in fact spiritually starving to death.

This reminds us of an incident that occurred on the Southern Atlantic Ocean. The Captain of a vessel sighted a signal of distress flying in the distance, and noble-hearted seaman that he was, bore down toward the distressed ship, and putting the speaking trumpet to his mouth, hailed her with intense interest, to know what was the matter. The answer that floated back to him was, "We are dying for water." On hearing this the Captain shouted back, "*Dip it up then!* There's lots of it all around you; you are not in salt water, but in the mouth of the Amazon River—*dip it up*." Ah, these were words of life. They were perishing for lack of water while unconsciously sailing on the world's mightiest river. Is not this parallel to the case in hand? Thousands around us are famishing for want of the Water of Life, while Jesus not only stands ready to dispense it, but is crying, "If any man thirst, let him come unto me and drink."

The Amazon is a mighty river sure enough 150 miles wide at its mouth, and *so* vast is the volume of water discharged into the ocean, that it either repels or overlays the ocean for *some* 50 geographical miles, and hence does not mix with the salt water for that distance. It is said to drain 2,330,000 square miles of territory, and affords with its tributaries no less than 50,000 miles of inland navigation. But this is not the river we want our readers to think about after they have laid the paper aside;—no;

"There is a river, whose the waters flow,
O'er earth's boundless surface, waste for all woes;
Its streams are all healing, there's life in each wave;
Oh, try it and prove it, 'tis mighty to save."

This river is Jesus, the *once* crucified, but now glorified Son of God and Son of Man. To see his face and be made like him it is necessary to believe and obey him before he comes. By all the love of God and of Christ we beg our readers not to forget that. Those who care really only go to the Supper of the Lamb. He is coming soon. "Be ye also ready."

We seem to have drifted clear away from the Boomers, but as we cannot think of a better suitable caption we will let it stand, and try to close this article by asking the believers if *they are Boomers?* Are they spreading the sails of the Gospel ships to the utmost stretch? Are they fighting the battle against the apostasy, or resting on their oars? Are they dealing in clear-cut truth or a compound of truth and error? Are they dazzled by the gilded picture of time and sense, or keeping their eye on the mark of the prize? The Master calls upon you to watch; are you watching? You will all want to die the death of the righteous, but this involves *living the life* of the righteous. A devout soul sinking into the arms of death was asked by his affectionate and almost heart broken wife if he knew her. No; he was too far gone for that, but being asked if he knew Jesus, he said, oh, yes! I have known him a long time; he is my best friend. He is here with me now." If it is Jesus when we go to sleep, and Jesus when we wake, Jesus in the intervals of business, Jesus when we are sad and Jesus when we are glad, Jesus when we are sick, Jesus when we are well, Jesus when we are rich, Jesus when we are poor, Jesus when we are young, it will be Jesus when we are old. Jesus, Jesus when we descend into the dark valley, and blessed be his holy name it will be Jesus when the trumpet sounds, when the graves are opened, when the new name is stamped upon us, when the crowns are distributed, and when the Song of Victory is sung, it will be him who has washed us in his own blood and made us kings and priests to God. Amen and amen. •

Selected.

Prayer.

Prayer is a part of acceptable service to God, and prayerfulness a part of character which is estimable in his sight. It is important to keep this in mind, because in our search for "sound doctrine," we are apt to allow intellectual activity to triumph over the practical use of the truth we dig out. There is a danger of the truth failing to beget the actual relationship to God which finds its nature and strengthening exercise in the act of prayer. This danger is greater because of the prevalence of foolish devotion among the professed Christians of the times, who seem to think, like the Pharisees of old, that they shall be heard for their much speaking, and for the vehemence and extravagances of their address. The extreme to which popular ignorance has gone in this matter, (and in this we include the college bred, equally ignorant leaders of this ignorance, of all sects and denominations,) has driven some minds to the opposite and not less fatal extreme of abandoning prayer altogether. This is a lamentable result which we would fain try to mend. Prayer is the necessary act of a mind in harmony with the Father. It is a duty expected, an act which affords pleasure to God, and which reacts profitably on the mind qualified by enlightenment to engage in it.

It may not be a waste of time to cite a few Scriptural evidences on the subject. The first we have to note is the prayerless characteristic of those who are abhorred in the sight of God. Their state of mind is represented in the following question put into their mouths: What is the Almighty that we should serve him; and what profit should we have, if we pray unto him? Job xxi. 15. It may suit the time of sunshine to indulge in such wantonness against God; but when God enters into judgment—when the time of his patience is past, when after long holding his peace, he breaks forth to cry and devour at once. Isa. xl., they will in frantic terror, feel the folly of their course, and seek too late to redeem the hours of mercy and tranquility accorded to them in these times of the Gentiles. "Folly is joy to him that is destitute of wisdom." "Fools hate knowledge," Prov. xv. 21. With brazen confidence, they sow their wild oats to reap a bitter harvest. The mocking words will yet ring in their ears, Prov. i. 24-25.

The righteous present a contrast to the ungodly in this matter. Daniel, a man greatly beloved, bent his knees three times a day in supplication before God, Dan. vi. 10, and that there is profit in the act, is proved by the Spirit's designation of God in Psa. lxv. 2. "The hearer of prayer." James testifies that the effectual fervent prayer of a righteous man avails much: which is in accordance with Christ's statement, that whatsoever is asked in his name in faith, agreeable to God's will, will be granted. It is stated in Prov. xv. 8, that the prayer of the upright is the delight of Jehovah, and in verse 29, that He hears the prayer of such. The temple of Mosaic times was called "the house of prayer," and the sense in which this is affirmed is evident from 2 Chron. vii. 15, Mine eyes shall be open, and mine ears attend unto the prayer that is made in this place.

David, the man after God's own heart, says, "I give myself unto prayer," Psa. cix. 4. Coming to the record of Christ's life, we find that he frequently went apart for the same purpose. It is said in more than one place, "He continued all night in prayer to God," Luke vi. 12. The disciples asked that they might be taught to pray, and Jesus gave them a model to guide them in their invocations of the Deity. He also told them, that when they prayed, they were not to stand out ostentatiously before men like the religious pretenders of their time, but were to retire to the privacy of their closets. God delights to be addressed by those who intelligently fear him and hope in his mercy and will in due time openly manifest the secret relationship they cultivate in secret prayer.

Example and precept abundantly show the duty and efficacy of the act. The company of the disciples, in all about 120 persons—"continued with one accord in prayer," Acts i. 14. and of the believers who were added to the Lord it is said "they continued steadfastly in the Apostles' doctrine, in the fellowship, and in breaking of bread and in prayers, Acts ii. 42. Paul exhorted the Thessalonians (1 Epistle v. 17) to "pray without ceasing" the practical meaning of which is exemplified in the case of Cornelius the Centurion, of whom it is said "He prayed unto God alway." Acts x. 2,—not that every moment of his life was devoted to prayer; for as a military commander, a great part of his thoughts would be occupied with military duties, but as a matter of daily habit, he waited upon God in private prayer, which as it afterward transpired, found favor in heaven, and in conjunction with his consistent demeanor, led to an angelic visit to direct him into the way of life. He was one of those who acted on the lesson taught by Jesus (Luke xviii. 1) "that men ought always to pray and not to faint." The apostolic injunction is "In every thing give thanks and by prayer and supplication, make your requests known unto God, Phil. iv. 6. Paul, in almost every epistle, alludes to the observance of this duty on his part, and bespeaks the prayers of those to whom he wrote on his own behalf.

There need be no want of subject matter for prayer. The incomprehensible greatness of God fully realized will inspire sentiments that will freely find utterance from the mouth that leads from an abundant heart. The common mercies of life in a state of existence, when thousands are in a state of deprivation, will move the chastened mind to gratitude towards the Mighty being who has all the exigencies of life under his control, and who was intimated a special guardianship in such matters in relation to those who fear his name. The human uncertainties with which we are surrounded, will prompt a petition for divine guidance in the walks of life. The extraordinary manifestation of God's favor in providing a sin-covering in Christ, and inviting us through him to friendship and life everlasting, will incite the profoundest thanksgiving wherever the unsearchable riches of Christ are heartily appreciated; and the sense of present weakness and frequent short coming, will beget prayer in every mind thirsting after righteousness, while the sad spectacle and painful experience of a world lying in wickedness, opposed to the true source of happiness, and involved in its endless attendant train of miseries, will move the heart to pray for the consummation of God's purpose to bring all things into harmony with himself, by the manifestation of his judgment, and the establishment of his kingdom.

Steam Engines in the Holy Land.

A network of railways will soon be extended through Palestine, from Egypt to Damascus, the trains passing en route the tomb of Rachel and the tower of Ramleh, flying through Joppa and along the coast to Jerusalem, where there is a neat little station. Joppa you will remember as an ancient seaport of Palestine, and was at one time the harbor of Judea, when it was fortified by Simon. Josephus speaks of it as the haunt of pirates, and on this account it was destroyed in the Jewish war. It would now be an insignificant place were it not for its commanding sea front, which gives it advantage over any seaport east of Alexandria.

In the immediate vicinity stands the pride of Joppa—the new railroad depot which was formerly opened with imposing ceremonies by the Governor of Jerusalem, Ibrahim Hakki Pasha. A grand banquet followed the opening, and the Sultan's special envoy, who had been sent in advance to see that the terms of concession were strictly observed, was a leading guest. The engineers of the new road who made the surveys and directed the building operations are nearly all Europeans. Not in many generations has Joppa seen such a gala day as that upon which the new railroad was officially opened for passenger traffic. It was interesting to observe how the various nationalities regarded the enterprise. The Turkish officials, accustomed to Western ideas, regarded it is a source of prospective revenues.

The townsmen, Syrians, Moslems, and others, went in mobs to the depot to inspect the puffing engine and its tender, and remarked in amazement and superstition how it could move of its own accord, drawing the heavy cars behind it. As it moved away, with a shrill shriek of the whistle, the women and children put their hands over their ears and screamed, while the Arabs scampered away badly frightened.

From Joppa to Jerusalem the distance is about thirty-six miles by cars, and the trip requires about three and one-half hours. Through a beautiful open country the road enters the famous plain of Sharon. In the distance the little village of Beth-Dragon is barely visible, and is not of sufficient importance to warrant a depot. The plain surrounding Ramleh is still infested by robbers, but the advent of the railroad will tend to lessen these desperadoes. The next station of interest is at Lydda, now called Ludd, where the Apostle Peter and friends once lived. It is reached through dense orange groves. The ruins of the old church erected in honor of St. George are plainly discernable, as are also the artistic heights of Ajalon and the distant Judean Mountains. A short distance beyond a group of Bedouin horsemen stand awaiting the arrival of the train, but their statuesque pose is interrupted by an ear-splitting whistle, which so terrorizes them that they put out in all directions, the riders clinging with difficulty to their saddles. We pass solitary ruins; villages and hamlets miserable in appearance, like most of the places in Palestine; past Samson's old fighting ground and battle-fields, now nearly forgotten; then the hills of Judea loom up ahead, and then the engine stops at the gate of Jerusalem. The trains run from Joppa to Jerusalem twice a day, and in no place in the world can there be more history crowded into three hours of travel.

There is now a great railway system in the course of construction which will girdle the Holy Land from one end to the other. A French company has secured a concession for a line from Beyrout to Damascus, and has already commenced work on a narrow-gauge road. An English syndicate is now building a railway from Haifa to Damascus, which will be about 140 miles long, starting from Haifa, finding its way along the northern base of the range of Carmel to the plains of Esdraelon, through the valley east of Nazareth. Leaving Mount Tabor, it will cross the River Jordan on a trestle and then the point known as Majameh, where the little Jordon joins the great river. At this point the road will border on the southern shore of Galilea, and almost without a curve along the famous wheat region, biblically known as the plains of Bashan; thence to the southern gate of Damascus. This road will undoubtedly prove of the greatest interest to Syria in an agricultural and commercial way, finding a means for placing upon the Eastern market the rich products in which that section abounds. *Chicago Tribune, Oct. 1, 1893.*

Tracts! Tracts! Scatter Tracts!

Friends! let me urge you all to supply yourselves with an assortment of tracts based on, and quoting the Scriptures for proofs.

Look over THE RESTITUTION list and select a supply of the best.

Carry them about with you and hand them, with a kind word, to those you meet, with an offer of more. If you have the Truth, let others share it.

Leave it not in the power of any to say to you in the day of judgment, "You had the Truth; you knew it, and gave me no opportunity of knowing it."

The Truth is a trust, a talent, for which we must tender an account.

Tracts often preach while we sleep.

Lately persons have been known to sit up half the night searching the Scriptures to see if certain things they had been taught by traditionists were true, and whether statements made in certain tracts were to be found in the Scriptures quoted.—Scatter Tracts!

SEED SOWER.

"Fret not thyself because of evil doers."

We can make ourselves and others very unhappy by making too much importance of the wicked doings and designs of evil men.

What is the best course to pursue? Dwell especially on the shortness of their time, and the purpose and providence of God in their destruction. For they shall soon be cut down like the grass, and wither like the green herb.

Rest in the Lord and wait patiently for him. Fret not thyself in any way to do evil.

When you feel like fretting read the 37th Psalm and it will quiet your spirit.

CHAS. BOARDMAN.

Luther used to teach his children to read the Bible in the following way: First to read through one book carefully, then to study chapter by chapter, and then verse by verse, and then word by word; for he said: "It is like a person shaking a fruit tree; first shaking the tree and gathering up the fruit which falls to the ground, then shaking each branch, and afterward each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible.

Kind words and actions never die. They are treasured up in the minds of those to whom they are addressed and for whose special benefit they are done as cherised legacies. They may serve them in time of need, and, better than all; may lead them to the blessed fountain of all good. Sometimes they may appease our wrath, allay undue and unnecessary excitement, and bring us into close and tender relationship.

Poetry.

Recompense.

"Unto him who hath shall be given,"
Said the Savior in those of old, -
"[illegible] him who hath shall be given
[illegible] all within God's great fold.
[illegible] where his mercy dwelleth
[illegible] within the world.

[illegible] who hath not shall be [illegible]
Said the [illegible] great Teacher, [illegible]
[illegible] what he hath [illegible]
[illegible]
[illegible] safely holds it
[illegible] be taken from him who [illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Original.

Easily Satisfied

In *Gospel Messenger* of June 15th, 1893, J. B. Garver, who holds that the dead are unconscious, advises the editor of said paper to change the heading of his obituary notices to make it agree with his teaching that the dead are conscious, as set forth in a previous number of the paper. The heading is "Fallen Asleep." The editor says: "*It is not necessary to write a long explanation of a plain question like this.*" The parable of the rich man and Lazarus, and Moses appearing and conversing in the scene of the transfiguration is the proof adduced to settle the question and put an end to the controversy, and closes by saying, "The proof is so clear that a child may understand it." The question is settled on the assumption that spirits of dead men are real personalities capable of suffering, enjoying, acting and conversing. Thus we have an account of four persons who are known to have been conscious in death. An inquisitive child would want to know how these persons could be asleep and wide awake and conscious at the same time; and how the editor of the *Messenger* knows that the spirits of these dead men were present in these scenes and did and said what he affirms of them, when the inspired record does not once mention spirit in connection with these cases; and the Bible student who thinks and is gifted with a critical turn of mind could and would raise many weighty objections to a theory that settles questions of this kind by assumption of false premises and coolly ignoring all that God's Word teaches concerning man in the state of death. The editor may be satisfied with this easy way of disposing of this troublesome question of life and death that is pressing itself upon the attention of the thinkers of these last days, but not so with the honest inquirer after truth. He is not to be silenced by an appeal to a parable in proof of a proposition no where in all the Bible affirmed in plain unfigurative language. Inference is not to be set against, and overrule positive statements. The editor of the *Messenger*, to uphold Satan's doctrine "Thou shalt not surely die." sets himself squarely against plain statements. He says, "the dead are conscious," that they know, and converse with one another. God's Word affirms that: "The dead know not anything." Eccl. ix. 5.

The contrast is between the living and the dead. The former know one thing in particular "that they shall die," and many things in general, they can swear and fear an oath and offer sacrifice, have evil and madness in their hearts or minds; then where do they go and what of their condition? After that they go to the dead says Solomon (3 v.) and there they know not one thing—"not any thing." How hopeless their condition. "For to him that is joined to the living there is hope: for a living dog is better than a dead lion." v. 4. The editor thinks that the dead lion is better than the living dog, but not so thought the wise man. Who or what is the personality, the individual self concerning which in both life and death Solomon affirms these things in broad contrast. Touching the living dog and dead lion, all are agreed except Rev. Mr. Puck who thinks there is a spirit lion that lives right on in spite of what appears to be death; so the real lion does not die and the dog is placed by him on the *same footing*, and Solomon's contrast of living dog and dead lion is spoiled, for by Mr. P's theory both are alive—one here and one there. The editor of the *Messenger* argues from the supposition that the spirit of man separate from the body is the personality, the "thou" addressed by the hope of reward or the fear of punishment. The 10 v. of this same chapter spoils this theory. "Whatsoever thy hand findeth to do, do it with thy might: for there is no work nor device nor knowledge nor wisdom in the grave, whither thou goest." This verse states what is to be the common sentiment of all inspired men that death and the grave await the human race. The responsible and intelligent person, the "thou" goes to the dead, not to grace. No where does the Word of God say, nor does it teach by implication that man goes to heaven. Job says, "I know that thou wilt bring me to death and to the house appointed for all living." Job xxx. 23. "If I wait the grave is mine house." Job xvii. 13. And this place described as the abode of worms and corruption, this bed of darkness is the place where the afflicted patriarch expected to wait until his change should come, Job xiv. 14.

How strangely all this language of inspiration contrast with the language of men. Mr. Brumbaugh affirms sleep of the spirit and yet affirms that it is wide awake and perfectly conscious. The Bible no where predicts sleep of the spirit. If the spirit at death falls asleep, and this sleep bears any analogy to natural sleep there must be unconsciousness partial or complete. In neither one case nor the other could intelligent conversation be carried on. The Bible predicts sleep of the person, the corporeal man. Job says: "Now I shall sleep in the dust." Job vii. 21. And Daniel: "Many of them that sleep in the dust of the earth shall awake." Dan. xii. 2. Paul speaks of believers as having fallen asleep in Christ, and if there is no future resurrection these he says "are perished:" their sleep would be endless. In Thess. iv. 14, 15, the righteous are represented when dead as asleep in Jesus; both in this place and in the 15th of 1st Cor.—the word sleep is used interchangeably with the words "die" and "dead." "The dead in Christ shall rise first." I Thess. iv. 16. "Them which sleep in Jesus will God bring with him." Christ is called the first fruit of them that slept. The sleep of Christ was three days and three nights. The term sleep in these Scriptures is used in its typical sense and conveys no other meaning than the terms death or die.

Daniel locates the place of the sleepers, in the dust of the earth and Paul speaks of their relationship to Christ, the risen head and first fruit. No where does the word sleep, as applied to the dead convey the idea of consciousness and life. This word as a figure of speech can not be used to settle the meaning of the word death. The literal determines the meaning of the figure when both are applied to the same thing.

JOHN L. WINEZ.

Selected.

Facts Not Generally Known.

The following facts are only a few, amongst many, which are not known by a majority of the professing Christians, and they are here tabulated in the hope that some of those who at present are in ignorance of these truths, may be led to search more deeply into the Bible, and by so doing, become wise unto their salvation through faith in Christ Jesus.

It is not generally known—

That Jesus advised men to SEARCH the Scriptures, and *not* rest contented with the vain traditions of their forefathers. John v. 39.

That the knowledge of God can only be obtained by SEEKING and SEARCHING for it in the book which God has caused to be written, and *not* by listening to sermons week by week. Prov. ii. 3-6.

That the knowledge of God is a highly important matter, seeing that it results in ETERNAL LIFE, and is *not*, as some say, "a great mystery." John xvii. 3.

That God will reward those who DILIGENTLY seek him, and *not* those who *only* put *on religion* with their Sunday clothes. Heb. xi. 6.

That it is the duty of all to search the Scriptures DAILY, to see whether their belief *corresponds* with its teaching, and *not* to believe anything because a "parson" says it. Acts xvii. 11.

That the truth of a doctrine is to be proved by a *reference* to the LAW AND THE TESTIMONY, and *not* by the color of a man's coat, or the depth of his collar. Isa. viii. 20.

That any man preaching any other than THE GOSPEL OF THE KINGDOM OF GOD is accursed, and is *not* a servant of God in spite of all his profession. Gal. i. 8, 9.

That the children of God are to call God their Father, and *not* men, even if they are Bishops or Archbishops. Matt. xxiii. 9.

That the name of God is REVERENT, but *not* the names of men, even if they have had a Bishop's finger on their head. Psa. cxi. 9.

That the APOSTLES were unlearned and ignorant men, as regards this world's wisdom, and did *not* have TWO or more letters of the alphabet placed after their names. Acts iv. 13.

That God hears the prayers of those who do his will, and *not* those who week after week continue to be "miserable sinners." John ix. 31.

That it is possible to have a RELIGIOUS ZEAL and *not* have any knowledge of God or of his purpose. Rom. x. 2.

That THE BIBLE is able to make men wise unto salvation, but *not* the book of "Common Prayer." 2 Tim. iii. 15.

That it is GOD who gives wisdom and understanding of his Word, and *not* the Universities of Great Britain. Prov. ii. 6.

The poor of this world who are rich in faith are the heirs of God's Kingdom, and *not* the world's nobility. Jas. ii. 5.

That the way which is called Broad, and which is the fashion of this world's religion, leads to destruction, and not to salvation. Matt. vii. 13.

That the children of God, and brethren of Christ are they who do God's will, and not those who had a few drops of water sprinkled upon their face by a parson. Matt. xii. 50.

That those who come to God must believe he exists, and not be unconscious babes who are incapable of believing anything. Heb. xi. 6.

That the majority of mankind are trusting in fables, and are not believing the Truth. 2 Tim. iv. 4.

That *God's Word* is Truth, and not the speculations, philosophies, and traditions of men. John xvii. 17.

That man's thoughts, and man's ways are evil, and are not the Lord's. Isa. lv. 8.

That the way which seems right in the eyes of man is not God's way, but ends in death. Prov. vi. 25.

That the true Church of God is everywhere spoken against, and is not to be found amongst the sects of so-called "orthodox Christians." Acts xxviii. 22.

That all who would serve God acceptably are to come out from the apostate churches, and not to remain in association with them. Rev. xviii. 4.

That the secret of the Lord is with them that fear him, and not with those who fear their "spiritual advisers" and pastors. Psa. xxv. 14.

That those things which God has revealed in his Book belong to us, and are not profound mysteries which it is impossible to understand. Deut. xxix. 29.

That the Bible reveals to man One God the Father, and not a Trinity—three persons in one God. 1 Cor. viii. 6; Deut. vi. 4.

That besides the One God there is no other, and not two more Gods as "orthodoxy" affirms. Isa. xlv. 5.

That the One God has no equal, and is not as Trinitarians teach, equalled by two other Gods. Isa. xlvi. 9.

That the One God is One Person, and not three persons. Gal. iii. 20.

That Jesus declared that God was One Lord, and not three lords. Mark xii. 29.

That Paul believed in One God, and was not a Trinitarian. Eph. iv. 6.

That the Apostle James declared that those who believed in One God did well, (not those who believed in *three Gods*.) Jas. ii. 19.

That Jesus declared his Father to be the only true God, and not that there were two other true Gods. John xvii. 3.

That God calls himself the Holy One, and not the Holy Trinity. Isa. xl. 25.

That Jesus Christ was a man, and not the second person of a Trinity. 1 Tim. ii. 5.

That Jesus was the Son of God, and not God the Son. Luke i. 35.

That the virgin Mary was the mother of Jesus, but not the mother of God. Luke i. 31.

That God was the Father of Jesus, and not Joseph the husband of Mary. Matt. i. 18.

That Jesus was the only begotten Son of God, and not the eternal Son. John iii. 16.

That Jesus declared his Father to be greater than he, and did not claim equality with God. John xiv. 28.

(To be Continued.)

Science against World Burning.

The advocates of the world burning theory have always run for support to the scientific world. They have pointed triumphantly to heaving earthquakes, and volcanic eruptions, as affording strong proof of the theory of a future explosion and burning up of the whole earth. The scientific world, however, are seriously in doubt as to the truth of the very foundations of their time-honored theories, and are changing their base of calculations. An overthrow of the whole system, as heretofore advocated, is at least threatened, as appears from the following article:

The geologists are in trouble. They cannot settle the foundation principles of their favorite science. After a long and hard struggle between the aqueous and the igneous theories of the earth's formation, it was generally supposed that the igneous had won the day, at least so far as relates to the order of their worship. If anything was supposed to be settled in geology, it was that the center has been, or is, in a molten state, and that the granite rocks are unstratified, and give evidence of being formed under great pressure and intense heat. Earthquakes and volcanoes were referred to as proofs of this great internal heat, and the protrusion of trap rock as a proof of the molten state. On this granite as a solid foundation, the stratified rocks were supposed to rest, though of necessity the order is generally disturbed by the long action of subterranean forces.

But the foundation seems at last falling through. The aqueous theory has won new triumph, and is driving its rival from the field. Granite is found to be not of igneous but aqueous formation. Some years ago, a Mr. Even Hopkins, of England, broached a new theory, and attempted to prove on scientific principles, that granite was formed not horizontally, but vertically, and not by heat and pressure, but by solution and magnetism. His speculations at first attracted little attention, and excited indeed much derision, but they have gradually attained the assent of many masters in the science.

Prof. Thompson, by rigid mathematical reasoning from well-known physical laws, also proved that the existence of a liquid ocean in the interior of the earth was simply impossible. He declared it to be a physical necessity that "the interior must be even more rigid than the superficial parts."

Leading geologists are frankly surrendering the old theory, and Prof. Ansted in a paper read before the British Association in 1867, says: "Geologists, until recently, have spoken of granite as a primitive rock, as the nucleus of the earth, and as having been from time to time erupted, playing an important part in the disturbances by which the general framework of the earth is supposed to have been constructed. The observations of Daubree and Sorby show that all true granite has been elaborated with water, under great pressure, at a temperature below melting heat; that it has neither been ejected nor has it formed a framework. There are granites of all ages and of many kinds. Numerous observations show that granite alternates with and passes into stratified rocks, and must itself in such cases be stratified rock, and that its destruction does not necessarily involve the destruction and obliteration of all the stratified rocks with which it is associated. This view of the nature of granite will greatly affect the theories of geology."

This is no longer a matter of theory, but of demonstration. Granite cannot have an igneous origin. Chemists testify that the laws of chemical action disprove it. The presence of black lead in granite and gneiss is inconsistent with melting heat, for black lead is pure carbon, and would have been reduced to ashes by heat; and in turn would have also reduced the mica and hornblende, as carbon always operates on silicates in blast furnaces. The chemists also testify that if the granite were once in a melted state, the magnetic iron-ore in them would have united with the silicates, forming a vitreous instead of a crystaline rock. Attempts have been made to resolve granite by heat, into what was regarded as its original state, but they failed utterly. It would not melt; its crystals gradually decomposed, or turned into black glass, confirming the opinions of the chemical critics.

The laws of gravity also bear witness against the igneous origin as the "Annual of Scientific Discovery" says: "If granite were once in a molten condition, then, as it cooled in the first place, quartz must have crystalized out, and would have sunk down through the still molten mass, while feldspar and mica must have crystalized at a much later stage of cooling, as the necessary consequence of their different degrees of fusibility."

As a last and conclusive stage of proof that granite is of aqueous and not of igneous origin, chemists have succeeded in producing feldspar, the base of granite, from solutions of kaolin and alkaline silicates in heated water, and as it is generally conceded that mica and quartz, the other principal ingredients, are aqueous deposits, the demonstration may be regarded as complete.

The science of geology, therefore, will need a thorough reconstruction. If the igneous origin of granite is given up, the idea of a molten mass at the earth's center will also be abandoned. If this intense central heat be exploded, the argument for a gradual cooling of the earth from fire-mist will limp badly, and the Laplace theory of physical development will lose all probability. And, still further, if the granites are not the most ancient formations, but are often of modern dates, intermingled with rock of the secondary or even tertiary period, it may be necessary to make long deductions from geological time-tables.

The largest Cruisers in the World.

The designs of the two new British cruisers Powerful and Terrible have been given out in brief by the British Admiralty. These two ships are designed to be the largest cruisers in the world, and the intentions of the British authorities concerning them have been watched closely by naval experts ever since the first announcement was made of their prospective building.

The principal dimensions of the Powerful and the Terrible are: Length, 500 feet; beam, 75 feet; mean draft, with keel, 27 feet; displacement, about 14,000 tons. The continuous sea-steaming speed is to be twenty knots an hour. On an eight hours' natural draft contractors' trial the speed will be about twenty-two knots an hour.

The hulls of the two ships will be steel, wood sheathed and coppered. It is proposed that the ships shall be able to take the sea and keep it for long periods, and in order that neither shall suffer in speed for want of coal, the designs call for a coal supply of 3,000 tons for each ship. On the 14,000 tons displacement and 27 feet draft called for in the designs a coal supply of only 1,500 tons a ship is considered. The bunkers, however, will hold 3,000 tons of coal.

The battery of each ship will consist of two 9.2 inch breech-loading rifles mounted, one in the bow and one in the stern, as chasers, twelve 6-inch rapid fire guns in broadside, eighteen 12-pounder rapid-fire guns, and a number of small machine guns. The 6-inch rapid-fire broadside guns will be in such a position as to permit four guns to be fired right ahead and four right astern.

Armor protection will be provided for all the 9.2 inch and 6-inch guns. The 12-pounder guns on the upper deck will be furnished with strong shields revolving with the guns. The torpedo armament will consist of four submerged torpedo discharge tubes placed in two separate compartments. The engines, boilers, magazines, and other vital portions of the ships will be placed below a strong curved steel deck, having a thickness of four inches for a large proportion of the length, with a slight reduction of thickness toward the extremities. This deck will be associated with minutely subdivided coal bunkers extending up to the height of the main deck. This latter feature is identical with that in all the late first-class cruiser designs for the British navy.

Careful attention has been paid in the designs to the transport of the ammunition from the magazines to the gun-fighting positions. The armored conning tower is on the after-end of the topgallant forecastle. A great height of free-board has been provided in the new ships in association with a long poop and forecastle. This feature will, it is calculated, admit not only of maintaining high speed in a seaway, but permit of fighting the bow and stern guns in heavy weather.

It is not known how much horse power has been allowed to the new ships, as the designs have not yet been fully completed. It is announced, though, that twin screws, and not triple screws, will be used. The British Admiralty deem the experience had with the cruisers Blake and Blenheim, as well as in the large twin-screw steamers of the mercantile marine, establishes the efficiency of such propellers within the limits of power and draft contemplated.

The construction of the cruisers Powerful and Terrible was authorized in the navy estimates of the Admiralty approved for 1893-4. It has been decided, however, to postpone the commencement of work on the Terrible until the next financial year of the British navy. The tenders for the construction of the Powerful will be invited, it is said, as soon as the designs of the two ships are fully finished.—*N. Y. Times.*

The Great Doctrines of the Bible.

1. The Bible is first of all a record of historical facts, called doctrines.

2. The first and fundamental doctrine is that of a personal Creator.

3. The second great doctrine is man's creation in the likeness of his Maker, thus becoming morally responsible, and subject to God's holy law.

4. The doctrine of sin is simply a statement of fact concerning man's conduct and consequent condition.

5. The centre of the system of doctrines, is that of redemption. It begins in Eden where the promise is given that the seed of woman should bruise the serpent's head, and culminates with the cross, when Christ says, "It is finished."

6. The Old Testament teaches the same as the New.

7. All the doctrines concerning man's future state, are simply statements concerning man's personal relation to God, as determined by his acceptance or rejection of our Lord and Savior, Jesus Christ.

Search-Lights.

Among the most wonderful things to be seen at the World's Fair, are the great electric search-lights that shine at night when the grounds are open.

They seek out the shadows everywhere and scatter them. They seem to turn night into day.

If one were doing anything mean or dishonest, how would he feel to have the blaze of a search-light like the gaze of a great, solemn eye, turned full upon him and his deed? Would it not be terrifying?

David says that God sets our secret sins in the light of his countenance. Oh to think of this! Yet he prays, "Search me, O God, and know my heart."

Who will pray David's prayer, with David's wish to have the sins searched out, that they may be removed? Then God will "make glad with the light of his countenance."

Announcements.

The first quarterly conference of the Church of God in Michigan will convene (D. V.) at Coats' Grove, Barry county, Friday morning, October 20th, at 10:30, and meetings will continue over the following Sunday. Brethren, if you have not dealt out your money too freely for the World's Fair or some other selfish pleasure, try hard to count yourself and family as a great necessity at this coming meeting. The brethren there are very anxious to have all their beds and tables filled, and more than that do they desire that some souls shall be brought into a saving knowledge of the truth, and each of you who come will be a means to that end. Can you stay away when the Master is calling for workers to help reap in the sheaves for His coming? Come, one and all, and hear the good news of the coming King.

Those coming from the north on M. C. R. R. will reach Hastings about 7 p. m., and will be met by brethren to convey them the other five miles to Coats' Grove. Those coming from south change cars at Kalamazoo, take C. K. & S. road and reach Coats' Grove about 5 p. m.

Sisters, remember and have a report of your tithing, that we may know what we are doing. Each church will also try and send a delegate with report of their church.

M. A. WOODWARD, Sec'y.

The Lord willing there will be a conference at East Plum River, known as Northern Illinois and Southern Wisconsin, to commence October 27th and continue over Sunday. Brother and Sister Woodward and others will be with us to preach the word. Those coming by rail will come to Lanark, Ill., where there will be teams to take all that will come to the place of meeting.

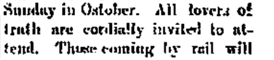
Now, brethren and sisters, make an extra effort to be with us and let us have one more feast of spiritual blessing long to be remembered. J. D. RENNER, Sec'y.

We would be glad to see a large company of brethren at our N. W. conference to be held at Scholl's Ferry, Oregon, October 20th. We expect to meet for the first time in our new chapel, which is large enough, and our homes hospitable enough, to accommodate all that will come. Come, brethren, come!

W. L. SKEELS.

The quarterly conference of the Church of God will be held three-quarters of a mile south of Ashton, Sumner county, Kansas, commencing Friday night before the third Sunday in October. All lovers of truth are cordially invited to attend. Those coming by rail will be met at Ashton by some of the brethren. Ashton is on the Frisco Railroad.

E. F. RANDOLPH, Sec'y.



ROSE—RAWLINGS.—At the home of the bride's parents, Byron, Mich., Sept., 20th, 1893., Mr. John Rose and Miss Ella Rawlings.

Sister Ella was baptized by the writer several years ago, and our prayer is that her future life may continue to be as consistent as the past has been, that by her sweet example of holiness the husband of her choice may be brought into the same saving knowledge of the truth.

B. W. WOODWARD.

TANNER—COLE.—At the residence of the bride's parents, Gaines, Aug. 23, Solomon Tanner and Miss Ada Cole.

B. W. WOODWARD.

HENSEL—LITTLER.—At the home of the bride's parents, in Huntington Co., Ind., Sept. 9, 1893, Mr. John W. Hensel, and Miss Ada Littler.

May all the days of their lives be as bright as the day in which they were made one; and may peace and comfort be blessings of their cheerful and happy home.

L. E. CONNER.

"While we have time let us do all the good that is in our heart to do; not next week or next year, but now. Who knows what a day may bring forth?"

Who made the Flowers?

The [illegible] in the garden stood,
At twilight's pensive hour;
His little daughter by his side,
Was gazing on a flower.

"O, pick that little flower, do
The little prattler said;
"It is the fairest one that blooms
Within that lonely bed."

The father picked the chosen flower,
And gave it to his child;
With parting lips and sparkling eye,
She seized the flower and smiled.

"O, say, who made this pretty flower
This little violet blue?
Who gave it all its fragrant smell,
And tinged its lovely hue?"

A change came o'er the father's brow,
His eye grew strangely wild;
New thoughts within him [illegible]
By that sweet, artless child.

The truth flashed on the father's mind,
The truth in all its power;
"There is a God, my child," he said
"Who made that little flower."

"Father, who [illegible]
The beautiful blue sky?
Who [illegible]
That rises up so high?"

"'Twas God, my child, the [illegible]
He formed them by His power
He made alike the [illegible]
And every [illegible]"

Selected.

What Hope have you Friend?

If you are a believer in the teaching of the *Reverends of Modern Christianity*, you are no doubt, looking forward to being translated from earth to regions beyond the stars. You probably believe that you were born with a never-dying soul, and that as you believe that Jesus died for you, your never-dying soul will take its flight [directly you die] and join those who have gone before, up to heaven beyond the skies. Perhaps you also believe that the wicked immortal souls are now being tormented in hell-fire, and will remain there throughout the eternal ages. You may also have the idea that there is a supernatural personal devil, who is constantly deceiving people and dragging them down into hell-fire. You may be a very pious person and also have the idea that if you remain so, you will be sure to enter heaven beyond the bounds of time and space immediately you die. Now, if this is your hope, you no doubt will be surprised to have it shown that your hope was not the hope of Old and New Testament saints, and therefore, your hope if not in harmony with theirs, must be false. Now, Paul, in the iv. Ephesians, 4, 5, 6, states that there is only one hope; "one Lord, one faith, one baptism, one God." This is very reasonable, for how can two different hopes be both right? Now, we will refer you to the inspired Scriptures of Truth. If you read Genesis xiii. 14, 15, 16, 17; xxvi. 3, 4; xxvi. 3, 4; xxviii. 13, 14; you will perceive that God promised this earth for ever to Abraham, Isaac, and Jacob. If you next read Hebrews xi. 8, 9, 13, 39, 40, you will find that they never have had their hope fulfilled. And if you read Galatians iii, 8, 16, 26, 27, 29, you will perceive that the fulfilment of the promises are yet future, and also that the true faith of Christians is to have the same hope as Abraham, Isaac, and Jacob; that is, this earth for an everlasting possession. As to man thinking that he has a never-dying soul, there is no foundation for such an idea either in science or in Scripture. Man is by nature mortal. (Genesis ii. 7; iii. 19). Now the word soul occurs over 700 times in the Bible, and, never once does it state that man has an immortal soul. Immortality is the reward of the righteous when Christ shall come to raise the responsible dead, [John vi. 39, 40, 44]. There is not one passage in the Bible where it states that immortal souls go to heaven immediately at death; but the Resurrection of the body is necessary to a future life, 1 Cor. xv. 12-23; Thess. iv. 13-16.

The foregoing testimonies show that the righteous dead are asleep and that Jesus Christ will raise them up from the dead at the last day of this dispensation. Read the Bible and you will find that Christ is coming to this earth again, (Acts i. 11,) and that he will reign on this earth for 1000 years, (Rev. xx. 4,) and that the saints who will be made like unto the angels, shall reign on this earth with him, (Rev., xx. 6; ii. 26, 27; v. 10; Matt. v. 5.) This earth, then, will be the abode of the glorified saints who shall rule the mortal nations of the earth for 1000 years with Christ after the resurrection of the responsible dead, (2 Timothy, i. 8; Collossians, iii. 4.) When Jesus Christ was here on earth he preached the Gospel of the Kingdom of God, (Luke, iv. 40;) and he sent his disciples to preach the same gospel and no other gospel, (Luke, ix. 2, 6.) As to this kingdom, they are to come from all parts of the earth and sit down in the kingdom to be on this earth, (Luke, xiii. 29.) Israel is to be gathered back to Palestine, (Isaiah, xliii. 5, 6; Micah, iv. 1-7; Ezekiel, xxx. 13, 14,) and finally, the earth shall be full of the knowledge and glory of the Lord as waters cover the sea (Isaiah, xi. 9.) The tabernacle of God will dwell with men, (Rev., xxi. 2, 3,) and there shall be no more death, (Rev. xxi. 4.)

Dear reader, would you not like to inherit the Kingdom of God and have eternal life? The only way to get it is to believe on Christ and his Gospel and to give heed to Peter's words on the day of Pentecost: "Repent and be baptised every one of you for remission of sins, in the name of Christ," (Acts, ii. 38) and also to the words of Christ: "Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God." May it be yours, dear reader, to believe the Gospel and obey it and so be found faithful at the coming of Christ. *W. H.*

Appointments.

The annual meeting of the northwest conference of the "Church of God" will convene at Mountain Side School-house near Scholl's Ferry, Oregon, commencing Friday evening Oct. 20, 1893, and continue through the week.

A general invitation is extended to all lovers of the truth, and we sincerely hope many will avail themselves of this one more opportunity of hearing the Word of God expounded by those who have made it a study for years. Therefore we earnestly entreat all that have an interest in the cause of the Master to lay aside work and make a little sacrifice if need be and come and help us make this meeting one to be long remembered.

To the isolated brethren and sisters who may not be able to come, I would say, we would be glad to hear from them by letter. Let them give us a word of exhortation and cheer that will do us good. Such letters read in our conferences do more good than they may think. Teams will be in Portland Friday, at one o'clock, at the National Hotel, for those wishing to be conveyed to the place of meeting. If we receive no letters there will be no teams there. We understand that Brother Geo. W. Young will be with us to labor in the interest of the meeting.

Brethren, another conference year has almost passed away. Do you feel as I do today, that

"We are living, we are dwelling
In a grand and an awful time,
In an age on ages telling,
To be living is sublime."

Almira Brooks, Sec'y.

The 28th of September, I commence meetings near Ingraham Ill. as Bro. Rogers may appoint to continue for one week lasting over the first Sunday in October.

On Friday night before the second Sunday in Oct. at Mount Moriah, Clark Co., Ill. as Bro. Z. E. Brant may appoint and continue one week.

The third at Newhope, Edgar Co., Ill. to continue as long as thought best. As Alexander and A. M. Scroggs may appoint. The Lord will, I will try and fill the above appointments.

While in the state if any other of the brethren want meetings they can let me know.

J. S. Hatch.

World's Fair Excursion.

$2.55 round trip to Chicago from Plymouth via Pennsylvania Lines, Oct. 2. For train leaving at 8:37 A. M., children under 12 years of age one-half the above rate. Tickets good returning ten days from date of sale. For details apply to J. E. Hanes, Ticket Agent.

For New York and Boston, take the Nickel Plate Road. Through sleeping cars to New York via either the West Shore Road or the Lehigh Valley Route from Buffalo. Through sleeping cars to Boston via the West Shore-Fitchburg Route. Superb new dining cars. Low rates.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 20 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Vince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$108.78
"From a Friend."	1.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph.	$10.00
H. L. Vickery.	10.00
A. J. Chaplin.	25.00
I. M. Vickery.	20.00
Nancy Barber,	10.00

Harvest Excursions.

The Vandalia Line will sell round trip tickets to points in the North, West and South, at one fare plus $2.00, on August 22d, September 12th and October 10th, 1893, good returning twenty days from date of sale.

For rates, limits, time of trains, through connections, etc., call on or address any Vandalia Line Ticket Agent or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind.; J. C. Millspaugh, Division Passenger Agent, Decatur, Ill.; W. F. Brunner, District Passenger Agent, Indianapolis, Ind.; J. M. Chesbrough, Assistant General Passenger Agent, St. Louis, Mo.

Harvest Excursion via Pennsylvania Lines.

Harvest Excursion tickets will be sold via Pennsylvania Lines to authorized points in the west, northwest, southwest and south at reduced round trip rate on Sept. 12 and Oct. 10th, good returning 20 days from date of sale. For details apply to nearest Pennsylvania Lines Ticket Agent.

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Regular rate for round trip tickets on Pennsylvania Lines from Plymouth to Chicago $4.60. Special rate for round trip tickets limited to November 5th, $4.10. Special rate for round trip tickets limited to ten days from date of sale, upon advertised dates for daylight coach excursions, $2.55.

For particulars please call on or address nearest agent of Pennsylvania Lines, or J. E. Hanes, Ticket Agent, Plymouth, Ind.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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EXPENDITURE.	
Previously used	$11.25
J. S. Hatch to go to Arkansas,	
J. F. Wagoner's direction	$15.00

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heye 12 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 254, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

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All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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The Law, the Covenants [illegible] by L. C. Thomas, [illegible] the Law, the Covenants, and the Sabbath, [illegible] Epitome of the latest [illegible] various other subjects. Israel, [illegible] 200 pages, cloth bound, [illegible] $2.00.

Catechism of the Bible, for the use of the families at home and in the Sunday school, by Mrs. C. M. Williams. [illegible] the leading doctrines [illegible] the form of questions and answers. This book contains 105 pages [illegible] and will be sent to any address [illegible] cents single copy; [illegible] to those not able to pay. [illegible] this office for [illegible] San Diego, Cal.

The Christian Hymnal. The name is the title of a Hymn Book issued from The Restitution office, containing 156 pages, [illegible] bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 600 hymns. To this is added 21 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each, 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed, until this little 32 page tract is acknowledged as the most effective missionary that can be circulated. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and Adam Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 288 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into [illegible] lectures and an addition of [illegible] "things that have struck me in daily Bible reading," being comments on particular texts that have called for thought while reading. This book is published by the Author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.75.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 116 pages, written by William Glen Moncrieff, subject, "Future Probation; or That Awaiting Any of the Unsaved?" Bro. Moncrieff is a writer well known [illegible] readers, and of undoubted ability. This book in paper covers, and sells for 25 cts. each, and can be had at this office.

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VANDALIA TIME TABLE.

In effect June 12, 1893.

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No. 54,	" 10:45am	For South Bend.

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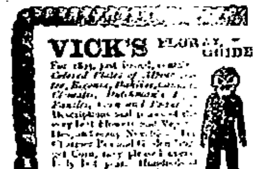

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VOL. XLII. PLYMOUTH, INDIANA, OCTOBER 11, 1893. NO. 38.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Zion's Awakening.

Awake, awake; O Zion,
Arise, Jerusalem;
Shake off thy chains and sackcloth,
Put on thy diadem.
Thy night is almost over,
Thy dawning draweth near,
The day of Promise hasteth,
Thy King shall soon appear.

Long hath thy midnight lasted,
Hard hath thy bondage been,
Cruel the shame and anguish
Thy weeping eyes have seen;
But lift thine eyes, O Israel,
Forget thy Wailing Place;
Once more thy King is coming
In glory and in grace.

Thy sons are crowding to thee,
Thy wastes are filled once more,
Thy latter rains returning,
As in the days of yore;
Thy vineyards and thy olives
Once more the mountains crown,
And 'neath their vine and fig tree
Once more thy sons sit down.

Once more the grapes of Eschol
In Hebron's vale are seen.
Once more the plain of Sharon
Is clothed in richest green;
The orange groves of Jaffa
Hang rich with harvests rare,
And hill and valley blossom
With flowers sweet and fair.

Thy streets and walls are spreading
With many a structure fair,
Thy thoroughfares are crowded
With traffic everywhere,
Thy limits stretching northward
Fulfil the sacred sign,
And soon thy walls will cover
The Prophet's measuring line.

And many a town and hamlet
Is growing o'er the land,
The harbinger of progress,
And brighter days at hand.
And many a little circle
Of Israel's sons have come,
And in thine ancient valleys
Have found a prosperous home.

And now the engine's whistle
Is heard on Sharon's plain,
And Judah's mountains echo
The rushing railway train.
Yes, and o'er Syrian railways,
They tell us, soon will pour
The trade of Western nations
To India's distant shore.

The messengers of Jesus
Are gathering at thy gates,
And many a faithful watchman
In Zion works and waits;
Once more from Zion's threshold
The stream begins to flow,
Whose deeper floods of blessing
To all the lands shall go.

From many a cruel nation
Thy suffering children flee,
Not knowing God is planning
To drive them home to thee.
Thy strange, pathetic story
Men cannot understand;—
A land—without a people,—
A race—without a land.

But Israel shall be gathered
From every race and clime
On Zion's holy mountain
In God's appointed time.
But first, the chosen "remnant"
Their Savior must receive,
The "first fruits" of the nation
The gospel must believe.

And then, from Gentile nations
The Lord must bring his own,
And "unto every creature
The witness be made known."
Then, He hath surely promised,
The glorious end shall come;
The King shall come to Zion
And Israel gather home.

We hail that glorious morning;
All things in earth and sky,
And even in scattered Israel
Proclaim its advent nigh.
Awake, awake; O Zion,
Thy day begins to dawn!
Lord, haste its glad appearing,
Help us to speed it on.

—A. B. Simpson.

Selected.

Man in Life; or the Nature of Human Existence.

There is no real conflict between the Bible, rightly interpreted, and true science. True, there is much in the world that passes for first-class science, that is only "science falsely so-called." 1 Tim vi. 20. How much of what passed in Paul's day for the genuine article, has since been shown to be silly fables, we leave our readers to judge. And much that is at present lauded to the skies as based on scientific deduction, will hereafter be classed with the mistakes and follies of the *learned*. Although the Book of Nature has been studied for ages, still her teachings are not yet understood in many respects. The book of nature contains two chapters which are of absorbing interest to us, viz: the earth, and man. We are all aware how many blunders were made in studying this planet, and how the Bible was committed to false theories respecting it, and that it required centuries to bring about a complete harmony between the facts of science, and the Scriptural record. It is acknowledged on all hands at present that the Bible does not conflict with anything that science has to say respecting the earth, its shape or its motions.

The mistakes made in reading the chapter in Nature's record respecting the earth, has, and is being made respecting man himself. *No subject of human investigation* has been more fruitful of error than this department of study. We repeat, man has not been read aright. False theories have been invented respecting him, and the Bible has been committed to these *theories*. The *nature* of his existence has been the subject of universal error. Causes are assigned for the life in man, and the intelligence that he manifests, at variance with science and the Bible. Manifesting, as he does, mental phenomena which no other creature does, it is assumed that he possesses an essence in addition to his brain structure, for the production of mind. The wise ones of the world are confident that man has a spiritual nature controling the physical. They overlook the fact that a rational man has a brain organization superior to all other creatures, and are unwilling to let this explain the cause of man's superiority.

With these false ideas of the cause of mental operations, the department of mind must be involved in darkness and obscurity. But such obscurity is in part dispelled when the Bible and science are allowed to speak their native language, and it will be seen how marvellously they harmonize. The Bible assigns a particular cause for life and mind, and this is in strict accordance with *nature*. To bring about this harmony, is to class man with all other creatures whose origin is from the dust. As to the materials of his organization, he differs but little from them. We class him with every living creature because *the* Mosaic record does the same. In common with all others he is called "a living soul," or "body of life."—Gen. ii. 7. He is made of the dust of the ground, and became a living man by having the breath of life breathed into his nostrils. We know that man in common with all other creatures, lives by breathing, and the atmospheric air which he inhales, being composed of vitalizing elements, imparts life to his frame. Man is a breathing creature, and *that is* the primary meaning of *nephesh*, rendered "soul." If the term "soul" was applied exclusively to man, there might be some plausability in the argument. But we know that this is not the case. Man's *corporeal* structure made alive by breath from God, is the soul, and Moses informs us - Gen. i. 20—that the Elohim said "let the waters bring forth moving, living souls" (*sheretz nephesh chayah.*) Thus "living souls" is applied to the earliest forms of life recorded by Moses. Again, Moses says, "Elohim created the great fishes, (*ha-tan enim gidolem*) and all living souls (*kol nephish chayah*). To maintain in the face of these facts that a "living soul" is equivalent to an incorruptible and deathless mode of existence, called by divines an "immortal soul," is to exhibit either ignorance of the Mosaic style, or dishonesty. We will not at present decide. Now these facts involve the entire world of theologians in a difficulty from which they can never extricate themselves. Does "living soul" or *nephesh chayah*, signify an immortal soul, then fishes, birds, beasts and reptiles are immortal souls, and must live forever. The case stands thus according to the logic of the clergy:

A living soul is equivalent to an immortal soul.

But Moses tells us all reptiles, fishes, etc., are living souls.

Therefore they are immortal souls.

The fallacy is in the major premise, which gives a false definition to the phrase "living soul." Allowing it to mean a living creature, all difficulty vanishes. Moses and Physiology are one, man is made of dust, and so are all other creatures. He has the breath of life superadded to his dust organization, but all other creatures have the same life - Gen. vii. 15 and 22. It is not, then, the appellation "living soul," nor "breath of life," that distinguishes him from birds and beasts, but the kind of organization which he received from Elohim in whose likeness or *form* he was made.

This comprehension of the Mosaic record is necessary to understand other teachings of Moses: for example, the expression "the life of the flesh is in the blood."—Lev. xvii. 11, is *unintelligible* on any other theory of human existence than the one based on the account in Gen. ii. 7. According to the wisdom of the clergy, it is the immortal soul that gives life to the flesh. When this personal entity departs, the flesh dies; but as long as it remains in the body the man lives. The life of the flesh, is then, not in the blood, but in the immortal tenant of the flesh. If this is scientifically correct, Moses is wrong, and a conflict ensues. But science demonstrates no such thing as a source of life to the flesh to be inherent in a personal existence called an immortal soul. Science proves to a demonstration that a substance, called by natural philosophers, "electricity," and by Moses, *Ruach*, vitalizes the blood and makes it the life of the flesh. This *ruach* or spirit substance, is from God, who is its source, and all living creatures partake of it. Take it away from the atmospheric air and man dies, returns to dust. Psa. cxlvi. 4; civ. 29.

This view of human existence is as ancient as the time of Job, who lived *before* Moses wrote. Job observes—x. 9, 10 —"thou hast made me as the clay, and wilt thou bring me into dust again." Here Job confirms the Mosaic record in affirming that he was made as the clay and would be again reduced to clay.

We are acquainted with only three forms of life, viz: animal, vegetable, and spiritual. With two of these we have an experimental acquaintance, with the third our knowledge comes from revelation. The spirit that sustains the *life* of the flesh is the cause of life in all three, *and* the difference existing between the various forms of life is in the body through which this life is manifested. As vegetable life is life manifested through a vegetable organization, so animal life is life manifested through an animal organization. All animal bodies are not alike; the more perfect and elaborate the brain structure is, the more sagacious the animal. Still their life is the same, inasmuch as it is mortal. Man's body being made of dust, and corruptible, the life manifested through such a body is necessarily mortal. Man's days and years are contrasted with Deity, but if man is a deathless being there is no contrast. *Job* x. 5.

All the phenomena of mind can be accounted for on the well known fact that minds differ as their brain structures differ. The man of profound thought has "a deeply convoluted cerebrum," whilst the Idiot is almost destitute of brain. Living brain produces thought, and not a fabulous entity called an immortal soul.

With respect to spiritual life, the same principle applies. It is life manifested through a spiritual, or spirit organization. Such will be the nature of bodies in their post-resurrectional state. They will be changed by the Spirit or Power of Deity into spirit forms, and being incorruptible they must necessarily be immortal. A soul-body, or *nephesh chayah*, is contrasted by Paul with a spiritual body. 1 Cor. xv. 44, and he tells us that the natural is first and afterwards the spiritual—(46). At the present time angels are spiritual bodies, and have spiritual life; but when the sons of God shall be angel-like, and shall have bodies like unto Christ's glorious body, they will be spirit bodies too, by having the life of Jesus manifested in their mortal flesh.

In a metaphorical sense a believer has spiritual life, in the same sense as he was once dead in *trespasses* and sins. But we are speaking of spirit life in a literal sense, and in this sense no man has it, because he is of the earth, and earthy, born of the flesh and not born from above, and possesses spiritual life only so far as spiritual things, or ideas, dwell in his understanding. The things of the Kingdom of God and name of Jesus constitute the spiritual things which dwell richly in a believer's mind, and which are totally unknown to mere natural men, however gifted they may be in science and arts. These things are revealed unto us by the Eternal Spirit who is the *Logos* or light of men. The things revealed by the Spirit are truly spiritual, and the mind on which they are engraven is so far spiritualized. Spiritual life, then, in the metaphorical sense, has relation to the renewing of the mind in the knowledge of God. It is the new life of the believer who has been washed from its uncleanness, in obeying the truth. But spiritual or eternal life in the literal sense has relation to a life manifested through an incorruptible organization, and the quickening into unending life, is being born from above, born out of Spirit.

From the foregoing remarks we see an order in the divine plan, first the natural, and afterwards the spiritual. The present state is to the servants of Christ, one of trial or probation. The natural life of man is only animal, and ephemeral in its nature, and fragile as the flower, but it is well adapted for the state of trial, inasmuch as a failure cannot perpetuate sin and misery. *An immortal* being is one whose trial is past and who cannot sin. What a conceit to place an immortal soul in such a frail dwelling as sinful flesh! !

The fleeting nature of human existence explains the small estimate Jehovah places *on entire* nations. Isa. xl. 17—"They are accounted less than nothing and vanity." Where are the nations cotemporary with Isaiah? If they are all in existence, either in bliss or woe, they are of inestimable value. What, nations of immortal beings less than nothing and vanity!

Here human wisdom is opposed to divine wisdom. Human wisdom in its ignorance of man asserts that one soul is of more value than countless worlds. Truly to the individual himself *his life is better* than worlds; but to no other being in heaven or in earth. The nations concerning which Jehovah says that they are less than nothing, are long ago reduced to dust, and that is just their value. As their bodies have returned to dust, so their characters have perished, not being written in the book of God's remembrance, therefore they are as though they had not been. In viewing man a mortal, living soul, we justify the ways of God to man, and lay a basis for the knowledge of salvation, by acknowledging the necessity of seeking for an incorruptible nature.

The Bible pronounces man mortal, his existence like the flower, having no security against the shafts of death. We are exhorted to cease from man whose breath is in his nostrils, for wherein is he to be accounted of—Isa. ii. 22. Scientific investigation amply confirms what the Bible teaches, and again there is a complete harmony. It belongs to the apostasy to teach that man's years will equal the years of God, cut off as they say he is from the life of God. Man must succumb at last beneath the universal sentence, but to be in Christ Jesus is to have hope of eternal life, to have the promise of eating of the tree of life and living for ever. The pride of man cannot endure the thought of being shorn of its immortality, it would acknowledge Jesus a savior of their immortal souls, else they will dispense with his services.

But human conceit, which is of the flesh, must be humbled, if any will be saved in the day of the Lord Jesus. Acknowledging our mortal condition, we seek life from the dead with eternal glory, through Jesus the way, the truth and the life. We hope to rise from this mortal state, this body of death, and to become angel-like, freed from the law of sin and death, and having the Father's name written on our foreheads, to enjoy an existence to which we are as yet strangers.

Facts Not Generally Known. No. 2.

That the doctrine which Jesus taught was God's, and not his own. John vii. 16.

That the power which Jesus manifested was God's, and not his own. John v. 30.

That no man hath seen God at any time, therefore Jesus was not God, for many saw him. 1 Cor. xv. 5, 6.

That God cannot be tempted with evil, and therefore Jesus was not God, because he was tempted. James i. 13.

That the Everlasting Creator can not grow weary, therefore Jesus was not the Eternal God, because he was weary when he spoke to the woman of Samaria. Isa. xl. 28.

That there were some things which God knew, and not Jesus, therefore Jesus was not God. Mark xiii. 32.

That Jesus died, and not merely his body. Rev. i. 18.

That when Jesus was dead, he was laid in a sepulchre, and did not *go to Paradise. John xix. 42.*

That Jesus gave his life a sacrifice for sin, and not to appease the wrath of God. Heb. ix. 26.

That the hope of eternal life is based upon the resurrection of Jesus, and not upon his death *only*. 1 Cor. xv. 14.

That because Jesus lives, his sheep will live also, and not on account of his death only. John xiv. 19.

That the Spirit of God is the effluence which proceeds from God, filling all space, by means of which all things are sustained, and is not a personal being. Psa. cxxxix. 7.

That the Spirit of God is that which produces life in all animate beings, and is not another God. Psa. civ. 30.

That the Holy Spirit is the Spirit of God, when set apart, or used for some special purpose, and is not the third person of a Trinity of gods. Acts x. 38.

That the Holy Spirit is the spirit or power of God, and not God the Holy Ghost. Judges xv. 15.

That man is a creature of the dust, and is not a spirit from the skies. Gen. iii. 19.

That man is but dust and ashes, *and is not a spark of divinity en*closed in a casket of flesh. Gen. xviii. 27.

That man, when animated by the breath of life, is a living soul, but not a never-dying soul. Gen. ii. 7.

That animals possess the breath of life, and not human beings only. Gen. vii. 15.

That man is mortal, and is not immortal. Job iv. 17.

That the word "immortal" is found once only in the Bible, and is then applied to God, and not to man. 1 Tim. i. 17.

That the only person who can say "I live for ever" is God, and not man. Deut. xxxii. 40.

That immortality is possessed by God, and not possessed by human beings. 1 Tim. vi. 16.

That the soul of man can die, and is not immortal. Ezek. xviii. 4.

That the soul can be utterly destroyed, and is not something that can never die. Joshua x. 35.

That the soul can be smitten with the edge of the sword, and is not an immateriality. Joshua xi. 11.

That the soul and the spirit of man are distinct, and not one and the same thing. 1 Thess. v. 23.

That the spirit of man is but another name for his breath, and is not an immortal conscious principle. James ii. 26.

That the beasts possess a spirit, and not men only. Eccles. iii. 23.

That only once in the Bible is it declared that man shall not die, and then, as now, it was not the truth, but a lie. Gen. iii. 4.

That the value of man in the sight of God is less than nothing, and not worth more than all the world, etc., as "orthodox" ministers are so fond of declaring. Isa. xl. 17.

That immortality is a future state of existence, and is not at present in man's possession. 1 Cor. xv. 53.

That immortality is to be conferred upon the body, and not upon the invisible nonentity. Phil. iii. 21.

That eternal life is the gift of God, and not the natural birthright of all mankind. Rom. vi. 23.

That to possess eternal life, it must be sought for, and is not the common property of all men. Rom. ii. 7.

That eternal life will be given to those who obey the commands of Christ, and not to those who do not obey him. John x. 28.

That Paul was hoping to receive eternal life, and did not believe he already possessed it. Titus i. 2.

That everlasting life is promised to those who believe in Jesus, and not to those who do not believe. John iii. 16.

That life is ended by death, and is not continued in a different sphere. Psa. cxlvi. 4.

That the dead are utterly unconscious, and do not know more than they did when living. Eccles. ix. 5.

That the dead are in silence, and are not praising the Lord. Psa. cxv. 17.

That the memory perishes at death, and does not remain conscious, or know anything of God. Psa. vi. 5.

That the dead all go to one place, and not some to heaven and others to hell. Eccles. iii. 20.

That the grave is the home of the dead, and not the skies. Eccles. ix. 10.

That the righteous dead rest in their graves, and can not go to heaven. John xiii. 33.

That the Bible declares that no man, excepting Jesus, has ascended to heaven, and does not teach that all the righteous are there. John iii. 13.

That David is in the grave, and has not gone to heaven. Acts ii. 34.

That Moses and Samuel are both dead, and are not in the presence of God. Jer. xv. 1.

That the places where the wicked cease from troubling, and where the weary are at rest is in the grave, and not in heaven. Job iii. 17.

That death is returning to dust, and is not the entrance to a higher state of being. Gen. iii. 19.

That a reward will be received at the resurrection and not at death. Rev. xi. 18.

That when Jesus shall come in his glory, he will reward men according to their works, and not when men die. Matt. xvi. 27.

(To be Continued.)

The One Faith and Hope.

The Scriptures positively declare that we are saved by grace through the faith, (*dia tees pisteos*) Eph. ii. 8, and we are saved by the hope (*tee elpidi esothemen.*) Rom. viii. 24.

The means of our salvation are the faith and the hope. This is definite. It is not simply a faith or a hope, but the faith and the hope. When this faith and hope do not exist the individual is in an unsaved state, no matter how zealous he may be in the profession of his false faith and hope.

As there is but one way of salvation, and this is through the faith, so there can be but one faith, and so Paul teaches. Eph. iv. 5.

The subject matter of the faith is the Kingdom of God. In other words it is the things of the Kingdom of God and Name of Jesus. Acts viii. 12. A faith that leaves out the kingdom of which all the prophets have spoken, is not a gospel faith; and the hope that is based on such a faith is as baseless as the vision of a dream. The Scripture teaching concerning the kingdom of God is a first principle of the oracles of God. It is not a department of Bible knowledge which may be studied after we become disciples of Christ. The seed sown in the heart or understanding of a man is the "word of the kingdom." Matt. xiii. 19. Truly that which is seminal, or bears the same relation to our minds in their illumination as seed does to the soil, is not an after consideration. There are some who imagine that an individual can be a Christian and yet in gross ignorance of the kingdom of God. We ask, "Can there be a Christian in whose heart the good seed has never fallen?" Surely not! And yet this good seed is "the word of the Kingdom."

Paul tells us that the Holy Ones are called to God's kingdom and glory. 1 Thess. ii. 12. Prior to their call they were aliens from the commonwealth of Israel and strangers from the covenants of promise. Eph. ii. 12. It was the call to God's kingdom and glory that quickened them when dead in trespasses and sins. If any man has not heard this call he is yet in his sins, an unquickened sinner.

The One Faith is made up of the glad tidings concerning this kingdom; and by the kingdom of God we do not mean a kingdom in the skies, but the kingdom of Israel restored, the throne of David revived and Jesus occupying that throne in Jerusalem. Luke i. 32; Acts i. 6; xv. 16, 17; Amos ix. 11, 12.

To the above may be added the things concerning the name of Jesus. The condemnation of sin in the flesh of Jesus is an important element in the things concerning His name; and is understood by all who hold the truth as it is in Jesus.

As we are saved by the hope, evident it is that any hope will avail nothing in the matter of salvation unless it is in the one hope of our calling. To have any other hope than the hope of eternal life in the kingdom of God, is to be without God and without hope in the world. Reader, what is your hope?

EDITORIAL STAFF:
Directors of the O. P. Association.
[illegible] JOBLAR, Corresponding Editor.
PLYMOUTH, INDIANA, OCT. 11, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

BROTHER N. H. Geiselman, who has been preaching at Plymouth, and vicinity, for some time, about Oct. 1, left for Florida with his family, to try the climate of that state for his throat difficulty. We shall miss him here, but hope the change will be beneficial to him, and that he may have a full field in which to work for the Master. A card dated Oct. 6, says they arrived, and are prepared to live near the Gulf, with Post Office address, Sutherland, Fla. Any one in the State of Florida wishing meetings can correspond with him there.

"God so loved the world, (of mankind) that he gave his only begotten son, that whosoever believeth unto Him might not perish, but have everlasting life." Oh, what a God of love he is. Having made this marvelous gift he introduced it with a moral grandeur which challenged the admiration of the Heavenly Host; then appeals to every good and noble principle in man, then waits man's decision. •

BELIEVER, do you not find that between the longings of the inner man, and his aims and hopes and aspirations, there is an unremitting contention waged for your supreme affection, by the outward fleshly ambitions and pleasures of the present evil world? This is what is meant by the flesh waring against the spirit. This is the trial of your faith, and the test of your hopes' foundation. If you overcome the flesh you are sure of the crown; but it will require you to be ever on the alert, and to avail yourself of all the divine assistance provided for you. •

READER, who are you? Are you one of those who from earliest youth to the present hour have been solicited to accept God's gracious overtures, but hitherto despised his grace, trampled on his forbearance, rejected his longsuffering, and wearied his love? Are you one of those? If so, we appeal to you once more by all the love of God to stop right where you are and take a good long look at Jesus; follow him from the manger to the cross, not forgetting his temptation, his poverty, his rejection, his unremitting labor of love for others, in healing the sick, giving sight to the blind, causing the dumb to speak, and giving life to the dead, never once using the divine power bestowed upon him for his own benefit, except to obtain money to pay his poll tax; and to crown all, his career of suffering which ended by an ignominious death. His blood made effective the only covenant of God capable of imparting life to you beyond the grave. His own resurrection proved its effectiveness. You can be saved by *his* life if you will. Will you? He is still saying, "come unto me," with plaintive voice. Will you heed him? Remember, you have no claim on the future. The Master will soon close the door. It will be too late then. •

SAY, you who some time ago claimed to have died to the world,—how is it with you? Are there any signs of life left—old man life, we mean? Do you maintain the confidence you had at first? Is Christ as precious to you? Is sin as hateful to you? Are you as willing to be singular? As ready to invite others to hear what God has done for you? Do you make God's book your steady companion as at the beginning? Do you assemble with the faithful as often? Do you as often and unreservedly cast your cares upon him who is able and willing to succor you? In a word, are you *rejoicing* in hope of the glory of God? If not, there is something serious the matter. What is it? Are you courting the world? Are you hunting after the approbation of men? Are you grasping after fleeting pleasures? Are you pursuing every phantom of hope, and become as unstable as the *morning* clouds? If *so*, we entreat you to call a halt, and revive the things that remain. You are wandering from the narrow way—destruction will soon be yours, unless you speedily turn right about. You cannot overcome while you gratify the flesh. Accept this warning of love and return to the shepherd and bishop of your souls. •

Time of the End.

Quite a goodly number of the watchers for the morn without clouds, who have witnessed the passing of the time when they fondly hoped to have met the Bridegroom, wisely went back to the Grand old Book to see what the trouble was. History seemed to have clearly said that Justinian first recognized the Bishop of Rome, and establishing a system of things in church and state in 533. Is this the time the abomination of desolation was to set up, was the question they wished to solve; accordingly they began to reckon to see where 1260 years would end. They only had to add 1260 to 533 and they had the answer, 1793. Did that year witness the end of these wonders, (Dan. xii. 7?) was the next inquiry? Well no; not exactly. It however witnessed *wonders.* They did not search far before they plainly saw *a* terminus, if not *the* terminus. They found "royalty was extinguished in France, and a revolution swept through Europe like a hurricane; dethroned kings, deposed the Pope, overturned the Justinian constitution of Europe promulgated 1260 years before and substituted that of Napoleon. After dwelling at length upon this, they came to regard these things as an *initial* ending, and this sent them back to Daniel again, with the additional light to assist them, that the Papal power, although terribly shaken, did not cease to be a persecuting power. To find another end, another beginning must be found. History supplies the fact that the final and complete "setting up" was by decree of Phocas in A. D. 606-8, some 75 years later. 1260 added to 608 bring us to 1868. We have passed that point too, and are ready to ask of history what happened then? Some may think it a straining of matters to make a point, to have a *double* ending, as it were, and suspect that the exigencies of a theory has hatched this solution. To this it is replied, that strange as indeed it is to find two widely separated dating points, which we shall see was actually the case, after we have learned what, if anything, transpired in fulfilment of prophecy in 1868. Did the Papacy pass away in 1868, as expected? No! A cloud passed over the watchers for a moment, but the unfolding of the purpose of God, together with past experience sent them back to the Word again, and then it dawned upon them that the Scriptures did not say the abomination would end, but its persecuting power, which grew out of the legal, political power placed at his disposal by the decree of Phocas to enable him to enforce his authority as the universal ecclesiastical Head. Great things were expected in 1868 and great things did transpire, but the Lord did not come and consume him with the spirit of his mouth, and destroy him with the brightness of his coming as expected (2 Thess. ii. 7). The war making, temporal power of the Papacy surely came to an end, and the Universal Bishop has been playing the martyr in alternation with threats and pleadings and bargaining with the powers to have his temporality restored. To facilitate this divinely pre-arranged stripping, it will be remembered that France withdrew her forces from Rome; and this left the field clear for Garibaldi to execute the work assigned *him.*

But now as to the double dates. In Dan. xii. 11 it says that from the taking away of the daily sacrifice, (that is, the abolition of the Mosaic economy)—that is one event, all are familiar with, and the other is the setting up of the abomination near six hundred years afterward. If it be asked why this unique arrangement was made by God, we do not know, unless Dan. xii. 9 explains it,—"Go thy way Daniel, for the words are closed up and sealed *till the time of the end.*" It was not to be understood until the time of the end, for it was said in answer to the question, "what shall be the end of *these* things;" and *then*, even, only "the wise shall understand," v. 10. The time of the end having arrived the seal is broken and passing events reveal our whereabouts. Things hitherto unnoticed became important then, and still another ending is discovered in Dan. xii. 11 thirty years after the expiration of the 1260, in 1868, making 1290 from the setting up of the abomination, and extending to 1898. What is to happen then? It does not say, but simply says that that number of days shall be. But from a corresponding prophecy in Rev. x. 7, it would appear that then arrives the time for the finishing of the work of God as declared by God to his servants the prophets, Daniel being one of them; and it is he who says that at the end of the days many of the sleepers in the dust shall awake, and the Great Prince of Israel shall stand up. But beyond the resurrection of God's dead ones, another period of 45 years is marked off, which is understood to be to afford scope for the full establishment of the kingdom of God and *every* overcomer assigned his position, as well as Daniel who will stand in his lot. 1898 will soon be here. Former periods have expired on time and so will this. Pass the word along the line—"Watch for the morning!!"

We have hastily compiled the above from a recent elaborate article so that our readers may compare notes with a *foreign* watcher. •

News Items and Comments.

Since our last notice of current events, crime has been, apparently fearfully on the increase; and that, too of the most revolting, beastly, and cowardly character. Every section of the country from east to west, and from north to south, furnishes its quota. Train robbing, so rife of late, has received a check in Missouri, where several of them were killed.

A despatch from Buenos Ayres says, Ex-president Pelligrini is a prisoner of the rebels at Tucuman and will be probaly shot.

The Mayor of Roanoke, Va., was recently driven from his home and from his office by a mob that threatened to lynch him for doing his duty.

The Marshal of Crestline, O., was shot to death on the 20th ult. by tramps while trying to arrest them; the tramps escaped.

News from Prague shows a very disturbed condition of things there, caused by the Czech agitation against the Germans; open revolt is only prevented by large bodies of troops. People talk scarcely above a whisper for fear that spies will hear, distort, and cause their arrest. Policemen are posted in every newspaper office, and all matter printed is subjected to rigid censorship.

The village of Coral, Mich., was recently wiped out by fire; between 500 and 800 were made homeless.

A whole ship-load of Italian emigrants are dying of cholera, off Rio Janeiro. Twenty to thirty die daily and aid from the shore is refused.

A tramp fired into the Chicago Board of Trade, mortally wounding one, and several others slightly.

The Reds in New York have threatened to blow up Vanderbilt's and Huntington's palaces.

An anarchist, at Barcelona, threw a bomb at Gen. Martinez Campos, the famous Spanish commander, who by proclamation gave the crown to Alphonzo II.

A plot to blow up Vienna has been discovered, and many anarchists arrested.

Fire was applied to the feet of a negro in New Orleans to extort a confession from him.

There was a dastardly attempt to wreck a train on the Vandalia railroad lately.

A million dollar fire occurred at St. Joseph, Mo., recently.

A mob of Mohammedans at Ordomiah, Persia, recently murdered a Christian because he refused to become a Mohammedan. He was pitched headlong to the ground from the top of a mosque and then cut to pieces with knives and daggers.

Russia has discouraged the great naval reception to have been given on the arrival of the Russian fleet.

A Michigan iron mine suddenly collapsed on the 20th ult. and forty miners are said to have been killed.

An Indian outbreak is threatened at Yuma, California.

Supt. Young, of the Chattanooga Electric Railway, has invented a plan to checkmate train robbers. The express car is to made burglar proof by electricity.

A magazine article on the trial and condemnation of Jesus, has came out, [illegible] claiming that Jesus was guilty under the law of Moses for blasphemy.

Cholera of a virulent type is rapidly increasing in the government of Kolo, says a dispatch from Warsaw; and new cases and deaths are reported at [illegible].

Thousands of families are on the verge of starvation in England, owing to the strike of the coal miners.

Anarchists are boldly preaching murder and robbery in London, one of the agitators declaring from the rostrum that he had stolen the overcoat that he was wearing, and his companion a pair of boots. He said the bomb throwing in Spain should teach Englishmen what to do. "Why not use knives and bombs," he asked, "since the government used police and soldiers to destroy us?" "Tear down the Mansion House and destroy the government," said he.

Fifteen new cases of Yellow Fever a day are reported at Savannah, Ga.

Dispatches from Paris to London say the tension of the European situation is very strained. The English government has supplied the naval depots with extra supplies of coal so as not to be troubled in case of war breaking out.

England is disturbed by the report that France is about to cede an island in the Gulf of Siam to Russia for a coaling station.

Italy is said to be playing the cards for Germany and Austria. Emperor William is strengthening the army with intense vigor. Russia is quiet but making strenuous efforts to equip herself for the hottest kind of war. Well informed people are looking for a tornado of conflict all over Europe. It is expected that the Gladstone government will promptly increase the Mediterranean fleet. It is said the fact should be recognized that Italy is an extremely dangerous element in the present situation. That country is in a pitiable condition. Things are so led that a catastrophe of a violent nature is inevitable, unless relief comes speedily. Every paper shows that matters are coming to a crisis.—it *must* come—it is predetermined. •

Original.

Hickory Grove Sermons, No. 1.

A series of discourses delivered by A. J. Eychaner in the Gospel tent at Hickory Grove, Story Co., Ia., Sept. 25, 1893.

Friends, Citizens and Brethren:

By the kind Providence of God the Gospel tent is pitched in this beautiful grove once more. Since we gave you the parting hand and said the good bye words, one year has swept into the past; and on this mild September evening we have assembled here to read God's Holy Word, to sing praises to him and to talk of the wonderful promises that he in his goodness has been pleased to make to his children. Three hundred and sixty-five days of storm and calm, of sun and shadow have come and gone since last we gathered under this canvass. In that time there have been days of joy to some of you as well as days of sadness. Some days when sorrow swept over you like a cloud but soon it dispersed and the sweet sunlight of the heart returned scattering smiles and kind words all around. Every one knows the heart-aches he alone feels, and these trials which come to us only prepare us for the eternal weight of glory. By them we are reminded of our own weaknesses and our need of the Christ and the immortality he came to give. How rapidly the time passes. In a short time the snows of winter will be here. The leaves are already falling and the mellow fruit of Autumn moulded by a Father's hand is ripening in the hazy light of these halcyon days. To me this is the most beautiful time of all the year. 'Tis true the thrush no longer warbles his varied song and the bobolink and swallow and robin and bluebird and martin and the sparrow family are all gone to the south land for the winter and we miss them, yet there is a calm, holy spirit of the day, a mild, lambient light of the moony night, and a restful, peaceful quiet every where that makes this a fit time for reflection, and a fitting and proper time to turn our thoughts to God and come together to talk of his goodness. The hardest work of the summer is over and we sit down to reflect upon the past, may we be able to say we have also worked for the Master, while we have casted bread for the children. Not only is the summer past but winter is coming. As in nature so in life, the flowers and plants lie down and sleep through the winter so we too in a similar way will sleep the sleep of death. Shall we wake again in the resurrection Spring time?

This subject of the present and future life is one in which every thoughtful man and woman is interested. The present life is one which evidently comes to an end. The end of life is death. Jesus came that he might give an eternal life to all who would believe on and obey him. The eternal life is a life without end. But this present life will end while eternal life will not end. This then is the difference. Eternal life is opposite to mortality. He who possesses eternal life is necessarily immortal But as God only has immortality, man must be mortal in his present state. Will it be possible for man ever to attain to immortality?

Of the many Scripture statements that are made touching this matter of life and death there is one that deeply impresses me. It seems to settle down into my very being. Its statements are so plain and so forcible that it would seem that it would be understood by all who read it. It tells us who has eternal life and who has it not. It states the question both positively and negatively. Its testimony is unquestionable. The witness is one in whom we may place confidence for candor and veracity. In a court of justice we are apt to receive the testimony of men of truth and men whom we have every reason to believe know the facts about which they give testimony. If then, we receive the witness of men the witness of God certainly ought to be greater. God is the witness in this case, and John tells us in the text alluded to that he has given us a record concerning his Son. He farther tells us if we do not believe this record that we regard God as a liar or a false witness because we impugn the record he has given. I read from the revised version of the New Testament. "He that believeth on the Son of God hath the witness in him; he that believeth not God hath made him a liar, because he hath not believed in the witness (testimony) that God hath borne concerning his Son: and the witness is this—that God gave unto us eternal life, and this life is in his Son. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John iv. 10-12.

The theory that now obtains in general among orthodox and evangelical bodies in regard to the natural immortality of the soul must certainly halt before such a barrier as this. The testimony is clear and unequivocal. "He that hath the Son hath the life." The witness has not left us to speculate as to what life he refers. "God gave unto us *eternal life and this* life is in his Son." Then by the law of cause and effect "He that hath the Son hath the life and he that hath not the Son of God *hath not the life.*" The theory of the natural immortality of man makes no difference between the good and the bad. All alike are said to possess an undying nature—the good to enjoy the bliss of heaven eternally, but the bad to be punished in the horrors of an endless hell. But this text does make a radical difference between those having Christ and those who have not secured him as their Savior. What one class possesses the other does not possess, because they do not have the Son in whom the life inheres.

That God intended that man should attain to immortality if obedient, is clear to my mind. It was his intention, and is still, to bestow this boon upon the obedient, but to say that he did bestow immortality alike upon all the creation is but to argue that fitness and obedience do not enter into the question and that this text does not state the truth. It is in short as the text claims making God a liar. This Platonic philosophy attributes a soul to man independent of the earth-made body—as having existed before the body was made and maintaining that existence after that body is returned to earth. Thus the immortality claimed is not connected with the Son of God, for all possess it during this present life. The question we are discussing to-night is not one of future punishment or future reward, but the fact as such whether man does, or does not *now* possess immortality. If he possesses an immortal nature now he was thus created or in some way has since obtained it.

We turn to the creation to see if *man* was made immortal, or, if at that time an immortal nature was imparted to him. Our inquiry therefore relates to the created man. The Bible contains an account of man's creation or the creation of the first man. Whatever was the nature of the father of the race, must be the nature his children possess. The stream may go lower than the fountain but it can never rise higher. If therefore the first man was by nature earth made and without the stamp of immortality we may justly conclude that we are yet bearing the image of the earthy. The Bible account therefore must be accepted as furnishing the evidence from which we are to draw our conclusions. If science can reflect any light upon the subject most gladly do we accept her aid. The statement of the creation of man is plain and the record is a short one and easily understood. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." If this record is true—and I see no reason to doubt it, the first man was earth-formed; and this earth-formed man became a living soul. The record does not say that a "living soul" was breathed into the man but that the man himself became a living soul. The thing breathed into him was the breath of life which is the animating agency of all living creatures. If you will open your Bibles with me at Gen. vii. 21 and 22 we shall read, "And all flesh died that moved upon the earth both of fowl and of cattle and of beast and of every creeping thing that creepeth upon the earth, *all in whose nostrils was the breath of life.*" From this reading we learn that the breath of life is a common possession with man by all the animals that breathe. This phrase "*the breath of life*" gives to man then no preeminence in nature above the living animals of earth, but in common with them he possesses what they possess and lives by the same agency that gives them life. The undying nature man is said to possess must be sought for in some other language.

Some have seriously maintained that the statement "and man became a *living soul,*" furnishes the proof of his immortality. But the phrase from which "*living soul*" is translated occurs ten times in Genesis and is nine times applied to the lower animals. Dean Alford says, "The difference whatever it may be between him and other living creatures, is not declared in this term." Dr. Lang says, "The words translated '*living soul*' are applied also to the entire creation." We should bear in mind that *living soul* does not necessarily mean an *immortal soul.* By the vitalizing breath he became a living being, while before he had not yet become animate. There is yet a more important fact to be considered. It is the *dust man* who became the living soul. If therefore man possessed immortality from the consideration that he became a *living* soul it is the created form of earth that possesses immortality. But we are *shut* out from immortality in this direction in our conclusions, for we are informed that this dust man returns again to dust.

And yet there is one more fact *in* connection with man's creation and Edenic history which places itself directly across the path of this false philosophy of Human Immortality. When Adam and Eve were placed in the garden of Eden they had the privilege of its entire fruitage, except one tree. This was that central tree whose fruit was so pleasant to the sight. God had said they should neither eat of it nor touch it, if they did either they must *surely die.* But Satan appears upon the scene. His exposition of the qualities of that tree are radically different from those given by Jehovah. He tells Eve that the eating of the tree will make her wise and be as Gods, and assures her that she will *not surely die.* Now notice according to God's statement disobedience will produce death but according to the tempter's statement disobedience will give immortality. Let us follow the narrative still farther; she ate the fruit and so too did Adam. Now comes the demonstration as to who told the truth in this matter. God once more appears upon the scene. A thing wholly unexpected takes place. Cherubic forms are marshalled and with flaming swords encircle the tree of life and guard its precious fruits. They behold with dismay their only source of life cut off. The stern but just sentence is pronounced by the Judge; "In the sweat of thy face shall thou eat bread till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return," and the man and his companion were driven from the garden. But who told the truth? Fortunately we have the history of Adam a little farther. It is short but there is all that is needed. It settles this question of immortality in sin and demonstrates its falsity. The closing sentence reads, "And all the days that Adam lived were nine hundred and thirty years, *and he died.*" The children of Adam like their father die. They sin, and the wages of sin is death. The avenue which made immortality possible to Adam was closed through disobedience. But there is a second Adam whose obedience has opened up a new and living way. Through him the eternal life may be gained by faith and obedience for "he that hath the Son hath the life and he that hath not the Son of God hath not the life." We conclude then that immortality is to be obtained by a patient continuance in doing well, and is the gift of God through Jesus the Christ, our Lord.

Corrections.

In THE RESTITUTION of Sept. 27, third column, the expression "indefinite dignity and merit," should have been "infinite dignity and merit." And in second column "beloved for the Father's sake" should have been "beloved for the fathers' sakes."

WILEY JONES.

A religiously inclined youth once inquired of his pastor if he thought it would be wrong to learn the art of self-defense. Assuredly not, he replied. I learned it myself in early life. The youth inquired if he learned the old English or Sullivan's system. I learned neither, was the reply. I learned Solomon's way, and you will find it, he said to the astonished youth, in Prov. xv. 1,—"A soft answer turneth away wrath." It is the best system of self-defense which has fallen under my observation.

As long as the devil can make sin seem to be profitable, he won't have much trouble in getting recruits for his army.

A good many people pray, "Oh to be nothing," and then they do their best to answer their prayer.

Living for self is the smallest business any one can be engaged in in this life.

Only three weeks more and the World's Fair will be over. Get ready and take the Nickel Plate Road's one fare excursion Oct. 12th.

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ; all is subordinated to it. When I saw this it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus.—*Von Muller.*

You might walk but it will be cheaper to take the Nickel Plate Road's one fare excursion to the World's Fair, Oct. 12th. No extra charge for fast time.

Poetry.

Life and Death.

Does death mean life?
And is it true
That when we die
We live? That when we nothing know,
And while we lie
In earth's cold ground,
A part called "soul"
Is gone to endless bliss or woe?

No! death means death,
For we all die,
And from the ground
Could never rise, had not the Lord
A gift bestowed:
Through Christ, his Son,
On all who hear,
Believe, love and obey His Word.

That gift is life—
Eternal Life,
O! hear ye all!
When He shall come, may worthy be
Of that great gift
That Jesus brought
Through conquering death,
And with Him live eternally.

Original.

The Gospel According to Loukas. Chap. 7.

1. And when he had finished all his oracular sayings in the hearing of the royal-people, he entered into Kapharnaoum.

2. And a certain centurion's bond-servant who was ill was about to come to his end, and he was esteemed by him.

3. And when he heard about Jesous he sent elders of the Joudaians unto him, requesting him to come and save his bond-servant.

4. And when they had come unto Jesous they asked him in haste, saying, he to whom thou wilt grant this is worthy.

5. For he loveth our nation and hath built for us our synagoges.

6. And Jesous went his way along with them. And when now he was not far from the house the centurion sent friends, saying, Lord trouble not thyself. For I am not enough of importance for thee to come under my roof.

7. Therefore I did not account myself worthy to come unto thee; but say by word and let my servant be healed.

8. For I also am a man assigned under official-power and who have soldiers under myself, and I say unto this one go thy way and he goeth; and to another, come, and he cometh; and to my bond-servant, Do this and do that, and he doeth it.

9. And when Jesous heard this, he wondered at him, and turning to the crowd following him he said, I say unto you, not even in Israel have I found so great faith.

10. And when those sent had returned to the house they found the bond-servant well.

11. And it came to pass on the following day, that he went his way into a city called Nain: and his disciples and a vast crowd were going their way along with him.

12. And as he drew nigh to the gateway of the city, lo even a dead person was being carried out, an only-born son of his mother, and she was a widow; and a considerable crowd of the city was with her.

13. And when the Lord saw her he was moved with compassion for her and said unto her, Lament not.

14. And approaching he touched the casket; and those who were carrying it stopped; and he said, Young man I say unto thee awake. (Egeiro noi anisteni.)

15. And the dead man sat up and began to talk, and he gave him to his mother.

16. And fear took hold of them all and they glorified God saying, A great prophet hath been awakened among us; and God has taken an oversight of (visited com. ver.) his royal-people.

17. And this word went out about him in all Joudaia and all the surrounding country.

18. And his disciples told Joannes about all these things.

19. And summoning a certain two of his disciples Joannes sent them unto Jesous, saying, Art thou the One who cometh or do we look for another?

20. And when the men had come unto him they said, Joannes the Baptizer hath sent us unto thee saying, Art thou the One who cometh or do we look for another?

21. In that hour he had healed many from diseases and scourges and evil spirits and had graciously granted to many blind people to see.

22. And he answered and said unto them, Go your way and tell Joannes what ye have seen and heard, namely that blind people see (lit are looking up) lame people walk, lepers are being cleansed, deaf people hear, dead people are being awakened, beggars are being evangelized.

23. And blessed-happy is he who shall not have stumbled in me.

24. And when the messengers of Joannes had departed, he began to speak to the crowds about Joannes as follows, What went ye out into the wilderness to gaze at? A reed shaken by a wind?

25. But what went ye out to see? A man clad in effeminate outer-garments? Lo those who are in notable and delicate under-apparel are in the royal apartments.

26. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.

27. This is the One concerning whom it hath been written, Lo I am sending my messenger before thy Face, and he will prepare thy way before thee.

28. I say unto you among those begotten of women there is no prophet greater than Joannes: But the inferior one in the kingdom of God is greater than he.

29. And all the royal people they heard it and the tax-gatherers who had been baptized with the baptism of Joannes justified God.

30. But the Pharisees and the teachers of law set aside the counsel of God unto themselves, not having been baptized of him.

31. To whom then shall I liken the men of this generation and to whom are they like?

32. They are like to the children seated in a market-place and who address one another with such remarks as, We have piped for you and ye have not danced; we have threned for you and ye have not lamented.

33. For Joannes the Baptizer came not eating bread nor drinking wine, and ye say he hath a Demon.

34. The Son of Man hath come eating and drinking and ye say, Lo a gluttonous man and a wine-bibber, a friend of tax-gatherers and obdurate sinners.

35. And wisdom hath been justified (shown to be right) from all her offspring.

36. And a certain one of the Pharisees asked him to eat with him, and he entered into the house of the Pharisee and reclined.

37. And lo there was a certain woman in the city, an obdurate sinner and when she knew he was reclining in the house of the Pharisee, she procured an alabaster vase of myhr.

38. And stood behind his feet and lamenting began to moisten his feet with her tears and she wiped them with the hair of her head, and kissed his feet and anointed them with the myhr.

39. And when the Pharisee who had invited him saw it he spake to himself saying, If this man were the prophet he would have known who and what sort of a woman she is who is touching him, because she is a hardened-sinner.

40. And Jesous answered and said unto him, Simon I have something to say to thee; and he saith, say it, Teacher.

41. A certain lender had two debtors. The one owed five hundred denarii and the other fifty.

42. And as they did not have the means to pay he showed himself gracious to both. Which of them then, said he, will love him most?

43. And Simon answered and said, the one, I suppose, to whom he showed the most grace. And he said unto him, Thou hast judged rightly.

44. And turning unto the woman he said unto Simon, art thou looking at this woman? I entered into thy house; water for my feet thou didst not give; But she hath moistened my feet with her tears, and dried them with her hair.

45. A kiss thou (or hand-shake or embrace or any act of endearment) didst not give me; but she since she came in hath not left off kissing my feet.

46. With olive-oil thou didst not anoint my head; but she hath anointed my head with ointment of myhr.

47. As a grateful return for which I said unto thee, let her many sins be remitted, because she hath loved much. But he loveth little to whom little is remitted.

48. And he said unto her, Let thy sins be remitted.

49. And those who were reclining along with him began to say among themselves, who is this who even remitteth sins?

50. And he said unto the woman, Thy faith hath saved thee. Go thy way into peace.

COMMENT.

"Oracular-sayings" instead of "sayings" merely R. V.

"Esteemed by him" instead of "dear to him" R. V.

"In haste" instead of "earnestly" R. V.

"Assigned under official-power" instead of "set under authority" R. V.

"On the following day" instead of "soon after" R. V.

"An only-born Son of his mother" instead of "an only son of his mother" R. V. which leaves out the most suggestive part of the narrative. He himself was "an only-born."

"Lament not" instead of "weep not" R. V. There is another word for "weep."

"Casket" instead of "bier" R. V. The word means the *case* in which the body was, not the "bier" upon which it was carried.

"Awake" instead of "arise" R. V. and "hath been awakened" instead of "hath been raised" R. V. See previous comment on the resurrection.

"Word" instead of "report" R. V.

"Scourges" instead of "plagues" R. V. The scourges of God's love meant no doubt.

"Graciously granted" instead of "bestowed" R. V, which leaves out the most important thought of the statement—the *grace* namely in all these gifts.

"Begotten of women" instead of "born" R. V. emphasizes another kind of begetting so clearly taught in the Scriptures.

"The inferior one" instead of "he that is but little" R. V.

"There is no prophet" instead of "there is none" R. V. "Prophet" is an important word here I think.

"Is justified *from* all her offspring" instead of "Is justified *of* all her children" R. V. "Of" here would imply that the justification was done by her children which is not the thought of the author. It is the fruits obtained "from all her offspring" that enables the justifier to justify.

"A *certain one*" instead of "one" merely R. V.

"And reclined" instead of "sat down to meat" R. V.

"And lo there was a certain woman" instead of "behold a woman" R. V. This "certain woman" is identified elsewhere in another gospel.

"She procured" instead of "brought" R. V. is a fact that is interesting to know I think.

"Moisten" instead of "wet" and "wetted" R. V. which is neither correct nor good grammar.

"The prophet" instead of "a prophet" R. V. The popular belief was that "the Christ" was the predicted Helias.

"A hardened sinner" instead of "sinner" merely R. V.

"Teacher" instead of "Master" R. V.

"Denarii" instead of "pence" R. V.

"Showed himself gracious to both" instead of "forgave" R. V.—not the same thought by any means.

"Olive-oil" instead of "oil" merely R. V.

"Ointment of myhr" instead of "ointment" merely R. V. Emphasizes the value of the act performed. It was'nt cheap.

"Remit" instead of "forgive" R. V.

"As a grateful return for which" instead of "wherefore" merely R. V.

"I said" instead of "I say" R. V.

"Go thy way *into* peace" instead of "*in* peace" R. V.

CHAS. GARDNER.

The Work of the Spirit.

"Why call ye me Lord, Lord, and do not the things which I say?" Luke vi. 46.

"Blessed are they that hear the Word of God and keep it." Luke xi. 28.

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. xv. 8.

"Jesus saith unto his disciples; whom say ye that I am?" Matt. xvi. 15.

"Peter answered—Thou art the Christ—or the Anointed—the Son of the Living God.

Jesus said,—Flesh and blood hath not revealed this unto thee but God by his Spirit." Matt. xvi. 16–17.

"For we read—no man can say that Jesus is the Lord, but by the Holy Spirit." 1 Cor. xii. 3.

"Verily then God's Spirit is the rock against which the gates of hell shall not prevail." Matt. xvi. 18.

"By this Spirit Jesus was quickened and brought forth from the tomb, being put to death, but quickened by God's Spirit." 1 Pet. iii. 8.

"He showed himself to his disciples, saying, a spirit hath not flesh and bones as ye see me have. Look at my hands and my feet that it is I myself." Luke xxiv. 39.

"This Jesus hath been raised up, whereof we are all witnesses." Acts ii. 32.

"If the Spirit of God or of him that raised up Jesus from the dead dwell in you, he that raised up Christ or the Anointed King from the dead shall also quicken your mortal bodies by or because of his Spirit that dwelleth in you." Rom. viii. 12.

Thus God's Spirit is the Rock, is the fortress against which hell or the grave, death and destruction cannot prevail or affect anything only temporarily.

For it is written, "Thou takest away their breath, they die, and return to their dust. Ps. civ. 29.

Again it is written. Thou sendest forth thy Spirit, they are created or recreated, and the very same they whose breath was taken away in the preceding verse is renewed in the succeeding or 30th verse, and thou renewest or restores the face of the earth. Ps. civ. 29 30.

Man is renewed or restored upon it all "cleansed and repaired" and set agoing in the world to come.

A start is made for eternity; by the immediate power of God.

Who shall disannul or make it void?

T. J. WILLIAMSON.

Dear Restitution:

I want to say a word of cheer to any who may be down-hearted or discouraged. Things look dark sometimes and faith grows weak as we see the enemy so strong, and we so *frail and few*. Never fear. God is able to perfect that which concerns us. Let us just fill our places in the ranks. A soldier does'nt need to see all over the field, especially with such a commander as we have. No blundering order will ever sink our ship. Never fear.

I have thought there is one thing to be glad of while we wait for Jesus, though the time seems long. It is this. The sweet meeting, the first glad song of victory are in the future. Not that I think our joy will diminish as the time rolls by. Oh no; Jesus will never tire of his bride as men do. But oh, when these broken hearts first realize that the trial is over, the fears and tears, and wearying and worrying all past, it seems to me that nothing in the future can ever be more glorious than that song of thanksgiving and praise will be. "Unto him that loved us, and washed us in his own blood."

Oh let us keep ourselves from idols. If we have trampled and destroyed the ones we had set up, let us be careful not to worship the idols of the people around us. Let us put our treasures, money or loved friends what ever they are in God's keeping, so when we are called we wont have any inclination to look back to see how they fare. Just ship them ahead (and hurry up about it) then when the time comes we can all be ready.

I have little money to bank, but I have a rich treasure in the dear ones I love, but I have such perfect confidence in the One to whom I have *entrusted* them that I know if any are lost it will be only what were utterly worthless. He cannot be deceived though I might. I have turned them all over to him. He will manage just right for me, so by his great grace and mercy through Jesus I am all ready.

Nothing but to work, and watch, and wait, and be faithful to the end.

I wonder if Bro. Jublin is going to print in tract form, "The Seed of the Woman?" I hope so. I love that precious truth. I was shown that mystery by dear Bro. W. S Finn, in the first days of my Christian life, and it has been clear asday to me ever since. If Jesus was immortal he could not die and if not could not be raised from the dead, then what should we do *for* a Savior since our salvation depends on his resurrection?

A S. D. Adventist minister said to me, he *laid aside his immortality* and came down and died. So then, it may be put on and off like a germent may it when once possessed? I told him I was glad God never lays his aside. Of course after telling me how it was done he wound up by saying it was a mystery.

Bro. W. H. Wilson has had three articles on the Sabbath in our paper that I wish could some way be put in tract form for use. I think it is much needed, and his pieces were better than any I remember having seen. I am satisfied for my own part but want to be able to help others to see the light. The Sabbath folks are well able to trouble very much one who is not armed. I send a paper with an article I wrote marked in it. I will close now hoping you will use your judgment about printing this or any part of it. With much love I am your sister in the one hope.

ALICE ADAMS.

Sobriety.

Teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world.

The word sobriety occurs but twice in the New Testament, the word soberly twice, and the word sober ten times, and not once in the Old Testament. The definition given by Webster of sobriety is—temperance, calmness, gravity; and the word sober is defined by the same author as—*serious*, to make sober or grave.

In giving the qualifications for a bishop, Paul says in Titus i. 8: A lover of hospitality, a lover of good men, *sober*, just, holy, temperate.

It is a mistaken idea to think that a Christian should put on a long face and never allow a smile to light up his countenance. Use the word *serious* and you have a more complete rendering. For instance, 1 Peter i. 13, Wherefore gird up the loins of your mind, be sober (serious) and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Again he says in 1 Peter iv. 7, But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

If a wild African lion should become loose in *your neighborhood* and go about devouring men, women and children, would it not be treated as a serious matter? would not every one you met have a serious look upon his countenance? Is there not a devouring element in the world that is slaying more people than one lion—yes, than even a dozen lions can possibly do?

Listen to Paul. Be sober, be vigilant. Why, Paul? Because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour.

Are you doing anything, my brother, to stay the *hand* of this destroyer? Can you not pluck them, as it were, as "brands from the burning?" There is much in these last days for the people of God to do. But are we doing it? that is the question. We are directly responsible to God as to our dealing with *the great truths* he has committed to our trust. Do we treat it in a *serious, sober* manner? Oh, I am afraid that many of us will be "weighed in the balance and found wanting."

Then let me admonish you, dear brother and sister, in the language of the beloved apostle, See that you walk circumspectly; not as fools, but as wise, redeeming the time because the days are evil.

O, brother, life's journey is fleeting,
With cares and dangers—arise,
Look well to the course you are choosing,
Be earnest, be watchful, and wise;
Remember, two paths are before you,
And both thy attention invite,
But one leads thee on to destruction,
The other to joy and delight.

O, brother, the Savior is calling,
Beware of the danger of sin;
Resist not the voice of the Spirit,
That whispers so softly within;
God calls you to enter his service,
To live for Him here, day by day,
And share by and by in the glory,
That never shall vanish away.

J. J. CADY.

The wonders of the World's Fair should be seen by every citizen of the Glorious Country of ours. The Nickel Plate's one fare excursion Oct. 12th will be *your* opportunity. Don't miss it.

Conference Report.

The annual State conference of Nebraska is now a *thing of the past. This was* the largest and most enjoyable gathering of the kind in the history of the State.

Nineteen tents and two covered wagons afforded protection from the weather, and on Saturday night before the close 142 people camped on the ground.

The interest was good all through, and each evening found the tent full of attentive listeners. The meeting was opened by a discourse by Elder Adams from 2 Peter i. 9.

Bro. Moyer's health did not permit him to speak but once a day. He was, however, well received by the people. His discourses were sound, logical and clear. As far as can be expected in mortal man they were perfect. They were instructive to the public and strengthening to the brethren. Bro. Moyer is only one of a number of able brethren whose voices are practically hushed, which ought not to be in these days of dearth in the knowledge of the truth.

Among those present from a distance were: Mrs. O. B. Cady and daughter, of Iowa; Bro. and Sister Childers, of Wauneta, Neb.; Bro. C. S. Brow and family, of Traer, Kans., and Bros. Newell and Morgan and families, of Moorsfield, Neb.

Business meeting was called to order at 9 a. m. on Wednesday. Reading of minutes of previous meeting followed by report of Secretary and Treasurer. The report of Evangelist shows a marked increase in the work over last year:

Number discourses delivered	254
Number additions to the church	65
Number churches organized	4
Number miles traveled by rail	5,632
Number miles traveled by team	1,192
Amount received for labor during year	$737 43
Expenses	130 50

Assistant Evangelist's report:

Number days employed	74
Discourses delivered	55
Additions	2
Amount received for labor	$72 15

The election of officers resulted as follows: Almus Adams, President; J. J. Cady, Secretary; A. F. Harlan, Treasurer.

On motion of J. T. Prine, Elder A. Adams was re-elected Evangelist for the ensuing year.

Moved by R. P. Story that we pay Evangelist $400 per year besides traveling expenses. Carried.

Elder J. T. Prime was also employed the same as last year, viz., at $1 per day and expenses.

In order to open up new fields for the further spread of the gospel the Secretary was instructed to correspond with different churches and solicit one or two from each place to go out to adjacent neighborhoods and organize Bible readings and investigation meetings, and do all in their power to advance the Master's cause.

The following resolution was adopted:

Resolved, That this conference tender a vote of thanks to the Cambridge Park Association for the use of their grounds, and to the people of Cambridge and vicinity for their large attendance and excellent good order during the meeting.

Upon the earnest solicitation of Bros. Morgan and Newell, of Moorsfield, it was decided to pitch the tent at that place and hold a ten days' meeting, beginning September 30th. Although no one embraced the truth there, Bro. and Sister D. D. Vincent put on Christ by baptism at Arapahoe one week before the meeting commenced. We believe the *seed* is sown in good ground, and if followed up will no doubt result in permanent good.

Now a word to the Nebraska brethren. We urge you to make a greater effort than ever before to advance the cause of Christ in this State. We want to show a greater increase in the work next year than we have this, if possible. You have contributed nobly this year, but still we can do a little better. We want to report 100 *additions* to the faith next year instead of 65. Will you help us do this?

Earnestly yours,
J. J. CADY, Sec'y.

A long list of dates for one-fare excursions has been arranged by the Nickel Plate Road as follows: Oct. 9th, 10th, 12th, 14th and 17th. Tickets are good going on any train of the dates on which sold and are good returning ten days from date of sale.

Thoughts for Thinkers.

1. If the gospel consists only in the facts concerning the death of Christ, how could the gospel be preached before Christ died?

2. How can we account for the Apostles preaching the gospel during the lifetime of Jesus, seeing they did not believe that he would be crucified? Luke ix. 6; Matt. xvi. 21, 22.

3. If the gospel means the good news that Christ died for our sins, why is it called the gospel of the kingdom? Matt. iv. 23; xxiv. 14.

4. If the souls of believers at death do immediately pass into glory and are received into the highest heavens, why do all the promises refer us to the second appearing of Jesus and the Resurrection? Matt. xvi. 27; Luke xiv. 14; Phill. iii. 20, 21; 1 Thess. iv. 14–17; Titus ii. 13.

5. If to preach the gospel is only to proclaim the facts of Christ's death, etc., why did Peter *on the day of Pentecost* declare that Christ was raised from the dead, to sit on the throne of David? Acts ii. 30.

6. If the Old Testament is an obsolete book, of no authority in religious matters, no better than an old Jewish almanac, why did Paul tell Agrippa that he taught none other things than what Moses and the Prophets did say should come? Acts xxvi. 22; and why are we exhorted to attend to the sure word of prophecy? Rom. xv. 4; 2 Peter i. 19–21; iii. 2; 2 Tim. iii. 14.

Bishop Goodsell says: 'Our Church does not need more harness; it needs more horse.' God will give us power to run all our machinery if we would only ask for it, and labor to that end."

You will always regret it if you fail to visit the Columbian Exposition. Then don't fail to take one of the Nickel Plate Road's one-fare excursions Oct. 9th, 10th, 12th, 14th, or 17th.

Special Excursion into the World's Fair Grounds. $2.55 Round Trip to Chicago from Plymouth via the Popular Pennsylvania Lines.

Saturday Oct. 14 at rate named from station named above the Pennsylvania Company will run a Special Excursion into the World's Fair Grounds. Train will leave Plymouth at 7:25 A. M. arrive at Terminal Station. World's Fair Grounds 10:20 A. M. The Special low rate tickets will be accepted only for passage in the Pennsylvania Standard coaches on the above train. This train will also stop at South Chicago, Grand Crossing and Englewood to discharge passengers and baggage. Special train returning October 14th will start over track 64 from Terminal Station World's Fair Grounds. Return coupons of these Special tickets will be valid ten days from date of sale in coaches of any regular train except the Keystone Express, scheduled to stop at their destination, departing from Chicago Union Passenger Station, Englewood, Grand Crossing or South Chicago.

One fare excursions, to Chicago, will be run by the Nickel Plate Road on Oct. 9th, 10th, 12th, 14th and 17th. Choice of trains.

I would rather have a church with ten men in it right with God, than a church with five hundred in it at whom the world laughs in its sleeve.—*George Whitefield.*

If you wish to travel cheaply take Nickel Plate Road's one fare excursion to Chicago Oct. 12th. Three trains each way every day.

Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten.

One fare Oct. 12th to Chicago and return via popular Nickel Plate Road. Superb new dining cars.

There isn't much lifting power in your religion if it doesn't make you do your best to pay one hundred cents on the dollar.

Splendid opportunities for visiting the World's Fair cheaply are afforded by the Nickel Plate Road's one-fare excursions Oct. 9th, 10th, 12th, 14th and 17th. Don't miss your chance.

The Ships that Never Come In.

Full-freighted they start from a far-off port,
The breeze in every sail;
The sun leads on like a conquering god,
They follow his golden trail.

Full freighted with hopes and vast desires,
All the untried joys of youth;
With prayers [illegible] and dreams fulfilled,
And love, and faith, and truth.

But somewhere between that there and this,
Sometime 'twixt the noon and night,
The sun turns traitor—the sky frowns black—
And the sea puts on his might.

And to those who wait for their coming in,
And watch on the glistening strand,
A broken spar, that has floated far,
Alone drifts in to land.

—Nora L. Franklin.

Original.

Dear Restitution:

I have thought for a good while that I would write a few lines for the "Letter Drawer" or "Young Peoples Column." I feel that we are slack about encouraging one another, and trying to get others interested in this glorious plan of salvation. Our young people especially seem so indifferent, what is the reason?

I have those dear to me by the tender ties of nature, out of the ark of safety, and I tremble as I think of the fate of those out of Christ, but I am still praying and trusting that they will come to the Savior before it is everlastingly too late. The door stands yet ajar, oh, that they would enter now before it is forever closed.

When we talk of the danger of waiting, the only excuse is, I am not ready.

My dear young friends if some one was to send you a telegram, telling you that if you would be in Chicago a certain day, they would give you a large amount of money, now I believe you would be ready to go to Chicago if you had to start the same evening the telegram came, and if you did not know the direction, number of street, etc., you would not hesitate to enquire, and so you would be in Chicago promptly at the time. Now on the same principle, Jesus has promised you eternal life. He tells you a certain road you must follow, certain way-marks, and there is no need of you getting bewildered, for he says: "Lo, I am with you always." He will be your guide through this wilderness of trial, trouble and disappointment, and when the journey is accomplished he will give you rest and a great reward. Yes, a reward worth all the trouble it took to obtain it. We must part with this earthly inheritance when death comes, but if we have treasures laid up in the heavenly storehouse, if we are an heir of God, what untold wealth and glory will be ours when Jesus comes. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what the Lord has in reserve for them that love him." Now why is it you are not ready? The Savior says, "Lo I stand at the door and knock, if any hear my voice and open unto me I will come in and sup with him."

"Behold the Savior at the door,
He gently knocks, has knocked before,
He has waited long, is waiting still,
You treat no other friend so ill."

"Procrastination is the thief of time." How many have turned away saying, "not now, at a more convenient time I will call on thee." To some the convenient time never comes, but death the monster comes. Why not be on the safe side and obey the dear Savior today, and start for the heavenly country? If you are almost persuaded, become fully persuaded, and the Lord will abundantly bless you. Oh! you do not know what joy and peace you can have with the strong arms of Jesus to rest in. So I beg, I beseech of you to come.

"Jesus invites you here,
Angels are lingering near,
Prayers rise from hearts so dear,
O, wanderer come."

Harriette Reid.

The doctrines of morality and eternal life must be taught in the Sabbath school. To neglect this and devote time merely to historical research is criminal. If we aid the young in a way to give sweetness and light to character, there must be no lack of the fundamental doctrines of Christ which renew the life and purify the soul. "Thou hast the words of eternal life." Those words are sound doctrine absolutely essential, and yet hundreds of well-meaning teachers affect to despise doctrine.

Appointments.

The annual meeting of the northwest conference of the "Church of God" will convene at Mountain Side School-house near Scholl's Ferry, Oregon, commencing Friday evening Oct. 20, 1893, and continue through the week.

A general invitation is extended to all lovers of the truth, and we sincerely hope many will avail themselves of this one more opportunity of hearing the Word of God expounded by those who have made it a study for years. Therefore we earnestly entreat all that have an interest in the cause of the Master to lay aside work and make a little sacrifice if need be and come and help us make this meeting one to be long remembered.

To the isolated brethren and sisters who may not be able to come, I would say, we would be glad to hear from them by letter. Let them give us a word of exhortation and cheer that will do us good. Such letters read in our conferences do more good than they may think. Teams will be in Portland Friday, at one o'clock, at the National Hotel, for those wishing to be conveyed to the place of meeting. If we receive no letters there will be no teams there. We understand that Brother Geo. W. Young will be with us to labor in the interest of the meeting.

Brethren, another conference year has almost passed away. Do you feel as I do today, that

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Alzira Brooks, Sec'y.

We would be glad to see a large company of brethren at our N. W. conference to be held at Scholl's Ferry, Oregon, October 20th. We expect to meet for the first time in our new chapel, which is large enough, and our homes hospitable enough, to accommodate all that will come. Come, brethren, come!

W. L. Skeels.

The first quarterly conference of the Church of God in Michigan will convene (D. V.) at Coats' Grove, Barry county, Friday morning, October 20th, at 10:30, and meetings will continue over the following Sunday. Brethren, if you have not dealt out your money too freely for the World's Fair or some other selfish pleasure, try hard to count yourself and family as a great necessity at this coming meeting. The brethren there are very anxious to have all their beds and tables filled, and more than that do they desire that some souls shall be brought into a saving knowledge of the truth, and each of you who come will be a means to that end. Can you stay away when the Master is calling for workers to help reap in the sheaves for His coming? Come, one and all, and hear the good news of the coming King.

Those coming from the north on M. C. R. R. will reach Hastings about 7 p. m., and will be met by brethren to convey them the other five miles to Coats' Grove. Those coming from south change cars at Kalamazoo, take C. K. & S. road and reach Coats' Grove about 5 p. m.

Sisters, remember and have a report of your tithing, that we may know what we are doing. Each church will also try and send a delegate with report of their church.

M. A. Woodward, Sec'y.

The Lord willing there will be a conference at East Plum River, known as Northern Illinois and Southern Wisconsin, to commence October 27th and continue over Sunday. Brother and Sister Woodward and others will be with us to preach the word. Those coming by rail will come to Lanark, Ill., where there will be teams to take all that will come to the place of meeting.

Now, brethren and sisters, make an extra effort to be with us and let us have one more feast of spiritual blessing long to be remembered.

J. D. Renner, Sec'y.

The 28th of September, I commence meetings near Ingraham Ill., as Bro. Rogers may appoint to continue for one week lasting over the first Sunday in October.

On Friday night before the second Sunday in Oct. at Mount Moriah, Clark Co., Ill. as Bro. Z. E. Brant may appoint and continue one week.

The third at Newhope, Edgar Co., Ill. to continue as long as thought best. As Alexander and A. M. Scroggs may appoint. The Lord will, I will try and fill the above appointments.

While in the state if any other of the brethren want meetings they can let me know.

J. S. Hatch.

The quarterly conference of the Church of God will be held three-quarters of a mile south of Ashton, Sumner county, Kansas, commencing Friday night before the third Sunday in October. All lovers of truth are cordially invited to attend. Those coming by rail will be met at Ashton by some of the brethren. Ashton is on the Frisco Railroad.

E. F. Randolph, Sec'y.

What a little mind is that of man, when compared with infinite intelligence! yet there is something striking in the thought, that this little mind is capable of enjoying the holiness of God, and dealing spiritually with him.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents. 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Winee	$10.00
J. L. Winee	20.00
Alfred B. Winee	5.00
Calvin Beagle,	25.00

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$198.78
"From a Friend."	1.00

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$10.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

Cheap Rates to Chicago.

Regular rate for round trip tickets on Pennsylvania Lines from Plymouth to Chicago $1.90. Special rate for round trip tickets limited to November 5th, $1.40. Special rate for round trip tickets limited to ten days from date of sale, upon advertised dates for daylight coach excursions, $2.55.

For particulars please call on or address nearest agent of Pennsylvania Lines, or J. F. Hanes, Ticket Agent, Plymouth, Ind.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be required. Publication to be made of amounts of donations and expenditures.

We whose names are hereunto subscribed, agree to pay during the year 1893, the amounts subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$31.60
"A friend."	23.00

EXPENDITURE.

Previously used	$14.20
J. S. Hatch to go to Arkansas.	
J. F. Wagoner's direction	$[illegible]

Twenty Important Questions.

A new 2 page tract, being the 20 important questions, by B. Wilson, published in this paper last October. This is an excellent campaign tract. Will start people to thinking. Get a supply, and scatter them out. Contains about as much reading as two columns of this paper. 10 cents a dozen, 40 cents a hundred. Send to this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sardeville, Ind.

J. W. Niles, Edinboro, Pa.

H. Hayes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

J. T. Prime, Edison, Neb.

A. J. Eychaner's address is Gladbrook, Iowa.

Our Limited First Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot be held responsible for the return of [illegible]. Authors should preserve a copy for themselves.

In ordering [illegible] to get the latest copy of the paper [illegible] and order only what you [illegible].

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

CHICAGO GREAT WESTERN RAILWAY.

The Popular Route between Chicago and Dubuque, St. Paul, Minneapolis, Waterloo, Cedar Falls, Waverly, Marshalltown, Des Moines, St. Joseph, and Kansas City. Connects at Terminals for all Points Northwest, West and Southwest. Fast Time. Perfect Comfort. Safe Transportation. F. H. Lord, Gen. Pass. & Tkt. Agt., Chicago Ill.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ by [illegible], in 1660. 3. Immortality. 4. [illegible] of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 50 cts.

FOUR PAGE TRACTS.

[illegible] 20c. [illegible] for 40c.

Age to Come not a Heresy. By R. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to wit, the Theological and Biblical.

Can you Believe [illegible] of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week [illegible] Stanley. The above is the title of a [illegible]. Price [illegible] each, 12 for [illegible] for $1.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of testimony upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 9c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July [illegible]. Can be had at this office at 10c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Vindicated by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 72 pages, by W. Battle of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains [illegible] on the New Heavens and New Earth. Sent on receipt of 20 cts. [illegible] eight copies for $1.00.

The Hope of All Things. Vision of Heaven. This is a book of 100 pages [illegible] subject [illegible] and may be had from The Restitution [illegible] the Alliance, San Diego, Cal., for 40 cts., or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full page engravings, numerous smaller illustrations, besides [illegible] Holy Land in the time of [illegible], the time of Christ and general maps of the countries mentioned in the Bible. Bound in cloth. 776 pages, price $1.50.

Jesus [illegible] Family, Genealogy, Nature and Character, from the light of the covenants, including a brief [illegible] sketch of the [illegible] delivered by Dr. L. C. Thomas. 100 pages, price 25 cts., four for $1, postpaid. Send in the orders.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the [illegible] and on the various readings of the Vatican Manuscripts, together with an illustrative and [illegible] English version [illegible] new improved edition [illegible] paper. Cloth $4, [illegible] binding $5.

[illegible]

Cruden's Concordance, Unabridged. This work is [illegible] every other [illegible] the value of [illegible] student [illegible]; bound in cloth, price $1.50.

Key Words, of the [illegible] the new and latest [illegible] words which [illegible] important light on great doctrines; a reference manual. By Wiley Jones. 135 pages, cloth bound, for 35cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page, "The Law, the Covenants, and the Sabbath, also an Epitome of the Great Salvation; and an Appendix including [illegible]." This work contains 350 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. The book contains 102 pages neatly printed and bound, and will be sent to any address postpaid for 16 cts. single copy; 3 for 40 cents; 12 for $1.50; 50 for $5.00. Free to those not able to pay. Send to this office for them or to the Authoress at Saratoga, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 256 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 500 hymns. To this is added 28 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each, 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work to their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purpose of God Concerning the Earth and Man's Future, What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 184 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into [illegible] lectures and an addition of [illegible] of "Things that have struck me in daily [illegible]," being comments on [illegible] that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. [illegible], of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By [illegible] Moncrieff. We have received [illegible] new book of 135 pages, written by William [illegible] Moncrieff, subject, "Future Probation: Is That Among Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for [illegible] each, and can be had at this office.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom. A treatise in a series of Ten Discourses." A volume of 2[illegible] pages, 4th edition. Cloth, [illegible] copies for [illegible].

"Twelve Words, or, the True meaning of hell [illegible], ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and the originals, as gathered from their use in the Holy Scriptures." A tract of 24 pages, 10c. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract. 10 cts. per dozen, 75cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

LIST OF CHURCHES

Services will be held at the Church of the Blessed Hope, 536 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m., and 7:30 p. m. Believers from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1345 Logan Avenue, San Diego, California.

[illegible] Hope [illegible] Philadelphia [illegible] Pastor [illegible] Sunday at 10.45 a. m. and 7.30 p. m. [illegible] always welcome [illegible] Liberty Street.

The Church [illegible] the VanBuren Hall, located on the corner of Madison and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold [illegible] Michigan street, as follows: [illegible] N. H. Geiselman, every [illegible] Sunday [illegible] F. W. [illegible] every [illegible] Sunday [illegible] Sunday [illegible] meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social at [illegible] Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at [illegible] Sunday School and at 11 o'clock for devotional services. Any [illegible] passing through the city are cordially invited [illegible].

The Church of God [illegible] each Sunday at [illegible] Hall [illegible] on the direct line of the Chicago, Milwaukee & St. Paul R. R. [illegible] thirty miles [illegible].

The Church of God in Frontier Co., Nebraska [illegible] Union Sunday School at school house in District No. 44 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but will welcome brethren. [illegible] Adams, [illegible]. W. A. Moore, Clerk.

Church of the Blessed Hope of West Seattle, Wash. The church regularly meets for public worship and church service every Sunday morning at [illegible] o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill, [illegible] very close to school house, and ferry landing from Seattle.

The brethren of the Church of God at Beach [illegible] meet every Sunday at 10 [illegible] Sunday school. Communion at 11, where prayers and exhortations are made to [illegible] the giver of every good and perfect gift. All visitors [illegible] brother, or H. L. Lehman, West Mile, [illegible].

The Church of God at Hammond, [illegible] meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Alma Siple, Secretary.

The brethren of the Church of God [illegible] prayer and social meetings each Saturday evening at J. J. Cady's residence, and quarterly [illegible] in first of each quarter in the [illegible] school house in Furnas Co., N. [illegible] from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Hatton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, OCTOBER 18, 1893. NO. 39.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Original.

The Gospel According to Loukas. Chap. 8.

1. And it came to pass in the succeeding period that he was making his way through city by city and village by village, heralding and announcing the good tidings of the kingdom of God. And the twelve were along with him.

2. And certain women who had been healed from wicked spirits and weaknesses, Maria the one called Magdalene (an inhabitant of Magdala, the latter meaning "a magic torch") from whom seven demons had gone out,

3. And Joanna (Anna healed) wife of Chuza, Herod's curator and Susanna, (Lily-Anna) and many other women who were serving (deacon-service) him from their personal possessions.

4. And while a vast crowd were going along with him and some were going their way unto him city by city, he said in the way of a parable,

5 The sower went forth to sow his seed: and as he sowed, some fell by the wayside, and was trodden down, and the flying-things of the heavens devoured it.

6. And some fell upon the rock, and it withered up while it was growing because it had no moisture.

7. And some more fell in the midst of the Acanthus-plants, and the acanthus plants growing along with it choked it.

8. And some more grew in the good ground and grew and bore fruit a hundredfold. While saying these things, he called out The one who hath an ear to hear let him hear.

9. And his disciples asked him what this parable might be.

10. And he said, Unto you it hath been given to comprehend the mysteries of the kingdom of God; but for the rest in parables (it hath been given carried forward) that looking they may not look and having heard they may not understand.

11. Now this is the parable. The seed (or lit the sowing) is the Word of God.

12. And those by the wayside are those who have heard, and after that the Diabolis cometh and taketh away the word from their heart that they may not have faith and be saved.

13. And those upon the rock are those who accept the Word with joy when they hear it. These have not root; they have faith for the time being, *and in a season of trial* they apostatize.

14. And that which falleth in among the acanthus-plants, these are those who have heard and who go their way and are choked by anxieties and riches and sensuous pleasures of life and do not reach maturity.

15. While that in the good ground, these are those who in noble and good heart hold to the Word when they have heard it, and bear fruit in patient endurance.

16. And no one when he hath lighted a lamp covereth it with a utensil nor putteth it under a couch, but he putteth it on a lampstand, that those who go their way in may look at the light.

17. For there is nothing covered that will not become manifest, nor anything hid that shall not be known and come unto manifestation.

18. Look out then how ye hear. For whosoever hath, unto him will have been given, and whosoever hath not, from him will have been taken even that which he seemeth to have.

19. And his mother and his brothers came unto him, and were not able to reach him because of the crowd.

20. And it was told him, Thy mother and brothers are standing outside desiring to see thee.

21. And he answered and said unto them, My mother and my brothers are those who are hearing and doing the Word of God.

22. And it came to pass on one of the days that both he and his disciples embarked in a boat, and he said unto them, Let us cross over to the other side of the lake. And they put out.

23. And as they were sailing he fell asleep. And a squall of wind came down unto the lake and they were being filled and in danger.

24. And they came and awoke him saying, Master (boss) we perish. And he awoke and rebuked the wind and the swelling of the water, and they paused and there became a calm.

25. And he said unto them Where is your faith? And they were afraid and amazed, saying to one another, Who is this? Because he ordereth even the winds and the water.

26. And they sailed down unto the country of the Gergesenes, which is over across from Galilain.

27. And as he was going out upon the land, a man from out the city met him, having demons, and for a considerable time he had not put on an outer-garment, and had not abode in a house but in the memorial-tombs.

28. And when he saw Jesous he shrieked and fell down before him, and with a great voice said, What is it to me and thee, O Jesous thou Son of the Most High God? I beseech thee put me not to the extreme test.

29. For he had told the unclean spirit to come out of the man. For many times it had snatched him away and he had been bound with chains and fetters under guard, and rending asunder his bonds he had been driven away by the demon into the waste-places.

30. And Jesous asked him, What is thy name? And he said Legion, because many demons had entered into him.

31. And they exhorted him not to direct them to go away into the abyss.

32. And there was there a herd of considerable many swine being pastured on the mountain, And they exhorted him to permit them to enter into the swine. And he permitted them.

33. And when the demons went out of the man, they went into the swine; and the herd rushed down the precipice into the lake and were drowned.

34. And when those who were pasturing them saw what had occurred, they fled and told it in the city and the fields.

35. And they came out to see what had occurred, and came to Jesous, and found the man from whom the Demons had come out clothed in an under-garment and in his right mind, seated at Jesous' feet and they were afraid; and those who had seen it told them how the man possessed with demons had been saved

37. And all the multitude of the surrounding country of the Gergasenes requested him to depart from them, because they were constrained with great fear; And embarking in a boat he returned.

38. The man though out of whom the demons had gone besought to be with him. But he dismissed him saying,

39. Return to thy house and discourse all that God hath done to thee. And he departed heralding throughout the city all that Jesous had done to him.

40. And it came to pass when Jesous had returned, that the crowd received him; For they were all awaiting him expectantly.

41 And lo, a man Jaeiros by name, came, and he was a ruler of the synagogue; and falling at the feet of Jesous, he besought him to enter into his house,

42. Because he had a daughter, an only-born, about twelve years old, and she was dying. And as he was withdrawing the multitudes crowded him.

43. And a woman who had had an issue of blood for twelve years, and who, though she had lavished all her living on physicians had not been strong enough to be healed by any one; approached from behind him, and touched the hem of his outer-garment, and straightway her issue of blood stopped.

45. And Jesous said. Who was it touched me? And as they were all denying it, Petros and those with him said, Master (boss) are the crowds constraining and troubling thee?

46. But Jesous said, Some one touched me. For I am conscious *of ability having gone out of me.*

47. And when she saw that she was not ignored, she fell down before him and in the presence of all the royal-people told the reason why she had touched him and how she had been healed straightway.

48. And he said unto her, daughter, thy faith hath saved thee. Go thy way into peace.

49. While he was yet speaking there cometh a certain one from the chief-ruler of the synagogue, saying unto him, Thy daughter is dead. Trouble the teacher no further.

50. And Jesous when he heard it answered him saying, Fear not, only have faith, and she will have been saved.

51. And when he had entered into the household, he allowed no one to enter in with him except Petros and Jacob and Joannes and the father of the child and the mother.

52 And they were all lamenting and demonstrating their grief for her. And he said, Lament not, For she hath not died but lain down to sleep.

53. And they laughed at him knowing that she had died.

54. And grasping her hand he called saying, Child, awake.

55. And her spirit (breath) returned and she arose straightway And he directed to give her to eat.

56. And her parents were astounded. And he told them not to speak to any one of what had occurred.

COMMENT.

"In the succeeding period" instead of "afterwards" R. V. Too indefinite and not literal.

"Demons" instead of "devils" R. V.

"City by city" instead of "from every city" R. V. An idiom called "the distributive use."

"Flying-things" instead of "fowls" R. V. Literal and informal, suggestive of "the [illegible] of the powers of the air."

"Acanthus-plants" instead of "thorns" R. V. The acanthus is an herb with thistles and not a shrub with thorns.

"An ear" instead of "ears" R. V.

"Apostatize" instead of "fall away" R. V. It requires volition to "apostatize" but not to "fall away."

"Noble" instead of "honest" R. V.

"Utensil" instead of "vessels" R. V. Too specific for a literal translation.

"Lampstand" instead of merely "stand" R. V.

"Covered" instead of "hid" and "hid" instead of "secret" R. V.

"Seemeth" instead of "thinketh" R. V.

"The days" instead of "those days" R. V.

"Became a calm" instead of "was a calm" R. V. Something occurred. What?

"And they obey him" R. V. Not in the text.

"And as he was going out upon the land" instead of "And when he was come forth upon the land" R. V.

"An outer-garment" instead of "clothes" R. V.

"Shrieked" instead of "cried out" R. V. This a special term here. Another word for crying out in a general way.

"Put me not to the extreme test" instead of "Torment me not" R. V.

"Snatched away" instead of "seized" R. V.

"By the demons" instead of "by the Devil" R. V.

"Drowned" instead of "choked" R. V. Idiomatic and correct. There are other ways of choking and strangling than by drowning.

"Fields" instead of "country" R. V.

"Clothed in an undergarment" instead of merely "clothed" R. V.

"Had been saved" instead of "had been made whole" R. V.

"Gergesenes" instead of "Gerasenes" R. V. meaning "ancient inhabitants of the land."

"All" instead of "how great" R. V.

"Jaeiros" instead of "Jairus" R. V. meaning "One who asks for healing."

"An only-born" instead of "an only" R. V.

"Had not been strong enough to be healed" instead of "could not be healed" R. V.

"Ability" instead of "power" R. V.

"Ignored" instead of "hid" R. V.

"Hath saved thee" instead of "hath made thee whole" R. V.

"Only have faith" instead of "only believe" R. V.

"Child" instead of "maiden" R. V There is another word for "maiden" in the Greek.

"What had occurred" instead of "What had been done" R. V.

The special significance is in the *occurrence*, not in what had been *done in any ordinary sense.*

CHAS. GARDNER.

The Evil One.

For as the children are partakers of flesh and blood, He likewise partook of the same, that by means of death he might make powerless him having the power of death, that is the Devil—the Accuser. Heb. ii.

Now as to his satanic majesty there has been theories and theories. One thing is sure, if we can learn who had the power of death, we will have identified the accuser and to this we will proceed leaving each to look after his own theory.

Death reigned. Rom. v. 14. Sin reigned. Verse 21. By one man sin reigned unto death. Verse 14. The sting of death is sin, and the power of sin is the law. 1 Cor. xv. 56. The penalty of sin is death. Now he to whom the law was given had the power to break the law and thus incur the penalty, thus introducing the reign of sin which culminated in the reign of death. Hence by man came death. Here is abundant evidence that man had the power of death. Having the law, and death being the penalty, and having the power to break the law, he had the power to keep death at bay or to turn the monster loose.

Now a question arises like this: Was the term serpent, as used in the beginning, the proper name of a being or was it applied as a title? The name of him who was born of Mary is Jesus, yet many titles have *been conferred upon him.* Isaiah calls the kings of Babylon, the serpent. Ezekiel calls the king of Egypt, a dragon. xxix. 3. John calls the dragon that old serpent the accuser and adversary. Now this dragon has heads, horns, and crowns. Heads are the sign of kingdoms, horns of kings, and crowns pertain to kingdoms. This *dragon* has a throne, power, and great authority.

Then the question, from whence did he derive this great authority? Answer. There is no authority but from God. The authorities that be were arranged under God. Rom. xiii. 1, 2. Diaglott. Now both Paul and John are speaking of ruling powers, and there is no authority *to rule but from God.*

The old serpent has a throne, power, and great authority and gives these to the Beast. Hence it is said of the Beast, that authority was given him over all kindreds, tongues, and nations. The serpent received this great authority from God, and confers it upon the Beast. But when did the serpent receive this great authority from God? Answer. In the beginning. And God blest them, and said unto them, multiply and fill the earth and subdue it, and have dominion, etc. Gen. i. 28. This authority was first conferred jointly upon the male and female. But after the fall it was restricted to the male. Chap. iii 16.

Now the account of creation and the fall was written by Moses and written for the Church called out of Egypt, and when he spoke to them of the serpent they could readily understand him for they had been toiling in the serpent's brick-yards for the serpent was Egypt's national emblem, or sign of majesty. And God applied the same sign to God's anointed. See Christ's application of the serpent of brass.

Moses elevated the serpent in the wilderness even so must the Son of Man be exalted. As a sign it had no reference to his humiliation but to his exaltation. Moses exalted the serpent by elevating it above the people, even so must the Son of Man be elevated. Christ spoke of his humiliation when he said, "If I be lifted up from the earth I will draw all men unto me." And this he spoke signifying by what death he should glorify God.

Now the mind of the flesh (carnal) is opposed to God. To the law of God it is not subject nor indeed can be. Hence each one whose mind has not been renewed is an adversary. But there was a federal head. Now the serpent addressed the woman in all the pomp of a newly made and fleshly minded majesty. Yea, has God indeed said that ye shall not eat of every tree of the garden you shall not surely die—Gen. iii. 1, 4.

(Am I not lord of all I survey?) One of his seed said I will ascend into heaven; I will be like the most high; I will build my throne above the stars of God.

Having identified him that had the power of death we can discern how it is that Jesus by means of his own death will render him powerless. The second man humbled himself and became obedient unto death even the death of the cross. Therefore God has highly exalted him and given unto him a name that is above every name—that at the name of Jesus every knee should bend and every tongue should swear that Jesus is Lord to the glory of God the Father.

Mark this. A more severe test was put to the second man than to the first. He was obedient unto death and thus attained to eternal life and the powers of the higher life. So when the question of authority to rule comes to the test, as come it will, and the kings of the earth refuse to submit to his authority, then he by his superior power will demolish the serpent's empire and thus render him powerless. Said Paul: "We contend not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this age, against wicked spirits in high places." Both parties contending for the same thing that is dominion over the earth. The one contending lawfully, the other unlawfully. The rulers, the seed of the serpent, striving to subdue the earth to their own will. The seed of the woman striving for the first dominion that they may subdue it to the will of God. But the seed of what woman? Not the literal woman for she never had a seed.

But there was a literal woman so there is a symbolic woman. As the literal woman was a help proper for the first man, so the Church, the symbolic woman, is a help proper for the second man. Now *the symbolic woman has a remnant* seed that keep God's commands and have the testimony of Jesus. This remnant seed is striving lawfully and will be crowned. But this woman has also a harlot seed who, like herself, are striving to rule in the serpent's kingdom.

Now there was a remnant of the woman or church of the old covenant so there *is* a remnant of the woman of the new covenant and of the remnant Jesus is head or chief. He is head of the church hence a member. *He and his constitute the remnant seed who strive* according to law.

Now there is a literal birth, hence a figurative or symbolic birth. Jesus was born of a literal woman born a literal birth. Afterward he was born from the dead born a symbolic birth. Now this remnant of the woman's seed came out of her. Hence it is not in the literal, but in the *figurative* sense that they are her seed. The harlot seed separate from the mother but still practice her sins.

Now the literal woman gave birth to two different kinds of seeds. Cain symbolized the lawless spirit of the serpent and slew his brother. So the symbolic woman has a numerous harlot seed that imbibe her spirit and lust for place and power in the serpent's empire hence there is strife between the two. The remnant seed are striving also but it is for place and power in the kingdom of God.

And now who has been or could be a greater adversary to God and to the race than the man clothed with authority to rule over the earth? Each form that he has set up has been built upon the funeral pile of slaughtered hosts. Driving the plow-share of distribution through creation, he slaughtered millions without remorse. Who is the dirt eater, the mud slinger, and the crawling reptile but the slimy office-seeker?

We will now endeavor to show why and when the dominion over the earth is given to the second Adam. The Ancient of Days comes in judgment. I beheld in the night visions, and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and tongues shall serve and obey him. Dan. vii. Here we see that as far as sovereign authority is concerned, it is the same in extent that was given to the first man in the beginning. All the difference is this: In the beginning the earth was empty, now it is filled. The first man has filled it with his posterity. Then there were no nations or kingdoms. The family governed only and the man was to rule over the woman. Now there are nations developed from the primary government.

But as nations were developed the lawlessness of the old serpent became intensified and he began to build a religious structure on his own basis ("ye shall not surely die"). Hence there was a calling out first of Abraham, second, of his fleshly seed out of Egypt. Of this seed the many fell away from their covenant and the Good Shepherd called the remnant out of the mass. Afterward the messengers were sent to the nations and some embraced the call and a body was formed an organic body called the church. Then there was another and a greater falling away—lawlessness began to work and this leaven fermented the mass, and the lawless one was developed.

We have seen that when the Ancient of Days sits in judgment that the dominion is taken from him. Then how came he to have it? He is not the old serpent nor the seed of the serpent. As a ruler he is the woman's seed developed in the church. He receives the dominion when the *dragon gives his* throne his power, and great authority to the beast for then the woman sits over the beast and the lawless one is her ruling prince. The serpent then voluntarily surrenders his authority to the Woman's Seed. "I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, his body destroyed and given to the burning flame." But what beast? Answer. "I saw the beast and the kings of the earth assembled to make war with *him that sat on the horse* and with his armies. And the beast was taken and with him the false prophet. These two were cast alive into a lake of fire burning with sulphur."

The beast that Daniel speaks of that is given to the burning flame is the same of John's vision that is cast into the lake of fire. He is the same that is about to ascend out of the abyss and to go into perdition. The same that the woman will sit over when judgment overtakes her. And the kings that assemble with him and the same ten that agree and give their kingdom to him till the words of God are fulfilled. The beast is slain because of the blasphemous words that the horn speaks. The woman is destroyed because she says in her heart "I sit a queen," the wife of a king, "and am not a widow and shall see no sorrow." If not a widow she has a husband.

Now she was pledged to Christ and in this marriage contract she was to be a joint partner with him in his kingdom. But she has broken the marriage pledge, taken another husband whilst he to whom she was pledged [illegible], and set up a rival kingdom thus adding treason to the sin of adultery. "Therefore her plagues shall come *in one day*, death and famine and mourning and she shall be utterly burnt in fire for strong is the Lord God who judges her." Her subjects will turn upon her and hate her and burn her in fire. She was put under the authorities, they surrender their authority to her and never regain it.

What a world of strife there has been between the woman and the serpent and between his seed and her seed—and only a remnant that strive lawfully.

One thing more before we close. "It shall wound thy head and thou shalt wound his heel. At one time the serpent's empire had one head—it was then a unit. See the head of gold Daniel ii. At a *later* period it had four heads, it was divided, see the leopard beast chapter 7. Once more it was consolidated by the Romans. But later on it has seven heads and the strife between the woman and the serpent, his seed and her seed, had much to do in breaking its unity. But the unit, the remnant seed, will break in pieces the oppressor. "Break in pieces all these kingdoms." "Dash them in pieces as a potter's vessel." "To bind their kings with chains and their nobles with fetters of iron—This honor have all His saints, praise ye the Lord."

J. P. BITNER.

Some people are loth to shoulder their cross unless a multitude of observers are looking on.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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PLYMOUTH, INDIANA, OCT. 18, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

STOCKHOLDERS MEETING.

Notice is hereby given that the regular Annual Meeting of the Stockholders of The Christian Publishing Association will be held at Plymouth, Ind., on Nov. 18, 1893, at which time a Board of Directors is to be chosen for the coming year, and such other business transacted as may come before the Association.

ROBERT R[illegible]LSBACK, Pres.
A. R. UNDERWOOD, Secy.

CHRIST is the bread of life; but food will not nourish unless it is eaten. •

READER do you believe the record God has given of his Son? He says, he that hath the Son hath life. Have you the Son? •

DAVID says the man is blessed whose transgression is forgiven, whose sin is covered. Yes; blessed indeed. He has passed from death unto life; He has been accepted in the beloved. •

WE read in Gal. ii. 16 that we are justified by the faith of Christ. Does this constitute us righteous in person or in state? Is it not the absolving a man from a charge? If man is really guilty he cannot be justified by disproving it, but by the non-imputation of it, and treating him as innocent; and the *manner* of it is described by the Apostle. "We are justified freely by his grace (favor) through the redemption that is in Christ Jesus." •

WE learn from Micah vi. 8 that God requires of man to do justly, love mercy, and to walk humbly with him. Peter admonishes Christians to be clothed with humility; as if he would say, "This is to cover, defend, distinguish and adorn you all." But how is our walking humbly with God to appear? We suggest that it is to appear in connection with God's truth. It must be our teacher; and if we keep close to it we shall cast down imagination and every high thing that exalteth itself against the knowledge of Christ. The pride of reason will be sacrificed, speculation will be abandoned; God's wisdom and veracity will be honored; the engrafted word received with meekness,—in a word the Kingdom of God will be received as a little child would receive it. •

The Reviewer Reviewed.
No. 1.

Our Articles on the "Woman's Seed" were abruptly ended by adverse circumstances, and we did not see THE RESTITUTION for a month. The first number after the interval revealed the fact that some of our readers were not satisfied with the truth as it appears to us, and had requested the Author of the "Gospel of the Kingdom," to review us. It was well. Truth invites the closest scrutiny; and we supposed that if pre-existence could be proved, it soon would be.

We are ready to be squeezed hard for the Truth's sake if need be, and we shall take it for granted that the Reviewer is like minded. We have repeatedly been requested to examine his articles, but refused till he had, without molestation done what he considered justice to the subject.

Various reasons may be given why a *thorough* investigation should now be made, but we think this one, of itself, warrants it:—It is a shame for those having turned their backs upon the general system of falsehood now taught for God's Truth, not to say the same things in reference to this. The rules of investigation which brought us to see eye to eye on *other* subjects are adequate to produce the same result in regard to this; and the fact that they do *not* must be charged to obtuseness born of prejudice and begotten of tradition early imbibed. We set ourself the task of discovering which side of the question is thus hampered. It may be a fruitless one, but not if we can help it.

To show that controversy is distasteful to us, and never engaged in when it can be avoided we may say that although we have held our present view on this subject 30 years, we have never published a word in reference to it until we commenced the articles in question; and believe we have only written two criticisms of others in all that time, and they were concerning God's saving power. We firmly believe the doctrine of pre-existence prevents one from obtaining clear conceptions of God's saving scheme, and therefore write.

In the first place we object to the Reviewer's *methods*, and secondly to his *proof* in the 13th No. of RESTITUTION. Did our articles furnish matter for review or not? If they did, why was it sought to connect them with a sect whose tenets were extremely objectionable to apostate Christendom—*"the Socinians;"* which to some readers give the impression of something *very bad*, and that is about all? If our articles were not worthy of being examined on their *own* merits, they were not worthy of notice at all.

In the next place Adam Clark is called to testify that "Socinianism" produces a kind of *general infidelity*. Is Adam Clark a competent witness in this case? Is he not a kind of *general infidel* himself? An all-round-unbeliever, we mean. Did he believe in the God who declares that beside him there is none else? Did he believe God formed man of the dust, and caused him to live by breath? Did he believe the wages of sin was death? Did he believe immortality could *only* be obtained as a gift from God through Christ, at the resurrection? Did he believe the things of the Gospel of the Kingdom of God and name of Jesus Christ? Did he believe in baptism into the name of Jesus for the forgiveness of sin? If not, is he competent to testify? If not, would not HIS writings produce a kind of *general infidelity?* And was not this the reason the Reviewer came out from among such? We respectfully, but emphatically protest against this sort of attack or defense; and we submit that the *truth* never needs it.

Next, it is said that such a profound student as Dr. Thomas in a "comment" on 1 John v. 20, said *"Christ,* the Word, who in the beginning laid the foundations of the earth." This comment of Dr. Thomas is the only proof offered in the article we have been noticing. We take no man's comments as proof; but we await developments.

The Reviewer says, "Let us take care not to tie such a millstone as Socinianism about the neck of the Gospel of the Kingdom, for, on the belief of that Gospel our eternal salvation depends." Excellent advice so far as it goes, but in our estimation it does not go half far enough. If he had said, "Let us take care not to tie such millstones as Socinianism, Paganism or any other isms to the Gospel of the Kingdom," we would have been in hearty accord. By reference to our articles it will be seen repeatedly that we were writing of the Christ *promised* as the "Seed of the Woman," and as the "Seed of Abraham and David." As these promises form part of the very warp and woof of the Gospel already, we have *no need to tie it to the Gospel,* indeed *it cannot be separated from it.* We solemnly aver that we *know* of no other promised Seed; and our articles were intended to cut the strings by which others are trying to tie an *unpromised* Christ to the Gospel, and were terribly in earnest about it, too.

Submitted in the love of the Truth. •

(*To be continued.*)

Selected.

Streams from the Water of Life.

The New Man.—The commandments of the Lord are enlightening; the law of the Lord is converting; the fear of the Lord is cleansing; the statutes of the Lord are rejoicing; the truth of the Lord is life-giving; the duty of obedience is fortifying; the hope of the promise is purifying; the prospect of Christ's return is cheering; the example of holy men is stimulating; the faith of the Gospel is strengthening; the Lord's pitiful attentions are comforting; the contemplation of God is ennobling; the practice of virtue is elevating; the consideration of the judgment is sobering; the certainty of Christ's resurrection is assuring; the labors of love are beautifying; the word of Christ is enriching; the effect of affliction is chastening; the study of wisdom is edifying; the observance of prayer is fertilizing; the breaking of bread is confirming; the singing of praise is sweetening; the daily reading is enlivening; the worship of God is tranquilizing; the word of exhortation is encouraging, the hour of meditation is upbuilding; the breezes of righteousness are bracing; the exercise of patience is perfecting; and the operation of the whole is sanctifying, and saving unto the uttermost.

The Old Man. Living in pleasure is deadening; novel reading is enervating; neglect of the daily reading is impoverishing; abstinence from meetings is weakening; the cares of the world are choking; the worship of Bacchus is debasing; the smoking of tobacco is benumbing; the assumption of pride is suffocating; the minding of the flesh is killing; the love of money is drowning; foolish jesting is defiling; sinful habits are deluding; worldly policies are annihilating; "highty-tighty" temper is spoiling; a name for evil is stinking; a name for nothing is paralyzing; the love of fashion is blinding; the worship of business is enslaving; the love of quarrel is devouring; a bit of everything is embarassing; carking ways are corroding; ignoble conduct is demeaning; unsanctified manners are nauseating; petty tyranny is maddening; mere selfish aims are shrivelling; lukewarm service is sickening; lying practices are dumbfounding; mincing ways are distressing; merciless measures are revolting; malice and wickedness are leavening; carnal paths are ruining; overreaching modes are fleecing; miserly ways are petrifying; idolizing affections are destroying; revelling manners are demoralizing; inveterate hatred is brutalizing; man-savoring principles are satanizing; compromising attitudes are neutralizing; unbelieving courses are hardening; and doubting work is damning.

The beauties of holiness. There are many terms employed in the divine system of truth, which are also largely used to designate things which are merely human in their character. The difference between the one and the other is the difference between the natural and the spiritual, the sacred and the secular, the holy and the profane, the clean and the "common and unclean." The one order savor only of the things which be of men; the other is fragrant with the remembrance of God. Thus, the Jews had sacred years, and civil, holy days, an holy priesthood, and various holy vessels and utensils, all of them holy, due to the divine service to which they were consecrated; and this principle applies to the whole range of revealed truth. And so there are gods many, but only one "holy, holy Lord God Almighty;" lords many, but only one who is "holy, harmless, and separate from sinners;" spirits many, but only one Holy Spirit; names many, but only one that is "holy and reverend;" lands in abundance, but only one "Holy Land;" writings or scriptures many, but only one volume of Holy Scriptures; truth plenty, such as "two and two make four," but only one "holiness of truth" (Eph. iv. 24. New. Ver.); faiths plenty, but only one "holy faith;" hopes plenty, but only one "blessed hope;" people plenty, but only one "holy people;" covenants many, but only one type of "holy covenant;" children plenty, but only one type of "holy child;" brethren plenty, but only one sort that are "holy brethren;" prophets many, but only one order of "holy prophets;" nations numerous, but only one "holy nation;" cities plenty, but only one "holy city;" (or cities. Isa. lxiv. 10); promises abundant, but only one sort of "holy promise;" hands plenty, but only one order of "holy hands;" men and women in abundance, but only an infinitesimal percentage are "holy men and holy women;" callings plenty, but only one "heavenly calling;" commandments many, but only one species of "holy commandment;" conversation (or conduct) plenty and varied, but only one description can be pronounced "holy conversation;" knowledge of all sorts, but only one sort can be called the "knowledge of the holy;" mountains and hills in plenty, but only one "holy mountain" or "holy hill" (of Zion); seats plenty, but only one "mercy-seat;" trees plenty, but only one "tree of life;" bread plenty, but only one "true bread;" grace plenty, but only one "true grace;" manna plenty (so-called), but only one holy specimen of "hidden manna;" fathers abundant, but only one "Holy Father" who is in heaven; kisses plenty, the mother's kiss, the lover's kiss, the brother's kiss, the traitor's kiss, but only one "holy kiss"—the sisterly token of kinship in Christ; love plenty, but only one kind that is the "fulfilling of the law;" patience much, but only one kind of patience is saving, and therefore holy, and that is, the "patience of Jesus Christ." And here is wisdom. The children of Israel were commanded to put a difference between the holy and the unholy, between the clean and the unclean (Lev. x. 10; xi. 47); and so likewise to those who are Christ's it is said, "Be ye holy." and again "Holiness becometh thine house." and finally, "Without holiness no man shall see the Lord."

The Lesson of Lost Opportunity.

No lines of English verse are oftener quoted, or with sadder and more sincere emphasis, than Whittier's well-known couplet:

> "Of all sad words of tongue or pen,
> The saddest are these: 'It might have been.'"

"It might have been"—how those simple words go home to every human heart! The lost opportunity, the unrealized possibility, the neglected gift, the birthright bartered for a mess of pottage all these wasted might-have-beens of life come up like ghosts to torment the regretful soul. Never to be recovered, these lost opportunities, never to be repaired or atoned for, so long as time shall last! One step behind what we might have been forever and forever; one jewel less in the crown of our eternal achievement; one drop lacking of the fulness of the cup of heaven's joy this is what a lost opportunity means. For is not every soul's heaven the sum of its being and doing? And if a soul flings away or neglects any possibility of being and doing, does it not thereby inevitably impoverish its life in the great hereafter?

The recognition of lost opportunities, and regret for them, commonly come after one has entered upon the serious work of life - in early manhood and womanhood for the most part, or at all events after the period of youth has passed. Men and women in the heat and struggle of active life are the victims of that saddest and bitterest feeling which can vex the soul - remorse for wasted and misused past. "Oh! that I had known!" is the cry, not of old age, and not of youth, but of manhood's and womanhood's prime. It is the great handicapping element of mature life, the depresser of energy, the millstone about the neck of every hard-toiling man or woman who has failed to make the most of early life. Great is the pity of it —this depressing, disheartening regret that saps so much of human strength, that quenches so much of human hope and enthusiasm! The very fact that we have failed of our once possible best, has a tendency to make us fall short of the best that is possible for us now. It ought not—but it does. It ought to make us strive all the harder to redeem the things which remain. But, as an actual fact, the more deeply we realize what we have failed of in the past, the more disheartened are we concerning the possibilities of the future.

Now all this is not worth the saying unless it be said to a young man or young woman. It can profit nothing to those of us who have passed the time when opportunities hang "thick as morning dewdrops on the grass." But if any young person reads these words, let them remind him that the season of life which is all opportunity and all possibility, which is entirely formative and determinative has not yet passed with him. To such an one still remains the possibility of saying, when he shall have passed the season of choice and preparation, "Thank God that, by his grace, I have made the best of myself." What a joy it must be to the man or woman who can say that! What peace it must bring, what hope and energy for the future, what glorious expectancy for the life to come! And yet how few young persons seem to realize that this is the possibility which is bound up in their thoughtless sunny lives. If in some serious moment they could only grasp the truth of life's progressiveness, of its mysterious dependence upon beginnings, of its plastic and formative character at the outset; and then if they could only see how they are living in the very thick of these early opportunities which go to make life what it is for time and for eternity, and if they would rouse themselves to grasp the golden possibilities which heaven vouchsafes them, it would be the grandest, the most significant act which is possible to any human being. The seriousness of maturity and of old age is as nothing compared with the seriousness of youth. Their very issues were determined by those bright young days, once so lightly whiled away. Not until it is past forever do most of us realize what youth must count for in the sum of life.
- *Zion's Herald.*

Original.

Dear Brother Underwood:

With your permission, I will endeavor to give a brief account of the meeting held at Fonthill, Ont. I was met at the station and conveyed to the hospitable home of Brother and Sister Railton, son-in-law of Brother Bouk, where he makes his home. Found them actively engaged making preparations for the accommodation of the expected visitors. I found the brethren and sisters quite intelligent in the things pertaining to the Kingdom of God, and trying to influence and enlighten those around them.

The meetings commenced on Friday evening, the 22nd of Sept., and we had the pleasure of listening to Elder J. W. Niles, in his usual logical way of presenting the truth. He seemed to produce a good impression. Had a good house which gave good attention.

Saturday forenoon we again assembled and after spending a season of pleasant and profitable interchange with the brethren and sisters, we again listened to Bro. Niles, showing the absurdity of reading our titles clear to mansions in the skies. Brother Niles has a pleasant and conclusive way of showing up his subject, and he did justice to it.

In the evening we were entertained by Elder Black, of Suspension Bridge, N. Y. Brother Black is a good speaker, and has lately come out from the Disciple Church, and is very earnest in whatever he undertakes, and is very much liked, as a good share of the members left, or went with him when he was turned out for preaching the Gospel.

Sunday morning met again, and after partaking of the emblems of the broken body and spilled blood of Jesus Christ, and having another feast of enjoyment in listening to the brethren and sisters tell of their joys in the glorious truths contained in God's Holy Book, we were again refreshed by another discourse from Brother Niles, subject, "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

He showed that Christ is the Seed that the promise had reference to, and that Abraham has not yet come into possession of the things promised, but that he will when he is raised from the dead, and that Christ will come in his Kingdom at the same time, and reward his servants, the prophets and all that fear his name, both small and great, and destroy those that destroy the earth, and will make the heirs joint rulers with him over the nations.

In the evening Brother Black spoke on what he called "The Right Way," he told us that it would be a surprise, and indeed it was. He took the position that the sacrifices that were offered under the law, had no reference or connection as pointing to Christ, and undertook to prove that the blood of Christ was not a sacrifice for our sins, that where it speaks of the blood of Christ atoning for our sins, it means his righteous life. That we must pattern after his righteous life, and work out our own atonement.

He labored very hard for over an hour to convince us that we were in the wrong way, but failed to convince us. Consequently at the close of his laborious effort, Bro. Niles and some more of us took exceptions to his position, but seeing that it was late and the people were tired, there was no reply made. Bro. Niles wanted to review his discourse the next evening but as Eld. Black had made arrangements to go away the next day, so it was talked that at some time in the near future, Bro. Niles or some one would preach a series of sermons on that subject, but all passed off pleasantly, and we parted in an affectionate manner.

Although we cannot agree with Brother Black on that point, yet I think it has done good, as it has set us to work studying our Bibles more closely to see if these things are so. And finding them false, and the Bible is true, and that when God said by his apostles that the blood of Christ cleanseth from sin, he did not mean that it was his righteous life that cleanseth from sin.

Well after looking round and viewing the beautiful sections of country around Fonthill, realizing that indeed it is a charming place, I could not help but think of the time to come, when our dear Savior will come and remove all the effects of the curse. Then this beautiful place will bloom like the garden of Eden, and it made my heart yearn for the time to come when righteousness will cover the land as the waters cover the sea. When the law shall go forth from Zion, and the word of the Lord from Jerusalem. When nation shall not lift up sword against nation, neither shall they learn war any more.

When the time came to bid the loved ones good bye, Bro. Niles and the writer took Nahum's Chariot and sped away to Suspension Bridge, where we spent a day and a half with Brother Charles Lent, taking in the grandeur and magnitude of Niagara Falls. We went out on to the Islands in the middle of the river and fairly over-hanging the great precipice, and beheld the water rolling over on both sides of us, we could not help but think that it is no wonder why such crowds of visitors congregate to see the beauties of nature. The Horse Shoe Falls on the Canada side of the river is grand in the extreme, go where you will you will see the rainbow in front of you. We could not help but think that although all this volume of water, besides that from other sources were emptying themselves into the ocean, yet it was never full. What a theme to consider, that we have an All-wise Ruler that stands at the helm and guides the universe so that everything works in harmony. When we look around and behold not only the beauties of nature, but also how man has beautified the surroundings, and made everything to please the eye, it made our hearts yearn for the time when our Blessed Redeemer will come as King of kings, and Lord of lords, and will remove the curse, and make everything glorious and beatiful as the garden of the Lord.

O, brethren, and sisters, let us be up and doing, having our loins girded, and our lamps trimmed and burning and be ready so that when the Master comes we can exclaim, "this is our God, we have waited for him and he will save us." And in order to be in this state of readiness, we must cleanse ourselves from all filthiness of the flesh and spirit, and keep ourselves unspotted from the world. If we are connected with any of the worldly organizations we have so many spots. We are trying to serve God with one hand, and the devil with the other. What does Christ say in Matt. vi. 24? "No man can serve two Masters; for he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." If this dont take in this Life Insurance business, then I confess I dont know what does. What does Jesus mean where he says in speaking of the tares, Matt. xii. 30? "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Now brothers and sisters, if we want to be wheat we must keep clear of all worldly institutions, or we will be bound up with them.

Let us watch and pray that we enter not into temptation, and that we may have an abundant entrance into the kingdom of God's dear son, is the prayer of your unworthy brother. J. B. LENT.

Dear Restitution:

I will endeavor to give a brief report of the religious gathering held at Fonthill, Ont., commencing Sept. 22, and continuing over the following Sunday. There were some from north, south, east, and west. The preaching was done principally by Elder Black of Suspension Bridge, N. Y., and Eld. Niles of Edinboro, Pa. Elder Brinkerhoof of Alfred Centre, N. Y., was also present.

We had quite an enjoyable meeting till the last discourse which was preached by Eld. Black, in which he labored hard to prove that Christ is the son of Joseph, and that his death was not sacrificial. Said discourse caused much dissatisfaction, both inside and out, and may cause division here though I hope and pray that it may not. I would just say in the language of Paul "Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Again in his exhortations to Timothy, "Take heed unto thyself and the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." Watch and pray brethren, we are living in perilous times. Yours for the Truth. P. H. BOUK.

A Double Funeral.

Sept. 13th, 1893, in Calhoun Co. Mich., Brother John Moore and his beloved wife Ann Moore, fell asleep in Jesus. Bro. Moore was born in Summitshire, England, Mar. 27, 1810, and came to this country in 1828, settling near Syracuse, N. Y. In 1830, he was married to Ann Butler who was also born in Summitshire, England, Sept. 17th, 1814. There was born to them two sons and five daughters, five of whom survive them. About two years after their marriage they came to Michigan settling in Lenawee Co. In 1853 they moved to Athens where they have since resided. About twelve years ago on account of poor health they sold their farm and went to live with their children who made their declining years as comfortable as possible. They were greatly attached to their children and to each other. Their prayer was that they might die together. They were earnest Christians, and died in the hope of the resurrection, and of the second coming of Christ. Words of consolation were spoken by the writer from Job xiv. 14.

L. H. CHESEBROUGH.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind. commencing on Friday, Nov. 17, 1893, and continue over the following Sunday. The brethren of like precious faith are invited to come and be with us at this meeting. Let us heed the admonition to meet together and exhort one another that we may be built up and strengthened in the most Holy Faith, remembering that our salvation depends upon our own individual exertions.

J. F. WAGONER, PRES.
A. C. ROBERTS, SEC.

One Fare every day, commencing Oct. 19th and continuing until Oct. 31st, the Nickel Plate Road will sell excursion tickets to Chicago and return at rate of one fare for the round trip. Tickets good on all trains and good returning ten days but no later than Nov. 5th, 1893.

Have you seen the World's Fair? If not, you will always regret it. See Nickel Plate Road's agents about one-fare rates every day commencing Oct. 19th.

Poetry.

The Day of God.

Thy kingdom come—on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong;
And for the ever-resting Right
The silent stars are strong.

And, lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near.

The day in whose clear shining light
All wrong shall stand revealed,
When Justice shall be throned in might,
And every hurt be healed.

When knowledge, hand in hand with peace,
Shall walk the earth abroad;
The day of perfect righteousness,
The promised day of God!

—F. L. Hosmer.

Selected.

Duties Devolving upon Disciples after Faith, Repentance and Baptism.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations (or make disciples of or out of all nations. Margin,) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. xxviii. 18, 19, 20.

I. The Apostles were commanded to make disciples *out of*, or among all nations. Mark informs us how they were to make disciples, viz: to "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Mark xvi. 15, 16. Thus teaching that the Apostles were to preach the Gospel to every creature; and that those to whom they should preach must believe the Gospel and be baptized in order to salvation.

II. After having discipled men they were to teach them "all things whatsoever" Christ had "commanded" them. The commandments of Christ, therefore, are the supreme rule of action, as far as all Christians are concerned. Obedience to all the commandments of Christ is the only status of character which the Father will approve. Christ as the teacher in his own school, has a legal right to prescribe rules by which it shall be governed, and it is the duty of all loyal pupils in that school, to render implicit obedience. In well regulated schools, all the commandments of the teacher must be obeyed. The same principle is involved in the transgression of one commandment, in the constitution of Christ, that is in the transgression of the whole code of laws. Christ would be a minister of sin to grant indulgence to violate one of the least of His commandments just as much as though he should legalize the violation of the whole law. His law must require perfect loyalty, or legalize a principle, which if carried out, would subvert the foundation upon which his government rests.

This principle of perfect obedience is involved in the following language of James. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." James ii. 10. His law may be compared to a ring, dissever it in one place, and the ring is broken. Christ's law requires perfect obedience: violate one commandment, therefore, and the law is broken, and the capital penalty is incurred just the same as though every commandment had been violated. There can be no degrees in a capital penalty. Whether a man kills one or a hundred men, the penalty in either case is the same. All responsible men are divided into two classes, Rom. ii. 6-9. All of one class are good, and all of the other class are bad. All are either for or against Christ. Luke xvi. 13. Matt. xii. 30. Hence to reward every man according to his works is to give to all the good, the promised reward, and to all the bad, the threatened penalty. But while God could not accept anything less than perfect obedience without legalizing rebellion in His empire, he has incorporated an article of mercy in his constitution, by which he can grant pardon, without having first granted indulgence to sin. He has employed an able Advocate in behalf of all his erring children, and through his intercession agreed to grant pardon to all who will confess their sins in sincerity and truth. See 1 John i. 9, 1 John ii. 1. But the conditions of his Son's undertaking our cause are a Gospel faith, repentance and baptism. As a merciful teacher he will advocate the cause of all his erring disciples who shall have complied with the conditions of pardon.

Again, Christ is represented as the head, and the Church his body, Eph. ii. 22, 23. Col. i. 18. As all the members of the natural body, (in a normal condition,) move in obedience to the head, which is the umpire, so should all the members of his mystic body move in obedience to all the commandments of their living head. And as each member of the animal body moves in unison with every other member; so should all the members in the spiritual body of Christ be in perfect accord, and move on harmoniously without one jarring note of discord. As in the natural body so should it be in the church of Christ, where one member suffers, all the other members should sympathize, and render all needful assistance. There is a mutual sympathy and interest in all the members of the natural body. So ought it to be with all the members of Christ's body.

Thus being united in love and sympathy with each other, and all in unison with their acknowledged head, the church of God would be like a city set on a hill, the light of whose example would not be hid, and before whose moral power infidelity would quail.

Christ as the head will plead with the Father to pardon all the members of his body who may have complied with the conditions of pardon. Thus the condition of pardon, after having become members of the body of Christ, is confession of our sins to the Father, who through the intercession of his Son, has promised full and complete pardon. Christ as the legate of the Father was clothed with authority to enforce his law. He said unto them "All authority (Syriac and Campbell) is given to me in heaven and in earth. Go ye therefore (for this reason) and teach all nations." etc.

In the midst of the glories of the transfiguration, the voice of the Father was heard from heaven, saying, "This is my beloved Son in whom I am well pleased: hear ye Him." Matt. xvii. 1-5. Christ is that Prophet whom the Father raised up, in whom he put his words, and concerning whom he said to Moses, "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii. 18, 19. Peter applies this prophecy to Christ, and says; "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts iii. 22, 23. Hence, Christ as the principal teacher in his school has a *legal right to prescribe* the rules by which his school shall be *governed*, and it is the imperative duty of all his learners to repose implicit confidence in their teacher, and to render perfect obedience to all the rules and ordinances of the school. As the head of his Church, which is his body, he has the ecclesiastical right to educate, discipline and control all the members of his body, and it is the unquestionable duty of all the members of his body to move harmoniously in subordination to all the requirements of their infallible head. Christ being the legate of the great Jehovah, (having been invested with authority to enforce his Father's law, as Moses legislated for his people.) it is the imperative duty of all loyal men to take the oath of allegiance to his government, by complying with the conditions now of future citizenship in his kingdom, and of maintaining our allegiance by obedience to all his precepts, unto death, or unto his glorious Apocalypse to assume the government of the world. Perfect obedience to all the commandments of God, whether published by angels to Adam, by Moses and the Prophets to Israel, or by Christ and his apostles to the world, is the only status of character which God has ever required. The plan which God has projected in Eden will be carried out without variation or change. Infinite wisdom devised the plan, infinite goodness inspires, and almighty power executes, and it must and will succeed. If the plan was not absolutely perfect at the beginning, then the wisdom, goodness or power of God must have been at fault. Infinite wisdom could devise a plan which shall succeed, infinite goodness will inspire the execution of the best plan, and Almighty power can execute whatever plan infinite wisdom has devised. But if the original plan was absolutely perfect then any change would necessarily be *for* the worse. To affirm that the Great God would exchange a perfect plan for an imperfect one, would be an impeachment of his infinite goodness and boundless benevolence. God's plan being the reflex of his own character, is as immutable as its Eternal Author:

it can no more change therefore than God can change. The modes of administration may change, but the plan itself can never change. All will admit that if Adam had rendered perfect obedience to the law of God he would have received eternal life, together with all the glorious rewards God purposed to associate therewith. And will he not bestow the same rewards upon all men, irrespective of personalities, who shall have been perfectly loyal to his government? I find myself therefore tied down to the conclusion that the only test of character God has ever had is perfect loyalty to his revealed will or law. All, whether living or dead, when our Lord returns, whose character shall be in perfect accordance with the law of God, will receive all the rewards of God purposed to give his loyal children when he made man. All the glorious promises of the Gospel are held out as incentives to induce men to accept God's perfect plan, to comply with the conditions he has prescribed, submit willingly to the discipline, and develop characters of loyalty to his government, that his original plan may be carried out in saving them. The object of the Gospel, - aye, of all God has ever done for man, in *giving a* revelation of his will, the teachings of a long line of prophets and seers, the gift of his Son, his life and *teachings*, and the lives and teachings of his apostles, together with all the precepts he has ever given, —the great object I say of all God has ever done for man, has been to rescue him from the thrall brought upon the world by the transgression of our great primogenitor - the first Adam and as overwhelming motives to wean the affections of the noblest men and women in every age, from the fascinations of the world, and to accept God's plan, with all the trials, privations, sufferings, and discipline indissolubly associated therewith. The original plan of God will be carried out through the second Adam. God's original purpose was that the instrumentality through whom his plan should be accomplished should render perfect obedience to all his commandments, —otherwise, he *must* compromise the most essential principle in government, viz. : loyalty. No government can long stand which lightly esteems loyalty, or which shares the emoluments of honor with rebels. This course would have established a dangerous precedent in the administration of the government of God upon earth. Moreover, God could not endorse an imperfect model without compromising the absolute perfection of his character. Hence, he whom God can approve as a model man, must himself be perfect. That God requires the same status of character in all the followers of Christ, which he required of both Adams, viz., obedience to all his commandments, is evident from the following testimony of the faithful and true witness. He says, "As the Father hath loved *me so* have I loved you: continue ye in my love." John xv. 9. Why did the Father love his Son, and why does he love his disciples? The next verse will answer this important question. "If ye keep my commandments ye *shall abide* in my love; even as I have kept my Father's commandments, and abide in his love." There are two points in this verse worthy of notice:

I. The status of Christ's character which his Father loved was that of loyalty to his law. It was on account of his disloyalty that the first Adam was rejected, and the privilege was given to the second Adam of developing a character of perfect obedience, through which God could carry out his original plan. The second Adam complied with these conditions, and for this reason his Father loved him, and not simply because he was his Son.

II. He loves, approves, and will save all who keep his commandments as he kept his Father's commandments. Thus, the object of all Gospel preaching and teaching, is to develop a character of obedience to the commandments of God as taught by Christ. The following testimony of Christ is of the same import. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. Ye are my friends if ye do whatsoever I command you." John xiv. 15, 21, 23; xv. 14. The sentiment is enforced from a negative stand point, in the fourteenth chapter of John and the twenty-fourth verse. "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."—*J. M. Stephenson, Herald of Kingdom.*

Facts Not Generally Known. No. 3.

That the crown of righteousness which Paul expected will be bestowed when Jesus returns, and not at Paul's death. 2 Tim. iv. 8.

That the resurrection is for those who are responsible by a knowledge of the truth, and not for every human being. Dan. xii. 2.

That the hope of Paul was centered in the Resurrection, and not in the day of his death. Phill. iii. 11.

That salvation depends upon a resurrection from the dead, and is not attained in this life, or at death. 1 Cor. xv. 18.

That some people will sleep a *perfect sleep*, and will not participate in the resurrection. Isa. xxvi. 14.

That some individuals are extinct, and are not living in either happiness or woe. Isa. xliii. 17.

That many mighty men will sleep a perpetual sleep, and will not have any awakening. Jer. li. 57.

That the judgment will not take place until after the resurrection, and not at every individual death. 2 Tim. iv. 1.

That Jesus Christ is to return to the earth, and will not remain in heaven for ever. Acts i. 11.

That Jesus is at present seated on his Father's throne in heaven, and is not yet reigning on his own throne. Rev. iii. 21.

That Christ will remain in heaven until the time arrives for him to return, and he is not going to remain away always. Psa. cx. 1.

That the kingdom of Israel is to be restored, and has not been overthrown for ever. Ezek. xxxvi. 22.

That the Jews are to be gathered again to their own land as one nation, and are not to remain in exile for ever. Jer. xxiii. 8.

That the kingdom of God is the ancient kingdom of Israel restored, and not a "sky kingdom." 1 Chron. xxix. 23.

That the kingdom of God in the future will be a political kingdom on earth, with Jesus Christ as King, and is not the "Church." Rev. xi. 15.

That the kingdom over which Jesus will reign will be the political Kingdom of the Jews, and not a "spiritual" *reign in men's hearts.* Luke i. 33.

That Jesus is to sit upon the throne of his father David, and not on a throne above the skies. Luke i. 32.

That the throne of Christ will be in Jerusalem, and not in heaven. Psa. cxxii. 5.

That Christ will be king over the whole earth, and not king of heaven. Zech. xiv. 9.

That the seed of Abraham is Christ, not the Jews. Gal. iii. 16.

That the seed of Abraham (Christ) is to inherit the land of Cannan, which is upon earth, and not in heaven. Gen. xvii. 8.

That the promised land extends from the river of Egypt unto the river Euphrates, and is not "beyond the realms of time and space." Gen. xv. 18.

That God is a God of love, and not of cruelty. 1 John iv. 8.

That the punishment God inflicts for sin is death, and not eternal misery. Rom. vi. 23.

That everlasting punishment is death, and is not eternal torments. Gen. iii. 19.

That the wicked are to be consumed, and are not to linger for ever in agony. Psa. xxxvii. 20.

That sinners are to be destroyed, and not to be preserved alive in fire. Psa. cxlv. 20.

That the soul which sins is to die, and not to be plunged into a fiery hell. *Ezek.* xviii. 4.

That all who do wickedly are to be burnt up, and not to be eternally tortured in the fire. Mal. iv. 1.

That the wicked will be punished with everlasting destruction, and not with perpetual agony. 2 Thess. i. 9.

That God is gracious and merciful, and not cruel. Joel ii. 13.

That God has compassion upon his creatures, and does not willingly afflict them. Lam. iii. 33.

That the anger of God endures but for a *moment*, and does not continue throughout eternity. Psa. xxx. 5.

That the mercy of God endures for ever, but *not* his *anger*. Psa. cxxxvi. 1.

That the Lord is *good* to all, and his tender mercies are over all his works, and he is not the fiend which "orthodox" teachers make make him. Psa. cxlv. 9.

That death, and sorrow, and crying, and pain are all to be done away with, and are not to continue for ever. Rev. xxi. 4.

That the devil is to be destroyed, and is not to exist for ever. Heb. ii. 14.

That the word "devil" simply means a false accuser, and not a fiend from hell. John vi. 70.

That the word "Satan" means an adversary, and not a fallen angel. Matt. xvi. 23.

That in one instance the word "Satan" *is applied to God.* 1 *Chron.* xxi. 1 compare with 2 Sam. xxiv. 1.

That by one man sin entered the world, and not by the "orthodox" devil. Rom. v. 12.

(*To be Continued.*)

Original.

The Tree of Life.

The commencement of Scripture Gen. ii. 9, introduces the Tree of Life prominently to the reader in connection with the Tree of Knowledge of good and evil, the latter alone being forbidden to Adam.

At the very close of Scripture the Tree of Life again comes prominently into notice, this time in connection with a threat. The Savior testifies, Rev. xxii. 18-19, that "*if any man shall take away from* the words of this prophecy, God *shall take away his part from* the Tree of Life and out of the Holy City, etc."—R. V.

What then is the Tree of Life, and what its function?

There is no sufficient reason to doubt it is a literal tree or rather species of tree—for the description is precise, Rev. xxii. 2, "And on this side of the river, and on that, was the tree of Life, bearing twelve crops of fruit, yielding its fruit every month, and the leaves of the tree were for the healing of the nations" R. V.

Apparently this means that the river was bordered on either bank by rows of these *trees.*

In Rev. ii. 7 it says, "To him that *overcometh*, to him will I give to eat of the tree of Life which is *in the Paradise of God.*" R. V. And in v. 11, "He that overcometh shall not be hurt of the second death," this looks like cause and *effect*; the immortality depending on access to the tree of Life.

In the narrative in Genesis we are told that when Adam sinned and incurred the death penalty, God carried the sentence into effect by denying him access to the tree of Life—the act and the reason for it is there given on the authority of God himself in the plainest terms.

In the Apocalypse it is clear that the tree of Life is intended for those only having the right of entry into the Holy City. "Blessed are they that wash their robes, that they may have the right to come to the tree of Life and may enter in by the gates into the City." Without are the dogs and the sorcerers, etc. Rev. xxii. 14, R. V., and that to have one's part taken away from the tree of Life is a dread punishment, Rev. xxii. 18, 19.

To ordinay people who are not learned theologians or great authorities in Scriptural exegesis and who have to use common sense in understanding Scripture, this looks like pretty plain sailing.

If God carried out the sentence of death against Adam by removing from his reach the tree of Life, it is reasonable to infer that those mentioned in Revelations as debarred the use of the tree are also condemned to death, i. e. the second death referred to in Rev. ii. 11.

If man is inherently immortal what is the object of cutting him off from the use of the tree of Life?

If the righteous in the *Paradise* of God actually need access to the tree of Life to prolong existence, now can the wicked in Hell exist for ever without such aid?

Has sin itself an advantage over righteousness, in that it can confer eternal existence?

If this last be true, why were we told that sin when finished terminates in death, which looks very much like a falsehood?

If, on the other hand, the tree of Life is aptly named, there is no clash with the declaration that "the wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord."

The Savior confers this gift on those he permits to enter the Holy City, by providing them with the tree of Life, whilst those rejected by him are shut out, and being left no means of prolonging their existence. Sin in them, when finished, culminates in death which is eternal there being no second resurrection so far as revealed.

That there are different degrees of rank in Christ's kingdom is assured, and there is Scripture warrant for the belief that those found watching and ready when the Master returns *in power* will be clothed with much greater rank and authority than those Christians *found careless or not watching and* consequently not received at his advent.

We are told that the Bride or Elect will no longer be called servants but brethren. And upon these may be conferred inherent immortality through Christ, rendering them independent of the tree of Life, and accompanied by a much higher grade of glorification.

In any case it is easy to conceive a great difference between Eternal Life on sufferance and by favor, and immortal life *per se*.

It has nevertheless to be borne in mind that while "Many are called, but few are chosen."

It is hardly to be supposed that any but those who have made an entire practical surrender of themselves and all the pomps and vanities of the world will be among the elect composing the Bride, and these are very, very few, even searching among the better and more spiritual Christians. Whatsoever a man soweth, that he shall reap. Be not deceived, God is not mocked. If ambition, pleasure or money is in any respect dear to you, you are carrying a burden that will ruin your hopes.

As a fact the love of money is to day doing the devil's work among Christians more than any other two or three causes combined; it is we are told the root of all evil, and a peculiar hindrance of our Christian people. It is so grafted into our natures that we actually do not realize how mean and contemptible and selfish it makes us.

It is exceedingly difficult—impossible *in fact, to support* the "orthodox" legend of eternal punishment without resort to the science of Scriptural interpretation. This science supports the view that every thing that conflicts with preconceived vagaries may be adjudged allegorical and interpreted to suit conveniences.

There are many objections to this method of dealing with God's word. First, if the pseudo-Christian claims such a right, he can not consistently condemn the agnostic, infidel or opposition-church Christian, who adopts the same method, and at times this makes a little awkwardness.

Secondly, if it be admitted that the Scriptures cannot be accepted literally, then an interpreter is needed, and as no inspired interpreter is to be found, the Scriptures are worthless, as much so as if written in some unknown hieroglyphics.

What is the value of a revelation from God that reveals nothing at all?

Either the inspired Word means just what it says or it *does not*, and if the latter, then how are we to know what it does mean?

We cannot trust our learned men and celebrated theologians—for they differ with each other on most *important* points and are constantly persecuting others for holding views, which, in course of time they themselves often adopt, for it is remarkable that the more profound and abstruse theologians are generally behind the ignorant public in reaching the Truth.

Some churches even, years since, persecuted men for denying views that the same churches now are bullying their ministers for admitting and *vice versa*.

When these wise men can settle among themselves what it is they do believe, it will be time enough to rely on their interpretation of God's Word.

It may be some of these views are not strictly orthodox—well what of it?

Paul, nay Christ himself was not orthodox and both suffered for that reason—to-day if living they would be heretics.

Better to be heretical with Peter and Paul and John and Jesus than orthodox with the Pope of Rome, the Arch-Bishop of Canterbury or our own wonderful, popular, fashionable divine who decant weekly his kaleidoscopic views into half the Jim Crow papers of the country.

Stand fast in the faith. Let no man corrupt you from the simplicity there is in Christ Jesus.

H. T. Baker.

Time flies and if you don't look out, you may fail to see the World's Fair. The best opportunities yet afforded will be the Nickel Plate Road's daily one-fare excursions, commencing Oct. 10th.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 16, 17.

World's Fair excursions will be run every day commencing Oct. 10th, via the popular Nickel Plate Road.

World's Fair Excursion $2.55 Round Trip to Chicago from Plymouth Ind., Oct. 17 and 21 via Pennsylvania Lines.

Children under 12 years of age one half the above rate. Tickets will be good for passage only in the Pennsylvania Standard coaches on all regular trains on the above dates, except the Columbian Express on the P. Ft. W. and C. Ry Return coupons valid ten days from date of sale. The final closing time of the Columbian Exposition is rapidly drawing nigh; great events are transpiring daily, all tending to enhance the value of the Fair as an educator in every sense of the word. The facilities of the Pennsylvania Lines to Chicago are unexcelled. Stops are made at South Chicago, Grand Crossing and Englewood to discharge passengers and baggage. These are Pennsylvania Line World's Fair Stations convenient to the grounds, hotels and boarding houses, for details apply to J. E. Hanes, Agent, Plymouth, Ind.

Daily excursions to the World's Fair, via the popular Nickel Plate Road commencing Oct. 10th, one fare for the round trip.

If "Charity should begin at home." it is manifesting wrong to imagine it should also end there.

The Last of the World's Fair.

The Exposition will close Oct. 31st. During the last twelve days of the World's Fair the Nickel Plate Road will run one-fare excursions every day.

"David's Throne."

According to the promise made by God unto the Israelitish fathers, Abraham, Isaac, and Jacob, he sent his servant Moses to lead his people Israel out of the land of Egypt to the land of promise. Moses, because of disobedience, died in the wilderness, and was not permitted to enter the Holy Land. But Joshua the son of Moses, by the command of God, completed the task that Moses began. He led them into their land, and divided it unto them by lots, and there they did "prosper into a kingdom." Ezek. xvi. 13. Rejecting God as their King, they had given to them, Saul the son of Kish. But because of his unfaithfulness, God gave the kingdom to David the son of Jesse, a man after his own heart, and to him he promised "thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." 2 Sam. vii. 16.

Just before his decease, we are told, "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, the Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. xxiii. 1-4.

Again, we have it written that God said: "I have made a covenant with my chosen. I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. . . . . Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Psa. lxxxix. 3, 4, 35-37.

The prophet Isaiah says: Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

The descendants of David sat upon his throne for many generations. To the last one (Zedekiah) God said, "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God. Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Ezek. xxi. 25-27.

It is contended that the promise made by God to King David, in relation to his throne in the passages quoted, was fulfilled in the person of Solomon, but the last two show unmistakably that this was not so. The promise in Isaiah's prophecy was given some centuries after Solomon had passed to the dust; and the one contained in Ezekiel speaks of the overturning of David's throne until the coming of the one to whom it belongs. Hence we must look to another than Solomon to fulfill the promise.

Turning to the New Testament, we find the angel Gabriel announcing the birth of Jesus to his mother Mary, and saying, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32, 33. Surely this looks like the one who is to fulfill the promise. Again we read, "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30.

After such evidence as this one would think it scarcely possible that anyone would contend that the promise was fulfilled in Solomon. Yet, strange to say, the majority of those who profess to follow the Christ do so. No doubt the reason in many instances is a lack of knowledge of what is written in the Scriptures; while in other instances preconceived notions blind the eyes to the truth. Nevertheless this promise is yea and amen in Christ Jesus (as are all the other promises of God), and in due time the Redeemer shall come out of Zion, and turn away ungodliness from Jacob, building again the tabernacle of David that is fallen down, and raising again the ruins thereof. Of Him it is written: "He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass; as showers that water the earth." How like these words are the prophetic utterances of the sweet psalmist of Israel, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun ariseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Has God not declared that he will set his king upon his holy hill of Zion, and command him to ask of him, and he will give him the nations for his inheritance, and the uttermost parts of the earth for his possession? Hence it is written of him when he is enthroned in Zion in fulfillment of the promise made unto his father David that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." And that "They that dwell in the wilderness shall bow before him, and his enemies lick the dust. Yes, all kings shall fall down before him: all nations shall serve him."

P. A. Hutchison.

Appointments.

The annual meeting of the northwest conference of the "Church of God" will convene at Mountain Side School-house near Scholl's Ferry, Oregon, commencing Friday evening Oct. 20, 1893, and continue through the week.

A general invitation is extended to all lovers of the truth, and we sincerely hope many will avail themselves of this one more opportunity of hearing the Word of God expounded by those who have made it a study for years. Therefore we earnestly entreat all that have an interest in the cause of the Master to lay aside work and make a little sacrifice if need be and come and help us make this meeting one to be long remembered.

To the isolated brethren and sisters who may not be able to come, I would say, we would be glad to hear from them by letter. Let them give us a word of exhortation and cheer that will do us good. Such letters read in our conferences do more good than they may think. Teams will be in Portland Friday, at one o'clock, at the National Hotel, for those wishing to be conveyed to the place of meeting. If we receive no letters there will be no teams there. We understand that Brother Geo. W. Young will be with us to labor in the interest of the meeting.

Brethren, another conference year has almost passed away. Do you feel as I do today, that

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Almira Brooks, Sec'y.

We would be glad to see a large company of brethren at our N. W. conference to be held at Scholl's Ferry, Oregon, October 20th. We expect to meet for the first time in our new chapel, which is large enough, and our homes hospitable enough, to accommodate all that will come. Come, brethren, come!

W. L. Skeels.

The first quarterly conference of the Church of God in Michigan will convene (D. V.) at Coats' Grove, Barry county, Friday morning, October 20th, at 10:30, and meetings will continue over the following Sunday. Brethren, if you have not dealt out your money too freely for the World's Fair or some other selfish pleasure, try hard to count yourself and family as a great necessity at this coming meeting. The brethren there are very anxious to have all their beds and tables filled, and more than that do they desire that some souls shall be brought into a saving knowledge of the truth, and each of you who come will be a means to that end. Can you stay away when the Master is calling for workers to help reap in the sheaves for His coming? Come, one and all, and hear the good news of the coming King.

Those coming from the north on M. C. R. R. will reach Hastings about 7 p. m., and will be met by brethren to convey them the other five miles to Coats' Grove. Those coming from south change cars at Kalamazoo, take C. K. & S. road and reach Coats' Grove about 5 p. m.

Sisters, remember and have a report of your tithing, that we may know what we are doing. Each church will also try and send a delegate with report of their church.

M. A. Woodward, Sec'y.

The Lord willing there will be a conference at East Plum River, known as Northern Illinois and Southern Wisconsin, to commence October 27th and continue over Sunday. Brother and Sister Woodward and others will be with us to preach the word. Those coming by rail will come to Lanark, Ill., where there will be teams to take all that will come to the place of meeting.

Now, brethren and sisters, make an extra effort to be with us and let us have one more feast of spiritual blessing long to be remembered.

J. D. Renner, Sec'y.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxanna Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
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CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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"A friend,"	23.00
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J. S. Hatch to go to Arkansas, J. F. Wagoner's direction	$15.00

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Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
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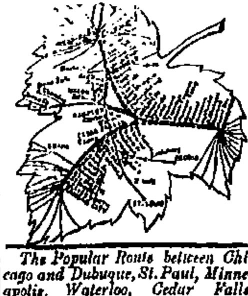

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The Heir of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 144 pages, written by William Glen Moncrieff, subject, "Future Probation Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1946 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Ninth and Spring Garden Sts, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 1810 Stiling Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman every fourth Sunday. Bro. J. F. Wagoner, every 3d Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall southeast corner Michigan and LaPorte streets. Services every Sunday at 10.30 a. m. Sunday School at 11 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school and at 11 o'clock for devotional services. Any be thren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in district No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alonzo Adams, comes as often as he can. Wm. S. Greene Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill: cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 3, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or G. L. Lebman, West Milton, O.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. L. Wilson, Elder; Eliza Style, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich. have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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No. 51, Ex. Sun.	6:00am	For Terre Haute.
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Wooster	[illegible]
Mansfield	[illegible]
Crestline	[illegible]
Bucyrus	[illegible]
Lima	[illegible]
Van Wert	[illegible]
FtWayne	[illegible]
Arcola	[illegible]
ColumbiaCy	[illegible]
Larwill	[illegible]
Pierceton	[illegible]
Eagle Lake	[illegible]
Warsaw	[illegible]
Etna Green	[illegible]
Bourbon	[illegible]
Inwood	[illegible]
Plymouth	[illegible]
Grovertown	[illegible]
Hamlet	[illegible]
Davis	[illegible]
Hanna	[illegible]
Wanatah	[illegible]
Valparaiso	[illegible]
Wheeler	[illegible]
Hobart	[illegible]
Liverpool	[illegible]
Clarke	[illegible]
Chicago ar.	[illegible]

Eastward.	
Chicago lv.	[illegible]
Clarke	[illegible]
Liverpool	[illegible]
Hobart	[illegible]
Wheeler	[illegible]
Valparaiso	[illegible]
Wanatah	[illegible]
Hanna	[illegible]
Davis	[illegible]
Hamlet	[illegible]
Grovertown	[illegible]
Plymouth	[illegible]
Inwood	[illegible]
Bourbon	[illegible]
Etna Green	[illegible]
Warsaw	[illegible]
Eagle Lake	[illegible]
Pierceton	[illegible]
Larwill	[illegible]
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FtWayne	[illegible]
Van Wert	[illegible]
Lima	[illegible]
Bucyrus	[illegible]
Crestline ar.	[illegible]
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Wooster	[illegible]
Massillon	[illegible]
Canton	[illegible]
Alliance ar.	[illegible]
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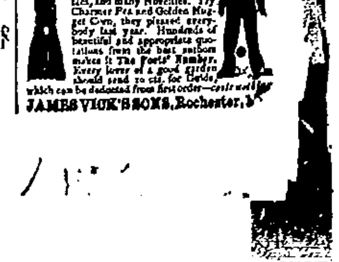

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JAMES VICK'S SONS, Rochester, N. Y.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

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Poetry.

Palestine.

O sacred land! [illegible] vale and hill
Sweet voices seem to echo still;
Thy mountains rise, thy rivers flow,
Replete with tales of long ago.

And o'er the [illegible] of thy seas,
The waves, [illegible] by the passing breeze,
Perchance this [illegible] as of yore,
Break with [illegible] music on the shore.

The blessed book of gospel grace
Was molded on thy furrowed face,
Thy sacred lineaments compare
With every line recorded there.

Thy roads were trod, thy streamlets [illegible]
Were sparkled by [illegible] of old:
Their deeds [illegible] hundred here
With every [illegible] prayer.

Here [illegible] Savior's humble birth;
And [illegible] on here on earth,
[illegible]
The sick to [illegible], the poor to bless.

The garden's [illegible] and woes
And all the scenes of Calvary
Do still a hallowed lustre shed,
That time and change can never fade.

And never tale of other land,
Nor fiction strange, nor poet grand,
Can move the hearts of young or old
Like that sweet story simply told.

Arab and Turk, each babbling tongue
Of rude barbarian, Gentile throng,
Know little of the dust they tread,
That round them lie the mighty dead.

For many a patriarch, many a seer,
Hold still their silent resting here,
And wait the illustrious day that brings
The coming of the King of kings.

O wasted land! one change for thee,
The whole creation waits to see,
When change and strife and war shall cease,
And usher in eternal peace.

—E. W. Darling.

Original.

Life and Death.

"He that hath the Son hath life; and he that hath not the Son of God, hath not life." 1 John v. 12.

After over twenty years reading the Holy Scriptures, I can find but two results arising therein, viz: life and death; and how to attain the one, and escape the other, should engage the earnest attention of every creature endowed with human life. Happily God has given us an all-sufficient guide, clearly pointing out the way, the truth, and the life. But it is necessary that we fully comprehend the true meaning of the terms life and death, as regards their duration; every one must admit that they are positive and negative terms: and as a positive is in exact opposition to a negative, it follows that the positive term, temporal life, must have a temporal death; and in like manner, the negative term of eternal life, must be eternal death.

I have often thought, that if people could invest their minds with the idea that the gift of God is real, not unreal, is material, not immaterial, that it is a solid actual fact wherein man does not lose his identity as a person or substance, and not a mere visionary nonentity, it would be much easier to understand the whole of God's plan of salvation.

When those old Pagan Philosophers retold the old lie that had its birth in the Garden of Eden, by declaring the separate existence of the soul from the body, and proclaiming its natural immortality, they built a higher stumbling block in the way of truth and reason than they knew, unless they were under the direct influence of Satan himself.

Let us go back to Genesis and learn how man was created and of what elements he was composed, and how those elements were united to constitute a living soul.

Gen. ii. 7. And God formed man of the dust of the ground. Here we have the human form in perfection, all the physical machinery was present: a grand specimen of mechanism as it came from the hand of the Master Builder; yet it was inanimate clay; devoid of action in any of its attributes, capable neither of thought or feeling. But "God breathed into his nostrils the breath of life, and man became a living soul." Thus we see by the union of the two elements earth and air, we have the perfect man, or living soul. Separate the two elements, and, there you are. Is the state or condition any different than before there was a creation? Most assuredly not. We can not claim immortality for it was not mentioned in any manner. Yet the living soul Adam might have continued to live indefinitely, if he had not disobeyed the commands of his Creator, sinned and incurred the penalty of death by transgression. And so "death passed upon all men for all have sinned." Like begets like, and it was utterly impossible for Adam to become the father of an immortal race, as we have conclusively shown that he himself was mortal. Thus we observe mankind to be in a very deplorable condition, as by disobedience he had forfeited God's pleasure, and until a space of 230 years had elapsed, did he realize his situation, when men began to "call upon the name of the Lord." As a result of Adam's sin the mind of man was continually prone to evil, yet God added many blessings to the creature of his handiwork, and was not willing they should perish from the face of the earth, and gradually unfolded to the world, through Patriarchs and Prophets, his great plan of redemption whereby man might regain his Edenic Estate, and attain unto a higher spiritual existence.

Luke bears testimony, that God sent his angel Gabriel unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Then Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God. Luke i. 26-31. And when the days were accomplished that she should be delivered, the angel of the Lord appeared unto shepherds who were watching their flocks by night and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a *Savior*, which is Christ the Lord. Luke ii. 8-11.

Here then was the great central figure to be used in man's redemption; a Savior to save men from death, and to give them eternal life. But although the Savior had come the Atonement had not been made, and we can now witness the wonderful love that God had for humanity. Nor can we but faintly conceive in our own minds what agony he endured to offer his well beloved Son, to suffer an ignominious death upon the cross, that we might have eternal life.

But right here let me call attention to the fact, that there were conditions involved in the act of offering this meek and lowly One as a redeemer, in which it was incumbent upon those who were to be benefitted that they should give something in return. Hear the conditions; "That whosoever *believeth* in Him should not perish." And, throughout the entire ministry of our Savior, this condition was prominently kept in view. There was duty to be performed, a work to be accomplished, else the object to be attained by his sufferings would have been in vain. While he ever proclaimed that he was to be a King, and that his dominion was as wide as the whole earth, and that the duration of his reign was as endless as eternity, and that after his crucifixion he should remain three days in the heart of the earth, and that at the end of that time he should rise again as it had been foretold of him. Yet there were many that doubted, while a few gave evidence of their faith, by continuing with him while he was tenderly laid away in the tomb.

What an agony of suspense did those faithful ones endure, while the brief three days passed slowly away. All devolved upon a resurrection to verify his teachings and confirm his words. But thanks be to God, he enabled him to triumph over death and the grave, to complete the Atonement, and brought life and immortality to light through the gospel. It now remains with us whether we will accept, or reject the conditions upon which eternal life is based. We are our own agents in this matter. Christ says, My yoke is easy and my burden is light. He overcame the temptations of the world, and now is sat down on the right hand of God, to remain as our Mediator, until the times of Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21.

And now comes the oft repeated question, "What must I do to be saved?" This is a very vital question. When Peter stood up, upon the day of Pentecost, and preached that sublime and incomparable sermon, his hearers evidently believed it to be gospel that he was teaching, and he further commanded them to repent and be baptized for the remission of sins. To believe any thing it is necessary to have faith. We must therefore have faith in the Lord Jesus; for it is the only name under heaven whereby we can be saved. It is very important that we have the Word of the Spirit for our guide. We must believe that Jesus is the Christ, the Son of God, Luke i. 35, and that he ascended into the heavens, Acts i. 9, and as he was personally taken away so will he come again. 1 Thess. iv. 16. We must not look for a reward for well doing until He comes. Rev. xxii. 12. We must believe that the future eternal home of the redeemed will be upon the earth, Matt. v. 5, and not in heaven. John xiii. 33.

We must also to our faith add repentance or Godly sorrow for any wrong we may have committed: and to repentance, baptism for the remission of sins: immersed into the all saving name of Jesus.

After obeying the conditions of the gospel and separating ourselves from the world, we must continue to fight the good fight of faith until the end. There is no stopping place, no half way ground; there will be many sacrifices to make, many heartaches to be endured, many sorrows to be borne; but the reward will be great, immeasurably greater, than the afflictions and trials that encompass us in this short life.

With what unspeakable joy should we long for the appearing of Him who hath redeemed us from every kindred, and nation, and hath washed us white in his own blood. After John the Revelator was banished to the desolate rocks and caves of Patmos, he had spread out before him in panoramic vision, the loveliness of the City Beautiful which will contain the throne of God and the Lamb, and the crucified Savior as its eternal King.

Jesus has promised us in these words, To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne. What a cheering thought! what a blessed privilege! what a glorious consummation! When the glory of God shall cover the earth as the waters cover the sea. When we can join in the glad songs of that ransomed host, and help swell the anthems that shall be rolled down the countless cycles of eternity, in praises to God for his wonderful goodness to the children of men.

Let us strive to possess the Spirit of the Son that we may have life.

MERRITT ELLIOTT.

Selected.

"Not Able to Kill the Soul."

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28.

We have brought up this saying of the Lord, because it is believed by many to be undoubted proof of the immortality of the soul of man. We do not believe in the soul's immortality, and we think, rightly or wrongly, that this statement does not afford any support to the popular belief. If we, for a single moment thought that the Lord taught it, do you think we would refuse to believe it? What good would it do to us to refuse to accept his teaching? It would be the height of foolishness seeing we look upon him as the Great Teacher. We recognize it to be an honor to be related to him, and it is our aim in life to become like him in some degree. We therefore as conscientiously believe this utterance of his to be against the popular theory, as those who differ from us sincerely believe it to be favorable to their view.

This portion of Scripture cannot teach both ideas. If it teaches one, the other must fall to the ground; but its real meaning can only be ascertained by careful and candid examination. Prejudice either one way or the other can only do harm. No prejudiced man is a seeker after, or lover of truth, and the possession of truth should be placed above every other consideration, whether of sect, or church, or self-interest, or anything else.

To us it appears there are three methods of dealing with any Biblical question. It may sometimes be difficult to settle a question by any one of them, but, if by the pursuit of the three, or even two, the same end is reached, then we may feel pretty safe that we have entertained the correct solution. The first is the critical examination of the particular words used; the second, the study of the more immediate context in which the words are found; and the third, the investigation of the general teaching of Scripture. If men were only diligent enough, and candid enough to deal with difficulties and doctrines in this three-fold manner, there would, we think, be less difference of opinion; but the want of diligence and candor accounts largely for the extreme differences which unfortunately so widely prevail. Diligence and candor are qualities which should be characteristic of all who profess to be followers of truth.

Dealing first with the general teaching of Scripture, so far as we have been able to understand it upon the question of the soul, we have come to the conclusion (1) that man is himself a soul, a creature that lives by breathing, and (2) that the word soul is frequently applied to his life; but in neither case is the idea of immortality conveyed.

OLD TESTAMENT.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe . . ." Josh. xi. 11. "What man is he that liveth, and shall not see death? shall he deliver his soul (himself) from the hand of the grave?" Psa. lxxxix. 48.

NEW TESTAMENT.

"Let every soul be subject unto the higher powers . . ." Rom. xiii. 1. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Rev. xvi. 3.

We think these are fairly representative passages of the general teaching of Scripture, and we venture to say it is impossible to find the idea of immortality in any of them. To us they clearly show that man is simply a living soul, or breathing creature.

Next as to the application of the word soul to the life of man.

OLD TESTAMENT.

"In whose hand is the soul (margin, life) of every living thing, and the breath of all mankind." Job xii. 10. "David said to Saul . . . know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it." 1 Sam. xxiv. 11. Clearly David meant his life. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors." Isa. liii. 12. He "poured out his soul unto death" is equivalent to saying that he gave up his life.

NEW TESTAMENT.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided." Luke xii. 20. Note:—The translators of the Revised Version give life as the alternate reading for soul. "For whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 25, 26. Unquestionably in these two verses, the word soul and life are used interchangeably.

Let us now deal with the context where the words "Not able to kill the soul" occur.

From the context we gather that the Lord was giving instructions to his apostles when he sent them to the lost sheep of the house of Israel. He gives them not only specific instructions as to the course to be pursued, but words of warning and encouragement. He compares them to sheep in the midst of wolves, and counsels them to be wise as serpents, yet harmless as doves. He shows them the greatness of their calling by saying that every one who shall confess him before men, him will he confess before his Father in heaven. And then he adds, at verse 39, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Observe, the word here translated life is generally rendered soul; indeed we find "soul" given as the alternate rendering in the margin of the Revised Version. Thus the passage could read equally as well: "He that findeth his soul shall lose it; and he that loseth his soul for my sake shall find it." Did the Lord mean that if a man loses his "immortal soul" for his sake that he will find it? How could one lose his "immortal soul" for the Lord's sake? Is it not the current belief that if a man loses his soul it is because he serves the devil instead of Christ? Believers in the immortality of the soul should ponder over these words, "he that loseth his life (or soul) for my sake shall find it." Is there any approach to the idea of the soul's immortality in these words? Not the slightest. Is it not clear enough that the soul (as here used) is the life, and that the Lord's saying is simply this: that if a man sacrifices the present life for his sake, that he will be rewarded in the life to come? Thus the general teaching of Scripture, and the more immediate context fail to prove the popular belief.

Lastly, let us deal with the words themselves: "Not able to kill the soul." The full passage reads, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Gehenna." Verse 28. Unquestionably there is a distinction here between the body and the soul, but how far does that distinction lead us? Does it require us to believe that the body is not the man, but that the soul is? To answer in the affirmative is a pure assumption. The one is as much the man as the other, and neither is. How clearly man can kill—destroy the body; it is within his reach, and he has too often tortured and mutilated the bodies of those who refused to deny Christ! But he can do no more; the soul is not within his reach. How! It is the life. "In whose hand (God's) is the soul (margin life) of every living thing, and the breath of all mankind." Job xii. 10. The soul, or life is in God's hand alone. When he gives it, man becomes a living soul: when he withdraws it, death ensues; man returns to the dust from whence he came. Man may put the Christian to death, but nothing more; he has no power beyond that; not even the burning of the body at the stake and the scattering of the ashes to the four winds can prevent a renewal of the Christian's life. Man is therefore not to be feared. It is a small thing for the follower of Christ to lose his life now, in comparison with the loss of the endless life to come, because he knows that God who gave him life at first can cause him to live again. But rather is he to be feared who can destroy both soul and body in Gehenna, or utterly destroy—destroy without the slightest hope of there ever being a renewal of life, for he can keep the gates of the grave closed for ever. Why should the Lord in this part of his instructions to his apostles mean the "immortal, deathless part of man," "the real man," and towards the close of these instructions use exactly the same word and yet simply refer to the present life in contrast to the life to come? That would be inexplicable. Let any one who believes in the immortality of the soul meet the difficulty if he can; and let him meet this one also: If the view be correct that the soul is *inherently* immortal, that God has made it incapable of dying, and that it must live for ever, which is the common view, how can it be killed? "Oh!" it is said, "man cannot, but God can." Never, if he has made it deathless. God cannot deny himself. If he has created the soul immortal, beyond the power of death, even he cannot destroy it. We say so in all reverence. Why, if God could act in that way, where would be the guarantee after that we receive endless life (which he has promised, see Rom. ii. 6, 7; vi. 23; 1 John ii. 25) from the hands of his Son we may be deprived of it after all? It would be gone. But God sees the end from the beginning. He has created no man immortal, and therefore no man needs life for ever. He can deprive men of life because he has simply lent it to them. He has, however, decreed that when men believe and obey him, when they conform to the beautiful and perfect image of the Son of his love, he will give them life, leave it with them, make them immortal, so that they can die no more. See Luke xx. 35, 36.

—*William Grant.*

"Above all things keep your attention fixed upon the holy Scripture; give no ear to him that does not gather all his proofs from them, nor lead you in all things, back to them."—*Justyn Martyr.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the [illegible] saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Baptism of the Holy Spirit.

There are some at the present day who claim to have the baptism of the Holy Spirit, and we have frequently heard others pray for it. Now it is clear to our mind that these persons do not understand the subject. This baptism was spoken of by John the forerunner of Jesus, Matt. iii. 11, and by Jesus himself, after his resurrection, Acts i. 5. John said that Jesus would baptize with or rather more correctly in Holy Spirit; and Jesus quoted John's language, and applied it to himself. The fulfillment of this took place on the day of Pentecost, when the disciples were gathered together, and were waiting for the promise of the Father, in accordance with the command of Jesus. We read, that "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like of fire, and it sat upon each of them, and they were filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 2-4. This was the fulfillment of the promise. The subjects of this baptism were the disciples: the administrator was Jesus; the effects of it were visible.

There is only another similar instance recorded, and that occurred a few years after, at the call of the Gentiles. See Acts x. 44-46. Peter speaks of it to his brethren at Jerusalem, as follows; "and as I began to speak, the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with (in) water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" Acts xi. 16-17. As in the first case, the effects were visible—those thus baptized were heard to speak with tonges.

These are the only baptisms of Holy Spirit recorded. True, there were others who received the Spirit, but they received it through the imposition of Apostles' hands. See Acts viii. 14-17. xix. 6; yet the same visible effects followed. Hence then, we conclude on the acknowledged principle that like causes produce like effects, whoever, in these modern days, pretends to have been a subject of the baptism of the Holy Spirit, must produce the same credentials the Apostles did, and speak in unknown tongues or work miracles, or else receive the stigma of a deluded fanatic.

— *H. W. in H. K.*

How Many Souls?

Philosophers of the nineteenth century tell us the soul is located *in the* "Pineal gland," between the right and left hemisphere of the brain. They also tell us that after the soul leaves the body, the body will never be resuscitated, but the soul can pick up floating particles of matter, and make itself a body at pleasure. Now, there is on exhibition, going through the United States, a young lady, eighteen years of age, with two heads—perfectly natural—and only one body. Who knows but that two of these souls got to quarreling over some "floating particles of matter"—not enough to make two bodies, and finally compromised the contest, as both could not occupy one head, making the wonderful creature called "the two headed girl."

If this is not the case, then we ask "Orthodoxy" if the "immortal soul" is the "mind," and the brain is the mind, how many immortal souls has she? Or, if the soul corresponds with the outlines of the body, has she a two-headed immortal soul?

[illegible] of the C. P. Association.
[illegible], Corresponding Editor.
[illegible]OUTH, INDIANA, Oct. 25, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

STOCKHOLDERS MEETING.

Notice is hereby given that the regular Annual Meeting of the Stockholders of The Christian Publishing Association will be held at Plymouth, Ind., on Nov. 18, 1893, at which time a Board of Directors is to be chosen for the coming year, and such other business transacted as may come before the Association.

ROBERT RAILSBACK, Pres.
A. R. UNDERWOOD, Sec'y.

MARSHAL MACMAHON, ex-President of France, who was prominent in the Franco-Prussian war a few years since, died Oct. 17. He was born in 1808.

BROTHER Joblin writes "that for between two and three months the attendance on the Word preached has steadily increased, till it keeps the brethren busy to find seats for them Sunday evenings, and you may well think how our hearts are rejoiced and encouraged; especially as some have asked, what they shall do to be saved."

THE newspapers are commenting upon the fact of the Afghans turning back a Russian officer with a few men as if they had been reading good literature, or else studying the destiny of Russia from a Bible standpoint.

THE great difference between a *real* Christian and a theoretical one is this, the one does his duty as soon as he learns what it is; the other acts of his own caprice, or pleasure, or taste, or convenience. It will not harm any one to use this plumb line.

STORMS, most destructive of life and property continue to follow each other in rapid succession,—thousands of lives have been lost within two weeks. *The news from the South is appalling, and there* are many sad homes and empty chairs in Cleveland and other cities on the lakes.

SOME one has quaintly said, "God looks not at the oratory of prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor their logic, how methodical they are; but he looks at their *sincerity*." Very good so far as it goes,—why was nothing said about truth?

DR. PIERSON, who served a year as Spurgeon's successor, preached a sermon lately at Chicago on the "power of believing." These wise and prudent ones seem bound to have things their own way. We would like to thunder it into his ears that there is *no power* in believing—saving power of God is in the truth believed,—the Gospel of the grace of God. Were this otherwise man could be his own Savior.

NEWS from Paris on the 18th inst. says, "Despite the warning of the Czar the millions of France are perfectly enthused with the war spirit and urging them on to battle in spite of their leaders, and behind all these toasts to the peace and prosperity of France at the Russian banquet was the thinly concealed toast to the brotherhood in arms, expected to exist between Russia and France when the war trumpet calls all Europe to arms. These were toasts of war, not of peace, and nobody knows this better than the cool calculating, watchful minds of Germany, Italy, Austria and England. The enthusiasm shown by the French people is a clear-cut demonstration of with what a wild enthusiasm France would at a moment's notice go to war with Russia by her side. It shows the real feeling at the bottom of the French hearts, and the [illegible] the wind blows. Let us [illegible] watchers, brethren. [illegible]

"The Evangelical Alliance"

So called has been holding session in Columbia Hall of the Art Institute, at the World's Fair. A great work was laid out and great results are expected; they expect to unify the world religions. They propose measures for the furtherance of religious *opinions*, in order to strengthen Christian and promote religious liberty and co-operation in Christian work without interfering with the internal affairs of the different denominations. The President of the Congress, Mr. Bonney, said the Alliance was a grand demonstration of applied Christianity. Dr. Barrows said it was the work of this congress to bring Christianity nearer home to the people of the world, and to make it more practical; and prayed that it be the means of bringing about the reunion of Christendom, and the salvation of the world. Prof. Samuel Ives Curtis thought the one basis on which they could stand, was: "For God so loved the world that he gave his only begotten Son that all who believe may not perish but have everlasting life." With this broad platform all denominations will be swept away. Mrs. Potter Palmer said women of the churches were ready today to promote any plans for the amelioration of the world. Lord Kinnaird told of a small boy who told his mother that he wished he had father's money, and when asked why, said he thought he would be able to answer some of his prayers without so much praying. So in this unity question—let us talk less and get together.—Prof. Drummond spoke in the same vein; of the Captain of a coast guard who reported that a vessel went ashore that night, notwithstanding that we gave them through the speaking trumpet every assistance possible, and forty corpses had been washed ashore. The Prof. added, "There is too much assistance given through speaking trumpets." The work of this association is to leaven society morally, socially and politically. The Rev. Dr. Matteo Prochet from Italy,—It may be some of you think I have brought a special blessing from my colleague across the Tiber. I am sorry to say I have not. Let us first unite those factions that will assimilate and convert those that do not and then bring them into the union. Evidently they are not ready to convert the world yet. This was shown to be the case by President Dodge who speaks of the churches in anything but a flattering way. They built costly churches in wealthy localities but failed to reach the working classes, or even to reach the business sins of the rich; and yet they propose to convert the world. Will the world be any better after they convert it? is the question? Not a word about the Gospel is heard.

Selected.

Europe Fully Armed for a Possible Contest.

It is a [illegible] awe-inspiring drama which [illegible] last month has been slowly unfolding its several acts to the world's startled gaze. It has had Europe for its stage, Kings and Emperors for its chief players, and hundreds of thousands of armed men for its supernumeraries. These are the mimic campaigns which began in Germany and ended with the great naval review at Toulon, and in which every army of Europe from Aldershot to Athens has taken part. This year nearly twice as many men have been under blank fire as ever before. The total number has been something over half a million. The speeches of their crowned and helmeted leaders have dealt largely with the blessings of peace, but it is folly to believe that either they or their listeners have had in their mind anything but war, and that at no distant day. But amid the rehearsals, indications that the struggle for which the nations have so long been carefully preparing is now at hand begin to multiply. The proclamation of martial law in Bohemia, Austria's one weak point in case of war, and the granting by France to Russia of a naval station in the Mediterranean must be reckoned among the final moves on the chess-board of war, and show that the culmination is setting its house in order against the crisis.

When the actual contest comes it is now considered certain that Russia and France will be pitted against the parties to the Triple Alliance. In point of numbers Russia boasts the largest army in Europe. Her active army is estimated by the best authorities to contain 16[illegible] infantry and 58 cavalry regiments, 51 brigades of field artillery, and 145 Cossack regiments; the reserve troops, 105 infantry regiments; the militia, 201 infantry regiments. The garrisons include 24 infantry regiments and 514 artillery battalions. All these, together with the batteries, sharpshooters, sappers and miners, swell the grand host to 1,500,850 men. The European Russian army has 500,000 horses and about 4,000 guns. The cost of this establishment last year was reckoned in Russian paper currency at 386,000,000. That meant a tax of about $2.60 on every man, woman, and child in European Russia. Since 1874 Russia has had the universal obligation to service. The time of service in the standing army is five years; in the reserves, which are in camp twelve weeks every year, thirteen years; in the militia till the soldier's 43rd year. The buying of substitutes or exemption is not allowed. The merits of the Russian soldier have long been known. He is the most willing, obedient, and robust in the world. He can live contentedly from what a Frenchman or German would starve on. He can march tremendous distances without losing his pluck and under the most trying hardships needs only a word from his superior to make him forget all his troubles and rally to an effort.

Russia has also in recent years greatly increased the efficiency of her *navy*. She still retains, as she has for a hundred years, the naval supremacy of the Baltic. Her Black Sea fleet, which so late as 1878, was composed of two insignificant ironclads and a few wooden vessels and torpedo boats, now comprises several huge ironclads, a number of large and small cruisers, with and without torpedo gear, and a multitude of those little torpedo boats which created such havoc among the Turkish ironclads in the Danube during the last war. The *Siberian fleet, destined* to maneuver along the Corean and Chinese coast, is a new creation, as well as also the main harbor of Vladivostock. A war steamer, the Geok Tepe, has been recently added to the Caspian fleet. Light draft steamers have been built for *navigating* the shallow waters of the Azof and Aral Seas. Even the White Sea and the Arctic shores of Russian possessions have not been neglected and are now protected by a strong naval squadron. But Russia's greatest naval effort has been concentrated in the Baltic, where she has striven to make two steps forward whenever Germany made one, with the object of securing the exclusive possession of that Mediterranean of Northern Europe. The reputed cession to Russia of a naval station in the Mediterranean will, if true, greatly increase her strength as a naval power. It will enable her Baltic fleet to co-operate with her fleet in the Caspian, and in view of the collapse of the Turkish fleet would, in case of war, make almost certain the capture of the Sultan's capital by the forces of the Czar.

France also is ready in every way for the coming struggle. The *Almanach de Gotha*, which is entirely unbiased, gives the following estimate of the effective forces of France:

	Officers.	*Men.*	*Total.*
Infantry	21,419	261,494	283,018
Cavalry	3,433	71,401	[illegible]
Artillery	3,968	70,441	74,700
Engineer Corps	445	10,906	11,306
Gendarmerie	747	25,035	25,815

These with other branches make a grand total, [illegible]

This table is supposed to include only those men at the moment under the flag. To the total must be added the territorial army and its reserve with 1,850,000 men that can be found when wanted, and we have the aggregate of the army given at 3,768,000 men. In other words France could within a month after war was declared place nearly 4,000,000 armed men in the field. Every Frenchman owes military service to the country, but exemptions from that service are for numerous reasons. They comprise persons guilty of infamous crimes, the infirm, the oldest son of a family of full orphans, the son of a widow on whom she depends for support, the eldest of two brothers who draw lots at the same time, students of theology, and some others. With the exceptions provided by law, military service requires five years in the active army, four years in the reserve of the active army, five years in the territorial army, and six years in the reserve of the territorial army.

When Napoleon III. asked his Minister of War if everything was in readiness for a war with Germany he was told yes, even to a garter button. He was grossly deceived. The result showed that in reality nothing was ready. Nothing is wanting now even the last garter button has been supplied. Since the war of 1870 the eastern frontier of France has been made one great fortress. The Franco-German frontier, 150 miles long, is now protected by a first line of strong places fortified with all the resources of modern engineering and connected by a continuous line of intrenched camps. There are four of these—Belfort, Epinal, Toul, and Verdun. Were these places captured the invaders would find fifty miles behind them another line of strong places, united in a similar way by intrenched camps. This is not all. There is, before reaching Paris, another and longer line, having Lyons at the southern end, Lille at the northern, and between them Arras and Cambrai. These cities have within a few years been furnished with strategic railroads that would enable the French to concentrate their forces promptly on any given point. When war comes, with Russia in the fight, Germany could not possibly place more than a million of men on her western frontier, which would scarcely be enough for defense, certainly far too few to invade a country so splendidly fortified. The Germans realize this. Their military writers never fail to give the facts their full force in their works. The route from the eastern frontier to Paris will never be found again so easy as in 1870. The French soldier may not be so well drilled as the German, but he has the needful elan, and is inspired by patriotism and hatred of his enemy. He will in the coming contest give a better account of himself than he did in 1871. So far as her navy is concerned, France has little to fear. When war comes the Germans will need every war vessel at their command to protect from Russia their ports in the Baltic and North Seas, and the Italian and Austrian warships combined can make little, if any, headway against the armament Toulon will be able to send forth.

In the coming war Russia and France will doubtless be the contestants on one side and Germany, Austria, and Italy on the other. The German army as it exists today is without doubt the most perfect fighting machine the world has ever seen. In theory, every male German from 20 to 23 must serve in the active army. After that he passes into the reserve, where he remains four years. During this period he must submit to three periods of service, each of six weeks, one of which must be during the grand autumn maneuvers. Having passed the reserve, he now joins the Landwehr, or third line of defense, where he remains five years, during which time he is required to devote eight weeks to military service, and in addition is liable to extra service should occasion require it. His twelve years of service completed, the soldier passes into the Landsturm. This body consists of all the male inhabitants of Germany between the ages of 32 and 45. It numbers 1,000,000 men thoroughly organized, clothed, and armed.

The active army is divided into eighteen army corps, each occupying a particular district and consisting of about 28,000 men. The General commanding the corps is responsible for its mobilization, and has in charge the stores, clothing, arms, and equipment of the reservists and Landwehr men. The details, however, are in the hands of the railroad authorities and the police bureaus. When mobilization is ordered each man liable to service presents himself at once at the police bureau and receives his pass for the journey, goes to the railroad station and is sent off immediately to the headquarters of his regiment. Arrived there, arms and clothing are served out, the officers appear, take command of their companies and regiments, and in twenty-four hours an army of half a million men is raised to one and a half millions, and in three days can be placed on the frontier with all its parts complete. If it were possible to count on every man indicated by the method of recruitment outlined above, Germany would be able to put into the field the following army:

Active (first classes)	[illegible]
Reserve of recruitment	[illegible]
Reserve of active army	[illegible]
Landwehr	[illegible]
Landsturm	[illegible]
Total	[illegible]

The German soldier is the best drilled and the best officered in Europe. There are over one and a half millions of able-bodied men in Germany today who have had military training, and who, if required to pass in uniform before the Emperor, could march with the parade step as correctly as the young fellows who are now receiving their three years' drill. The German army is the most democratic of institutions. A young man who is the sole support of his widowed mother and his brothers and sisters is not compelled to do the military service. But the rich man's son cannot buy his way out.

In Austria as in Germany military service is made general and compulsory by law. All men are liable to military duty between the ages of 20 and 36. The period of military service is fixed at twelve years—three with the colors, seven in the reserve, and two in the Landwehr. The country is divided into thirty-one divisional, seventy-three brigade, and eighty-one district commands, one regiment of infantry being located in each district. The annual contingent drafted into the active army is about 95,000 men. The strength of the active army on the peace footing is 257,000, and if it be assumed that one-third of that number, 85,000, go annually into reserve, the seven classes in reserve would number 595,000, or 109,000 more than would be required to raise the army to the war standard of 753,000.

The Landwehr is composed of men who have performed ten years' service in the active army and in reserve, ten years' service in the ersatz reserve, and such men as, escaping the annual contingent, are at once assigned to it for the twelve years during which they are liable to military service.

Russia and France in case of war have little to fear from Italy, the third member of the triple alliance. On this subject the *Annee Militaire* recently published an interesting article. "By making an effort," it says, "ruinous for her finances and out of all proportion with the aim to be reached, Italy can mobilize between 200,000 and 300,000 good troops, supported by 600,000 men of the reserve with little military instruction, and commanded by 23,000 officers. The military only counts at present 2,800 officers, and the territorial military is only a promise. In a word, the two millions and a half of fighting Italians is one of the wildest dreams of the age. It would be impossible to mobilize them. To get out one-quarter of them and organize them after a fashion it would require six weeks. To concentrate them with only two lines of railway would take a month at the very least. To march them across the Alps it would be necessary to deal with the natural difficulties and perhaps with the adversary." If this view of the military power of Italy is sound, it is pretty clear that the game of blood would be practically decided before the Italians could come upon the scene.

At the outset the five nations referred to would probably be the only participants in a possible European conflict, but other countries would doubtless be speedily embroiled. England's army exists mainly on paper, but her navy is the equal of that of any two other powers. On the sea Britannia reigns supreme, and when the conflict comes her aid will be eagerly sought by the triple alliance and, should British interests in the East be endangered, would be promptly given. Nor would Turkey be long permitted to remain a passive bystander. The Turks make splendid soldiers—no better ones to be found in Europe. Their standing army now numbers about 200,000 men. Its system of recruitment is that generally prevailing in European countries.

Belgium being, by reason of its place on the map, a natural battle ground for France and Germany, though the inviolability of its territory is guaranteed by treaty, would for that reason be forced to take a hand in any conflict between its two neighbors. The army of the Belgians though small is efficient and well armed. In time of war it is supposed to contain 107,403 men, of whom 8,320 are cavalry and 17,135 artillery.

Wedged in between France and Italy, the Swiss Republic occupies much the same position as Belgium, and should war come would be in constant danger of invasion. Like all mountaineers, hardy, brave, and daring, there are no better soldiers than the Swiss. Every Swiss owes military service to his country from 20 to 44.

It seems hardly probable that Spain, with little to gain and much to lose, would venture to take a hand in the European struggle for supremacy, but in this connection a glance at her military and naval strength is not without interest. As to the former it is an element of smaller consequence, consisting, in time of peace, of a force on the peninsula of 100,000 men, which might be raised to perhaps 500,000 in time of war. The colonial force, including that of Cuba, Porto Rico, and the Philippines, is rather more than 30,000 in time of peace, but with the native militia could be increased to many times that number. However, it is in her navy that Spain at present places her chief dependence. She already has a goodly fleet of armored and unarmored vessels of modern type, besides a fine flotilla of torpedo boats and torpedo cruisers, and has now under construction six belted cruisers of the first class. In this respect Spain would be a welcome addition to either side in a general European contest.

The cost of the various military establishments of Europe exceeds in round numbers $800,000,000 a year. In the face of this tremendous outlay the alternative presented to the several powers is war or eventual bankruptcy. War will doubtless be the choice, and that soon, a probability strengthened by *the fact that under the present system* of universal conscription time is working on the side of Germany, which is already much more populous than France, and which is increasing the disproportion every year, for the population of France is stationary, if it is not diminishing. This argument about postponing the test of strength one moment after due preparations have been made is one whose force and moment is clearly realized by the military leaders of France, and as the French army seems now to have reached the highest possible *strength and efficiency* it will not be the fault of the French people, eager to efface with blood the disgrace of 1870 if the contest is much longer delayed. All that is now needed is a plausible excuse for actual hostilities, and that may come at any moment.

The "Christian" World.

"The Bible world is so different from the 'Christian' world in so many essential particulars, that we may truly say that it is not the same world at all. The one is a world of light, the other a world of darkness; the one is pure, Abrahamic Israelism, the other is as pure gentilism in Christian dress, old Roman, Chaldean and Egyptian antiquities incorporated with the professed service of Christ so that the thing having a little devil in it may the better succeed with worldly men of every complexion; whose theatrical tastes must be respected or they would fail of retaining their patronage. In fact the Christian world is not Christ's world at all; but a world where Satan's Trinity, "the lust of the flesh, the lust of the eye, and the pride of life" reigns with supreme unbounded sway in both church and state. It only requires a man to know his Bible to know that is a far Diviner matter than the paganized theology of christendom allows a man to believe that men who are full of Shakespeare, Milton, Tennyson, Longfellow, and the writings of a thousand other human celebrities can never be very full of *Moses* and the prophets, men need no candles when the sun shines; excepting where they build for themselves theological workshops with stained glass windows that exclude or alter the complexion of the light. As it was in the days of Christ so it is now, men universaly love darkness rather than light, because their deeds are evil; only he who doeth *truth cometh to the full blaze of* day which illuminates the Bible world; all else return to the 'dim religious light' of human creation, or to test their eyes and hopes on the ascending sparks of their own fire."

DIED.

On September 28, 1893, at Beaverton, near Portland, Oregon, in her 38th year, of inflammation of the stomach, our youngest daughter, Miss Eva Halstead.

She was born and reared in Indiana, where she spent most of her life. Was a teacher by profession, first in the common school, by means of which through her own energy and economy she was enabled to graduate at the National Normal College of Lebanon, Ohio. For a number of years following was Professor of Greek and Latin, most of the time in Campbell University, Kansas. The last year in Puget Sound University, Tacoma, Washington. Never lived one (as seen through a father's eyes) more noble or pure of mind, or of more kindly spirit.

She was an obedient and devoted follower of Him who hath power to confer the Life Eternal. She was cared for during her last sickness at the home of her sister and brother-in-law Mr. and Mrs. Travis, where all was done that medical skill and kind attention could do, to ward off the stroke of the last enemy, but without avail.

She was borne to her last resting place in Portland Cemetery by the kind hands of some of her late students, where she now sleeps until the bringing to pass that which is written, "O death where is thy sting? O grave where is thy victory?"

"Thanks be to Him who giveth us the victory." May He soon come.

D. T. HALSTEAD.

Change of Address.

On and after November 1st, 1893, my address will be Plymouth, Ind., instead of Macy, Ind. Correspondents please take notice.

L. E. CONNER.

Notice.

To the Brethren of Oklahoma:

Brother S. C. Oliver will commence a week's meeting near Payne, Payne county, Oklahoma, October 28th, in Bro. Albert Overholt's neighborhood. While he is in Oklahoma, if brethren at other points desire to have him speak for them, he will gladly devote some time to the work of spreading the good news of a soon coming kingdom and King. After Oct. 31st he can be addressed at Payne, Payne county, Oklahoma. Direct in care of Albert Overholt, or brethren can meet him there and make arrangements for meetings.

L. A. CHAPLIN, Sec'y.

World's Fair Excursion $2.55 Round Trip to Chicago from Plymouth via Pennsylvania Lines every day.

Children under 12 years of age one half the above rate. Commencing October 19th, Special Excursion Tickets to Chicago at the above named rates will be sold daily during the progress of the great Columbian Exposition from the station mentioned, and at corresponding low rates from other intermediate ticket stations on the Pennsylvania Lines. The special reduced rate tickets will be valid in the Pennsylvania Standard Coaches on all regular trains carrying day coaches. Return coupons will be valid ten days from the date of sale in coaches of any regular train scheduled to stop at their destination. All through trains into Chicago over the Pennsylvania Lines run to the Union Passenger station on Canal Street, between Adams and Madison Streets, and stop at South Chicago, Grand Crossing and Englewood to discharge passengers and baggage. These are Pennsylvania Lines World's Fair stations, convenient to the grounds, hotels and boarding houses. For details, apply to nearest Pennsylvania Line ticket agent, or to J. E. Hanes, Plymouth, Ind.

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Poetry.

The Blessing of Song.

"What a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

[illegible] pointing out the Savior,
Who [illegible] carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As he was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.

And the little child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

Original.

Hickory Grove Sermons.

No. 2.

A series of discourses delivered by A. J. Eychaner in the Gospel tent at Hickory Grove, Story Co. Ia., Sept. 5-25, 1895.

Dear Friends: I am thankful to a kind Father that through his providence we are again permitted to assemble here. He has given us a beautiful morning for which I trust you all are grateful.

I wish still further this morning to investigate this doctrine of eternal life through the Christ. The more I investigate the Scriptures, or science or nature the more positive is the knowledge acquired that man in his natural state is completely mortal. I may go further than that, and say it is my conviction that the theory of the natural immortality of man is a mischievous error. It is the basis of spiritualism, ghostology, and purgatory. It neutralizes the great doctrines of the Bible concerning the coming of the Lord, the resurrection of the dead and the life everlasting. Under the plea of restraining sin it assigns to God the character of an implacable tyrant charging him with creating a sinful being which he cannot destroy though the divine wrath may be pitted against the sinner through the eternities' future.

This false philosophy has been engrafted upon Christianity, and true to nature it bears the blighting fruit of the graft. It makes immortality a natural inheritance irrespective of character, and it asserts the possession of it by those whose lives are in rebellion to the God who created them.

The believers in immortality may be divided into two classes, as follows:

1st. Those who believe that the righteous will attain to immortality through Christ in the new-birth or a resurrection from the dead.

2nd. Those who believe in universal immortality through the natural creation. This last class may properly be divided into two classes—those who believe in the endless torment of the wicked, and those who believe in the salvation of all men or universal restitution.

Many illustrious names may be found upon these three sides of this moral prism. Among the first class I shall place the inspired writers and teachers of both the Old and the New Testaments. The general tone, and I may say exclusively so of the Bible is on the side of man's complete mortality by sin, and that the gift of eternal life through God's grace comes to the obedient through Christ, and to the obedient only. Among the Old Testament writers we find many expressions denoting mortality, and to some of which I invite your attention and consideration.

Gen. xxv. 7, "These are the days of the years of Abraham's life which he lived an hundred three score and fifteen. Then Abraham gave up the ghost and died in a good old age, an old man and full of years, and was gathered to his people, and his sons Isaac and Ishmael buried him." In this reference I call attention particularly to this writer's statement relative to the question before us. He says that Abraham *died*. He states also the number of years that Abraham lived. If Abraham is alive *now*, that statement cannot be true. Notice also that after Abraham gave up the ghost (expired his breath) he was *gathered to his people*, which phrase the writer explains to mean that his sons Isaac and Ishmael buried him. Abraham then is both dead and buried. There is no intimation that Abraham or any part of him is yet alive.

Deut. xxiv. 5-7. "So Moses the servant of the Lord died there in the land of Moab according to the words of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor but no man knoweth of his sepulchre unto this day, and Moses was an hundred and twenty years old when he died." Here is an event recorded which needs no comment from me. Moses is said to have lived 120 years and then died and was buried a plain, simple, concise statement of fact which carries its meaning upon its surface. The actions of the Israelites show that they believed him dead, for the writer states in the next verse that they "Wept for Moses thirty days." Why weep? Because Moses was dead. And God says, "Moses my servant is dead." Josh. i. 1.

1 Kings ii. 1-2. Now the days of David drew nigh *that he should die*. We may not be able to tell what *life* is, and we may not know what *death* is exactly, but there is one thing which we do know, and that is: that death is not life. Neither is life death. Whatever is implied in these terms life and death, they are not convertible: that is, you cannot use the one for the other. If the time had come for David to die it certainly was not to live—he had lived up to that time but now a change is to take place known as death. David said to Solomon, "I go the way of all the earth." This expression can not mean that he was going to heaven for we learn from a statement of the Apostle Peter that "David is not ascended into the heavens." (Acts ii. 34). To go the way of all the earth is to die, for we read that "all go into one *place* all are of the dust and all turn to dust again. David was to go to his fathers, and in First Kings ii. 10, we read "So David *slept* with his fathers, and was buried in the city of David."

We have many striking passages in the Old Testament which illustrate the doctrine of man's mortality in this life: but out of the many I will have time only to cite one more. The one to which I now refer is found in Isa. xxxviii. 1; also in 2 Kings xx. 1, "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him and said unto him, Thus saith the Lord, Set thine house in order for thou *shall die*, and *not live*." This Scripture like the text of last evening states the truth for which we are contending both positively and negatively. The Lord says Hezekiah *shall die* and then that there may be no mistake as to the meaning of "shall die" he explains as it were what he means by adding "and *not live*."

But why multiply instances to show that the Bible writers believed in the complete mortality of the natural man. That doctrine is asserted everywhere and in the most positive terms. The New Testament writers are especially emphatic in their statements. Without Christ—the giver of eternal life, man must inevitably perish. Jesus says, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." And John adds therefore that the believer alone has the life while "he that believeth not the Son shall not see life." Jno. iii. 36. But of all the Bible writers Paul has been the most voluminous and emphatic. To omit him would be to slight the plainest witness. In speaking on the subject of faith after he has given us as the greatest examples of the past, the names of Abel, Noah, Abraham, Isaac and Jacob he declares that "These all *died* in faith not having received the promises." Heb. ii. 13. He believed these worthies to be *dead*, that they had not yet entered upon their reward. Then follows a long list of the brightest names that ever adorned the pages of the past, and he declares that they too have not received the promise and says, that they without us should not be made perfect. v. 40.

Again we open his volume and we read, "This *corruptible must* put on incorruption and *this mortal* must, put on immortality. He taught that we have the mortal now, but after the new birth we shall be immortal.

We place then, the sacred writers as first upon the list of those who believe in life and incorruption to be obtained only through Jesus the Messiah. On this side too we find such writers as Barnabas, Clement of Rome, Ignatius, Polycarp, Justin, Theophilus, Lactantius and others in the early days of the church, while later we find Tyndale, Rothe, Olshausen and Luther and others: while in modern times the names of Edward F. Litten, Dr. E. Beecher, W. F. Mortimer, E. Petavel, Edward White, Henry Constable, and a host of others high in scholarship, eminent for piety and able ministers of the word of reconciliation.

In the second class are those who believe in universal immortality. Athenagoras was among the first to advocate this theory in the church. He believed in natural immortality and held to the eternal torment of the wicked. This *doctrine began to have a place in the* church about 200 years after Christ. Athenagoras was followed by Tatian Tertullian, Cyprian Athenasius and Augustine. J. H. Pettingell well says of Augustine that "To him we may accredit the honor such as it is of having formulated this dogma of the inherent immortality of the soul into the Christian system and established it as one of the corner stones of the so-called "Orthodox" theology,—a system still perpetuated and known as the Augustinian system."

The third class referred to are believers in immortality but deny eternal torment. They believe that all will finally be saved. The theory of universal salvation was taught and held by Origen and those who have lived near his times, such men as Eusebius, Basil and Gregory making edicts and laws to sustain the theory. The Lateran Council under Leo X., issued a decree to condemn, reprobate and punish as heretics, all who dared to assert that *the* soul of man is mortal. Thus the anti-Christian Anti-Scriptural dogma of natural immortality early gained a footing in the church by the bulls of Popes and the decrees of councils, and there it has persistently remained ever since.

The origin of the doctrine of inherent immortality is difficult to find. In modern times we find the advocates of this theory numerous in the Christian churches, but as we go into the more remote past we find them disappearing from the church, and its strongest advocates are found among the philosophers of civilized nations, while still farther back vague speculations and traditions of the heathen alone give us any intimation of its existence—indeed it is my humble opinion that its origin dates back to that dark day in the history of Adam when the lie of Satan deceived our first parents. "Thou shalt not surely die" was the doctrine that deceived Eve. If she was deceived she believed it and transmitted it to posterity, and from this may have sprung up the traditions we find among some nations in later times. These traditions became the foundation of the speculations of the philosophers of Chalden, Persia, Egypt and Rome and which later found a footing in the church. The mass of the people in all ages did not receive the doctrine. The sober fact of actual death in their midst ever placed a check upon the advance of this theory, and stamped with uncertainty and improbability the speculations of its most learned philosophers and advocates. Indeed the philosophers themselves in most cases doubted their own conclusions. The Dualism of the Persian and the Platonic speculations of *two* souls, the universal spirit absorption of the Hindu and other theories show the difference of thought and the uncertainty of truth to be found by these speculations. It is even a question whether the philosophers believed the theories themselves. It is certain that the great mass of the people rejected them, in all ages of the world. The existence of pain and the fact of literal death was a stronger argument for man's mortality than the speculations and theories of those whose acts in life showed their own want of faith in what they advanced. Archbishop Whately says, "In reality the doctrine has never generally admitted among philosophers. Socrates complained that men in general are highly incredulous as to the soul's future existence, and we know that the Egyptians embalmed their dead in order that the body might be preserved and live again. If the soul was of such importance and the body never rise again as these theorists taught, why then should the common people be so solicitous over the preservation of the body. The motive which actuated them to embalm the bodies of the dead in such vast numbers was backed by a general faith in the majority of the people. The argument which modern advocates of natural immortality seek to draw from a uniform belief of mankind is not upon that side of this question, but the argument if there is one, is upon the side of man's mortality, for the nations of the earth always have and do now believe in the fact of death. Theorists, philosophers (falsely so-called) and priests may speculate, but the great current of human thought is in the direction of the certainty of death. "Died," is written on most all the tombstones, "Died," is the record of life insurance companies, and upon the belief of that single word the policy is paid. "Died," is the heading in the secular press when a statesman or noted man ceases to live, and the great world receives it as truth. It is only when we enter the sanctum of the philosopher or the auditorium of the speculatist or when we stand in the presence of the coffined dead that we hear

> "There is no death,
> What seems so is transition."

But somehow we have a suspicion that death is a sober reality; and away down deep below the poetry, and below the theology, and below the philosophy there is the conviction and fear of death. How important then in the hour of death to believe and realize that the living Christ brought life and immortality (incorruption) to light through the gospel. He came to give a new an eternal life beyond the dark, mysterious tomb. By putting on the Christ by faith we may have the eternal life in prospect, for, He that hath the Son hath the life but he that hath not the Son of God hath not the life. We *thus* see that *immortality* is yet a matter of promise and therefore of hope. Man in this sinful state dies, for "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Philosophers may speculate, poets may picture a fairy land for the dead, but these ideal creations are swept away before the sober realities of life and death, as Johnstown was swept away before the flood which destroyed it.

This question has so many phases that it will be impossible to discuss all of them in a single discourse. There are two chief branches or lines of thought which I wish to follow; first the Bible line and second the realm of nature. At 3 o'clock this afternoon the subject will be practical and will relate to our duties, but this evening I will resume the investigation of this question of "natural immortality" and the eternal life of promise.

The Gospel According to Loukas, Chap. 9.

1. And assembling the twelve apostles, he gave unto them ability and official-power over all the demons, and to heal diseases;

2. And sent them forth to herald the kingdom of God, and to heal the weak.

3. And he said unto them, Take nothing for the way, neither shall ye have a sceptre nor satchel, nor money, nor two tunics.

4. And unto whatsoever household ye shall have entered, there abide, and from there go out:

5. And whosoever shall not receive you, when ye go out from that city, shake off from your feet the fine dust for an instrumentality of testimony against them.

6. And going out they went through the villages, village by village, telling the good news (or evangelizing) and healing everywhere.

7. And Herodes heard all that had occurred, And he was puzzled because it was being said by some, that Joannes had been awakened from among the dead;

8. And by some that Helias had appeared; And by others that some one of the ancient prophets had arisen.

9. And Herodes said, I myself beheaded Joannes, And who is this concerning whom I hear such things? And he sought to see him.

10. And when the twelve had returned they told him all that they had done; And taking them with him he withdrew by themselves into a city called Bethsaidan.

11. And when the multitudes knew it they followed him: And receiving them he talked to them about the kingdom of God, and those who had need of healing, he was healing.

12. And the day began to decline: And the twelve came to him and said, Dismiss the multitude that they may go their way into the surrounding villages and fields and put up and find a supply of food, because here we are in a waste place.

13. And he said unto them, Do ye yourselves give them to eat. And they said, We have not more than five loaves and two fish, unless we go our way and market a supply of food for all this royal people.

14. For there were about five thousand men. And he said unto his disciples, Have them recline in companies of about fifty each.

15. And they did so and had them all recline.

16. And taking the five loaves and two fish, he looked up towards the heavens and blessed (commended) them and brake and gave to the disciples to set beside the multitude.

17. And they all ate and were full fed. And that which was left over of fragments by them was taken up, twelve baskets (about thirty-six quarts).

18. And it came to pass as he was offering votive-prayer apart by himself the disciples went along with him: And he asked them saying, Who do the multitudes say I am?

19. And they answered and said, Joannes the Baptizer, others forsooth Helias; And others that a certain one of the ancient prophets hath been raised.

20. And he said unto them, But whom do ye say that I am? And Petros answered and said, The Christ (the Anointed) of God:

21. And he warned and admonished them not to tell this to any one saying,

22. It behoveth the Son of man to have suffered many things, and to have been rejected for value on the part of the elders and chief-priests and scribes, and to have been put to death, and to have been awakened on the third day.

23. And he said unto them all, If any one purposeth to come after me, let him deny himself and let him take up his cross day by day and follow me,

24. For whoever shall purpose to have saved his soul (not life) will lose it; but whoever shall lose his soul for my sake will save it.

25. For what will it profit a man to have gained the whole Cosmos and to have lost himself or to have paid himself as the price of it:

26. For whoever shall have been ashamed of me and my words, the Son of man will have been ashamed of him, when he shall have come in his own glory and in that of the Father and of the sanctified angels.

27. Moreover I say unto you truly there are some of those standing here, who shall not taste death until they shall have seen (or known) the kingdom of God.

28. And it came to pass about eight days after these words, that he took Petros, and Joannes and Jacob and went up into the mountain to offer votive-prayer.

29. And it came to pass while he was offering votive-prayer that his countenance had another appearance and his under-garment flashed white like lightning.

30. And lo, two men were talking with him who were Mouses and Helias,

31. Who appeared in glory and were speaking of his exodus which he was destined to fulfil in Hierousalem,

32. And Petros and those along with him were weighed down with sleep. And when they had been thoroughly awakened they saw his glory and the two men standing along with him.

33. And it came to pass as they were being separated from him Petros said unto Jesous, Master (Boss) it is a good thing for us to be here; And let us make three tabernacles, one for thee and one for Mouses and one for Helias, not knowing what he was saying.

34. And while he was saying this there became a cloud and it overshadowed them: And they were afraid as they were entering into the cloud.

35. And then occurred a voice from out the cloud saying, This is my Son, my chosen one, Hear ye him.

36. And when the voice had occurred Jesous was found alone. And they kept silence and told no one in those days anything that they had seen.

37. And it came to pass on the following day, when they had come down from the mountain, a vast crowd met them.

38. And lo a man from the crowd called for aid saying, Teacher, I beseech thee to look upon my son, because he is my only-born.

39. And lo a spirit layeth hold of him and suddenly he crieth out and it convulseth him with foaming, and with difficulty doth it withdraw from him after that it hath bruised him;

40. And I besought thy disciples to cast it out and they were not able.

41. And Jesous answered and said, O unfaithful and perverse generation, how long shall I be with you and bear with you? Bring thy son here.

42. And while he was coming the demon caused him to break away and Jesous rebuked the unclean spirit, and healed the boy and gave him back to his father.

43. And they were all astounded at the greatness of God. And while they were all wondering at all that he was doing (lit. causing) he said unto his disciples:

44. Put these words in your ears. For the Son of Man is destined to be given up into the hands of men.

45. And they did not apprehend this oracular word, and it was hidden from them; that they might not perceive its import, and they were afraid to ask about this oracular word.

46. And a discussion was entered unto among them, as to who of them might be the greatest (a greater, lit.)

47. And Jesous perceiving their reasoning of their heart took a little child and stood it beside himself, and said unto them, Whoever shall accept this little child in my name, accepteth me; And whoever accepteth me accepteth the one who hath sent me. For the smaller among you all he is great.

49. And Joannes said, Master (lit. boss) we saw a certain one casting the demons in thy name and we restrained him, because he is not following along with us.

50. And Jesous said unto him; Restrain him not; For whoever is not against us is for us.

51. And it came to pass, as the days for his taking up were being fulfilled, that he also set his face fixedly to go his way to Hierousalem...

52. And he sent messengers before his face; And they went their way and entered into a village of Samaratous that they might make ready for him.

53. And they did not receive him because his face was that of one going his way to Hierousalem.

54. And when the disciples Jacobus and Joannes knew it they said, Lord, if thou wilt, let us say that fire come down from the heavens and invisibly destroy them.

55. But he turned and reproved them and said: Ye know not of what sort of spirit ye are.

56. And they went their way into another village.

57. And as they were going their way, a certain one on the way said unto him; I will follow thee whenever thou goest, Lord.

58. And Jesous said unto him, The foxes have holes and the flying things of the heavens nesting places; but the Son of Man hath not where to lay his head.

59. And he said unto another Follow me. And he said, Lord, permit me first to go and bury my father.

60. And he said unto him, Let the dead bury their own dead; but do thou go and publish the kingdom of God.

61. And another also said, I will follow thee Lord; but permit me first to bid adieu to those in my house.

62. But Jesous said, No one who hath put his hand to a plow and looked backward is fit for the kingdom of God.

COMMENT.

"Sceptre" instead of "staff" R. V. The thing here spoken of was the "herald's" baton of office well understood in those days, and not a walking staff as one would naturally infer from the C. V. and R. V. reading. Consult any encyclopedia of general information under the word "herald" or ancient Greek history on this subject. "The herald of the king" and of any kingdom even in heathendom was a very important personage and his message was the ultimatum of peace or war. For information on the subject of his "sceptre" or official-baton see above authorities referred to. It was a kingly baton because he was the embassador with plenipotentiary power from the king; but only within the limitations of his message. This baton differed from the prophet's baton for the reason that the office was different and each was characteristic of its commissioned work. The prophet's office was that of a teacher and a chastener and his baton was called a "bacterion" (βακτηρία) or rod or originally an ox-goad, and as the prophet frequently became the judge of God's people this baton came to represent the judge's official wand or sceptre, and when the theocracy passed over to the kingdom and the concentration of all the official-power in a king including the prophetic and judicial prerogatives, the kingly sceptre superceded the "bacterion" and even the knowledge of it seems to have been lost to the authoritative scholarship of the present day. As an illustration of the knowledge and intelligent use of these two terms Bacterion and hrabdou (ῥάβδου) in the age of David the Psalmist see the 23rd Psalm 4th verse translated in the C. V. and R. V.

"Thy rod and thy staff they comfort me." Here "rod" and "staff" are supposed to translate these two words "hrabdou" and "Bacterion." The thought is under the metaphor here used that God's kingly *authority* of which the sceptre is the emblem and God's prophetic teaching and chastening represented by the prophet's wand or "bacterion" *have* comforted or "helped" him, and that before he got into "the valley of the shadow of death." Now these emblems belonged to the old *regime* of the "Old Covenant" or of the "Law and the Prophets," and *as* these twelve are being commissioned and sent out as "heralds" of the new regime and the kingdom to come, it is but natural that the absence of the old prophetic-herald's baton or bacterion should be specially emphasized.

"Tunics" instead of "coats" R. V. The herald wore officially two garments, both long and flowing and fastened with a girdle about the loins. The "tunic" was the undergarment and regularly white linen and would correspond to our shirt rather than coat.

"Helias" instead of "Elijah" C. V. and R. V. There is no such name as Elijah in the Scripture Old or New.

"Jacob or Jacobos" instead of "James" R. V. see previous comment.

"Became" instead of "came" R. V.

"Occurred" or "came to pass" would be an allowable rendering.

"Only-born" instead of "only child", R. V. This is the same word applied to Christ elsewhere in the Scriptures and translated "only-begotten" which is also wrong. There is another word in the original for "only-begotten." This is "only-born."

"Unfaithful" instead of "faithless" R. V. for the reason that "faithless" is commonly understood to be wanting in faith, while this word means unreliable in conduct, not living up to one's light.

"Demon" instead of "devil" R. V. all through this chapter.

"Caused him to break away" instead of "dashed him down" R. V.

"Oracular word" instead of "saying".

"For his taking up" instead of "to be received up" R. V.

CHAS. GARDNER.

Bro. Underwood:

I inclosed find Sermon No. 2. Our meetings at Hickory Grove resulted in twelve being baptized into Christ. Tell the Household the good news. We hold meeting and Sunday School here at Glidbrook every Sunday and would gladly welcome any traveling brother or sister to meet with us and make us a visit.

A. J. EYCHANER.

[illegible]th Me.

[illegible] not always; sometimes He
Who knoweth best, in kindness leadeth me,
In weary ways where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with terror and with fright;
Only for this: I know he holds my hand,
So whether in the green, or desert land,
I trust, although I may not understand.

And by still waters? no, not always so,
Sometimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest and I cry
Aloud for help, the Master standeth by,
And whispers to my soul "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day.
In every path of thine, I lead the way."
So, whether on the hilltops, [illegible] and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And more than this, where'er the pathway lead
He gives to me no helpless broken reed,
But His own hand, sufficient for my need!
So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom, He hath led me so.

—A. [illegible]

Original.

Analogy or Likeness between Jesus and Moses.

Jesus was not only like unto Moses as a prophet but there was a likeness existing between them in many other respects. First as regards their nature, they were both alike although conceived under different circumstances. Moses was conceived according to the natural course of events, according to the will of the flesh. Jesus was conceived by the Holy Spirit or power of God upon a virgin called Mary. Although this was so it did not make Jesus of any different nature. They were both partakers of the nature of their parents which was flesh and blood a mortal nature and was of the earth earthy, having descended from Adam their great progenitor who was formed out of the earth and God breathed into his nostrils the breath of life and he became a living soul or natural body. And so they bore the image of the earthly and were born under the penalty pronounced upon Adam their father they being in his loins when judgment was passed upon him, and the sentence passed upon him was that he should die and return to the earth from which he was made, as recorded in Genesis ii.

The Apostle Paul in writing to his Roman brethren says,"For by the offence of one judgment came upon all men to condemnation, and by this one offence sin and death reigned over the whole of the human family and held them in its bondage." So then these two children were born under these conditions,viz., under the death sentence. That they did possess a mortal nature is proved beyond all doubt by the fact that they both died and were buried. Death could only have an effect upon mortals and could not possibly have any effect upon, immortals and as there are only the two natures recorded in the Scriptures—the mortal and the immortal. See 1 Corinthians 15th chapter. Jesus possessed a mortal nature or in the words of the Apostle Paul, sinful flesh. See Hebrews ii. 14-18. Romans viii. 2-3. Thus proving the first analogy. The second is at the birth of these two children.

At the time Moses was born Pharaoh king of Egypt issued a decree that all male children of the Hebrews under a certain age were to be put to death. So in consequence of these orders Moses was hid by his parents in order to save his life. At the time Jesus was born Herod the king issued a decree that all the male children of the Jews under a certain age should be put to death. In consequence of which the parents of Jesus fled from that country in order to preserve his life. Moses grew up to manhood and God chose him to be a deliverer of his people by bringing them out of bondage and taking them to a land flowing with milk and honey. Exodus 3rd chap. We find there was a space of time elapsed between the going down of Moses to deliver the people and his bringing them up out of bondage. Jesus when he grew up to manhood was sent by God to deliver the people from bondage—a bondage of sin and death. There is also a lapse of time in this case to the bringing them up from the bondage of sin and corruption and placing them in the kingdom of God. But says the Apostle Paul, our salvation or deliverance is nearer than when we first believed. Romans xiii. 11.

The time of this salvation or deliverance will be when the deliverer comes again. See Hebrews ix. 28. The way in which it is to be done is shown forth in 1 Corinthians 15th chap. 43, 45, 50 and 58 verses. Moses in order to show to the people that God had sent him performed great miracles in order to convince them. Exodus vi. 9, 29, 30.

Jesus also performed miracles in order to prove to the people that God had sent him. John iii. 1, 2; ix. 16, 17, 33; v. 36, 38; x. 25, to end. Moses was to declare unto the people the name of God. Exodus iii. 13, 15.

Jesus was also to declare and manifest to the people the name of God. Psalm xxii. 22; John xvii. 6-26; Hebrews ii. 9-12. Moses stood as a mediator between God and his people. Deut. ix. 7-21; Numbers xiv. 11-20. Jesus also stands as a mediator between God and his people. Hebrews viii. 6; ix. 11-15; xii. 24. Moses was a meek man, Jesus was a meek man. Moses was a prophet, Jesus was a prophet like unto him. Deut. xviii. 15, 19; Acts iii. 22, 23; vii. 37. Moses fasted 40 days and nights, the same is said concerning Jesus. Thus we see the analogy between these two men. Yours truly.

S. Pitts.

The Old City of Damascus.

A recent work on sanitary engineering says that Damascus possesses, in all probability the oldest water-works in the world. The City itself is the most ancient of existing cities, having seen the rise and fall of the Greek and Roman empire, of Babylon, Ninevah, Palmyra, and Jerusalem. When taken by the Saracens from the Romans the water-works already existed, and it is probable that the latter constructed the works which still exist and supply the town. Damascus lies in a valley on the River Abana, which flows from the Lebanon hills and is lost in the desert to the east of the town. In spite of a copious supply of excellent water Damascus has had no immunity from epidemics owing to the fact that the double canalization for water supply and drainage being more or less leaky, saturated the soil and raised the spring level nearly to the surface, and the sewers are rarely if ever cleaned, are not systematically ventilated, and they pass under many of the houses. It is not surprising, therefore, that Damascus is and always was an insalubrious town.

* * *

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker,—

"Does thee believe in France?"

"Yes; though I have not seen it, I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see any body that did?"

"No."

"Does thee believe thee has any?"

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$103.78
"From a Friend."	1.00
Alice Quinn,	.25
Jennie Cox,	.25

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 80 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Appointments.

The Lord willing there will be a conference at East Plum River, known as Northern Illinois and Southern Wisconsin, to commence October 27th and continue over Sunday. Brother and Sister Woodward and others will be with us to preach the word. Those coming by rail will come to Lanark, Ill., where there will be teams to take all that will come to the place of meeting.

Now, brethren and sisters, make an extra effort to be with us and let us have one more feast of spiritual blessing long to be remembered.

J. D. Renner, Sec'y.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind. commencing on Friday, Nov. 17, 1893, and continue over the following Sunday. The brethren of like precious faith are invited to come and be with us at this meeting. Let us heed the admonition to meet together and exhort one another that we may be built up and strengthened in the most Holy Faith, remembering that our salvation depends upon our own individual exertions.

J. F. Wagoner, Pres.
A. C. Roberts, Sec.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxanna Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

World's Fair Excursion $2.55 Round Trip to Chicago from Plymouth via Pennsylvania Lines every day.

Children under 12 years of age one half the above rate. Commencing October 19th, Special Excursion Tickets to Chicago at the above named rates will be sold daily during the progress of the great Columbian Exposition from the station mentioned, and at corresponding low rates from other intermediate ticket stations on the Pennsylvania Lines. The special reduced rate tickets will be valid in the Pennsylvania Standard Coaches on all regular trains carrying day coaches. Return coupons will be valid ten days from the date of sale in coaches of any regular train scheduled to stop at their destination. All through trains into Chicago over the Pennsylvania Lines run to the Union Passenger station on Canal Street, between Adams and Madison Streets, and stop at South Chicago, Grand Crossing and Englewood to discharge passengers and baggage. These are Pennsylvania Lines World's Fair stations, convenient to the grounds, hotels and boarding houses. For details, apply to nearest Pennsylvania Line ticket agent. [illegible] J. E. Hanes, Plymouth, Ind.

Have you seen the World's Fair? If not, you will always regret it. See Nickel Plate Road's agents about one-fare rates every day commencing Oct. 19th.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

The Last of the World's Fair.

The Exposition will close Oct. 31st. During the last twelve days of the World's Fair the Nickel Plate Road will run one-fare excursions every day.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent and the fund disbursed as may be requested. Publication made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$61.00
"A friend."	23.00
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to Arkansas,	
J. F. Wagoner's direction	$15.00

Daily excursions to the World's Fair, via the popular Nickel Plate Road commencing Oct. 19th, one fare for the round trip.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.

Time flies and if you don't look out, you may fail to see the World's Fair. The best opportunities yet afforded will be the Nickel Plate Road's daily one-fare excursions, commencing Oct. 19th.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or, Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 146 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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Services will be held at the Church of the Blessed Hope, 536 Woodland Ave. Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of the Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey, Pastor. Services each Sunday at 10:15 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 531 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. S. G. Getchman, every [illegible] Sunday. Bro. J. L. Wagoner, every [illegible] Sunday in the month, also Sunday school every Sunday, and social meeting every [illegible] evening.

Church of God, Plymouth, Ind., meet in their northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

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The Church of God in Frontier Co., Neb., meets in Union Sunday school at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching out our beloved brother, Almon Adams, comes as often as he can. Wm Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Rolfe, Kessler, or H. L. Lehman, West Milton, O.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Eliza Sipie, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich. have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

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No. 2[illegible], "	[illegible]
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VOL. XLII. PLYMOUTH, INDIANA, NOVEMBER 1, 1893. NO. 41.

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Poetry.

"I Shall Be Satisfied."

Even now my heart is satisfied
With my Savior's precious love,
And, as hasting on to glory,
Daily I his sweetness prove,
Though he lead to living pasture,
And I taste a flowing tide,
Yet, until I see his beauty,
I shall ne'er be satisfied.

Many a song he gives to brighten
All the long and dreary night;
Many a cup of joy he gives me,
For in me he has delight.
Surely with such love abounding,
I could give up all beside;
Still, I'm sure until I see him,
I can ne'er be satisfied.

O my heart, with grace uplifted,
Would each fiery trial stem;
But I gaze upon the Victor,
Decked with many a diadem—
Him to see, I've sweet dealings,
Who for me once bled and died;
And I know, till I behold him,
I shall ne'er be satisfied.

For with him, I know, are treasured
Rarest things both new and old;
But his love, his heart's affection,
Choicer is than finest gold;
Changeless, too; than death, e'en stronger,
For my Lord was crucified;
And until these eyes behold him,
I can ne'er be satisfied.

Soon the day-dawn will be breaking,
And the shadows flee away;
Now, by faith, in joy and gladness,
I await the coming day,
For I know my soul is safely
Hidden in his wounded side;
And anon he sweetly tells me
I shall soon be satisfied.

Lo! he tells me now his secret,
Cheering with his heavenly smile:
Telling me, in love's low whisper,
"It is but 'a little while.'"
Yes, for soon the brightest glory,
He will fetch away his bride,
Then I'll shine in his own likeness,
And be ever satisfied.

Original.

Our Relationship to the Apostasy. No. 7.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Eph. iv. 4, 5, 6.

The greatest assembly of apostate faiths the world has ever witnessed, has recently been held in Chicago. In giving a report of their proceedings the *Chicago Daily Herald* headed the article:

"MEN OF MANY FAITHS."

And indeed it was an assembly "of many faiths;" but "the faith," the "one faith," "the faith once delivered unto the saints," was conspicuous by its absence. That faith was not represented in that great "Parliament of Religions."

The *Herald* in giving a report says:

"The world's parliament of religions was formally opened in Art Palace yesterday, the meetings of Sunday afternoon and evening have been merely preliminary. Gathered on the large *rostrum* in the Hall of Columbus were men of all nations, all types and races and of all religions. The wise men of the east for the first time in the history of the world looked into the faces of the wise men of the west. From far-away India, from the snow-locked crests of the Himalayas, from the valleys of the Tigris and the Euphrates, the representatives of a race and country old and decrepid with age clasped hands with a race now in the first flutter of youth and blossoming manhood. The oldest religions in the world greeted with friendship the youngest of the religions, and it was fitting that this golden bond of union should have been forged in the greatest city of the new world. The sere and fallen east clasped hands with the rising and new west.

Long before the hour announced for the opening of the parliament the vast hall was packed with people. It was a magnificent gathering, and the event is one that will be written in the books of the history of the world. At 10 o'clock the representatives of the religions of the world marched down the center aisle, and, amid the cheer that welled up from the hearts of 4,000 *men and women*, took their seats upon the platform beneath the waving flags of all countries. Representatives of many and divers nations were seated there clad in their native garb. Gathered upon the platform were the sages of India, the followers of Bhudda and Brahma. It was a grand intermingling of religions. Parsees and Presbyterians, Methodists and Moslems, Baptists and Budhists sat side by side with the olden fire-worshippers and the followers of Confuscianism and greeted one another as brothers in the world's first council of the faiths.

On the right sat the priests of the celestial empire in their long flowing robes of white with bulging sleeves lined with red. On the left sat the patriarchs of the old Greek church, wearing sombre cassocks of black and strangely formed hats and leaning on their ivory sticks carved with fantastic figures representing strange old rites. In the center of the stage, seated in the huge iron chair of curiously wrought iron, was His Eminence Cardinal Gibbons in his robes of red.

Each sect and each country had a peculiar mode of dress. From India came the robes of orange and white; from Greece, the somber black of the high church; from China, the long flowing robes of white and red. The representatives from Japan were gorgeously arrayed in long flowing robes of the colors of the rainbow. The followers of the "Light of Asia" attracted the most attention, not so much on account of their dress, but because of their finely formed faces and inteligent looks, and there was not one of the pilgrims from the sunrise kingdom but could speak fluently in the most perfect English.

The session was opened by the vast audience rising to their feet and singing the hymn beginning with the words, "From all that dwell beneath the skies," to the tune of "Old Hundred," accompanied by the organ, played by Clarence Eddy. After the song had died away, His Eminence Cardinal Gibbons offered prayer. President Bonney then delivered his address of welcome to the nations, the worshipers of God and the lovers of man. In concluding he declared the great parliament of religion opened.

Following Mr. Bonney were Chairman John Henry Barrows, Archbishop Feehan, Cardinal Gibbons and the other many dignataries of the sects represented on the stage, and all of the speakers were greeted enthusiastically by the audience. The patriarchal priest, the Archbishop of Zante, received a grand ovation when he rose to respond to the fitting tribute paid him by President Bonney."

Dr. Barrows an eminent Presbyterian minister in delivering an address of welcome to the representatives of twelve millions of people said:

"Welcome, one and all, thrice welcome to the world's first parliament of religions. Welcome to the men and women of Israel, the standing miracle of nations and religions. Welcome to the disciples of Prince Siddartha, the many millions who cherish in their heart Lord Buddha as the Light of Asia. Welcome to the high priest of the national religion of Japan. This city has every reason to be grateful to the enlightened ruler of the sunrise kingdom. Welcome to the men of India, and all faiths! Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings, the representatives of whose faiths I address at this moment."

On one point this vast assembly were a unit, on that point alone they were all of the same faith, which faith was originally preached by the serpent in the garden of Eden: "Thou shalt not surely die." In his address, Dr. Barrows said:

"It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is hear, the zealous missionary of Christ, whose courtesy, wisdom and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the seacher after truth, and of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love for God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillips Brooks, who looked forward to this parliament as the realization of a noble idea."

Surely this must have been quite a delegation from the spirit world, but rather a strange place for grand old Paul to be, who looked forward to the resurrection as the time when he would be invested with immortality.

But with regard to God they were of different faiths, some believed in one God, and others in a multiplicity of Gods. One minister cited history to show that Jesus was not believed to be God for the first few centuries of the Christian era. It is a doctrine which came in with the apostasy. A noted minister from London declared that "Jesus Christ was the Lord God Almighty, maker of heaven and earth." And right here it might be as well to call attention to three paragraphs which appeared in an article written by "W. J." They are as follows:

1. Let me remind brother W. H. W. that my first article expressly states that "the Father and the Son are distinct persons," and that the Son is "the Second Person of the divine nature." I know not of any one, no, not even a Trinitarian, who claims that they are one person. I have clearly shown the difference between nature and person, and the need of distinguishing between them.

2. "It was also fit that he should be God, so that in worshiping and trusting in him because only of his divine attributes, we might not be chargeable with idolatry." Jer. xvii. 5.

3. "It was fit that the mediator should be truly man, in order that he might be 'under the law,' and to render his obedience, temptation, suffering, and death possible; for, as God, he could not die, and without shedding of blood there was no remission." Gal. iv. 5; Luke iv. 1-18; Heb. ix. 22.

Paragraph one, says: "The Father and the Son are distinct persons."

Paragraph two says: "It was also fit that he should be God."

It must therefore be an indisputable conclusion, that if "the Father and the Son are *distinct* persons," and *both* are God, there must be *two* Gods. One plus one equals two every time.

It is quite evident from Jesus' own testimony that he did not *know* that he was God along *with* the Father. He says:

"This is life eternal, that they might know *thee the only true God*, and Jesus Christ whom thou hast sent." John xvii. 3.

See Cor. viii. 4, 5, 6: "That no one is God but one. For though there are, indeed, Gods so-called, whether in heaven or on earth; * * * yet to us there is but one God, the Father, out of whom are all things, and we for him; and one Lord Jesus Christ." (Diaglott.)

Notice particularly two statements in the above Scripture:

1. "That no one is God but *one*."

2. "To us there is but *one* God, *the Father*."

If the above quotation teaches anything, it teaches that only one person is God, and that "one God" is "the "Father."

See also Isa. xxxvii. 16: "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou *alone*."

Paragraphs 1 and 2 testifies that he is not God "*alone*," as "the Father and the Son are distinct persons," and both are God.

See Deut. iv. 35, 39: "he is God; there is none else beside him. He is God in heaven above, and upon the earth beneath: there is none else."

"There is none else," says the sacred Word of God. Paragraph 2, says there is another: "It was also fit that he (the Son) should be God."

Paragraph 3, gives an excellent reason why he "should be truly man," and that reason is, "*as God he could not die*," and yet paragraph 2, says he is God, and "it was also fit that he should be God."

Now, if he *was* God and "as God he *could not die*," how could he say: "I am he that liveth and *was dead*: and, behold, I am alive for ever more?" If "as God he could not die," and as he says he "was dead," he could not then have been God, because he died.

We are also *told* that Jesus in his personal make-up, is a compound of God and man, and at his crucifixion the man part died, and the God part remained alive. The God part was the *Son of God*, and the human part *man*. Hence, it *must be true according to this doctrine* that the Son of God *never died*, although the Word of God says he *did* die.

God's precious Book says: "Wherefore in *all things* it behoved him *to be made* like unto his brethren." Then of course, if Christ and "his brethren" were "made" alike, and if he was "*made*" "human and divine,"—mortal and immortal, the "brethren," must of necessity be human and divine,—"mortal and immortal," by nature from their birth, because the Bible says that Christ and his brethren were both "made" alike, born with the same nature.

Hence, if Christ was "*made*" human and "divine," —mortal and immortal, and we are positively assured *both* were "made" alike, had the *same nature*, and both having the "nature of angels," from birth, the Satanic doctrine of the immortality of the soul by nature, must be true. If you prove Christ "human and divine" by nature, you prove "his brethren" the *same*. This position is sound and cannot be shaken.

Once accept the position that Christ was "human and divine" by nature and you play right into the hands of the apostasy. It is clearly in harmony with the Satanic delusion of an immortal soul, as the Bible teaches that both were made alike as to "nature," so if Christ was "human and divine" by nature "the brethren" are also.

Realizing the truth of this, we can better appreciate the force of 1 John iv. 3: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

W. H. WILSON.

Was Jesus the Son of Joseph?

Why ask this question? Because there is a class of men and women who affirm that Jesus was the son of Joseph. They also affirm that the death of Jesus was *not a sacrifice for our sins*. These two tenets of their faith go together:

1. Jesus was the son of Joseph.

2. His death was non-sacrificial. He died as the victim of the hatred of his country-men.

If Jesus were the son of Joseph there would be no virtue in his blood to procure remission of sins. Let it be proved then that Jesus was the son of Joseph, and we will admit that his death was not sacrificial.

We will grant for the sake of argument, that Jesus was the son of Joseph, and that his death had no redeeming power in it; and prove that there is no way of salvation except by keeping the law; that the old covenant is still in force.

Jesus was born under the covenant which God made with Israel at Sinai. That covenant contained the law. The great principle of the law was, "He that doeth these things shall live by them." Gal. iii. 12; Rom. x. 5. Jesus did those things, and was therefore entitled to life. His brethren, the Jews, hated him and caused him to be put to death. God raised him from among the dead, and gave him eternal life, because on account of his righteousness he was entitled to it.

The righteousness of Jesus could not annul the covenant. It would rather establish the covenant; because it would prove that as one man had fulfilled the law, and had been by the righteous Judge, the King of Israel—Jehovah—pronounced righteous, another might do the same, and acquire eternal life by his own personal righteousness. A law then having been found which could give life, verily, (Gal. iii. 21), righteousness would be by the law. The law then having the ability to justify and give life, that covenant would not be faulty, and there would be no reason for bringing in another covenant.

The death of Jesus was not sacrificial. Then it could not impart force or strength to a new covenant to give life. Though Jesus did not sin, his brethren were all sinners, condemned for sin to die. His death not being sacrificial could not give strength to a covenant to remit sins. Then his death could not bring into force a new covenant. Therefore the Siniatic covenant remained.

Now as Jesus did not by his righteous life, or by his death, bring a new covenant into force, he is not a mediator of a new covenant. And as he cannot be a mediator, and not be a mediator of a covenant he is not a mediator.

Then there is no mediator between God and men. He could not be a mediator under the old covenant; for he could not be a priest under that covenant, as he did not belong to the priestly tribe. Under that covenant then he could not as mediator offer remission of sins. Therefore if that covenant remains he cannot authorize repentance and remission of sins to be preached in his name.

The new covenant not having been brought into force he cannot authorize the preaching of repentance and remission of sins through that covenant. Therefore there is no salvation in or through him.

The priesthood of the old covenant was rendered useless, and valueless by the destruction of the temple: therefore the only way of salvation is by keeping the law without ever transgressing it, as Jesus did, taking him as an example. It is vain to teach this way to any who have already committed sin: because it does not offer remission. Teach it to children who are too young to be accountable, so that they may be ready to start right. Teach them the whole law, sabbath and all, all that is of a moral character, so that they may know just what they are to do, and if you succeed in getting them to start right, a very difficult thing to do, the probability is that nine thousand nine hundred and ninety-nine out of every ten thousand will *soon* trip and fall into sin, and consequently into condemnation.

What then is to be done with these sinners? The law shows no favor to sinners. It says, "The soul that sinneth it shall die." But God who made the *law* can *forgive* sins. Yes, he can.

But under the law he did not promise to forgive sins without a sin-offering. The priesthood he did himself ordain. The priesthood has passed away; and as Jesus did not offer himself for sin, no sin-offering has been provided, and no way of salvation for sinners made known for this age.

If it be contended that God forgives sins on the condition of repentance and keeping the law there after: that God *forgives sins* without reference to a sacrifice for sin: I answer, "No such righteousness of God" has been "revealed;" no such "righteousness" was witnessed by the law and the prophets. Rom. i. 16, 17; Rom. iii. 21-26. So then if Jesus was the son of Joseph, there is *no new covenant*, no way of salvation from sin: Jesus has not been exalted to be a prince and a Savior to grant repentance and remission of sins. The amount of the whole matter is that if Jesus was the natural son of Joseph he was not the Christ. This will do for the present.

J. W. NILES.

Home.

What a world of thought and feeling is embodied in that one word. It is the magic circle within which the weary spirits find refuge from their daily toils and inquietudes of life. The world can get along without the work of women in the professions, but in the home the wives and mothers are a necessity to the well-being of the race. She has duties to perform which can be trusted to no one else; she must perform them herself with the aid of such strength and wisdom as God has given her. There has been found no substitute for that woman who is the faithful and intelligent helpmeet of the husband whom she respects and honors. It is often said that the mother is the home.

The following question is but one of the many proofs of the truth of this proverb. When the father returns home at night tired and worried over the business cares of the day, when the children come home from school, almost invariably the first question is—unless she stands in the very hall before their eyes, "Where's mother?"

Unless the mother is in the house the vital principle of the home seems to be lacking. She comes, and comfort, love and joy seems to enter with her. She goes, and oh what an aching void in the hearts of those loved ones left behind.

To the true mother, the knowledge that she is indispensable to the loved ones should be one of her choicest possessions. If it is not, if she care more for public admiration and applause than for the home interests and home affections, she is not worthy of the name mother; and does not deserve the love and esteem bestowed upon her. The world bestows no such titles as noble as father, mother, sister or brother.

A woman may do all she can to make a happy home for her husband and children, but if she only gets her board and clothing in payment for her services as mother, wife, cook, laundress, nurse girl, chamber maid and seamstress, is it any wonder there is little or no happiness in such a home, or that she becomes bitter and disheartened? Happiness in the home depends fully as much on the husband as it does upon the wife. We are often told that in an ideal home both the husband and wife must learn to bear and forbear, in every home where happiness exists there must be implicit trust, confidence and love between husband and wife.

For without these there is no true happiness. Sunshine should be an indispensable article in the home. Many a child goes astray simply because home lacks this very essential element. A child needs smiles as much as flowers need sunshine. A child scarcely looks beyond the present moment. If a thing pleases it is apt to seek it, if it displeases, it is prone to avoid it.

If then, the spell of home is so powerful, how important it is that we should make it pleasant and lovable.

There are two kinds of sunshine—*the one that is caused by the sun's shining* out of doors and the other by its shining in our hearts. Happy homes abound in the heart sunshine, and whether it shines without or not, there is naught but brightness within. There is nothing that conduces more to the happiness of the home than for the father when he returns at night wearied and worried from his daily toil, to find a bright, sunny face smiling into his as he enters the door. But, if on the other hand he finds only a *surly*, sullen look upon his wife's face, it makes his weight of cares heavier to bear. Many a time a cheerful home and smiling face does more to make good men and women than all the learning and eloquence that can be used. It matters little whether we live in a mansion or cottage, whether we be rich or poor so happiness is there.

Riches and all that money can buy does not make happiness. Let me illustrate, I know a man not a thousand miles distant, who has houses and land and wealth in abundance. He lives in a fine brick mansion, and to a stranger passing by it would seem he had all that heart could wish. All went well for a time until the family was grown and the fortune made. A few years ago the wife and mother was stricken with a disease that left her a cripple for life. One day the town in which they lived was electrified by the news that the wife had been driven from home. She was told he had no longer any use for her as wife, he did not want a cripple, he wanted one who could "appear in society." God have mercy on such a man. She was a noble Christian woman, a faithful and frugal wife who did all in her power to make his home happy, for she loved him, and does even now. All her efforts to please him were futile. She bore her disgrace with a fortitude touching to see. To-day he lives in a mansion with a second wife, surrounded by all that money can buy, but with little or no happiness.

With all his money he has but few friends. The wife lives with a married daughter on the small allowance he gives her. Her life is a living trouble and ten-fold harder to bear than if she had buried the man she once called husband. But we all have our own troubles to bear and let us always look to God for refuge and strength at all times and under all circumstances.

We are daily sowing seed which will bring forth some sort of harvest. Well will it be for us to sow seed we will be proud to gather. O then let us make our homes the dearest spots on earth, the centers of all our joys! May they be as green spots in the deserts, to which we can retire when weary of the cares and perplexities of life. It is loving deeds and cheery, helpful words that each member of the family shows towards the others, that make the ideal, happy home. How many of us do our share in making such a home?

"Home's not merely four square walls,
Though with pictures hung and gilded.
Home is where affection calls,
Filled with shrines the heart hath builded,
Home: go watch the faithful dove,
Sailing neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us!

Homes not merely roof and room:
It needs something to endear it.
Home is where the heart can bloom,
Where there's some kind lip to cheer it.
What is home with none to meet,
None to welcome, none to greet us!
Home is sweet, and only sweet,
When there's one we love to meet us.

HATTIE FRANKEBERGER.

[illegible]RIAL STAFF: [illegible] of the C. P. Association.
[illegible] JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, NOV. 1, 1893.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

STOCKHOLDERS MEETING.

Notice is hereby given that the regular Annual Meeting of the Stockholders of The Christian Publishing Association will be held at Plymouth, Ind., on Nov. 18, 1893, at which time a Board of Directors is to be chosen for the coming year, and such other business transacted as may come before the Association.

ROBERT RAILSBACK, Pres.
A. R. UNDERWOOD, Secy.

CARTER H. Harrison, mayor of the City of Chicago, was shot to death last Saturday evening in his own home, by a crazy fanatic who was admitted as a visitor.

PRESUMING that when our readers get to the end of the masterful exposition of John xvii. 5, by Bro. Joblin, they will say: "I wish I had a number of copies of that article to distribute," we have concluded to print it in tract form. Send orders now, as only a limited number of copies will be printed. Price 10 cents per dozen, 30 cents for 50 copies, 55 cents for 100.

GERMANY cannot allow the triple alliance to weaken at this juncture, so the way has been cleared that German bankers will give Italy the financial assistance that she must have at once. This can last but a short time. Revolutions in South America, Spain warring in the north of Africa and England in the centre, are but side issues of the great conflict coming.

Exposition of John xvii. 5.

Several correspondents in Southern Ohio call for an exposition of the above passage,—difficult to many, and a *stumbling block* to some. It reads as follows: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world."

1. We ask, who offers this prayer? It was Jesus of Nazareth, who was born of Mary at Bethlehem, and named of the angel, Luke i. 31, and who increased in stature, in wisdom and favor with God and man, ate, drank, slept, wept, rejoiced, suffered, died, rose and ascended. This is the only Jesus we know anything about. Do our correspondents know of any other?

2. It must be remembered from the outset, that this same Jesus was called the Son of God because "the power of the Highest" overshadowed a virgin,—no man being his father; and that there is absolutely no divine authority for separating the Son of God from the Jesus born of Mary, and thus making two persons, one human, and the other divine. And we hold it to be downright sinful to teach two natures in the One Jesus, when we are distinctly taught in Heb. ii. 17 that he was "made in all things like unto his brethren;"—his brethren have but one nature.

3. It must be remembered that the man Christ Jesus, made of a woman in fulfillment of promises to Abraham and David is always mentioned, and no pre-existent Son is *ever* promised or mentioned.

4. That ALL the offices and work of Christ are attributed to the Son made of a women—*nothing* to the alleged pre-existent Son. It is he who had blood to shed, and shed it, that is set forth as the propitiation for our sins,—and he who was tempted in all points as we are that has become our Great High Priest, and not a pre-existent Son of God; and to the Son of Man the kingdom is to be given—not to a pre-existent Son of God. If in answer to the question why this is so we are told that it is a *mystery*, we append the word *Babylon*.

5. The genealogy of Christ Jesus is traced to Abraham by Matthew, and to Adam, and God by Luke, but no reference is made to a pre-existence. It is this very Son of Mary who says he had glory with the Father before the world. We believe what Jesus says because he says it, but we do not take a meaning out of his words which is out of harmony with the Moses, prophets and psalms he directs us to search, and who he says wrote of him. They never wrote of his pre-existence. In a word we understand his words in harmony with the immediate context and with revealed truth as a whole, and not as if this was the only passage in all the book which relates to Christ's origin. For instance, this chapter records these words of Jesus: "I *have* finished the work thou gavest me to do." Literally this was not true: the bitterest cup was yet to be drunk. He says, "They *have* kept thy word," and "I am glorified in them," and yet in a few hours Judas betrayed him, Peter denied even his acquaintance with oaths and curses, and all forsook him and fled. Again he says, "The glory which thou *gavest* me, I *have* given them." Indeed! glorified, were they, with him? And yet a little while witnesses his agony in the garden, the indignities heaped upon him by the rabble, and the mockery of the authorities, and the ignominious death of the cross. Is this the glory the Father had given him? and did the disciples run away from the glory when they forsook him and fled? Nay, rather let us take the apostolic explanation in 2 Thess. i. 10 that he is COMING AGAIN TO BE GLORIFIED IN HIS SAINTS! and also that of 1 Peter i. 10 where he shows that the glory *follows* the sufferings! At this point we may be asked. "Then are not the words of Jesus misleading? and the Scriptures conflicting?" By no means; he takes for granted his disciples believe the promises relating to the woman's seed and Abraham's and David's; -takes it for granted that those who have listened to his gracious message would be content to know they had found him of whom Moses and the prophets did write, and knew that the glory of the kingdom could not precede the kingdom itself, and therefore leave the heathen who supposed that man possessed *two natures*, to speculate about pre-existence. Jesus' words would only mislead those who were alienated from the life of God through ignorance. He was speaking to the Little Flock to whom it was the Father's purpose to give the kingdom. Might it not be that this was *the* very way in which he had given THEM the glory the Father had given him—given the promise of it, by revealing to them that it was the Father's good pleasure to give it to them, and that they should occupy seats at his table, in his kingdom? The glory was certainly related *to*, and connected *with* the long promised, but certain-to-come-kingdom. This was where *their* hopes centered, or else Peter's exclamation and question, "Behold! *we* have left all and followed thee,—what shall we have, therefore?"

6. John xvii. 5 reveals what a oneness of mind and purpose existed between Christ and his Father—how unlimited his confidence,—how vivid his hope, how ardent his expectations, and how his whole being merged into the loving purpose of God. *To him*, the whole outlying future with its attendant glories were an *accomplished fact*, so rapt in transport of meditation was he. And oh, what transcendant assurance, and comfort, and edification it is to those *in* Christ to mark how he identifies himself with both God and those who had been given him. If the inverted tenses referred to above be borne in mind in reviewing this subject, it will be clear that Jesus anticipates the glory TO BE when he comes again, when he speaks of the glory he *had* given them; and 1 Peter v. 10 says they had been CALLED unto his eternal glory by Christ Jesus. This makes it plain.

7. In what sense, then, did Jesus have glory with the Father before the world? Does it mean that Jesus was personally there, *or* that he had glory in the Father's *purpose?* Jesus was not *personally there.* There *was* no Jesus then,—the person afterward so named was *promised* in the very infancy of the race, and the *fleshly* mind says he pre-existed: but as the Spirit no where says so, this expression had to be *coined* so that both the idea and the word are of the flesh. But when the Spirit has plainly taught us how to speak of the promised one before he was manifested, and men set that aside and employ terms which agree with their own notions, it tells a sad tale. 1 Peter i. 20 speaks volumes of condemnation of that theory when it says to the strangers in Pontus, Galatia, Cappadocia, Asia and Bithinia respecting the Christ of God: "Who verily was FOREORDAINED before the foundation of the world, but was MANIFEST in these last times for you, who do by him believe in God, that raised him up from the dead, and gave HIM glory; that YOUR faith and hope might be in God."

8. God in sundry times and divers manners spake in times past to his people concerning the *coming* One, but never a syllable of a then existing One. David sang exultingly, and Isaiah joyously, and even the weeping prophet tuned his lyre and sang sweetly of the Branch in whose days Judah shall be saved and Israel dwell safely; and we challenge criticism when we say that for more than four thousand years God's people knew nothing of a pre-existent Messiah, but alway spake of him as Abraham's or David's seed, or David. It was not long, however, after the ascension of our Lord, before the coming of the Anointed in flesh was denied. How was this heresy met by the Spirit? It was promptly stamped as a fleshly conception by saying it was deceptive and antichristian. 2 John vii.

9. The expression "with thee" appears to favor the popular view, at first, and, indeed, if there were not many other divine statements that cannot be harmonized with this read literally, it *would* teach it. For instance, he that had the power of death could only be destroyed by one who could die; see Heb. ii. 4. If Jesus as a Son of God pre-existed in heaven he was possessed of divine nature of existence, because mortals cannot see God and live; even angels are *not* subject to death. The immortal Jesus, then, must be changed to mortal, or he cannot die. And, when changed to mortal, would he not be on the same plane of existence as we hold the Son of Mary to have been, being made of a woman? If the pre-existent Son was *not* changed to a mortal state of existence, he did not die for our sins according to the Scriptures, was not buried, was not raised again for our justification, was not fitted by trial to become our great sympathizing High Priest, and whoever he is, it is not he who speaks from heaven to say to us, "I am he that liveth and was dead; and behold, I am alive forevermore, amen, and have the keys of hades and of death." No; it is not he. But is it supposable that he became mortal when angels are not subject to death? If so, then, if *we* put on immortality we may be liable to put it off again. These, however are the immergencies of a false theory.

We understand the words *"with thee"* as we do where it says one day *"with the Lord*, is as a thousand years;" that is, in his purposes, plans and arrangements. Jesus asked to be glorified with the glory determined upon by the Father, before the foundation of the world. This is in harmony with all revealed truth on the subject. We read in John vii. 39 that the Holy Spirit was not yet given, because Jesus was not yet glorified. As the Holy Spirit was given shortly after his ascension to the Father, he must have been glorified then, in-so-far as perfection of nature was concerned, and exaltation to the right-hand of the Majesty in the heavens; but only as an *expectant* of the Kingdom and Glory. He was made perfect through sufferings; the glory was not possible before perfection. To say that he was *once perfect*, and then became *imperfect*; and then AGAIN perfected, is simply religious nonsense, that no unbiased and sensible person can respect. To say that he was half perfect and half *imperfect* is *monstrous*, and entirely gratuitous, and only applicable to a nondescript of human origin, and *not* to the Son of God made of a woman, lower than the angels, for the suffering of death. Believers in pre-existence believe that only a part of the Christ was made of a woman; and in order to believe that much they have to *construct* an argument and then believe in it, because they find nothing that exactly suits in the Book.

10. John xvii. 5 alone, cannot establish the doctrine of pre-existence, because, read literally, it is subversive of revealed truth in scores, if not hundreds of other Scriptures. God never requires us to believe what runs counter to common sense, so far as we know. People who find no difficulty in understanding the washing of robes and making them white in the blood of the Lamb, when real garments are not meant, and not a drop of real blood comes in contact with them; and when the Lamb of God is said to have been SLAIN from the foundation of the world, when they know it was *not so*, they pass on as if there was nothing the matter, and yet when they read of the glory that was to *follow* in the same way they stumble clear over it. In the purpose of God he was slain before the *foundation* of the world, not really. In the purpose of God who sees the end from the beginning, Jesus had glory with the Father, not really. The glory follows the suffering; the glory was set before him as an inducement to suffer. Pre-existence involves the idea that Jesus, personally, had glory with the Father, and voluntarily laid it aside, or was deprived of it, and is to be *everlastingly* deprived of it unless he suffer. What had he done to deserve this treatment, seeing he knew no sin?

Again, did the apostles and brethren who were chosen *in* Christ before the foundation of the world, pre-exist? This is too ridiculous to entertain for a moment, of course, and so we ask, For what *purpose* were they chosen in him—was it not to be saved by HIS LIFE, (which was obtained at the resurrection,) in order to share the inheritance, together with the honor, power, and glory attached to it? This Kingdom of Glory is *still* a matter of promise, although SAID to have been prepared from the foundation of the world;—it was prepared in Jehovah's purpose.

11. The pre-existent theory implies that God's immortal, pre-existent spirit Son, perfectly holy and *incapable* of sin, is set before us, who are born in sin, of the will of the flesh, with a warped, twisted, and biased organism, *without* any supernatural power,—as an example. Let our correspondents read that he was tempted in all parts like as we are, yet without sin, and is therefore able to succor us, and *they* will have the proper antidote. This may cause some to wince, but we regard it as a proper statement of the case:—If Jesus pre-existed he was divine in nature, and as GOD cannot be tempted, neither could he, and therefore he is not able to succor us, because not touched with the feelings of our infirmities. As he *is* thus touched, he was not divine in nature, but in mind, character, disposition.

12. Paul in 1 Cor. xv. 45, informs us that the first man Adam was made a living soul; the last Adam a quickening spirit. The word Adam means *"earthy"*—of the earth. The name gives his origin, see Gen. ii. 7. The Christ who died for us is also called Adam; has the *meaning* been changed? Does it mean earthy whoever owns it? We mean, does it not mean that *his* foundation was in the dust? It certainly does if he was made of a Woman, for the woman was dust. Thus it is seen that the Spirit has forestalled the popular delusion of Pre-existence. He is called the *last* Adam; not that no other earthy ones were to come after him, but he was the last of a series, the first of which was the first man.

"But, it says, the last Adam was a quickening spirit." So he was; but the same apostle informs us in Rom. viii. 11 that his quickening powers were to be exerted in the *future*. And in the nature of things he could not be a quickening spirit before he *himself* was quickened. All can see for themselves *when* he became a quickening spirit by reading 1 Peter iii. 18, where it says Christ was put to death in "FLESH, (not in spirit) but quickened (made alive) by the Spirit." That constituted him a quickening Spirit. And how beautifully this is set before us in the immediate context: "There is a natural body, and there is a spiritual body." Now let the apostle tell us which was first, the natural or spiritual body, and that should end the controversy with the candid. Verse 46 reads, "Howbeit, that was *not first* which is spiritual, but that which is natural, and *afterwards* that which is spiritual." Any theory which to sustain itself, puts the spiritual before the natural, as does the pre-existence theory, is not the truth, because, as in Isaiah's day, the truth is turned upside down.

LASTLY, the Eternal God placed man under a law the penalty of which was death. Man violated that law, and the penalty was pronounced. Do our readers realize that that law has never been abrogated—is in as full force today as ever it was—and that God has never instituted any means by which its penalty could be evaded. We believe this to be the veritable truth of God whether they realize it or not. Jehovah's remedial scheme does not prevent men from dying, but it ransoms them from the powers of death. But how can this be done without dishonor to the law? It could *not* be done till one of the disobedient race fulfilled it by perfect obedience, and died without any sin of his own; such an one could, without dishonor to God's law, be raised to life again, and thus break the power of death. But it must be one made like his brethren in all things—tried in all points as they were, but without sin. Oh, thank God, such an one has been found, and is alive again—alive forevermore, and has the keys of death and hades, because he has been elevated to divine nature, and made the object of faith, so that all believing into him may be saved by HIS LIFE; there is redemption IN HIM.

And now in conclusion we make one more reference to John xvii. 5. Who is it that prays, O, Father, Glorify thou me, with thine own self with the glory I had with thee before the world? It was Jesus of Nazareth. And our understanding of it is this, after much comparison of Scripture with Scripture: as if he had said, Impart to me thine ever-living glorious nature, that I may be eligible to all that Moses and the prophets have disclosed of thy eternal purpose toward me, Eph. iii. 11.

Presuming to have found the key to this sublime subject, we see the Seed of the Woman who grows in favor with God and man, and received the Father's approval at his baptism, and the Spirit without measure, on the eve of his crucifixion, able to say he had done the will of him who sent him, and *pleased not himself*, Rom. xv. 3, determined to stand the final test on the morrow, and in perfect confidence asking the Father for the rewards of obedience offered him, and planned for him before the world. Yes; here stands the sinless one on whom the destiny of the race hung, *almost an overcomer*, and about to become the beginning of the new creation, the foundation of the holy temple to be erected for Deity to dwell in; and on the night before the dreadful ordeal in vivid expection of the glory to follow. Blessed Jesus, how we long to see thee and cast our crown at thy feet.

Our parting word to our correspondents is, we have done what we could under existing circumstances, to harmonize the Scriptures, i. e., show their harmony, and we hope soon to hear that one and all have rejected a theory which practically teaches that God provided a Savior WHO COULD NOT SIN, and then exalted him with the oil of gladness above his fellows because he DID NOT SIN, which is most derogatory to the character of God.

If it be replied to this, that it was the pre-existent Christ that enabled Jesus to live without sin, we say them nay, again. It was through the Eternal Spirit's sustaining power that he offered himself without spot to God, and not his pre-existent self, see Heb. ix. 14.

See what is involved in the psychology of immortal-soulism. It is not only an unbiblical dogma; but one that proves fatal to fundamental Bible truth. It just robs Christ of his glory as the Life-giver to men. If anything is plainly taught us of his work in coming into the world, it is, that he might give, not happiness merely to a select few of immortal beings, but life itself. The redeemed will owe everything to Christ, even their very existence.

Mr. Dauby says: We would express our conviction that the immortality of the soul has no source in the Gospel; that it comes, on the contrary, from the Platonists. The [doctrine of the] immortality of the soul came in to replace that of the resurrection.

Selected.

[From a lecture by W. Grant.]

Glory of the Age to Come.

The next age will be characterized by the absence of all the evil which now disgraces humanity, that there will be no war, consequent on the disappearance of national feuds, social and political, that slavery, and tyranny in all its shapes and forms, will disappear, along with drunkenness, lawlessness, idolatry, debauchery, and every unlawful and defiling institution under the sun (resulting in a great diminution in the rate of mortality) the downfall of all the governments on the earth by conquest and the unconditional surrender of place and power to the one righteous King of all the earth. He pointed out the necessity of those wishing to become participants of the glorious order of things (as life is fleeting, and will soon pass away) to secure it in the only way it can be secured, by believing and obeying the gospel of the Kingdom of God as originally known to Abraham, pointing out the fact that Abraham died without receiving so much of the land promised him as to set his foot upon, involving the necessity of his returning from the dead (at Christ's coming) to enter into possession of the purchased inheritance along with all the members of his adopted family, who have become such by the great and precious promises made to him.

Mr. Grant began by saying that we live in "the times of the Gentiles" which continue until the second advent of the Lord Jesus Christ, when there would be inaugurated the age to come. Alluding to the brevity of human life, he stated that anything relating to the age to come is of the deepest interest to every one, since Christ has said that those who would be accounted worthy to obtain that age would die no more. He proceeded to deal with a number of passages bearing upon the subject, making allusion to the revised version, which frequently gave the alternative reading "age" where "world" appeared in the authorized version of the Scriptures (such as Ephesians i., 21; Titus ii. 16; Luke xx. 34-35), and in some instances "inhabited earth" being given upon the margin of the revised version (Acts xvii. 31; Heb. i. 6; ii. 5). He argued that this idea of an "inhabited earth" to come was in accordance with the promise made by the Father to his Son: "Thou art my Son, this day have I begotten thee. Ask of me and I shall give the heathen (or nations) for thine inheritance and the uttermost parts of the earth for thy possession." Psalm ii. 7, 8. The highest and brightest figure in that glorious age to come would be Jesus Christ, Psalm xxii. 26-28; Psalm lxxii. 1; etc.; Zech. ix. 10, who would have the world's affairs under his personal supervision. He would have associated with him his twelve apostles (Matt. xix. 27-29), and all his faithful followers (Rev. ii. 26; iii. 21; xx. 4-6), as the apostle Paul had said: If we suffer we shall also reign with him. Thus the Lord Jesus Christ and his glorified saints would form the government of the age to come. They would rule over mankind with the strictest impartiality, in perfect wisdom, and with absolute power. Then would be fulfilled the prophetic statement: Behold a King shall reign in righteousness, and princes rule in judgment? The lecturer next proceeded to deal with the condition of the subjects of this future world-wide dominion, stating that Israel would be the first nation upon the earth. He adduced some passages of Scriptura depicting the blessed condition of Israel (such as Isaiah lxv. 17 to end) and all other nations (Isaiah ii 1-5) and argued that when that time arrived there would be the realization of the song sung at the birth of Jesus, "Glory to God in the Highest, on earth peace, good will toward men?" In that glorious age a temple would be erected in Palestine which would be "the house of prayer for all nations" foretold by the prophet (Isaiah lvi. 6-7), and thither would the nations go to worship the Lord. Isaiah lxvi. 22-23; Zech. xiv. 16-21, the emancipated nations would joyfully resort to Jerusalem as the capital of the world—the city of the great King. In that magnificent temple—made sacred by the presence of the Lord of Glory—they would present their supplications to the most High through the King of kings, who would be a priest as well as a king upon his throne. To him they would bring presents as tokens of their allegiance, and as their expressions of gratitude for the blessedness of his righteous reign. Then there would be congregated in that great and glorious temple men of every rank, of every clime, and every nation, then the vault of heaven would ring with that well-known thrilling Psalm, which can only now be sung in prospect of that good time to come:—

All people that on the Earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

Dealing with the second part of the subject:—how to become participants of the glory of the age to come—the lecturer adduced 2 Thess. ii. 13-14, to show that men were invited by the gospel to share the glory of the Christ, and he argued that the gospel must necessarily be known (2 Cor. 4-3), believed (Rom. i. 15), and accepted, its acceptance being manifested by baptism into Christ for remission of sins (Acts viii. 12; ii. 41). In Christ are covered (Rom. iii. 24-26), have access to God, and can look forward, as heirs of the kingdom, to be established at his second appearing. The necessity of getting into the name of Christ by baptism in water was shown by such references as Rom. vi. 1-5; and Gal. iii. 27-29. It was an individual act, and too much stress could not be laid upon it, (Eph. ii. 12-13). Once in Christ men had to "abide in him," and this was done by a patient continuance in well doing, seeking for glory, honor and immortality, and to such "God would render eternal life." Rom. ii. 6-7. Baptism at first sight appeared a very trivial ordinance, to many contemptible, like "the foolishness of preaching," by which it has pleased God to save them that believe. When, however, its signification was known baptism was seen to be a beautiful symbol of dying with Christ, who is "the Resurrection and the Life," a rising in him to walk in newness of life. The lecturer concluded by an earnest appeal to search for and follow truth, and if they had the humility, candor, and courage to believe and obey, they would find that upon the truth they stood upon a Rock of safety. It would give them a sense of security amidst the difficulties and uncertainties of the present, and in the age to come they would reap a life that would never end."

What Must we do to be Saved?

This is a subject we all ought to think of. Have we not read the blessed Bible, and do we not find as its pages unfold before us what we must do to be saved, or enter into the family of God's dear children.

We will read, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Again, "And ye shall be hated for my name's sake; but he that endureth to the end shall be saved." Here we come to another place that tells us what we must do to be saved. We must prove faithful and stand up for Jesus, and work till he comes if we want to enter into the family of God's dear children.

We must lead a Christian life and do a Christian work, and we cannot do this without the help of God which we get through prayer. But prayer will not do any good if we have not the faith. First we must have faith, second, we must believe and be baptized, third, pray. We must tell the love of Jesus to poor wandering souls who have not yet heard it. We are just beginning to find out some of the many things we must do to be saved.

May we all read the Bible and find out many more things that will save us, is my prayer.

EMMA LINDSEY.

Dr. Thomas Dick says: When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that has no end.

"Hem the day with prayer and praises, and it will be less likely to ravel out before night."

Inasmuch.

"If I had dwelt"—so mused a tender woman—
All fine emotions stirred,
Through pondering o'er that life, divine yet human,
Told in the sacred word,

"If I had dwelt of old a Jewish maiden,
In some Judean street
Where Jesus walked, and heard his voice so laden
With comfort strangely sweet,

And seen the face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice and descended,
And followed with the throng.

If I had been the daughter, jewel-girded,
Of some rich rabbi there;
Seeing the sick, blind, halt, my blood had curdled
At sight of such despair.

And I had wrenched the sapphires from my fillet,
Nor let one spark remain;
Snatched up my gold, among the crowd to spill it,
For pity of their pain.

I would have let the palsied fingers hold me,
I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

'Foxes have holes'—I think my heart had broken
To hear the words so said,
'While Christ had not'—were sadder ever spoken—
'A place to lay his head?'

I would have flung abroad my doors before him,
And in my joy have been
First on the threshold, eager to adore him,
And crave his entrance in!"

Ah, would you so? Without a recognition
You passed him yesterday;
Jostled aside, unhelped, his mute petition,
And calmly went your way.

With warmth and comfort garmented and girded,
Before your window sill
Swept heartsick crowds—and if your blood is curdled,
You wear your jewels still.

You catch aside your robes lest want should clutch them
In its imploring wild;
Or lest some woeful penitent might touch them,
And you be thus defiled.

O dreamers dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering, weeping,
And ye perceive him not!
—Margaret J. Preston.

Selected.

Facts Not Generally Known. No. 4.

That every man is tempted when he is drawn away of his own lust, and not by a super-human fiend. James i. 14.

That evil thoughts, and all forms of sin proceed from the heart, and not from the popular Satan. Matt. xv. 19.

That the most deceitful thing in existence is the human heart, and not the supposed devil. Jer. xvii. 9.

That when a person was "possessed with devils" it simply meant that they were suffering from some disease, or were insane, and does not mean that "demons" literally dwelt in them. Matt. xii. 22.

That "hell" is the Bible name for the grave, and not for a place of fiery torment, which does not exist. Acts ii. 31.

That Jonah was in "hell" when in the belly of the fish, but not in the fire and brimstone hell of "orthodoxy." Jonah ii. 2.

That hell (the grave) is a place of rest, and not of woe. Job iii. 17.

That the inhabitants of hell are dead people, and not immortal souls. Rev. xx. 13.

That when "hell" does signify a place of punishment (as in Matt. xxiii. 33), it refers to a valley near Jerusalem, and not to the imaginary abode of the devil. Joel iii. 12.

That the remains of the wicked are to be ashes under the feet of the righteous, and consequently the wicked will not be enduring the fiery torments for ever. Mal. iv. 3.

That eternal life (immortality) is only to be awarded to the righteous, and consequently the wicked, not being immortal will not, and cannot exist for ever. Matt. xxv. 46.

That those who do not believe the gospel will perish, and will not continue to blaspheme and curse their Creator throughout unending ages. John iii. 16.

That belief of the Gospel followed by baptism in water is essential for salvation, and not belief only. Mark xvi. 16.

That baptism is immersion in water, and not sprinkling. Acts viii. 38.

That baptism is necessary for remission of sins, and not repentance alone. Acts ii. 38.

That if we have been baptized into Christ's death, we shall participate in his resurrection, and not if we refuse to be baptized. Rom. vi. 5.

That those who feared God in the days of John the Baptist were baptized, but not the lawyers and Pharisees who rejected the counsel of God. Luke vii. 30.

That Christ commanded baptism, and if any one loves Christ, they will obey his command, and not reject it, or refuse it. John xiv. 15.

That if any one professes to love and follow Christ, and yet does not obey his commandments, he is a liar, and not of the Truth. 1 John ii. 4.

That the earth is to abide for ever, and will not be destroyed. Eccles. i. 4.

That God has created the earth to be inhabited, and not to be made a bonfire of. Isa. xlv. 18.

That Christ is heir to the world, and his inheritance will not be destroyed. Rom. iv. 13.

That the earth is the inheritance of the righteous, and not heaven. Psa. xxxvii. 22.

That the righteous are to be recompensed in the earth, and not in heaven. Prov. xi. 31.

That the meek are to inherit the earth, and not a land "beyond the starry blue." Matt. v. 5.

That the saints of God will reign on the earth, and not above the skies. Rev. v. 10.

That the immortal saints will assist Christ in his work of executing judgment upon the nations, and will not "do nothing for ever and ever." Psa. cxlix. 7-9.

That those who keep God's word until the end will rule over the nations, and not be playing harps for ever. Rev. ii. 26.

That the saints will possess the kingdom under the heavens, and not above the clouds. Dan. vii. 27.

That the kingdom of God will subdue all other kingdoms, and will not be destroyed. Dan. ii. 44.

That those who profess, and suffer with Christ now, will reign with him, when he returns, but not those who deny him. 2. Tim. ii. 12.

That Jesus is coming quickly, and will not be absent much longer. Rev. xxii. 12.

That those who are not looking for his return are scoffers and unbelievers, and are not his friends. 2 Pet. iii. 3, 4.

That the invitation to participate in the glories of the age to come is to all, and not to a select few. Isa. lv. 1.

That if men refuse to accept God's offers of mercy, and persist in turning away their ears from the truth, and so perish for ever, it is their own fault, and not God's for he willeth not the death of one sinner, but rather that all should turn to him and live. 2 Pet. iii. 9.

"How well His blessed truths agree!
How wise and holy His commands!
His promises, how firm they be!
How sure our hope and comfort stands!"
—W. A. Brewster.

A Talk with the Boys.

My boy, you came in rather late last night, and this morning, when your mother asked where you were, you said, "Down street." Then when she wanted to know whereabouts down street, you said, "Oh, just a little ways."

Now, I don't think you intended to lie to your mother. As a rule you are a truthful boy, and your mother can believe you. But I wonder if you know how far down street you were last night? You were right when you said you were "down street." Whenever a boy comes home late at night, and is afraid or ashamed to tell just where he has been and what he has been doing, I know as well as he does, and his mother knows and everybody who knows anything about boys know, that he has been down street.

And more than that, my boy; I know that he has been a long way down street. A long, long way. Have you a map of your route last evening? No! Well, never mind; we know you were down street, and we can make a map in a minute or two. Sit down here, and we'll see how far a boy travels when he leaves home after supper, and goes down street a little way and doesn't get back until ten o'clock or later.

Here is your home, this bright spot like a star on the map. The sweetest, purest, safest place this side of heaven; the home where, from father to baby, they love you better than all the rest of the people in all the big, wide world. Now, when you start from here and go down street, somehow the street always has a down grade from home when you start out after night. See how far you get from respectability and self-respect, when you reach this corner, "just a little way down," where you loafed—eh? well I'll say loitered if you prefer it—where you loitered last night. Here are the fellows with whom you loitered. You had to meet them here, because you can never meet them in your own home, for two reasons. In the first place your father wouldn't permit one of them to come into his house, and in the second place, you would be ashamed to invite them there, whether your father forbade it or not. Sweet gang for your father's son to loiter with, isn't it? It is a long ways from your respectable home, from your mother, from your mother's friend and your father's guests, to this corner down street, isn't it?

Then—look on the map, my boy, see how far it is from manliness and decency. Two ladies hurried past this corner, friends of your mother; possibly they had been spending the evening at your home. Thank heaven, they could not see you as you slunk back into the dark doorway, feeling like the sneak that you were; and, as they passed by, one of the loafers with whom you were loitering shouted an insulting remark after them. Your cheeks burned in the dark, at that. Didn't your home and sisters seem to be a thousand miles away just then?

See, too, how far you were from purity. Some of the boys told some stories; do you think you could repeat them to your sisters? Don't you wish this morning that you could forget them forever? Don't you wish you had never heard them? Don't you know your mind will never again be as pure and innocent as it was before you went "just a little way down street" last night? While you were listening to these stories, punctuated with profanity, the dear ones at home gathered in the sitting room, your father opened the Book, and read. They knelt at the family altar and commended themselves to the keeping of the heavenly Father, and tenderly remembered the boy who was "just a little way down street." Then the lights went out one by one, the house was still, and only the loving mother waited anxiously and sleeplessly for the boy who was down street. It was more than ten million miles away from the sweet old chapter that your father read, down to the stories that you heard, my boy. And what a steep grade, all the way down!

And it was a long, long way from the truth. When you evaded your mother's question and said you were only "a little way down street" the lie in your false heart looked guiltily out of your eyes as it rose to your cowardly lips. Just see where you were; you, ordinarily brave, manly, truthful boy, turned into a liar and a coward! You would fight I know, if any boy called you such names but just tell yourself the truth; don't lie to yourself. Were you not ashamed to tell your mother where you were? Yes. Well, doesn't that make you a sneak? And weren't you afraid to tell your father? Yes. Well, what does that make you? And did you tell the honest truth when your mother asked where you were? No. Well, what are you then? And let me tell you that the "half truth" and "half-lie" you told your mother is like all half-breeds; it has all the worst traits of the vilest race and none of the virtues of the best.

"But," you say, "a boy doesn't have to go with the toughs and riff-raff when he goes down street; there are some mighty nice boys go down street at night." My boy, I know it, there are some "mighty nice boys" go out of nights, but they are not so nice when they come back. You can't select your company on the street. The corner is free to everybody. There is no exclusiveness in street company. There is no safe "corner" for you after night except the chimney corner. And when you leave that, and spend your evening on the street, and can give no account of your doing on your return beyond the bald statement that you were "just down street a little way," we know, with pain and sorrow, that our boy has locked up in his mind and heart shameful guilty things that he dare not tell in his home. Keep off the street after night, my boy. Other people will think better of you, and, what is a far more important thing, you will think much better of yourself.—*Robert J. Burdette in Ladies Home Journal.*

Questions?

1. Is the soul a part of God or a part of man?

2. If it is a part of God can it sin?

3. If it is a part of man is it not mortal and subject to death?

4. Is there an intimation in the Bible that God put a soul (mortal or immortal) into Adam at his creation? But, as he was made of dust, is it not said that this man of dust became a living soul?

5. If men can exist without bodies why were Enoch and Elijah taken out of the world bodily?

6. If the body is a prison-house for the soul are not these good prophets (Enoch and Elijah) still in prison?

7. If the body is a prison-house why was Adam's soul put into it before it sinned?

8. When the soul—the prisoner—becomes guilty why is the prison—the body—destroyed to let it out?

9. Did Christ suffer the penalty due to Adam's transgression in making the atonement?

10. If so and that penalty was moral or spiritual death, did not Christ suffer it?

11. If in Adam all die a spiritual death, and it, as the clergy say, this same all that died in Adam will be made alive, then, will not all be made spiritually alive in Christ?

If the soul is an immortal or spiritual thing, must it not, if it dies, die a spiritual death?

13. As nothing can die except what is mortal, if the soul dies a spiritual death must it not be spiritually mortal?

14. If the soul is a spiritual thing and immortal, how, then, can it die a spiritual death?

15. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?

Marvels of Insect Life?

There are 172 known species of the fly.

A fly's eggs will hatch in twelve hours.

A pet flea has been known to live six years.

Some butterflies have as many as 20,000 distinct eyes.

Many insects hear and breathe with the same apparatus.

The aphis secretes liquid sugar greatly resembling honey.

The weight of an ant queen is equal to that of 30,000 workers.

The female fly is always larger and lighter in color than the male.

One spider thread is composed of several hundred separate filaments.

A spider's eyes are not in his head, but in the upper part of the thorax.

The army worm cost this country more than the revolutionary war.

Nearly all skin diseases are supposed to be caused by microscopic insects.

Instead of jaws, the butterfly has a curled proboscis like that of an elephant.

In the East Indies there are spiders so large that small birds are their favorite prey.

The descendants of a single female wasp will often number 25,000 in one season.

Some varieties of parasitic worms are believed each to produce 100,000,000 eggs.

The ephemeral fly rarely lives more than two hours after coming to its perfect state.

A bumble bee has been known to distance a locomotive going at twenty miles an hour.

Fleas will never touch an epileptic, and will instantly leave a dead or dying person.

The descendants of a single aphis may, in the fifth generation, number 6,000,000,000.

If a man were to leap as far in proportion to his size as a flea he could jump seventy-six miles.

In a single season, the locusts or grasshoppers have cost the western farmers $200,000,000.

Darwin says that the light of the firefly is caused by the slow combustion of phosphorus in the system.

Female spiders are much larger and more ferocious than the male and generally devour their husbands.

The gnat that is provided with a regular set of lancets and a cupping-glass from which the air can be withdrawn.

Several species of moths never eat after attaining a perfect state. They have no mouths and live but a few hours.

The greatest destroyer of the aphis is the apparently harmless lady bird, which devours them by thousands.

The trichinæ found in infected pork are sometimes so numerous that 80,000 have been found to the cubic inch.

Wasps are the most inveterate enemies of flies. Reaumur says he has known one wasp to kill a thousand flies in a day.

Two sexton beetles will bury a mole in an hour, a feat equivalent to two men interring a whale in the same length of time.

Nests of the termite ants of South Africa are often 12 feet high and grouped together in clusters, the tallest in the center.

There are over 400,000 varieties of insects known to the entomologist though not all described in the works on the subject.

The common horsefly has 16,000 eyes. To the fly, therefore, caught by the small boy, the latter appears as an army of giants.

A female queen ant is always attended by one or more servants to carry off her eggs, of which she lays from 5,000 to 10,000 a year.

The young of the polype grow from the body of the parent like buds, and when almost grown are separated by a sudden jerk.

The "tartar" on human teeth is filled with animalculæ, which are destroyed by vinegar. Vinegar itself contains eel-like insects.

Resurrection Illustrated, or The Chemist and his Dust.

I have seen something!

What have you seen?

A pile of dirt.

Well, that is common enough; what else did you see?

A man washing and sifting it.

What did he get out of it?

Some shining dust.

What did he do with it?

Melted it in a crucible and poured it into a mould.

With what result?

A beautiful gold coin, enstamped with his own image.

A pretty *thing* indeed, to get out of a pile of dirt.

What did he do with it?

He gave it to me for the present with the promise that it should be mine by-and-by.

PART THE SECOND.

I have something else to tell you.

Well let's hear it.

The man asked me for the coin.

Did you give it him?

Yes, it was his right to claim it.

True; but what did he do with it?

He dissolved it—then turned it into liquid form.

Then your coin is gone!

Oh; I shall get it again.

On what does your hope of regaining it rest?

On his promise.

Good! What else did he do with it?

Mixed it with clay, and formed the *mass* into a globe.

Worse and worse! What hope can you now have of getting it back again?

The hope that he that gathered it in the first place, will now be able to reclaim it from the globe of clay.

Quite a foundation for a hope certainly.

PART THE THIRD.

Joy, Joy! I have something more to tell you!

What is it?

I have my coin more beautiful than ever!

Good! Then your confidence in the chemist was not misplaced. He has proved good to his word.

Yes; I shall always believe him after this.

PART THE FOURTH.

Of what did God make man?

"Of the dust of the ground."

In whose image and likeness?

"In the image of God created he him."

Can God dissolve the man thus made?

"Dust thou art, and unto dust shall thou return;"

Has the Creator promised to bring him to life again?

"I will ransom thee from the power of the grave; I will redeem thee from death."

Many in these days deny the literal resurrection of the dead, partly on the ground that the body decomposes, mingling with the dust, enriches vegetation, is thus eaten by the beasts, who in turn furnish food for man, and so on through numerous changes until identification is lost. It must, however, be admitted, that not a particle of matter can be lost, and if the chemist can do such wonders with his handful of shining dust, "Why should it be thought a thing incredible with you that God should raise the dead? Acts xxix. 8.—*J. L.*

Scripture vs. Misconceptions.

1. Scripture declares that the "everlasting punishment" Matt. xxv. 46, of the wicked will consist of "everlasting destruction" Thess. i. 9. The popular theory teaches that it will consist of everlasting pain.

2. Scripture declares that God will "destroy both body and soul in hell" Matt. x. 28. The popular theory teaches that he will destroy neither, but will preserve both of them alive forever in unmitigated agony.

3. Scripture declares that "our God is a consuming fire" Heb. xii. 29. The popular theory teaches that he is only a scorching fire.

4. Scripture declares that the "fiery indignation" will "devour the adversaries" Heb. x. 27. The popular theory teaches that it will only torture them.

6. Scripture declares that the wicked will "perish like natural brute beasts" 2 Peter ii. 12. The popular theory teaches that there will be no analogy whatever between the two cases.

6. Scripure declares that whosoever "will save his life" by unfaithfulness to Christ shall ultimately "lose it" Matt. xvi. 25 in a far more terrible manner. The popular theory teaches that no man can lose his life, and that the second death is no death at all, but eternal life in misery.

7. Scripture declares that "whosoever doeth the will of God abideth forever" 1 John ii. 17. The popular theory teaches that every man will abide forever, whether he does the will of God or not.

8. Scripture declares that if we desire "immortality" we must seek it "by patient continuance in well-doing" Rom. ii. 7. The popular theory teaches that every man possesses inherent, indefeasible immortality, and what we have to ask for is that it may prove a blessing and not a curse to us.

9. Scripture declares that "the wages of sin is death" Rom. iv. 23. The popular theory teaches that it is eternal life in misery, in other words, that God will inflict upon impenitent sinners a punishment infinitely greater than what he has pronounced to be their due.

10. Scripture declares that "the gift of God is eternal life through Jesus Christ" Rom. vi. 23. The popular theory teaches that eternal life is the common possession of all men, and the gift of God through Jesus Christ is the privilege of spending it in holiness and happiness.

11. Scripture declares that "the Son of God was manifested that he might destroy the works of the devil" 1 John iii. 8. The popular theory teaches that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

12. Scripture declares that Christ is to "reconcile all things to God" Col. i. 20. The popular theory teaches that all things will never be reconciled to God, that discord and disorder will never cease, but only be confined to one particular locality.

13. Scripture declares that in Christ "all things consist" Col. i. 17. The popular theory teaches that a whole kingdom will "consist" forever although not "in him."

14. Scripture declares "He that hath the Son hath life, but he that hath not the Son of God hath not life" 1 John v. 12; "that if we live after the flesh we shall die, but if through the Spirit we mortify the deeds of the body we shall live" Rom. viii. 13 The advocates of the popular theory say that the life of believers and unbelievers must be of equal duration.

Letter Drawer.

Dear Restitution:

It is with pleasure that we inform you of our whereabouts.

Since coming to Ark. Aug. the 16th, we have had the privilege with Bro. Jas. L. Muncrief, of holding several meetings with good results, and of seeing three sisters and a brother become obedient to the faith. Two of the sisters came forward at Shady Grove, near Hot Springs, and one near Donaldson, at her mother's and the brother at Mt. Pleasant, near Friendship. He had formerly been a Methodist exhorter, but now is seeking for immortality instead of to save an immortal soul.

There are several others whom we left "almost persuaded to be Christians." Oh, how hard it seems to turn loose the doctrines of men and seek the honor that comes from God only.

We have five appointments ahead now, with more doors open. By request, we want to write for publication, some of our addresses delivered at Shady Grove last week.

Brethren when you have the King's ear, pray for us. We are yours in hope of Israel's King.

R. A. Humphreys.

Dear Restitution:

I thought I would try and write a little for the "letter drawer". I love to read them, for there I find so many dear names, but not as many as I would like, for I know several about Plymouth and look to see a word of cheer from our old home. We have no other preaching than this good paper. We have no meeting of our own and do not feel at home in others. I often wish I could meet with the dear friends as I did in years gone by, but many of them are sleeping beneath the sod but I hope I may be prepared to meet them in the "Sweet Bye and Bye," than our troubles will have an end, and we will not have to bid our dear friends good by. I want to see Jesus. I want to hear his welcome words. O that I may be counted worthy in that great day. Your sister in hope of eternal life through Jesus Christ our Lord.

Mrs. D. F. Miller.

Dear Restitution:

My time having expired I again renew with much pleasure, and feel very grateful that we can have such a paper come to our home laden with such precious Gospel truths, so much the more when we have no other preacher beside it and the good old Bible. I sometimes think how grateful many of the brethren should be when they have the privilege of seeing and hearing those who are able to expound the way to obtain the future life to them as I see they have in our beloved paper. Yes, brethren, my heart goes out with longing desire to hear those preach the word whose articles I so often read in The Restitution, and may God strengthen the mind and hand of those who labor thus for the good of others and the glory of Christ. May we all remind ourselves that sowing time will soon be over, harvest time will soon be here, the husbandman will soon say, "gather the wheat into my barn." This, brethren, is a very large barn. Daniel says it is under the whole heavens. Shall I be there. What a thought. Shall I hear the King say, "Come ye Blessed of my Father inherit the kingdom prepared for you from the foundation of the world?" May this be our happy lot, amen. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Now I want to ask Brother Joblin a question through our paper, and it is a very important one. We have been having Bible Readings at Bro. Chase's house and Mrs. Chase has become a believer in the promises made to Abraham, the Gospel of the Kingdom, Life only in Christ, for the future, and now she has a desire to have the saving name upon her by being immersed into Christ for the remission of past sins. She was thinking of being baptized by a Baptist minister. I said I thought it should be a believer to perform this solemn ordinance, and told them I would write and try to get an answer through our paper. I believe Bro. Joblin will kindly help us in this very important step. May God give us wisdom to do the right, amen.

John Harris.

[illegible] Everlasting Arms."

[illegible] on the road to glory,
[illegible] to the heavenly prize,
'Mid the ills that now annoy you,
'Mid the dangers that arise;
When your way is dark and dreary,
Rugged, fill'd with rude alarms,
When perplex'd, exhausted, weary,
Trust the "Everlasting Arms."

When the waves of trouble heighten,
When the billows fiercely foam,
All you see conspires to frighten,
Friends and helpers fail to come;
When of human aid despairing,
And no voice the tempest calms,
Think of this, that underneath you
Are the "Everlasting Arms."

When corroding cares oppress you,
When the tempter's darts assail,
When your infured foes distress you,
When they threaten to prevail;
When you dread the thought of yielding,
When you feel to die is gain,
When your hope is just expiring,
"Everlasting Arms" sustain.

And when all below is closing,
When you touch the chilling flood,
When you feel the waters rising,
You shall find the promised good.
Timid Christians, venture on it,
Bid farewell to all alarms;
'Tis enough that underneath you
Are the "Everlasting Arms."

Selected.

God's Revelation.

What a gracious condescension of the great Eternal to reveal Himself to the creatures of dust who live upon this planet, and in whose sight "the inhabitants thereof are as grasshoppers" (Isaiah xl. 22.) When we consider the mighty works of God, the everlasting hills, the boundless ocean, the sun and moon, and the innumerable stars, that silently testify to God's omnipotence and wisdom, we can with the Psalmist sincerely and reverently exclaim "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?" Psalm viii. 3-4. Not only has God been pleased to reveal his will unto man, but he has marvellously preserved that revelation from the hands of those who would destroy it. During the "dark ages," when sin and superstition were so great that scarcely a glimmer of the light of the world was seen, and when every possible means was used to destroy the Word of God by wicked men, God preserved his own word, and at the present time the Bible is scattered broadcast over the whole civilized world. As Moses said to the children of Israel, so we say to you: the word of God "is not hidden from thee, neither is it afar off. It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us that we may hear it and do it? Neither is it beyond the sea that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" Deut. xxx. 11-14. What excuse then can we have if we neglect to study that Word, and refuse to meditate upon its glorious truth? It is the only guide we have of obtaining that "great salvation" which God has promised to those who know him, and keep his commandments. Apart from that Book we are absolutely without any hope, without any knowledge of God, with no knowledge of our own origin, nature, or destiny. But the Scriptures enlighten our minds, and give knowledge to the ignorant, and, as David declares, "The entrance of thy words giveth light, it giveth understanding unto the simple" (Psalm cxix. 130.) The word of God is "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15), and the advice of Jesus himself, to those who seek eternal life, is "Search the Scriptures" (John [v. 39). No other book can be compared to the Bible for the importance of its message, and the vast extent of its information. To study it is the most profitable exercise under the sun, and will yield in this life an endless store of knowledge and wisdom, and if its precepts are faithfully kept, the reward will be a life beyond the grave which shall never end. Other subjects and other pursuits are profitable only for a short space of time, and in the end are but vanity, "but the Word of the Lord endureth for ever" (1 Peter i. 25).—*W. A. Brewster.*

Dear Restitution:

I would like a small space on your pages to give a short account of a meeting my father (J. S. Hatch) held at Mount Moriah, Ill., one week and which I was permitted to attend. He left home Sept. 22, went to his daughter near Crawfordsville, Ind., where he remained until the following Monday and held meeting one night, when he came to our house, on Wednesday Sept. 27, he left our house for Ingraham. Preached one discourse in Greenup on his way to Ingraham, where he remained until Oct. 6th, during which time he preached to large and appreciative audiences. One lady came several miles to be immersed.

Oct. 6th, he started to Casey where I met him and Bro. Z. E. Brant conveyed us to Mount Moriah where we found a fair audience waiting us. After meeting we went to Bro. Brant's where we were well received. We found the brothers and sisters hospitable and the people anxious for meetings, for the interest was more manifest each night, and on the morning of the day we left, one good, earnest soul was added to the little band by being buried in baptism, Sister Annie Parlow. As there was so much earnest attention manifest the brethren thought best for father to return soon, so he will commence meetings on Friday night before the second Sunday in Nov., and continue over two Sundays.

At present he is with us holding meetings in the New Hope school house. Next Saturday he goes to Bro. John Claypool's to hold a few meetings.

At no time during the world's history was there more need of spreading the truth than at the present time, for the way signs are thickening. It isn't certainly long until the King in his beauty shall return and set up a government that will never be shaken; we pray for the time to come, so there will be no more sorrow and we will meet our loved ones in the kingdom. Your sister in Christ.

Azoriah M. Schoess.

In Joel's proclamation to the Gentile nations (Joel iii.) to prepare war for deciding his controversy with the nations, the people are commanded "to beat their plowshares into swords and their pruning hooks into spears." This is being literally fulfilled before our eyes in the warlike preparations of the present day. The *New York Sun* gives the following items of expenditure by the different nations in war material and for national defence. Germany annually disburses $185,000,000 for military and naval purposes. In the dual Monarchy of Austria-Hungary the army and navy cost $04,500,000 a year. Italy has to pay nearly $80,000,000 yearly for the protection of the country. France has $151,000,000 called for by the military and naval estimates. Russia spends yearly for her army and navy $200,000,000. In England the army and navy cost $156,000,000 a year; and in Spain $100,000,000. From these facts the American contributor comes to a conclusion in perfect harmony with the prophetic word regarding these times. The contributor says, "The position of Europe may be likened to that of a somnabulist, who, unconscious of his danger, is walking on the steep roof of a house. Appalling will be his awakening, for it will be impossible to avoid plunging into the abyss of war upon the one side, or into the unfathomable gulf of the social revolution upon the other." The prophet's words are, "Prepare war....let the nations be awakened ...the sun and the moon shall be darkened, and the stars shall withdraw their shining....and the heavens and the earth shall shake."

Appointments.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind. commencing on Friday, Nov. 17, 1893, and continue over the following Sunday. The brethren of like precious faith are invited to come and be with us at this meeting. Let us heed the admonition to meet together and exhort one another that we may be built up and strengthened in the most Holy Faith, remembering that our salvation depends upon our own individual exertions.

J. F. Wagoner, Pres.
A. C. Roberts, Sec.

Notice.

To the Brethren of Oklahoma:

Brother S. C. Oliver will commence a week's meeting near Payne, Payne county, Oklahoma, October 28th, in Bro. Albert Overholt's neighborhood. While he is in Oklahoma, if brethren at other points desire to have him speak for them, he will gladly devote some time to the work of spreading the good news of a soon coming kingdom and King. After Oct. 21st he can be addressed at Payne, Payne county, Oklahoma. Direct in care of Albert Overholt, or brethren can meet him there and make arrangements for meetings.

L. A. Chaplin, Sec'y.

Salvation—What it means.—It means the opening of the coffin lid, it means restoring to life that body whose limbs are stiff and cold, whose eyes are gazed and sightless, whose thoughts have perished. It means bringing back from the dust the forms that have mouldered away in the ages that have passed. And not only this. It is not merely the restoration of life, but the salvation of the Bible means the bestowal of endless and glorious life, it means the conferring upon those who are the subject of it an incorruptible nature, a nature incapable of decay, a nature that can die no more. Life, life, that is what we want,—endless, painless, joyful life, and that is promised, that is what is promised, that is what the salvation of God consists in.

The end of all things is thus clearly revealed. The final overthrow of all human power is at hand the Judge and King of all the earth is at the door. Let us prepare and make ourselves ready. For, though dire will be the calamities and terrible the judgments inflicted upon those who destroy the earth, who know not God and obey not the Gospel of our Lord Jesus Christ, yet the Lord will be the hope of his people, and the strength of the children of Israel. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Change of Address.

On and after November 1st, 1893, my address will be Plymouth, Ind., instead of Macy, Ind. Correspondents please take notice.

L. E. Conner.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$198.78
"From a Friend."	1.00
Alice Quinn,	.25
Jennie Cox,	.25
Mrs. C. W. Russel,	5.00
S. Roxana Wince,	10.00

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argus, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beegle,	25.00

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"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 281 pages, 6th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$31.00
"A friend."	25.00
EXPENDITURE.	
Previously used	$14.20
J. S. Hatch to go to Arkansas,	
J. F. Wagoner's direction	$15.00

P. O. ADDRESSES.

Persons requesting, their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Elinboro, Pa.
H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$10.00
H. L. Vickery,	10.00
A. J. Chaplin,	25.00
L. M. Vickery,	20.00
Nancy Barber,	10.00

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. [illegible] 3. [illegible] 5. Nature of Man and [illegible] 6. The two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages of 100, 40 cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 50 for 25c; 100 for 40c.

Age [illegible] Come not a Heresy. By H. V. Reese.

Life and Death. A concise statement and exposition of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. [illegible] The above is the title of a 4-page tract. Price 5c. each, 13 for 5c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 41 pages, price 5c.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, [illegible] by [illegible] Can be had at this office at 10c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Tradition of the Churches. The above is the title of a neatly printed pamphlet of 72 pages, by W. Uhlike, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains a sermon on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Rest of All Things, Coming Wicked [illegible] is a little book of 150 pages on the above named subject. It is now ready and may be had from The Restitution office, or of the author [illegible] San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full page engravings, numerous smaller illustrations, besides maps of the Holy Land and the [illegible] of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST — his Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being [illegible] delivered by Dr. C. C. [illegible] 150 pages, price [illegible] for $[illegible] postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. [illegible] improved edition on large paper, Cloth $4.00; Library binding $5.00.

The Compensation Gift, J. H. Paterson [illegible] With an Introduction by Mr. Edward White, of London, England. This is a book of 100 pages, neatly [illegible] This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. [illegible]

Cruden's Concordance Unabridged. This work is too well known to need commendation [illegible] Bound in cloth, price $1.50.

Key Words of the Holy Scriptures [illegible] Greek concordance to certain words which throw important light on great doctrines; reference manual. By Wiley Jones. 174 pages, cloth bound, for 15 cts.

The Law, the Covenants, and the Sabbath. By [illegible] Title page—"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 380 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. [illegible] Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 105 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 14 for $1.00; 24 for $5.00. Free to those not able to pay. Send to this office for them or to the Author at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 150 pages, and neatly bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 24 pages of Hymns for children to use in Sunday Schools or at home. Price 35 cents each, 3 copies for $1.00; 8 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. G. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purposes of God Concerning the Earth and All its Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Robert Ashcroft, is the title of a book of 253 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an additional of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. O. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25c. each, and can be had at this office.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 324 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and [illegible] Avenue, Philadelphia. C. C. Sunday [illegible] Services each Sunday at 10:45 a. m. and [illegible] p. m. Visiting brethren always welcome [illegible] residence 2[illegible] Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. [illegible] every fourth Sunday. Bro. J. F. Wagoner every 3 rd Sunday in the month, [illegible] Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in hall [illegible] corner of Michigan and Laporte streets. Services every Sunday at 11:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at [illegible] o'clock for Sunday school and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Auburn, South Dakota, hold services each Sunday at 11 o'clock a. m. [illegible] Mills Hall. Auburn is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going [illegible] to Aberdeen, thirty miles east thereof.

The Church of God in Pike Co., Neb., meets in Union Sunday School at school house in District No. 33 in Franklin Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alonzo Adams, comes as often as he can. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Bryan Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Keisler, or R. L. Ledman, West Salem, O.

The Church of God at El Paso, Ill., meet every Sunday at 2 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Eliza Style, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hudson and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

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Poetry.

A Song of Youth.

Early seeking, early finding,
Happy, happy, we!
Looking up [illegible] sweet mercy [illegible]
Looking up to thee!
[illegible]
[illegible]

[illegible] early getting,
Happy, happy, we!
We would daily, blessed Jesus,
Find out all in thee,
In the fulness is the spirit [illegible]
Of thy life for every one.

Early know [illegible]
Happy, happy, we!
By the holy gate [illegible]
Look to [illegible] thee,
In [illegible] of the blest,
In the home of heaven's rest.

[illegible] early [illegible]
Happy, happy, we!
[illegible] onward,
Day by day [illegible]
[illegible]
All in thee, [illegible] God!

—Herald [illegible] Jesus. P. D.

Original.

The Immortal Book.—No. 1.

"Thy word is true from the beginning." Psa. cxix. 160.

The only book extant which possesses an unending life is the grand old book we call the Bible. It possesses a life its enemies cannot take. The more it is attacked the greater its vitality. Every little while some vain egotist like Ingersoll turns up and endeavors to demolish the Sacred Volume, but it is like upsetting a solid cube, it is as large one way as the other, and just whatever way it is upset it is right side up still.

It is a book which even captures the forts of its enemies and converts them into its own use. Did not Voltaire in his time predict that the Bible and Christianity would become extinct in less than one hundred years? But how is it? The hundred years has passed, and Voltaire has gone back to the dust, but his printing-press which he used as an instrument to demolish the Bible, has since been used in printing Bibles, and the very house he lived in has become the depot of the Bible Society and is packed with Bibles.

Thomas Paine thought he could take the life out of the Grand Old Book, but in 1809 he crept into the dishonored grave of a drunkard. Since then the Bible has exhibited an astonishing vitality. Up to the year 1800, it is said that not more than 6,000,000 copies of the Bible in some thirty different languages had been produced. But since then Bible Societies and its auxiliaries report the issue of Bibles and portions of the same, amount to 165,000,000, with two hundred and six new translations. To this may be added unknown millions which have been issued from private sources.

Previous to the issue of the Revised Version, it is said one million copies were ordered in advance of publication. But when ready to be delivered on May 1, 1881, the streets of New York were crowded with wagons ready to be loaded up. Millions of copies were sold as fast as they could be delivered.

They telegraphed that Book from the first of Matthew to the end of Romans to Chicago. The fleetest locomotive was not fast enough to convey that Book which had previously been killed, upset and exploded by Voltaire, Paine, Ingersoll, etc., but the speed of lightning must be used. Men were in a hurry to get it, even five hundred dollars was offered to get an advance copy. A large price to pay for a dead book devoid of life, killed by men now rotted away in the grave.

Thousands upon thousands of books are issued every year, but they don't need to be killed, they die a natural death, and are never heard of again. But this Sublime Volume, the first book ever issued from a printing press, grows livelier as it advances in age.

The mightiest emperor of the greatest empire devoted the entire resources of his empire to stamp out the Sacred Book, and made a miserable failure of it. A noted writer says: "In the year 303, Diocletian, the Roman Emperor, seeking to overturn Christianity, issued his decree to destroy the Church, and burn up the Scriptures. It is a curious circumstance that the Emperor of the mightiest Empire on the globe, set his officers and legions at work to try and hunt and destroy and crush out a book, and was not able to do so. There are thousands of books printed every year, but they do not need to be killed by the government, most of them are as dead as Julius Cæsar. He found the Christians would not give up the Bible, they held it fast even at the loss of their lives. Diocletian grew tired, retired, and devoted his attention to raising cabbages!"

Diocletian is not the only monarch who has endeavored to stamp out this Precious Book and prove its predictions false. The Emperor Julian, remembering Christ's words, "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled," determined to show the world that *he could defeat Christ*, and resolved that Jerusalem should be trodden down by the *Jews* in place of the Gentiles. This man Julian was one who sat on Cæsar's throne, at whose nod the nations trembled, whose cohorts and legions elevated or dethroned monarchs at his pleasure. He boldly determined to measure his strength with Heaven, and defeat the Word of the Lord.

Gibbon, an infidel historian, speaks well of Ammianus Marcellinus, the Emperor's Private Secretary, who knew as much about Julian's noted defeat as did the Emperor himself, says: "Whilst Alypius, assisted by the Governor of the Province, urged with vigor and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner absolutely and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned," and Julian is reported as exclaiming: "Thou hast conquered, O, thou Galilean!"

We also read: "A sermon which was preached within that generation is still extant, addressed to the Israelites as a persuasive, leading them to obey the gospel; they were reminded of this recent overthrow, and invited to go look again at the materials, and other tokens of the rebuke from heaven whilst endeavoring to go contrary to the Maker of worlds."

Another writer has well said: "This Book outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible, and every time it is done it has to be done over again the next day or the next year. And then after its enemies have done their worst, some of its professed friends torture, and twist, and mystify, and misrepresent it. Surely it is no fool of a book if it lives through all that. Infidels have been at work nearly eighteen hundred years firing away at it and making about as much impression on it as you would shooting boiled peas at Gibraltar. The fact is, this Book has come into the world, and seems to have come to stay."

Suppose a man should contract to rid the world of this Immortal Book, how could he do it? He would have to collect some two to three hundred million copies of it, scattered over the face of the globe wherever the foot of man has trod its soil, from the Orient to the Occident, and from pole to pole. Even then it has almost as many hiding places as there are copies extant.

He would have to capture the literature of the world and destroy it, for the entire Book could be reproduced from that source alone.

He would have to destroy inscriptions on the gravestones in the catacombs of Rome, and all the burial places in the world. Having done all this, would he have filled his contract? Oh, no! not by any means!

Let me illustrate. One day Pat visited the priest.

"Pat," says the priest, "they tell me you have got a copy of the Bible. Is that true?"

Pat—"Yes, your Reverence, I have."

Priest—"You must give it to me, Pat."

Pat—"All right, your Reverence, here it is."

The priest throws it into the fire and consumes it. Whereupon Pat lays back in his chair, and laughs heartily.

Priest—"What are you laughing at, Pat?"

Pat—"Sure, your Reverence thinks you have burned that Book, but you haven't. It is written upon the tablet of my heart, and your Reverence can't burn that."

Even so, the man with the contract would not have eradicated that Blessed Book from the earth until he has destroyed the lives of those who have portions of that Sacred Volume inscribed upon their hearts.

Choice selections of this Holy Book are printed, and framed, and hung up in cathedrals, churches, schools, halls, and thousands upon thousands of homes, wherever civilization is found.

It is also "graven with an iron pen and led in the rock forever!" hid from the sight of men, beneath the surface of the earth.

Copies of this Holy Book are written on parchments and skins of animals and stored away for ages from the knowledge and sight of men, and constantly being discovered.

Say, beloved in the Lord, can this Holy Book be destroyed by its enemies? Oh, no! Never! It is immortal, it can never die! It is as immortal as God himself. "My words, they are spirit, and they are life."

Was it ever thus with any other book? How comes it that it has such remarkable life and power, if it is only a book among books? It is more; it is the Book of books, even as the blessed Jesus is the King of kings.

As well may mortal man expect to remove the blazing sun from the heavens above, as to destroy this Immortal Book.

But more of this in the future, if the Lord permits.

W. H. WILSON.

Chastening.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Heb. xii.

Despise not what? Chastening. What chastening? Chastening of the Lord. Well, what do you mean? Who said anything about that? I forget whether it was you, but someone was complaining about the cares, perplexities, and disappointments of life; others circulating tales of falsehood or slander, and these coming from a professed brother or sister. Was that you? I heard only the echo and could not quite distinguish the voice. If it was you, Paul says, despise not these things.

Did you stop to recall history and notice whether, or not, any one had previously endured such things?

Please turn and read of the life of Job. Are any such things mentioned? Yes. And how do we think of Job? As patient Job. Any other records? Yes: those of Daniel. Any other? Yes: of John the Baptist. Any other? Yes; of Christ. What! Christ had cares? Yes: not worldly cares, but cares for the world. And he had false accusers and persecutors? Yes; and he said, "Father, forgive them, they know not what they do." Was that all he did? No. "He, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Why did he endure the cross? "For the joy that was set before him." That he might sit "at the right hand of the throne of God." And he says that if we "suffer with him, we shall also reign with him." "To him that overcometh will I grant to sit with me on my throne, even as I am overcome and am sat down with my father in his throne."

Christ said, "Blessed are ye when men shall revile you, and persecute you, and shall say *all manner* of evil against you (how?) falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. v. 11, 12.

"Wherefore, lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed." Heb. xii. 12, 13.

"Don't let us be discouraged over these "light afflictions." And "light" they are when compared to those of Christ and his early followers. We "have not yet resisted unto blood striving against sin" as did they.

Therefore, let us look up and rejoice, remembering that "whom the Lord loveth he chasteneth." And we each want him to love us.

Soon, he that is to come will come, and his reward will be with him, "to give to every man as his work shall be."

Where will our reward be if we do not work? And where our work if every thing moved along smoothly? It would then be no more a task, but rather a pleasure.

How ungrateful the child who grumblingly and unwillingly goes about performing the task which the kind parent has assigned. And remember, we are the children. God grant we may be willing, faithful, and dutiful children, "running with patience the race set before us, looking unto Jesus the author and finisher of our faith."

F. A.

The Two Rewards.

In the Word of God there are two rewards spoken of, namely the reward of the righteous and the reward of the wicked. It is my object to contrast the two so that we may readily see the difference. First we will see when those rewards are to be given. In Matt. we find the answer to our question. "For the Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works." We see then the time is at the coming of Jesus that rewards are given and it is for our works, let them be good or bad.

What are the rewards given? We will let Paul answer. He says, "To those who by patient continuance in well doing seek for glory, honor, and immortality. The reward will be eternal life, but to them who are contentious and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile. For there is no respect of persons with God." Please mark the difference between the rewards. Glory, honor and immortality for those souls who seek for it. But the wrath of God upon those who doeth wickedness. In Cor. we read that we shall appear before the judgment seat of Christ, that every one may receive the things done in his body whether they be good or evil, none can escape. We may hide our sins from the eyes of man *for a time*, but in that day of Christ the secrets of the heart shall be revealed. Then will he divide the sheep from the goats as a shepherd divideth his flock, and to those on his right hand he will say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. But to those on the left he shall say, Depart from me into everlasting fire prepared for the devil and his angels. *These are the two sentences which shall be given.* Oh how grand and glorious it will be to receive the one, but how sad indeed to receive the other. Does the everlasting fire mean that the wicked shall burn forever. Let us compare Scripture with Scripture and see what our conclusions will be. In Malachi we read that the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch. And ye (the righteous) shall tread down the wicked, for they shall be ashes under the souls of your feet in the day that I shall do this saith the Lord of hosts. Surely this is plain enough for any child to understand. This Scripture plainly teaches that the wicked shall be consumed and that by fire. But the reward of the wicked is not what any of us are seeking for. It is the reward of the righteous, and what a great reward it will be. To think of seeing Jesus and being made like him, so that we can die no more, never have any more pain or sorrow, of reigning with him in his glorious kingdom, when all sin and iniquity shall be ended, is surely something worth striving for. We should be willing to endure all things for the sake of such a reward. Paul says that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Let us read some more of our precious promises, for it is very comforting to know that there will be an end to all suffering and sorrow. In Isaiah we read of the blessed state of the new Jerusalem. For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice in that which I create. For behold I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem and joy in my people, and the voice of weeping and the voice of crying shall no more be heard in her. The wolf and the lamb shall feed together and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord.

Also in Micah we read that in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills and all people shall flow unto it, and many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths. For the law shall go forth from Zion and the word of the Lord from Jerusalem, and he shall judge among many people and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. No more need of swords in that peaceful age. How very different from now. The news of these days are war, murder, suicides, earthquakes and floods. And what does it mean? Why simply that the time has come for us to have our lamps *trimmed and burning ready to meet the Bridegroom when he comes.* Jesus says, that when ye shall hear of wars and rumors of war, see that ye be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places, all these are the beginnings of sorrow. Then shall they deliver you up to be afflicted and shall kill you and ye shall *be hated of all nations for my names sake*, but he that shall endure to the end the same shall be saved.

Oh! dear brethren that we may endure to the end and receive the reward of the righteous is my prayer. Amen.

OLIVE D. TOWNSEND.

And now dear brethren and friends let me add a word of exhortation. Olive has fallen asleep, she is dead and her life is hid with Christ in God. When Christ who is her life, (life giver) shall appear, then shall she appear with him in glory. Col. iii. 3-4. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. iv. 16, 17.

For behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on *incorruption*, and this *mortal must put on immortality*. 1 Cor. xv. 51, 52, 53.

This was the hope of our dear Olive, this is the prize for which she strove, the end which above all things she most desired to attain to. Her life was not a Christian life only while away from home and care, but her most lovely traits shone brightest in her own dear home. Surely we sorrow not as those without hope. Let me exhort her many dear young friends to seek the God whom she served.

R. V. TOWNSEND.

Destiny of the Wicked.

One of the brethren in the Northwest inquires of me by letter just received, "Is the destiny of wicked men any part of the gospel? and if it is no part of the gospel, by what authority do we preach it?" He also says, "There are several of us who would like to have you write a series of articles in THE RESTITUTION on the subject under consideration."

The questions can be answered in very few words, and the subject is too plain to need any "series of articles." We learn from Matt. xxiv. 14 that the apostles preached "the gospel of the kingdom," which is the only gospel that can be preached by *divine* authority. Gal. i. 8, 9. And we learn from Acts viii. 12 that the gospel of the kingdom consists, in part, of "the things concerning *the name* of Jesus Christ." Now we know that "Our *Life*" is one of the *doctrinal* titles that compose His *name*, and this title means that He will give eternal life to none but "His own sheep" and that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." John x. 28; Rom vi. 23. It was "through the gospel" that life and immortality were brought to light: and eternal life is so prominent a feature of the gospel that the gospel *itself* is called "the words of this life." 2 Tim. i. 10; Acts v. 20. Now to preach the gospel truth that eternal life (or *immortality*) is only for the righteous, implies of necessity that *death* is "the destiny of the wicked," even the death described by David and Malachi. Psa. xxxvii. 20; Mal. iv. 3.

So that to preach according to the holy examples of Scripture we must not only say that the wheat shall be saved, but also that the tares or chaff shall be *burned up*: *not only that the gift of God is eternal life* but also that the *wages of sin* is death. Thus will we faithfully set before our hearers life and death. Matt. xiii. 30; Luke iii. 17; Deut. xxx. 19.

Gospel means "good tidings, joyful news." And is there not joy in the tidings that our God in His righteous indignation will destroy the wicked and mercifully deliver us from them? Surely there is gospel joy in this; and "the righteous shall *rejoice* when he seeth the vengeance." God smote great great kings and slew famous kings, "for His *mercy* endureth for ever." Psa. lviii. 10, and cxxxvi. 17, 18; Rev. xviii. 20

Let us not seek to euphemize the destiny of the wicked, but tell them plainly when we preach the gospel, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16. The Revised Version tells us that John "preached good tidings" when, among other things, he spoke of the wheat being gathered into the garner and the chaff burned up with fire unquenchable. Luke iii. 17, 18. We preach the destiny of the wicked by the same authority that we preach the other parts of the *gospel*.

WILEY JONES.

Importance of Baptism.

The importance of baptism is recognized by people of nearly all religious denominations. Thus a form of service for baptism is contained in the Prayer Book of the Church of England, and it is taught that those who die unbaptized are eternally lost. Its importance is clearly seen by a study of many passages of Scripture. Christ himself said "Except a man be born of water and of Spirit, he cannot enter into the kingdom of God." John iii. 5. And when He was *baptized of John the Baptist in Jordan*, he said, "Thus it becometh us to fulfil all righteousness." Matt. iii. 15. Paul wrote to the Galatians, "As many of you as have been baptized into Christ have put on Christ.... And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27, 29. Clearly then, those who had not been baptized had not put on Christ, and so were not connected with the promises which are yet to be fulfilled *in him*. Peter cites the salvation of Noah by *means of the ark* as a figure of the salvation that is through baptism. Only those who were in the ark were saved; therefore only those who have been baptized can be saved for Peter, speaking of the ark, says, "Wherein few, that is, eight souls were saved through water: which also after a true likeness doth now save you, even baptism." 1 Peter iii. 20-51, R. V. And it may be seen from the case of Cornelius that though a man *may be* a devout worshipper of God, yet if he be not baptized, he is not an heir of salvation. Cornelius was a devout man and one that feared God; but Peter was sent to expound to him the way of God more perfectly, and he and his household were baptized. And it was important to note that they were baptized after, and not before, the Holy Spirit had fallen upon them. And in the present day even though a man may devoutly believe that he has received the Holy Spirit, this will not lessen the necessity for baptism.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential to final salvation.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
[illegible], Corresponding Editor.

PLYMOUTH, INDIANA, NOV. 8, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

STOCKHOLDERS MEETING.

Notice is hereby given that the regular Annual Meeting of the Stockholders of The Christian Publishing Association will be held at Plymouth, Ind., on Nov. 18, 1893, at which time a Board of Directors is to be chosen for the coming year, and such other business transacted as may come before the Association.

ROBERT RATHBUN, Pres.
A. R. UNDERWOOD, Secy.

LUTHER said his worst enemies were more valuable to him than his best friends. •

IT is much harder to suffer meekly than to fight valiantly: at least that is our experience. •

MULLER has truthfully and cutely said that good has but one enemy,—the evil: but the evil has two enemies, the good and itself. •

BRETHREN, you may not have strength given to carry out your aspirations, but you can certainly have strength to carry out your convictions. •

THE mere desire for life and glory and honor will not secure a title *to* it and develop a fitness *for* it. "Without holiness no man shall see the Lord." •

"No one who is a lover of riches, or a lover of pleasure, or a lover of glory can at the same time be a lover of men." These words came all the way down from Epictetus. •

THERE is scarcely any nourishment for mind or body provided by God, that has not been symbolized. He is light for the eye, sound for the ear, bread for food, wine for weariness, peace for trouble." •

"THERE remaineth therefore a rest for the people of God." How refreshing the thought; it almost takes the "tired" out of the believer when he thinks of it. And it is an *everlasting* rest. Glorious and blessed assurance. •

WHATELY said, "Those who get through the world without enemies are commonly of three classes—the supple, the adroit, and the phlegmatic. The leaden rule surmounts obstacles by yielding to them; the oiled wheel escapes friction; the cotton sack escapes damage by its impenetrable elasticity. •

ONE of the most important things the believer has to attend to in these evil days, is to see that the inner man is properly nourished. Starvlings will not be able to stem the tide of lethargy, nor resist the torrent of iniquity, nor withstand the assaults of scepticism, or the seductions of the showy, fashionable, heartless thing called *religion* in these last days. Our earnest exhortion to the household of faith, is, to take food enough to make you grow;—grow in favor with God and in the knowledge of our Lord and Savior Jesus Christ. Communion with the Father and the Son, and vigilant watchfulness, and constant perusal of the *will* of God will enable you to outride every storm and land at last, safe on the evergreen shore.

It is always helpful to dwell upon Jesus' words. The thoughts expressed by us brought to mind the saying, My meat is to do the will of him that sent me, and to finish his work. This enabled him to endure hunger, fatigue, persecution and death. Those who only yield intellectual assent to the truth, *will* not, *cannot* follow Christ fully in this respect. In proportion as the man of business lives to do God's will he is calm amidst vexatious losses; and when hard times sweep away the earnings of a life time, and perhaps bring undeserved imputations upon his good name, he is peaceful, and even happy, under the consciousness that the Lord knoweth them that are his. "Blessed are they who put their trust in Him." Psa. ii. 12. •

SOME one has said "an idle word may be seemingly harmless in its utterance, but let it be fanned by passion, let it be fed by the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire, that will melt the chains of friendship, that will burn to ashes many cherished hopes and blacken more fair names than one." •

Delusions.

Glancing over a religious magazine the other day we saw an account of a "Christian" (?) who was seeking salvation from sin; and that for a long time he asked and received not, because he asked amiss. At last he was led by a pious sister to a female friend who enjoyed the fulness of the gospel, and who quoted to the troubled one the words in Heb. xiii.—"Working in you that which is well pleasing in his sight." That is it, said he,—"that is it." I have been trying for three years to work in myself salvation from sin." It then adds, "From that moment the God of peace made the inquirer perfect." Poor deluded one; we hardly know whether to pity him most before or after he was supposed to be made perfect. If there be any perfection in the whole business we think it was perfect folly and delusion. He was deluded first by the idea that he was a Christian, and at the same time acknowledged that he had only gotten rid of a part of his sins; and that God only pardons by installments,—and that he ought to be rid of the balance just for the asking,—and later, that if he would let God alone he would free him *without* asking. And what a towing delusion to think that he had taken higher degrees than the apostle John, who said, "If we say we have no sin we deceive ourselves." Back of all this lies the source of all these delusions; The unfortunate man knew nothing of God's saving power, the gospel of Christ and its conditions. How it pains us not to be able to reach the blind with the eye-opening truth of God; so that they can read intelligently Rom. v. 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." And Acts xiii. 38, 39, "Be it known unto you, therefore, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins; and by him all that *believe* are justified from all things from which ye could not be justified by the law of Moses." Plainly all turns upon the point of faith in the gospel of the kingdom of God.

It is painful to realize that the honest of heart do not form their opinions by reading and meditation on the *word* of reconciliation, but adopt them from others equally fallible as themselves. And doubly painful to know that both the blind and their leaders will be ditched together. •

The Popular Delusion.

We recently opened a book purporting to be "A Spiritual Treasury for the Children of God," and our eyes alighted upon this important question:—"Has the gospel proved the power of God to the salvation of our souls?" The following was the answer:—"Surely, then, we must esteem it as the most joyful sound that ever greeted our ears! Joyful, that it is not clogged with any terms and conditions!" Oh, what poisonous words! This is not spiritual food! This is not drawn from the Spirit's treasury. The Title is a misnomer; and the author, devout as he evidently is, and zealous, is ignorant of the way of life himself, and therefore of necessity is a blind leader of the blind. Why does he overlook the next words of that golden text, Rom. i. 16, "To every one that believeth;" and why does he ignore, or rather, flatly contradict the words of the Spirit in Acts ii. 38, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins?" While it is a source of grief to notice so much fleshly teaching passed off for spiritual, we deem it duty to call attention to them, and note the difference of the divine way. Not long since there was quite a stir created in one of the fashionable temples near us, and we determined to attend once in order to find out how converts were being made. The eloquent preacher recognized us, and thought it was his time to pay off an old score, evidently; so he came to the edge of the platform and thundered it into our ears, that those who taught that Christ came to teach some particular doctrine to be believed were false teachers, or to that effect—He came for no such purpose; "he came to make men better;" and so his powers of persuasion were employed to get his audience to consent to be made better by Jesus. If Jesus had not shown *how* they were to be made better there might be some excuse for this. If, in prayer to the Father he had not said, "Sanctify them through thy truth;" and if he had not said to the disciples themselves, "Ye are clean through the Word which I have spoken unto you," he might have some excuse. Alas, chaff, instead of wheat is dealt out every where, the religious taste is so universally vitiated that nothing else is relished. Only those who possess the Key of the truth can hold up the lamp that gives light. Every one must examine him or herself to see if any more can be done for God and truth than is being done. The working time will soon be over, and then the reckoning begins. Great responsibilities rest upon the household. •

The Reviewer Reviewed. No. 2.

The article under the head of "The Son of God," in RESTITUTION No. 27, commences with the passage in Matt. xxii. 41-45, where Jesus asks the Pharisees what they think of Christ, whose Son he is, and they answer, the Son of David. He then asks them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool? If David then call him *Lord*, how is he his Son? The first question was answered correctly, but the second was too much for the Pharisees, and no wonder; but we expected better things of the Reviewer. Should he not have answered it? We regret that it was left in this shape.

We believe the Scripture, but may not believe what the Reviewer thinks about it; that is the matter to adjust; and we see no way to proceed but to do what he failed to do,—give the sense of it as we understand it. The Pharisees looked for a Christ who would be a "*mere man*," and of course could not answer. They did not know the Son of David begotten of God would be the author of David's future life;—did not know the royal Son would humble himself unto death, and *because of that*, (Phil. ii. 8, 9) he highly exalted and given a name, at which *every* knee should bow, and this certainly includes David.

It is a mistake also, we think, to say the Pharisees were willing to confess HIM the Son and heir of David, seeing they mocked him and rejected his claims.

1. We heartily endorse what is said of the importance of having Scriptural thoughts of Christ, and believing on him "as the Scripture hath said," and if this were adhered to strictly, there would soon be no need of discussion.

2. It is said "we are not to portray a Christ of our own imagination, like the heathen, who, guided only by the thinking of the flesh, invent the objects of their worship, nor like the Pharisees who, while professing a reverence for *all* Scripture, would take only a one-sided view of Christ, being willing to confess him Son of David, but not willing to confess him Son of God." He assumes this to be applicable to us, or there is no point to it. Will he kindly direct us to the passages in our articles which *prove* their applicability to us? It was dishonest and hypocritical in the Pharisees to profess one thing and do another, and it would be just as bad in us; and a hundred times worse than the heathens, would it be for *us* to invent *objects of worship*, because we have the Word of the living God. To show how uncalled for were these allusions to Pharisees and heathens, we quote the first three lines of our article No. 1:—"We think the promise in Gen. iii. 15 contains the germ of the whole gospel." We think so more than ever, since reading Reviewer's articles. The third paragraph in the same article quotes Gal. iv. 4: "But when the fullness of the time was come, God sent forth his Son, made of a woman." etc. And the remarks following say, "God executed his purpose. He *did* what he purposed to do. He sent forth HIS SON made of a woman, made under the law when the time came to do so." Reviewer must have overlooked this. Before passing we ask him if this apostolic statement without emendation or addition expresses faith in the matter? We ask this in order to ascertain who [illegible] portrays "a *Christ of his own imagination*?" Will he kindly answer us?

3. It is said: "It is easy enough to collect and emphasize such texts as teach that Christ was the Seed of the woman, 'the son of David,' in *all* things made like unto his brethren," etc. Truly it is easy, because they are so plentiful. "But unless we also remember that He is the Son of God, and that He and the Father are ONE, we shall never believe on him as the Scripture has described Him." And further on, in harmony with this, it is said, although one passage says, "In all things it behooved him to be made like unto his brethren," we are not to conclude with the Pharisees and Socinians, that he is a *mere* man; for another passage of at least equal authority says, "In him dwelleth *all* the fulness of the Godhead bodily." To say that we are surprised at this derogatory construction is a very tame expression. As if one of these passages may be taken to tone down the other, so that neither can be fully and freely believed; or, if one *is* fully believed, the inevitable result must be the other is wholly disbelieved. It *says*, "In *all* things it behooved him to be made like unto his brethren." This is true, or it is not. If not *strictly* true, who is to modify it? Does Reviewer dare undertake to modify it to suit his pre-existent theory? If he does, may not some one else tone down the other passage to suit *his* ideas? Pray where would such principles of interpretation land us? Now we ask the Reviewer to help us get to the bottom of this matter, by telling us plainly if he *wholly* believes the passage relating to the *Godhead*? If he does, will he then please tell us *how much* of the passage he believes, which says, "In *all* things it behooved him to be made like unto his brethren?" We are persuaded that definite answers to these questions would materially advance the cause of truth.

After this much of an effort to draw out the truth, it gives us great satisfaction to say that with all our heart we believe both passages just as they stand. Our readers will perceive that the bare quotation of Col. ii. 9 without the slightest analysis or exposition assumes that *we do not* believe it, or, that it is not in harmony with our views. *This is not so.* We heartily believe it; and we ask, when he knows other and definite views are held, and avoids those expositions, does he *treat* the subject as a high and mighty one, although he so designates it? The quotation of Col. ii. 9 without remark, under the circumstances, must be taken as a mark of weakness unless satisfactorily explained. Does that passage tell us that all the fulness of the *Godhead* dwelt in Him prior to his existence on earth? No! Does it *anywhere else* say so? No! Does not Isaiah plainly say (chap. ix. 6) that it is the *child born* that is to be called the Mighty God? If so, we see by Col. ii. 9 that he was a true prophet. It has come to pass; and we *do* "believe on him as the Scripture has described Him," Reviewer to the contrary notwithstanding; he is simply mistaken. From another place we learn that he *thinks* the *oneness* with the Father consisted of nature of existence in part, and in purpose, if not mistaken. Then may not we *think* that it was in purpose and *disposition*? If so, our readers may turn to John xvii. 11 where Jesus prays that his disciples may be "*one as we*;"—The Father and Himself, and decide for themselves whether nature of existence, or *mind*, *purpose* and disposition is most in harmony with his prayer: "that they may be one AS WE."

4. In *regard* to the one-sided view, we promise a faithful effort to discover *which* side is one-sided, and shall expect the co-operation of the Reviewer. Our readers will please suspend judgment in the matter in the meantime.

5. The reference to a millstone on the neck of the gospel, and the assertion that those who do *not* believe the Word of God was a person but who *do* believe *it* was with God in the Beginning, are doubtless [illegible] warnings; but before we are *entirely* cut off, will not Reviewer just once please show that Preexistence is a part of the gospel? If he can do this he will confer a lasting benefit upon *us*, and glory will redound to God. He will please remember, that it is the gospel of Pre-existence that is called for; together with the date of this *additional* condition of salvation. We claim it must be since the Acts of the Apostles was written, as they never exacted it. It must be since 1872 when Reviewer published his "Reign of Christ" for no such condition of salvation is made known there, but CHRIST is said to be the *[illegible]* son of David; it must be since 1875, when he published his "Ancient and True Gospel," for on page four he says, "To truly preach 'Christ' therefore, is to preach him in all these *three* positions and relations," viz: "Prophet to teach, Priest to intercede, and King to reign," but not a word about pre-existence; and it must be since the first edition of the "Gospel of the Kingdom in 1890," or else the author is highly culpable, for we can find no such condition of salvation there.

6. Having plainly made the belief of pre-existence an essential to salvation, he proceeds to show us, we suppose, how he arrived at this conclusion; for now follows a philosophical disquisition upon *nature* and *person*, without a *single* Bible reference touching the subject of pre-existence; then he talks learnedly of *Theos*, the Greek word for God, and *theios*, the uninflected form of the Greek word for divine, and once translated Godhead, as is also its derivative theiotes in Rom. i. 20, and its cognate theotes in Col. ii. 9, and Webster says, Godhead denotes divinity, divine essence. And concludes by saying, "as we cannot understand human nature we cannot expect to understand divine nature, [then why contend about it?] but are assured that God is the one Supreme and underived Head of that nature. With Him is the fountain of life, and He is the former of all things. God is a spirit. We submit in all sincerity that this looks nothing like the gospel Jesus preached to the poor. If this be the road to pre-existence and pre-existence is the way to the kingdom, the poor and unlettered will certainly be lost; they could never find it by this tortuous way. And thank God it will never be necessary, as long as we read the words of the Spirit in James, "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him?" and the gracious and consoling words of the Master himself in Mat. xi. 25, 26, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." So we are obliged to reject the assumption that pre-existence is gospel until the proof is given, and then with meekness we will receive it. We want to be rich in faith, but faith that saves comes by hearing the Word of God. If readers will look at the second column of the article in No. 27, they will see exactly where pre-existence begins. It begins at the *proper* place, the *foundation*, but as we fail to find a particle of Divine material in the foundation how can the structure be divine?

7. There is no dispute about the Scriptural uses of the word Son, the question is, "Did God have a Son before he was begotten?" In the 89th Psalm we read of One who would at some *future* time say, "Thou art my Father, my God, and the rock of my salvation." And of him Jehovah says, "Also I will make him my first born," higher than the kings of the earth. We understand by this that God as yet had no first-born—that this was history in advance;—a reiteration of the *decree* made in reference to it in the 2nd Psalm: "Thou art my Son; this day I have begotten thee;" and that this, too, is future, although spoken of as an accomplished fact (the same as was said to Abraham, "I have made thee a father of many nations," when really he as yet had no child.

8. It is said that the expressions "own Father" and "own Son" and "the only begotten Son" prove that he is Son in a higher sense than any other being. We did not expect this after what we have so plainly written; it is doubtless chargeable to the exigencies of a human theory rather than to intentional wrong, or injustice. Yes: he is superior to angels, and has a name which is above every name, but, is the logical conclusion of this, *Therefore he pre-existed?* Not in our estimation.

9. It is then asked, "Was it ever known since the world began that a begotten Son did not partake in some degree of the *nature* of his father?" A strange question in view of the fact that all other sons were begotten by men; a strange question in the face of the fact that God does not say he made his Son of himself, but of a Woman! This suppresses no truth, and needs no supplement.

10. Because the apostles called him Lord and God, and he claimed to be the Son of God it is said, "What better authority can we desire for believing Christ to be the Second Person of the Trinity? No! *under* a departure from the truth, in order to express which, terms have to be invented "Second Person of the Divine Nature."

Earnestly and lovingly submitted in defense of the Faith. •

Selected.

The Coming of the Lord.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."—Matthew xxv. 31.

This important subject is often overlooked by a great many Bible readers. Many say it does not make any difference what we believe if we are only honest, but this will not stand the test, for if we go to the banks of the Ganges, we see there mothers throwing their infants into the mouths of crocodiles, honestly believing God requires it. Paul was honest while persecuting the saints, and thought he was doing God's service. Acts viii. 1; ix. 1; xxii. 5; xxvi. 9.

The question is what is *truth*? For what is popular to-day may be very unpopular to-morrow. The Bible speaks of the "coming of Jesus Christ," and the "resurrection of the dead," Acts xxiv. 14, 15. No doubt the reader will be surprised to find that there is not one promise in the Bible of going to heaven at death. If the just and unjust go to their reward or punishment at death, what need is there for a resurrection of the dead, and a judgment day? (which made Felix tremble). Acts xxiv. 21-25. Justin Martyr wrote (A. D. 150): —"But, I and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged, according to the prophets." William Tyndale wrote (A. D. 1500), "And ye in putting them (souls) in heaven, hell or purgatory, and destroy the arguments wherewith Christ and Paul prove the resurrection . . . and then, what cause is there of a resurrection?" Jesus said, "Behold I come quickly and my reward is with me, to give to every man according as his work shall be." Rev. xxii. 12.

Some may think that Luke xxiii. 43, does really teach that the faithful go to heaven at death—but it all rests on the punctuation: whether "to-day" qualifies "I say" or "shalt be." The thief did not ask Jesus to remember him when he went to heaven, but "when thou comest." The punctuations are not inspired; they were first introduced by Manutius (A. D. 1490). Some Bibles have the comma after "to-day." The old Cottage Bible (by Parker) reads: "Lord, remember me in the day of thy coming: Jesus said unto him, Verily, I say unto you, the same day thou shalt be with Me in Paradise." Rotherham translates it: "To thee I say to-day, with me thou shalt be in Paradise." Jesus did not go to heaven himself at death: "For I am not yet ascended to my Father." John xx. 17; 1 Cor. xv. 4; Matt. xii. 40.

Some quote "Then shall the earth return to the dust as it was; and the spirit shall return to God who gave it." Eccles. xii. 7. If the "spirit" here is meant the "soul" or "man proper," it proves too much. It would prove universal salvation because all spirits return to God at death. If those who believe and teach that they go to Jesus at death, instead of Jesus coming to them at resurrection should have to appear at the Judgment Seat of Christ, and he should say: "Why did you not teach men that I was coming the second time; literally, to raise the dead and judge the world?" They would answer; "Lord, I knew it said so; but then I thought you did not mean 'come again.'" I thought the Scriptures had a figurative meaning. Which, I ask, would be the guilty party? Those who believe and teach that we are to receive our reward when Jesus comes, or those who believe and teach that we go either to Jesus in heaven at death, or to hell (eternal torments)? I choose to believe and teach just what the Lord Jesus Christ says.

Again, Phil. i. 23, is often quoted as proof; but, take it as it reads. It does not prove that Paul expected to go to heaven at death. He says: "I am in a strait betwixt two." What two? Whether to live or to die? "Having a desire to depart and be with Christ which is far better than either." This Greek word *analusi* is found only once in the Bible, and there it is translated return. "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding." Luke xii. 36. In the Emphatic Diaglott (a word for word translation) it reads: "I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred."

When Paul wrote to Timothy: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; henceforth, there is laid up for me, a crown of righteousness, which the Lord shall give me at that day . . . but unto all them also that love his appearing" (2 Tim. iv. 1-8), he believed just the same as when he wrote to the Philippians about being "in a strait," also "For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ." Phil. iii. 20.

Jesus said: "I go to prepare a place for you . . . I will come again and receive you unto myself, that where I am, there ye may be also."—John xiv. 3. Paul writes of the coming of the Lord and the resurrected and living faithful saints, meeting him "in the air." 1 Thess. iv. 13-18. Jesus said the saints will reign "on the earth" (Rev. v. 10) "with him a thousand years" (Rev. xx. 6), and after with the "Father" (1 Cor. xv. 24), "under the whole heaven," Dan. vii. 27.

Reader, Believe! "Repent, and be baptized for the remission of sins." Acts ii. 38. "He that endureth to the end shall be saved." Matt. x. 22.—*A. Burton.*

Dr. Watts the eminent church poet, says: There is not one place of Scripture that occurs to me, where the word death, as it was first threatened in the law of innocency, necessarily signifies a miserable immortality of the soul, either to Adam, the actual sinner, or to his posterity.

Change of Address.

On and after November 1st, 1893, my address will be Plymouth, Ind., instead of Macy, Ind. Correspondents please take notice.

L. E. CONNER.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Poetry.

[illegible]

Original.

The Gospel According Loukas, Chap. 10.

1. And after these [illegible] the Lord notified [illegible] publicly [illegible] others also and sent them forth, two by two before his face into every city and place where [illegible].

2. And he said unto them, The [illegible] workers are few. [illegible] harvest, then that he may [illegible] out workers into his [illegible] harvest.

3. [illegible] I am sending you like lambs as it were in the midst of wolves.

4. Carry no purse nor pouch nor sandals and greet no one on the way.

5. And in to whatever household ye may have entered, first say peace be with this household.

6. And if the Son of peace be there, your peace will rest upon it, but if not, it will return to you.

7. And in [illegible] household [illegible] eating and [illegible] the things [illegible] supplied from them. For the workman is worthy of his wages. [illegible] house.

8. And [illegible] ye shall enter [illegible], they receive you, eat the things [illegible] before you.

9. And [illegible] the weak [illegible] and say unto them, The Kingdom of God hath come [illegible] you.

10. And into whatever city ye shall have entered [illegible] they receive you not, when ye have [illegible] out into the public-square thereof, say,

11. Even the fine dust that cleaveth to our feet from your city we shake off against you; [illegible] know this, that the Kingdom of God hath drawn nigh.

12. I say unto you that it will be more tolerable for Soloma in that day than for this city.

13. Woe unto thee Chorazein: Woe unto thee Bethsaida: Because if the works of ability, which have occurred in you had occurred in Turos and Sidon, long ago would they have repented seated in sackcloth and ashes.

14. Moreover it will be more tolerable for Turos and Sidon in the judgment-trial than for you.

15. And thou Kapharnaoum who art lifted up to the heavens, to hades wilt thou have gone down.

16. The one who heareth you heareth me; And the one who rejecteth you, rejecteth me; And the one who rejecteth me rejecteth the One who hath sent me.

17. And the seventy returned with joy, saying, Lord, even the demons subject themselves to us in thy name.

18. And he said unto them, I beheld Satan fallen like lightning as it were from out the heavens.

19. Lo, I have given you the official-power to tread upon serpents and scorpions and upon all the ability of the enemy, and nothing shall harm you.

20. However in this thing rejoice not that spirits are subjecting themselves to you; But rejoice that your names have been written in heaven (the heavenly order of things).

21. [illegible] he [illegible] himself in the sanctified spirit and said, I confess unto thee, Father, Lord of the heavens and the earth that thou [illegible] things from wise and understanding ones and hast revealed them unto children. Yea, Father, [illegible] with satisfaction in thy sight [illegible].

22. All things have been committed to me by my Father; and no one comprehends [illegible] who the Son is except the Father, and who the Father is except the Son and [illegible] to whom the Son [illegible] choose to have revealed Him.

23. And turning to the disciples [illegible] He said, [illegible] eyes are ye that are looking at the things which ye are looking at.

24. For I [illegible] you that [illegible] prophets and kings have desired [illegible] the things which ye [illegible] and [illegible] not [illegible] which ye are hearing, and [illegible] not hear them.

25. [illegible] in his turn [illegible] trial of him, saying, Teacher, having done what [illegible] life?

26. [illegible] said unto him, In [illegible] what hath been [illegible]? How dost thou read it?

27. And he [illegible] said, [illegible] the Lord thy God [illegible] soul [illegible].

28. And he said [illegible] do [illegible] life.

29. [illegible] he [illegible] to [illegible] him [illegible] and who is my neighbor?

30. And Jesus [illegible] A certain man went down from [illegible] to Hierikoun a sacred way and fell among highwaymen who both stripped him and inflicted blows on him, and departed leaving him half-dead.

31. And by a conjunction of events a certain priest was going down on that highway, and when he saw him he passed by on the other side.

32. And likewise also a Levite when he had come to be at the place, went and saw and passed by on the other side.

33. But a certain Samaritan as he was journeying [illegible] came across him, and when he saw was moved with compassion.

34. And went [illegible] him and bound up [illegible] down) his wounds pouring on olive-oil and wine; and [illegible] him on his own beast of burden conducted him to an [illegible] all-receiving-place and cared for him.

35. And on the morrow [illegible] out two denarii and gave unto the innkeeper (*lit.* the All-receiving one) and said, care for him, and whatever [illegible] lavish on him, when I return I will repay thee.

36. Which of these [illegible] seem to thee became a neighbor to the one who had fallen in with the highwaymen?

37. And he said, The one who was the author of the mercy to him. And Jesus said unto him, Do thou also go thy way, and do likewise.

38. And it came to pass as they were *going* their way that he entered into a certain village: and a certain woman, Martha by name, received him into her house.

39. And she had a sister called Mariam, who sat at the feet of Jesus and was hearkening to his word.

40. And Martha was distracted with much service (deacon-service). And as she stood by and, Lord dost thou not care that my sister hath left me to serve alone? Then do thou tell her to take hold along with me.

41. And Jesus answered and said unto her, Martha, Martha, Thou art worried and troubled about many things. But of one thing there is need. And Mariam hath chosen the good portion, which will not have been taken away from her.

COMMENT.

"Notified" instead of "appointed" R. V. This is a wonderfully significant word and suggestive in its pregnant meaning. The term was an official one in the old Athenian constitution of things and did not signify the appointment of the person to office but the official notification to him of the fact of his election. Read Paul on the subject of election in connection with this comment and a new light will dawn on you, I am sure.

"The [illegible] harvest" instead of "the harvest [illegible]" R. V. Remember there are three harvests constantly spoken [illegible] prophetic word namely "the [illegible] harvest," "the summer harvest" and "the vintage." The latter is the harvest of "the nations" as nations, and is the grand finale of God's great year of time as an animate space of time or "a breathing space" or an eon or an *aeon*.

"The Son of peace" instead of "a son of peace" R. V. an allusion to Christ himself in his spiritual personal presence.

"Will rest on it" instead of "shall rest on him" R. V. A natural conclusion of course of the first error.

"Public-square" instead of "streets" R. V.

"Salamin" meaning "thy gift."

"Fine-dust" instead of "dust" merely R. V. Much more suggestive in its import.

Observe the use of the word "satisfaction" in the 21st verse and compare it with the same thought in the song of the angels at the nativity.

"To make a trial (or test) of" instead of "tempting" him R. V. Christ was tried in all points as we are, but never tempted. He was attempted but never tempted, or he would not have been "without sin."

"How dost thou read it" illustrates the now well known historic fact that the public readers of the Scriptures even in Christ's day were both ignorantly and intentionally inaccurate in conveying the thought of God to their hearers.

"Heart," "soul," "strength," "thought," in other words signify the inner self nature (the heart) the intellectual nature (the thought) the organic life individual (the soul) the energy of this life in each particular individual (the strength) and not a separate entity constituting the whole essential spiritual man called "soul."

"A certain man" i. e. this paradise the Adamic man under law in his descent into sin.

"Hierousalem" where God placed his name for worship under the sanctions of law.

"Hierikou" a sacred way *down* from this place.

"Highwaymen" the evil spirits led by the Arch enemy of mankind who have always beset the sacred way and the pilgrim on it.

"By a conjunction of events" instead of "by chance" R. V. There is no such thing as chance in God's universe and God's estimate of things and there was no chance in this great event of man's [illegible] ature.

"A certain priest" God's human representative of the higher law who failed to properly represent him as here shown in his high office of love to neighbor.

"A Levite" a public and private servitor of the priest to help officiate between God and man and also represent him as the God of love or the God of the law of love.

"Olive-oil" and "wine" both symbolic parable words denoting life: the first spiritual life the last natural life in their primary use; but both in their broader use significant of spiritual life and its ministrations.

The "two denarii" the price of these ministrations or the penalty paid by the Adamic man, by the First and the last Adam for his neighbor.

"Beast-of-burden" represents the fact of "sin-bearing" as a part of the ministration of love.

"The All-receiving place" represents "the mercy-seat" or *lit.* "the place to show favor."

"The All-receiving One" is God himself, who presides here.

"Lavish" indicates the boundless generosity and love of God in Christ "the Good Samaritan" or as the text has it "A certain Samareitan."

"Repay" emphasizes Christ's agency in this matter of redemption and love.

"Return" points to the time of "the payment of wages" and emphasizes God himself as our "present responsive helper," until that time shall arrive.

Observe also "A certian woman" and "A certain village" among the verities of God here spoken of and don't forget the "do *thou* likewise" of the parable.

"Need" here in its primitive meaning is more properly "use" God's idea of use though always causes man's idea to sink into insignificance in comparison as it does here.

CHAS. GARDNER.

John Locke, the Christian philosopher, says: It seems a strange way of understanding a law which requires the plainest and most direct words, that by death should be meant eternal life in misery.

Letter Read at Michigan Conference.

Dear Brethren and Sisters:

Assembled together in the name and for the glory of the one true and living God. Most earnestly do I lift up my heart to him, that grace, mercy and peace may rest upon and abide with you in all that you do and say throughout this meeting.

You have come here, the purchased servants of the Lord, not to do your own will but the will of him to whom you belong. It is his will, that you set yourselves in prayerful attitude before him. this is the first step. He wants us to come boldly to him for help in every time of need. We have great need now. We can do nothing unless his arm be stretched out to save. Pray, dear ones. Cry mightily to God, that he be here with you, to bless your efforts in seeking to teach and rescue your perishing fellows.

They have come to think that if they do right, all will be right in the end, though they have never taken a step in obedience to the will of God. The work has been left to you of teaching these poor deluded ones what they must believe and do in order to have all right in the great reckoning day. You can do much such work in a meeting like this. Seek out those who are depending upon themselves for salvation. Converse kindly and yet with solemn earnestness with them upon their need of a personal Savior. Tear down every false and insecure hiding-place, leave them no refuge but that which they may find in God. You come here to do the will of your heavenly Father, do it. Do as the Master did, strive to "seek and to save them that are lost." You can come into closer contact with your neighbors and friends than can your ministers. They can point the arrows of conviction, but you can [illegible] to it that they are sent home to individual hearts.

Show them so dear ones that to act with non-reference to the will of God, though it may make us appear upright in the eyes of men, will give us no passport into the heavenly country. We must have the governmental passport, with the governmental seal of the living God impressed upon it, if we ever enter *through the pearly gates to the* city of gold.

If Noah had stayed out of the ark, and depended on his moral life would he have been saved? If we stay out of Christ (and we are staying out of him while we are refusing to be baptized), can we be saved? These dear lost ones may say, they will take works. God will surely not condemn them, if their works are in accordance with his will. But going into the ark was a work, searching the Scriptures to *find the faith of Christ*, is a work, being baptized, is a work, putting away wrath and malice and envy, and all dishonest practices, is a work. Engaging in the worship and in the praise of God, is a work. seeking to bring others to the feet of Jesus, is a work, and these are works that our moral friends do not do.

Only Jesus can save, let no one have it to say that we have never told them of Jesus, that we have never made it clear to their understanding that there is no hope of salvation without him. Let the blood of no soul be upon your garments; be faithful, ye called out ones, for surely he who hath said, "Behold I come quickly" is just at the door. It cannot possibly tarry long, that solemn, joyful day. Think of this, in every word that you utter here, let the coming of Jesus, be your watchword to quicken you into more earnest work than you have ever done before.

I am looking over into the heavenly country. My eyes see the grand coronation scene. I would I could picture it to you. I have *it before me now*, the assembled multitudes of the redeemed; the myriads of angels, the patriarchs and prophets, all surrounding their King. There stands Abraham and David with the crown of the world in their hands, and while all that white-robed band send up such acclaim as was never heard before, they place it upon the head of Jesus! I want to be there, sing—

"Crown the Savior! Angels crown him.
Rich the trophies Jesus brings.
On the throne of David place him
While the vault of heaven rings.
Crown him! crown him, crown the
Savior King of kings!"

Oh, how I want that day to come! When accents of sorrow and mourning shall be heard no more; when the keys shall be turned that will unlock earth's myriad tombs; when the sleepers in Jesus shall come forth to wear the divine image; when the flowers shall spring up in the desert; when the naked shall be clothed; when the hungry shall be fed; when the helpless shall have a helper; and the poor a righteous judge.

I am putting away my own ease and pleasure, that I may hasten the coming of that day. The great sights of the world's fair are nothing to me. I have more enduring sights before me. The money that others spend there, I spend joyfully in the service of my King. The time that is taken by others in gazing upon the glories of the kingdoms of the world, I take in teaching the little children the way of life, and Oh! thank God! one of these has found Jesus! As a blessing upon my poor unworthy efforts during the spring and summer. A young blind girl of whom Bro. Wagoner will tell you. She was baptized only a few weeks ago, and now she says, "I am glad I am blind! if I had not been, I should never have found Jesus."

Bring the little ones into your homes, or classes, and teach them of Jesus, if there is no better way. Be faithful in all things, in your words, your acts, in the use of your money, for the dear Master is coming and eternal life is at stake. Live so that you may not be afraid when Jesus comes.

S. ROXANA WINCE.

Dear Restitution:

It is with a heart filled with sadness that I again take up my pen to address the household of faith. Since the death of our beloved daughter Olive, we have received many words of sympathy and love from the dear brethren and friends, and not feeling able to answer each one separate, have taken this way to acknowledge their thoughtfulness of us in our deep sorrow.

Olive was one who to know her well was to love and respect her. One who was not ashamed of the small assemblies of the people of God, but was ever ready to stand for the truth, therefore she had the promise that Christ will not be ashamed of her at his coming. Oh, how we miss her at our meetings, in our home and everywhere. Her death has cast a shadow over our happy home which God's promise can only dispel, therefore we sorrow not as those who have no hope, for we believe that Christ died and rose again, and that he will bring with him all that fall asleep in him. Dear brethren pray for us that we may hold out faithful to the end, when we shall again meet our loved ones, with all the ransomed of God's faithful children. That you may know something more of the faith of our daughter we will send a copy of one of her lessons for publication, which she read before the meeting, as that is our order, having no preaching.

We received a lengthy letter from Brother and Sister Young of Seattle, in which they expressed their deep sympathy for us, which was gladly received as was also that of our aged Sister Eshelman. In answer to their question, as to the cause of our daughter's death, it was caused by a rupture of the bowels, the cause of the rupture we do not know. She was sick three weeks and was so like herself that we could not think that she would not recover until a short time before her death; but now she sleeps in Jesus, and her works will follow her.

Daughter Olive, thou hast left us,
Left thy kindred and thy friends.
In the quiet grave thou resteth
Until Gentile times shall end.
Then the Lord for whom thou waiteth
Shall descend from heaven to earth.
And the many silent chambers
Shall to every saint give birth.
Lovely daughter, how we miss thee,
Miss thy form now cold in death,
Miss thy cheerful voice now silent,
Gone with thy last fleeting breath.
Oh how noble was thy life work
Though in secret it was done.
Thou hast not to sound a trumpet,
But in silence gain the crown.
Precious daughter, may we meet thee
In that age so free from care,
Where God's people all shall gather
And its blessings freely share.
Oh how oft were talked together
Of the blessings Christ would bring
When he comes to take his kingdom
[illegible] the Victor's song we sing.
Daughter Olive, all around us
Is the work of thy dear hands,
But to see no more thou canst,
Death holds thee with iron bands.
But these bands they shall be broken,
For our Lord passed through the grave
And the law that he has spoken,
[illegible]
[illegible] hearts are well nigh broken,
And our home is not the same,
But the Word that Christ has spoken,
"I [illegible], I come again."
[illegible] us in all our sorrow.
[illegible] the dead in Christ shall rise.
And we [illegible] to meet him
As he comes in from the skies.

R. V. TOWNSEND.

Conference Report.

The first quarterly conference of the church of God, in Michigan, met at Coat's Grove, Oct. 20th, as before appointed. Meetings were held in the Disciple Church, beginning Friday morning at 10:30. Before the morning service had closed our co-laborers in the Lord, J. F. Wagoner and Israel Roberts of Indiana, entered the church, tired from their long ride by private conveyance, but withal carrying very familiar and happy looking faces. It brightened and lightened our hearts to see them and a little farther on to hear their voices, once more telling the same sweet old story of Zion. Bro. Wagoner did the greater part of the preaching and all were benefited and encouraged.

On Sunday morning we went to the river where a father and daughter were buried with Christ by baptism. They had come from Northern Michigan for this purpose and Monday morning another took the same name upon herself by baptism.

Believers were at this meeting from Vicksburg, Mendon, Galesburg, Kalamazoo, Watson, Byron Center, Dutton, Grand Rapids, Middleville, Hastings, Woodland and Northern Michigan. At the business meeting the sisters organized their tithing system better, with the needed officers and it is now known as "The Ladies Evangelical Aid Society;" through this work the sisters hope to accomplish more toward paying for gospel needs. Seventeen sisters joined, pledging themselves to pay one-tenth of all monies belonging to them or whatever portion it was possible for them to save for gospel work. Sisters, young or old, you are invited into this band of workers, feeling assured that many tithes will make a sum none of us will be ashamed of. Any one wishing to send their mite please send to Miss. Emma Jackson, Grand Rapids, Mich., box 381.

All sympathized deeply with Bro. and Sister Hammond, who were not able to attend on account of the serious illness of their daughter Ettie.

We bade adieu to the loved ones all on Monday morning, each going to their homes while the Elder and myself started for Ill., to work for the Master a few weeks.

As we halted on "Mid-way" and gazed at the hurrying through of pleasure-seekers entering from every entrance to reach some place of peculiar interest, the tears would not stay back as I thought how few of all these thousands were looking for the King to come, or cared to be called to the marriage supper of the Lamb. I was glad we had strength to proclaim his glorious coming and were willing to use it that way. May God help us all to do what we can to reach a few more who will accept the gospel. Yours in Christ,

MARY A. WOODWARD.

The Church of God, known as the Northern Nebraska and Southern Dakota Conference, met near Carns, Rock County, Nebraska, Sept. 23, 1893, and held its annual meeting.

The attendance was good, and we enjoyed a good season by the assembling of ourselves together, in worshipping the Lord.

Preaching brethren present were Elder F. M. Clifton, A. F. Dugger, John A. Nugent, M. B. Ellis and S. G. Chaney. Five discourses in all were preached. The business meeting was held on the 2nd day. The meeting was called to order by the president. After reading of the minutes of the last meeting and approval of the same, the following business was transacted.

It was moved and carried that the visiting brethren take part in the conference. That a ministerial committee be appointed on Credentials. That we unite with the State Conference. That an Executive Committee be appointed to do business for this conference, and Wm. H. Denson, S. G. Chaney, and F. F. Stephens were chosen as this committee. The following officers were chosen for the ensuing year. F. M. Clifton, Pres., Roy Chaney, Vice-president, Wm. H. Denson, Secy., and Cas. H. Shultz, Treas. Letters of recommendation were granted to Bro. A. F. Dugger and M. B. Ellis. The next conference is to be held at Ainsworth, Neb., commencing about December 15th, 1893.

WM. H. DENSON, Secy.

The Great Naval Powers.

It is pleasant if not amusing to read in your London correspondence that there are Englishmen and British papers that affect to believe France has become the equal of England in naval power simply by increasing its armed vessels in number and size, and by keeping its fleet prepared for instantaneous action. All the world knows that on the sea France has, as it were, but a single line of battle and no reserves. An "initial blow" is all that she can deliver on the ocean to a power like Great Britain, sovereign and supreme in every element and resource of naval warfare.

A true comparison of the fighting forces of different nations upon the sea must take in account their resources in men and ships, in fuel, provisions, and munitions, in outlying fortifications, and coaling stations, and in skill, courage, and money. First comes the navy proper, with its dockyards, arsenals, and trained personnel; second, the merchant marine (particularly its steamers), shipyards, drydocks, and seamen; third, the coals and sea stores of every kind, with facilities to procure them as required.

France is deficient in shipbuilding power. She has a small marine and few seamen. England is supreme in vessels on the sea, prodigious in shipyard force, and has more seamen than all the world beside. Supposing the navies of France and England to be equal in puissance, to begin with, the British has the power to build, arm, man, and sail ten ships to each one of the French. Of the world's steam marine the percentage under the English flag is 64, while that under the French is but 6. Of the sail tonnage of the world 37 per cent is under the British flag, but less than three is under the French. Of the total tonnage on the ocean 53 per cent flies the British flag, and but 4.75 per cent the French. Great Britain has therefore more than ten seamen for one of France. She has more than twenty shipyards and drydocks for one of France, and mechanics, in proportion, as she builds three-fourths of all the ships that sail the [illegible]. England could destroy the French navy while she was rebuilding her own, but would be likely to break it up and disperse it, while she was establishing blockades of every French port. Not a French merchant vessel would long sail the ocean, and the navy once beaten and scattered could not be reformed and rebuilt until after peace had been made.

In naval resources Great Britain is stronger than all the marine nations combined. Her chief weakness lies in her inability to feed her population from her own farms, and to extract from her own pockets all the raw materials that sustain her factories and create her enormous trade. For hundreds of years her policy has been to make her distinguishing resource the ability to build, equip, and man ships. Shipbuilding and navigation, thus fostered and developed by England, have ever been the want and weakness of France, which never pursued a steadfast policy in respect to the sea. The general policy of France has been to buy her shipping and not to build it. The policy of England has been the opposite, to build and not buy. England has sought to have new ships for every trade; France has too much satisfied itself with second hand bargains.—*W. W. Bates in Inter Ocean.*

Bible Personalities.

"Michael the Archangel when disputing with the devil about the body of Moses, durst not bring railing accusation against him but said, the Lord rebuke thee Satan."

"Resist the Devil and he will flee from you."

"Draw nigh to God and he will draw nigh to you."

C. BOARDMAN.

John Milton the author of "Paradise lost" says: Man is a living being, intrinsically and properly one and individual, not compound and inseparable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is a soul, and the soul, man; that is to say, a body or substance, individual, animate, sensitive and rational.

Dead Who are Judged. Rev. xx. 12.

If the soul dies not, it cannot be judged.

If not judged it cannot be rewarded.

If not rewarded it cannot be saved.

If only the body dies, the body only is judged.

If the body only is judged, the body alone is rewarded.

If the body alone is rewarded, only the body is saved.

If only the body is saved, heaven will be full of soulless bodies.

If the whole man dies, the whole man is judged.

If the whole man is judged, the whole man is rewarded.

If the whole man is rewarded, the whole man is saved.

If the whole man is saved, the whole man must be rewarded and this is Scripture teaching.

If the judgment occurs at death, then the judgment is not based on merit, as no man's work, whether good or evil, is complete until the consummation of the Age.

If the soul is judged at death, why did the souls under the fifth seal enquire—How long wilt thou not judge us?

If they were not judged how could they be in heaven?

If the Spirit returns to God as a conscious entity, then it was pre-existent or it could not return.

Man and beast go to one place Eccl. iii. 20, Ergo the Spirit of the animal also returns to God in heaven and was pre-existent—but man and beast are all of the dust and all turn to dust again, therefore if they return to God, God must be dust. Eccl. iii. 20.

The Spirit (ruch) of man and beast is the same. "They have all one breath (ruch.) So that man hath no pre-eminence over a beast." Eccl. iii. 19 he is "like the beasts that perish" Ps. xlix. 12 and as "natural brute beasts made to be taken and destroyed and shall utterly perish in their own corruption." 2 Pet. ii. 12. That is the natural man—whereas the Spiritual man *looketh for the resurrection* and the coming of Christ—not at death but at the consummation of the Age.

If mind proves the indwelling of a conscious entity, then the beast has the entity—because the beast has a mind. "The ox knoweth his owner and the ass his master's crib." Is. i. 3.

If mind is not a property of matter, else all matter would think, neither is instinct a property of matter or all matter would possess instinct.

If mind in man proves the existence of conscious entity inside man, instinct in beasts would prove the same of beasts.

The mind acts when the body sleeps; if this proves a distinct entity inside man acting regardless of the body, then beasts as well as men have this entity as both dream alike. The blood circulates when the body sleeps, by the same rule, this should prove the blood to be a distinct conscious entity.

H. T. Baker.

Fallen Asleep.

Hugh Paxton, at his home four miles north of Wheatland, Mo., Oct. 8, 1893.

Brother Hugh had been a sufferer from that dread disease consumption several years, but in spite of medical skill and the tender care and nursing of his companion and loving friends he expired on the above date at about 2: P. M.

He leaves a wife and children to mourn, and many friends. A good man has been ruthlessly snatched from our circle. He was beloved by all who knew him, even his enemies were at peace with him, thus answering that part of the prayer. "Lord let me die at peace with thee and all mankind," and we trust the conclusion will be answered in due time, and in the resurrection own and crown us in thy kingdom.

Dear bereaved ones we have this comforting assurance coming from the Volume of Inspiration that our friend loved to meditate upon so well, we are councilled concerning those who have fallen asleep in Christ, to not grieve as those who have no hope, for since we believe that Jesus died and rose again, so, also we believe that God through Jesus will lead forth with him those who have fallen asleep, for this we affirm to you by the Lord's Word, that we the living who are left over to the coming of the Lord will by no means precede those who fell asleep, because the Lord himself will come down from heaven with a shout and with an archangel's voice, and with God's trumpet, and the dead in Christ will be raised first, then we, the living who are left over shall at the same time with them be caught away in the *clouds to meet the Lord in the air*, so shall we ever be with the Lord. These are words of comfort indeed to the believing ones who are left to mourn departed friends.

About eighteen years ago Bro. Hugh and wife were immersed by Brother Z. Gower of Kansas, now sleeping in Texas. From that time on they have as best they could endeavored to honor the name which is above every name, the *name of Jesus*.

In his death his companion, children and neighbors one and all have lost a wise, conservative advisor, but his example is left, let us follow it, and if possible improve upon it. It was his constant endeavor to so live that he might attain unto the better resurrection.

Our brother was laid to rest in the Sumner cemetery to await the call of the Lord, when he comes to reward his servants. There are two events that may happen at any time, the coming of death or of the Lord, and since we know that it has been appointed unto man once to die we are assured that Christ was once offered to bear away sins, and unto them that are expecting him he will come without a sin offering in order to salvation. Let us prepare for the coming of the Lord the Judge of the quick and the dead. Watch and be ready for in such an hour as ye think not the Son of Man cometh. The poet sings,

> "There is a world to come,
>   Blessed and pure.
> It is the Christian's home
>   Long to endure.
> 'Tis a world most bright,
>   No more death, nor woe, nor blight.
> Faith views it with delight,
>   Knowing 'tis sure.
>
> There Jesus Christ shall reign,
>   All glorious King;
> There music's rapturous strain
>   Ever will ring.
> Saints who in ages by
>   Suffered, and were called to die,
> There in sweet harmony,
>   Anthems will sing."

And by the Grace of our once crucified but now risen and exalted Savior, let us prepare for that "bright world to come" that we may be there to join in Redemption's Song is our prayer.

Henderson Murphy.

Man in Death.

"The Bible teaching that death to the personality of man means the entire cessation of all life, the destruction of all mental capacity, the cessation of all self-consciousness, is so entirely opposed to all that is commonly believed, that it may be necessary to adduce Scripture evidence in proof. The following then are offered: Psa. vi. 5, 'For in death there is no remembrance of Thee, in the grave who shall give Thee thanks?' xxx. 9. 'Shall the dust praise Thee? shall it declare Thy truth?' lxxxviii. 10-12; cxv. 17, 'The dead praise not the Lord, neither any that go down into silence.' cxlvi. 4, 'His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.' Eccles. ix. 5, 10, 'The dead know not anything, neither have they any more a reward. . . . Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol) whither thou goest.'

"Illustrative examples may also be referred to. When the little daughter of Jarius, the ruler, was restored life; the son of the widow of Nain; Lazarus, of Bethany; neither had a word to say of any experience, or consciousness, whilst 'dead, *so far at least as the record is given.*

"How much soever it may appear to certain Bible *texts*, we may safely affirm that the Scriptures, as a rule, make all future life to depend upon the *resurrection from the dead!* When summoned forth by the voice of the Son of Man, not the *carcass shell*, or '*remains*' of the individual awakes, but the man himself in his own proper person.

"Proofs of this abound. See Dan. xii. 2, 'Many of them that sleep in the dust of the earth shall awake.' John v. 28, 29; vi. 40, 54, 'raise him up.' 1 Cor. xv., The dead 'perished' if no resurrection; v. 32, 'What advantageth it me if the dead rise not?' 1 Thess. iv. 16, The dead in Christ to rise first. The coming of Christ for this to be comfort and hope. Acts ii. 29, David dead and buried—'not ascended into the heavens.' xiii. 36, David 'fell on sleep, and was laid unto his fathers and saw corruption.' etc.

"The judgment that then takes place, with its rewards and punishments, will be experienced by *living persons*, some in their mortal bodies of corruption, others in their incorruptible and immortalized bodies. In these bodies the righteous enter into the joy of their Lord never to die any more: the unjust pay the penalty of sin, and die; are destroyed 'body and soul in hell;' destroyed with an 'everlasting destruction;' 'like brute beasts they utterly perish in their own corruption—like sheep laid in their graves;' 'like the fat of lambs, into smoke consume away.' Destroyed, as literally as were the people by the flood. Perish, as literally as they did on whom the tower of Siloam fell, in opposition to any continuance of being in any condition, or under any circumstances whatever! That all who love the Lord, and do His will, abide for ever, while all the wicked are to be destroyed, is as plainly taught as words can make it, none can well dispute, whatever may seem to be taught elsewhere. This theory is likewise the obvious and systematic teaching of God's word from beginning to end."

Appointments.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind. commencing on Friday, Nov. 17, 1893, and continue over the following Sunday. The brethren of like precious faith are invited to come and be with us at this meeting. Let us heed the admonition to meet together and exhort one another that we may be built up and strengthened in the most Holy Faith, remembering that our salvation depends upon our own individual exertions.

J. F. Wagoner, Pres.

A. C. Roberts, Sec.

Notice.

To the Brethren of Oklahoma:

Brother S. C. Oliver will commence a week's meeting near Payne, Payne county, Oklahoma, October 28th, in Bro. Albert Overholt's neighborhood. While he is in Oklahoma, if brethren at other points desire to have him speak for them, he will gladly devote some time to the work of spreading the good news of a soon coming kingdom and King. After Oct. 31st he can be addressed at Payne, Payne county, Oklahoma. Direct in care of Albert Overholt, or brethren can meet him there and make arrangements for meetings.

L. . Chaplin, Sec'y.

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

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CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sircleville, Ind.

J. W. Niles, Edinboro, Pa.

R. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

J. T. Prime, Edison, Neb.

A. J. Eychaner's address is Gladbrook, Iowa.

W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

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The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

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Christ's Kingdom—Where is it? When is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1877, by Jos. Lester. Can be had at this office at 5c. each, 3 for 10c. or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a newly printed pamphlet of 77 pages, by W. Biddle, of Kansas City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 16 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

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The Scriptures Opened—Thoughts and Themes for Bible Students—Lectures and Miscellaneous Papers Exhibiting the Revealed Purpose of God concerning the Earth and All its Families. What We Are, and What We May Become. The Nature, Extent, Epoch, and Method of our Christian Redemption, by Rob. R. Ashcroft, is the title of a book of 263 pages. This is a compilation of the public utterances and writings of the author while engaged as a minister in England. It is divided into some thirty-one lectures, and an addition of about fifty pages of "things that have struck me in daily Bible readings," being comments on particular texts that have called for thought while reading. This book is published by the author at Toronto, Canada, but may be ordered from Bro. J. C. Woodruff, of Elizabeth, N. J., or from this office. Price $1.25.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 165 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unregenerate?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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Services will be held at the Church of the Blessed Hope 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. C. Ramsay Pastor. Services each Sunday at 10:15 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 341 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by Bro. N. H. Geiselman, every fourth Sunday; Bro. J. F. Wagoner, every [illegible] Sunday in the month, and Sunday school every Sunday, also social meeting every Thursday evening.

[illegible] Plymouth, Ind., [illegible] streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evening. W. H. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school and at 11 o'clock for devotional services. Any brother passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in [illegible] Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meet in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almon Adams, comes as often as he can. Wm. [illegible] A. Moore, Clerk.

Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at [illegible] Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kniffe, Kessler, or D. L. Lehman, West Milton, O.

The Church of God at Hammond, La., meet every Sunday at 10 a. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Slyde, Secretary.

The brethren of the Church of God hold prayer and [illegible] meetings each Saturday evening at J. J. Cory's residence, and Quarterly Conference the 2nd [illegible] each quarter at the Fairview school house in Lancaster Co., Neb. Brethren from abroad, and all lovers of truth are cordially invited to meet with us. Bros. A. P. Harlan and [illegible] A. Adams, Elders. J. J. Cory, Secretary.

The Church of God at Dayton, Mich., meet for worship every first day, morning and evening, & Communion [illegible] two weeks. Prayer meeting every Tuesday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday school every Sunday. Regular preaching every first and third Sunday in the month.

The Church of God near [illegible], Mich. have regular preaching every second and fourth Sunday. Lord's supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of three four churches.

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No. 24, " "	[illegible]
No. 150, Local, "	[illegible]

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No. 21, Passenger, Leave	[illegible]
No. 23, " "	[illegible]
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Massillon	[illegible]
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Mansfield	[illegible]
Crestline	[illegible]
Bucyrus	[illegible]
Lima	[illegible]
Van Wert	[illegible]
Ft. Wayne	[illegible]
Arcola	[illegible]
Columbia City	[illegible]
Larwill	[illegible]
Pierceton	[illegible]
Warsaw	[illegible]
Etna Green	[illegible]
Bourbon	[illegible]
Inwood	[illegible]
Plymouth	[illegible]
Grovertown	[illegible]
Hamlet	[illegible]
Davis	[illegible]
Hanna	[illegible]
Wanatah	[illegible]
Valparaiso	[illegible]
Wheeler	[illegible]
Hobart	[illegible]
Liverpool	[illegible]
Clarke	[illegible]
Chicago	[illegible]

Eastward.	Trains
Chicago	[illegible]
Clarke	[illegible]
Liverpool	[illegible]
Hobart	[illegible]
Wheeler	[illegible]
Valparaiso	[illegible]
Wanatah	[illegible]
Hanna	[illegible]
Davis	[illegible]
Hamlet	[illegible]
Grovertown	[illegible]
Plymouth	[illegible]
Inwood	[illegible]
Bourbon	[illegible]
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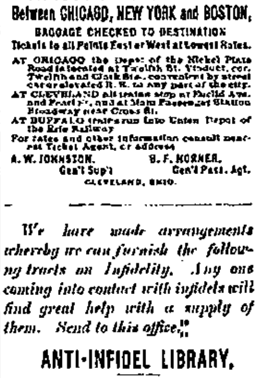

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VOL. XLII. PLYMOUTH, INDIANA, NOVEMBER 15, 1893. NO. [illegible]

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Three Months - .40 }

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous and the utter destruction of the wicked; and life only through Christ and [illegible]. Also a hearty belief [illegible] for the remission of sins, [illegible] Sabbath for [illegible].

Poetry.

God is Love.

God is love, that anthem olden
Sang the chorus-stars of Light,
In their spheres, aglow and golden,
Telling it to day and night,
Their great story—
God is love, and God is might.

And the listening earth rejoices
In that message from above,
With ten thousand, thousand voices
Telling back from hill and grove
Her glad story—
God is might, and God is love.

Original.

The Gospel According to Loukas, Chap. 11.

1. And it came to pass while he was in a certain place offering votive-prayer, that, when he ceased, a certain one of his disciples said unto him, Lord, Teach us to offer votive-prayer, even as also Joannes taught his disciples.

2. And he said unto them, Whenever ye offer votive-prayer, Say, Father, May thy name have been sanctified; May thy kingdom have come;

3. Give us our daily bread day by day;

4. And remit unto us our sins; For we are also remitting unto every one who owes us; And bring us not into trial.

5. And he said unto them, Who of you hath a friend, and should he go his way unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine hath come unto me from a journey, and I have nothing to place beside him,

7. And he from within would answer and say, Do not trouble me; Already my door hath been closed, and my children with me are in bed; I am unable to arise and give thee.

8. I say unto you, Even if he would not arise and give to him because he is his friend, yet because of his importunity would he arise and give to him whatever he needs.

9. And I say unto you, Ask and it will have been given unto you; Seek and ye will find; Knock and it will be opened unto you.

10. For every one who asketh receiveth, and the one who seeketh findeth; and to the one who knocketh it is being opened.

11. And what father of you, should his son ask for a loaf of bread, would give him a stone? Or should he ask for a fish forsooth, would instead of a fish give him a serpent?

12. Or should he ask for an egg also, would give him a scorpion?

13. If then ye being wicked know how to give good gifts to your children, how much more will your Father from heaven give sanctified spirit to those who ask him?

14. And he was casting out a mute demon; and it came to pass when the demon had gone out, that the mute talked; and the crowds wondered.

15. But some of them said; In Beelzeboul the ruler of the demons, is he casting out the demons,

16. And others to make a test, sought a sign from out the heavens from him.

17. But he knowing their thoughts said unto them; Any kingdom divided against itself becometh a waste; and a house against a house falleth.

18. And if Satanas hath become divided against himself, how will his kingdom have stood? Because ye say that in Beelzeboul I am casting out the demons.

19. But if I in Beelzeboul am casting out the demons, in whom do your sons cast them out? Therefore will they be your judges.

20. But if I in God's finger am casting out the demons, surely the kingdom of God hath reached you.

21. Whenever the strong man is fully-armed and watching to guard his own court-yard, his possessions are in peace;

22. But when one stronger than he shall come and overcome him he will take away his armor in which he relied and divide his spoils.

23. The one who is not with me is against me; and the one who is not gathering together with me is scattering.

24. Whenever the unclean spirit hath gone out of the man, he goeth through places without water, seeking rest; and not finding it, he saith I will return into my house whence I went out;

25. And when he hath come he findeth it swept and put in order.

26. Then he goeth his way and taketh to himself seven other spirits more wicked than himself, and they enter in and take up their abode there; and the last experiences of that man are worse than the first.

27. And it came to pass while he was saying these things, that a certain woman from out the multitude raised her voice and said unto him, Blessed-happy is the womb that carried thee, and the breasts which thou didst nurse.

28. But he said, Blessed-happy forsooth are those who hear the word of God and watch to guard it.

29. And of the multitudes who were crowding together unto him he began to say, this generation is a wicked generation. It seeketh a sign, and no sign will have been given it except the sign of Jonas.

30. For even as Jonas became a sign unto the Nineuites, so also will the Son of Man be to this generation.

31. A queen of the south will have been awakened in the judgment-trial in the midst of the men of this generation, and will condemn them; because she came from the ends of the earth to hear the wisdom of Solomon, and lo, something greater than Solomon is here.

32. Men of Nineua (Welcome to Ninus) will arise in the judgment-trial in the midst of this generation, and will condemn it, because they repented at the heralding of Jonas, and lo, a greater (heralding) than Jonas' is here.

33. And no one lighteth a lamp and putteth it in a concealed place, nor under the measure, but upon the lamp-stand, that those who are entering in may look at the light.

34. The lamp of the body is thine eye; Whenever thine eye is single (or normal) thy whole body also is illuminated; but whenever it is abnormal (lit. bad) thy whole body also is darkened.

35. See to it then that the light that is in thee be not darkness.

36. If then thy whole body be illuminated, having no part of it darkened, it will be all illuminated, as when the lamp illuminateth thee with its shining.

37. And when he had said it a Pharisee asked him to lunch with him; and he went in and reclined.

38. And when the Pharisee saw it he wondered that he was not first baptized before the lunch.

39. And the Lord said unto him; Now ye Pharisees are accustomed to cleanse the outside of the cup and trencher; but your inside is full of robbery and wickedness.

40. Thoughtless ones, did not the one who made the outside make also the inside?

41. Give the things that are inside though as an act of mercy, and all your things are clean.

42. But woe unto ye Pharisees, because ye are tithing the mint and the rue and every garden herb, and evading the judicial-way and the love of God. These things ought ye to have done, and not omitted those.

43. Woe unto you, ye Pharisees, because ye love the chief-seat in the synagogues and the greetings in the market-places.

44. Woe unto you, because ye are as it were the unseen memorial-tombs, and men walk over them and do not know it.

45. And a certain number of those versed in the law answered and said unto him, Teacher in saying these things ye are treating us also with contempt.

46. And he said, Woe unto you also, ye versed in the law, because ye are loading men with little burdens that are hard to carry, and ye yourselves do not touch the little burdens with one of your fingers.

47. Woe unto you, because ye are building the memorial-tombs of the prophets, and your fathers slew them.

48. Surely ye are witnesses to and showing your satisfaction with the deeds of your fathers, because they slew them and ye are doing the building.

49. Therefore the wisdom of God hath said also, I am sending unto them prophets and apostles and some of them will they slay and persecute,

50. That the blood of all the prophets that hath been poured out since a founding of a cosmos may have been required of this race.

51. From the blood of Abel to the blood of Zacharias who perished between the altar and the house: Yea, I say unto you it will have been required of this race.

52. Woe unto you ye versed in the law, because ye have taken away the key of comprehension. Ye have not entered in yourselves, and ye have prevented those who were entering in.

53. And when he had gone out of there, the Scribes and the Pharisees began to hold these (words) to them in a way to be feared and to question him about more things,

54. Lying in wait for him, seeking to ensnare something from out his mouth.

COMMENT.

Observe here that "the Lord's Prayer" so called is a votive-prayer and not a mere supplication.

"Bring us not into trial" instead of "Lead us not into temptation" R. V. A very important difference, as "God tempteth no one" we are told by "James" and he no doubt was familiar with this prayer, and this shows how the apostles understood and interpreted its meaning.

Observe that Sanctified (Holy) Spirit here is inclusive of "all good gifts." In other words as elsewhere stated in Scripture it is something capable of distribution as "there is one spirit but a diversity of gifts."

"Beelzeboul" means "Baal's-life-counsel."

"The strong man" here represents humanity possessed by Satan, and "the stronger than he" represents the Christ-man possessed by divine power.

"Places without water" here very suggestive. Is "the abyss" the place of captivity assigned to evil spirits, and is it a place of water instead of fire as commonly taught? I think so.

"The sign of Jonas." What was it? Jonas sent to Nineua with the message of the gospel and as a herald, was a type of Christ sent as a herald with the message of the gospel to the whole world. The whole story is a parable and must be so interpreted, even to his going for three days and three nights in the belly of the sea-monster to the abysmal depths of Hades to "eternal bonds and bars." These "bonds and bars" as I understand confined the evil-spirits waiting the judgment of "the great day." When they leave this place it is by permission and for a purpose explained in the Scriptures: And as Jonas was alive when he went here so we must reason that Christ was alive, and as three whole days and nights were consumed in the one case in the accomplishment of this divine purpose, and we are told that the same length of time was consumed by "the Son of Man" in the accomplishment of a similar purpose, we must reason that Christ "went and heralded to the spirits in prison" after his resurrection and before his ascension, as he was not dead and in the tomb three whole days. He died in the afternoon of one day, lay in the tomb the following day and was "awakened and arose" very early in the morning of the third day. The whole parable is wonderfully significant when understood, the reader will perceive.

"Something greater than Solomon" instead of "a greater than Solomon" R. V. not the same thought by any means.

"A greater (heralding) than Jonas'" instead of "A greater than Jonas." R. V.

"Putteth it in a concealed place" (or in concealment) instead of "in a cellar" R. V.

"Nor under the measure" instead of "under a bushel" R. V. That is, don't hide your light nor let your lamp shine by measure, but all it will.

"To lunch" instead of "to dine" R. V. It might possibly mean to breakfast but not to dine or to sup.

"Baptized" instead of "washed" R. V. This *translation* "will not wash."

"The judicial-way" instead of "judgment" R. V.

"This race" instead of "generation" R. V. As the word means "race" as well as "generation" in the sense in which we use the term, and this makes the prophecy true to fact.

"The key of comprehension" instead of "the key of knowledge" R. V. Comprehension is another word in Greek as well as English.

CHAS. GARDNER.

The Immortal Book.—No. 2.

"Stablish thy word unto thy servant, who is devoted to thy fear." Psa. cxix. 38.

In my last article, I made reference to the catacombs of Rome, and the inscriptions found therein, which would be necessary to be destroyed, before this Precious Volume could be exterminated. Could the written inscriptions be effaced, the enemy would have to pay his attention to the pictorial representations found there.

The rock beneath the city is a soft volcanic rock. In this rock galleries, chambers, and corridors were cut by the hated and persecuted followers of Christ. They were used as a place of refuge from persecution, and for the burial of the dead. There are sixty of these catacombs. De Rossi estimates the length of these passages to be five hundred and eighty-seven geographical miles. Marchi says they extend eight or nine hundred miles under ground, and from fifty to seventy-five foot below the surface. De Rossi estimates that not less than three million eight hundred thirty-one thousand bodies have been laid away there. The leading facts contained in the blessed Word of God, are inscribed upon the walls of those dreary sepulchres. The names and memorials of martyrs, together with palms and crowns expressive of their faith and hope, are also found there. Among the pictorial representations are found the history of Adam and Eve, of Noah, of Abraham offering Isaac, of Joseph sold into Egypt, the story of Moses, also of Job, Jonah, Elijah, Daniel in the lion's den, in the furnace of fire, wise men of the East adoring the Savior, Jesus disputing with the doctors in the temple, baptism of Christ, miracle of loaves and fishes, Jesus at the well, healing the sick, resurrection of Lazarus, Christ riding into Jerusalem, his trial by Pilate, sower sowing the seed, the shepherd leading his flock, virgins going forth to meet the Lord, together with numerous pictorial representations of the leading doctrines of the gospel, stretching along those dreary galleries of the dead, long enough to reach from one end of Italy to the other. Hence, any one can see that a stupendous piece of work would have to be done in this one locality alone, before this wondrous Book could be destroyed.

WHO WAS THE AUTHOR OF THE GRAND OLD BOOK?

We read in this book expressions like these: "Thus saith the Lord God of hosts," "Hear ye the Word of the Lord." Now, it either is, or is not "the word of the Lord."

Reason clearly teaches that every *effect* must be produced by some adequate *cause*. It surely is one of the simplest axioms of reason like cause like effect. If the cause is weak, frail and erring, the *effect* will be just like the *cause*, it could not possibly be otherwise. The Bible is an effect of *some cause*. It could not make itself.

This Book is in reality a library of sixty-six books, written by some forty different men, stretching over a period of some fifteen hundred years. Hastings says:

"The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its writers we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life."

These various writers did not profess to be giving their *own* thoughts when they wrote these books. For instance one says: "The word of the Lord came unto me," and he writes it down, and tells the people it is "the Word of the Lord," another says: "Hear ye the Word of the Lord," and he records it as the "Word of the Lord." Another says: "But I *certify you*, brethren, that the gospel which was preached of me is *not* after men." Again, one of these writers speaking of the other writers says; "Holy men of God spake as *they* were moved by the Holy Ghost." Now, if the words of those writers were *not* the words revealed to them by God, then they were liars, deceivers, hypocrites, and *the most* stupendous frauds the world ever saw. As I stated before, the *effect* must be like the *cause*. It is impossible for men to gather figs from a thorn bush, you *must* gather your figs from a fig tree, as no other kind of tree will bear figs. If a man wants apples he does not cultivate appricott trees, expecting to get apples. Like produces like every time. Even so, a corrupt *evil man* can no more bring forth that which is *true*, good, noble and pure, any *more* than a good, pure truthful man can be a *liar* and a *fraud*. Now, if these men did not give us the "Word of the Lord," as they say they did, then they were *liars*, frauds, and false prophets, instead of being true prophets of the Lord.

The writers of this Blessed Book are of the *same* opinion, as is evidenced *by* the following selection from Matthew (vii. 15-18) *one of* these writers who it is claimed wrote as he was inspired by the Holy Spirit.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Strange language, indeed, is the above selection, if the writer of it was conscious that he himself was a "false prophet." He concludes that all such prophets amounted to nothing more than "*ravening wolves*."

Another contributor to this wonderful Library says: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine figs? So can no fountain both yield salt water and fresh." James iii. 11, 12.

It is impossible for an impure fountain to produce a pure stream. The stream must be exactly like the fountain. Nature teaches this, and the author of this Marvelous Work harmonize with the same sentiment. If the authors of this Book did not give "the Word of the Lord," then they were liars and frauds, and they being the fountain from whence it sprang, nothing good could possibly emanate from it, because the fountain was vile and corrupt, if they were "false prophets," "inwardly" "ravening wolves." But what are the facts? What is the influence it exerts upon those who follow its teachings? What kind of fruit does it yield? Remember, the stream *must* be just like the fountain. To illustrate this, I will quote from Hastings' "Inspiration of the Bible:"

"I conclude that this Book has in it the very breath of God, from the *effect* that it produces upon me. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, 'I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth, and since that time I have been as happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more?' Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or science of mathematics or geology? But I can bring you, *not one* man, or two, or ten, but men by the thousand who will tell you, 'I was wretched; I was lost; I broke my old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book!'"

Suppose, for example, all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say, "We have heard about that Book, and now we will begin and practice its teachings just one year." What would be the result? There would be no lying, no stealing, no selling rum, no getting drunk, no tattling, no mischief-making, no gossiping, no vice nor debauchery. Every man would be a good man, every woman would be a good woman; every man would be a good husband, father, or brother; every woman a good wife, mother, or sister; every one in the community would be peaceable; there would be no brawls, no quarrels, no fights, no lawsuits; lawyers would almost starve to death; doctors would have light practice, and plenty of time to hoe in the garden; courts would be useless, jails and lock-ups empty, almshouses cleared out of their inmates, except a few old stagers left over from the last generation; taxes would be reduced, [illegible] would trouble no one; all would be well dressed and well cared for; and presently the news would go abroad, and we would hear in Boston, "What wonderful times they are having up in old Spencer. The people have all gone to living according to the Bible." The news would get into all the local papers, the Springfield papers, the Boston papers, the New York papers; the telegraph wires would be kept busy with the news; they would hear of it in Cleveland, in Cincinnati, in Chicago, in St. Louis, in New Bedford, and Fall River, and Portland; and the reporters would start off to investigate. One would be inquiring, "Are there any houses to let in Spencer? any to sell? any building lots? any farms for sale?" Capitalists would come here; some one from Boston would say, "I am going to move to Spencer; I am sick of the noise and hurry of the city, and I want a place where I can bring up my children, and not have them go to perdition;" there would be a general rush from all quarters to Spencer. It would raise the price of real estate twenty-five per cent in six months; taxes would come down, property would go up, and good people from far and near would want to move into town, and nobody who was worth having there would want to move out. And this would be the direct result of reading and obeying this Book. Now, if a book will do that for a community, what kind of a book is it? Is such a book the Lord's book or the devil's book? It seems to me that a book that will do such work as that must be inspired by the very breath of the Almighty."

The majesty of the Scriptures strikes one with admiration, the purity of its teachings affect the heart. It is simple, but yet sublime. From Genesis to Revelation it offers reward for uprightness, purity and truthfulness. It is not like the practice of bad men to produce such a high and ennobling code of morals as we have here presented.

W. H. WILSON.

The Deity's Purpose.

To the student of Holy Writ, the world and its elements, chaotic and confused from the standpoint of nature, are seen, when viewed from the beacon-tower of the divine revelation, with a definite plan and purpose running through the whole.

It is the intention of the Deity that the whole earth shall be filled with his glory. His purpose is to set up a kingdom, co-extensive with the world, surpassing in splendor all former dominions; and to this sublime consummation all things are tending.

To understand this mystery of the ages, veiled from the Gentile mind by alienation from the life of God, we must become as little children, content to unlearn the teachings of a corrupted theology, that so we may become wise in the things pertaining to the future age "the world to come whereof we speak"—as it is only by a knowledge of such that we can become possessed of its spirit, "and if any man have not the spirit of Christ he is none of his."

In the ever-nearing future, the words recorded by the exiled seer of Patmos, shall be accomplished; "the mystery of the Deity shall be finished, as he has declared to his servants the prophets."

Change of Address.

On and after November 1st, 1893, my address will be Plymouth, Ind., instead of Macy, Ind. Correspondents please take notice.

L. E. CONNER.

[illegible] of the O. P. Association.
[illegible], Corresponding Editor.
PLYMOUTH, INDIANA, NOV. 15, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it on application.*

STOCKHOLDERS MEETING.

Notice is hereby given that the regular Annual Meeting of the Stockholders of The Christian Publishing Association will be held at Plymouth, Ind., on Nov. [illegible], 1893, at which time a Board of Directors is to be chosen for the coming year, and such other business transacted as may come before the Association.

[illegible] RAMSBACK, Pres.
A. R. [illegible], Secy.

THE anarchists in Spain have been doing deadly work with dynamite. 15 killed and many wounded by a bomb. •

SOME one has said, "When a man can do nothing else he can add his little rill to the great river of intercessory prayer." •

THE Presbyterian Liberalists ministers from all the larg cities have met in conference in Cleveland, Ohio,— and it is expected that there will be division before long. •

FOUR Golden Texts. 1. "Search the Scriptures", John v. 30. 2. "Every word of God is pure." Prov. xxx. 5. 3. "If any man speak let him speak as the oracles of God," 1 Peter iv. 2. 4. "In doctrine showing incorruptness." Titus ii. 7. •

"A ROMANIST *is one* who makes his church the ultimate authority in religion. A Rationalist is one who makes *reason* the ultimate authority in religion. A Christian is one who makes the word of God the sole and ultimate authority." •

WE sometimes hear people who ought to know better, say, "God moves in a mysterious way his wonders to perform," by way of accounting for trials they brought upon themselves, by the gratification of ambition or some other fleshly desire. Such people seldom do wrong; half of the troubles of life are charged to the theological Devil, and most of the rest to a mysterious Providence, while they themselves figure as martyrs. •

TERRIBLE calamities have occurred on the lakes, and the daily paper is but little more than a record of horrors. Murders for money, burglaries, highway robberies, are so on the increase that we are obliged to wonder how long at the present rate society could hold together? Tens of thousands in the large cities are out of employ, and are getting desperate as the winter approaches. As there are oceans of food in the land while they hunger their desperation can not be wondered at. Selfishness is enthroned, and no permanent [illegible] condition of things [illegible] kingdoms of this world are [illegible] of our Lord and his Anointed can be hoped for. Hail happy day,—soon may it come. •

IT seems from recent statistics that gambling, more than anything in the world, predisposes its victims to suicide. Men are every day losing their all in business ventures, bank failures, shrinkage of values, etc., but they seldom suicide,—but gambling seems to have a degenerating influence of its own upon the character, and weakens fortitude. There is a notorious gambling resort at Monoca in Europe known as the "Continental Hell," where one hundred and twenty-five millions of dollars are put upon its tables annually and the deaths from nervous excitement caused by the terrible *strain* and desperation induced by "bad luck" as it is called are fearful to contemplate, although great efforts are made to hush it up. Is it any wonder that this love of chance grows so prodigiously when the social system is saturated with it, even the religious societies foster it by grab-bagging, wheel of fortune and other schemes? •

THOMAS A. EDISON, the great inventor, gives his convictions in regard to the evidences of a Creator of the universe, in the following language:—"I tell you that no person can be brought into close contact with the mysteries of nature, or make a study of chemistry without being convinced that behind it all there is supreme intelligence. I am convinced of that, and I think that I could, perhaps I may, some time, demonstrate the existence of such intelligence through the operation of these mysterious laws with the certainty of a demonstration [illegible]." •

The [illegible] education was the great cure-all; but it has been tried long enough to find it wanting, indeed utterly unable to grapple with the evils of the times. In fact education and intelligence are employed in villainies more and more. These thoughts were induced by an article in the "*Missionary Review*" by A. J. Gordon of Boston, who in his usual vigorous style, *shows* that the only organized opposition to missionary labor in India had been effected by Hindoo graduates of "Christian universities." •

How supremely ridiculous it is to think the "good time" will ever come through human instrumentality. What is the use of looking for or expecting a righteous government by *unrighteous* men? Would a righteous government thrive at the expense of the tiller of the soil? The farmer raises corn at 10 cts. per bushel. From this four gallons of whiskey is distilled, and is retailed at $16. The government gets three dollars of this seven and a half times more than the farmer. The railroads get one dollar two and a half times what the farmer gets, the manufacturer gets four dollars, ten times what the farmer gets. So that the United States government, said to be the foremost, morally and intellectually, in the world, is a partner in this iniquitous business, with the full knowledge that the traffic is carried on to the hurt of millions, and the expense of hundreds of thousands of lives. •

"BELIEVE on the Lord Jesus Christ," is repeated *thousands* upon thousands of times, and to the question what shall I believe about him? the answer given is in substance this: "Believe that he *died*," for and then perhaps the *emphasis* is shifted to another word, thus, "Believe he died for *you*;" only believe *that*, and you will be "born again." By turning to the 16th of Acts, it will be seen that the injunction of the apostle to believe on the Lord Jesus Christ had to be amplified by further speaking unto him the word of the Lord, instructing the jailor what he must do to be saved; so the same thing has to be done now. Faith is not the simple thing it is represented at revival meetings so called, because we are told in the tenth of Romans that it comes by hearing the Word of God. To believe in Jesus one must *know* something about him;—about his person, his work, his gospel. When a person understands his own nature,—when he realizes his sinfulness and repents of it, when he perceives that death is the end of life without God,—when he understands and believes the blessed gospel of the Kingdom and desires to possess it,—when he perceives that eternal life is the gift of God through his Son, and he longs to stand accepted in his sight, we have only to tell him about the only name under heaven given among men, whereby they can be saved. Yes; the knowledge of him of necessity precedes faith *in* him and obedience *to* him; the first act being baptism into him for the forgiveness of sins." •

The Reviewer Reviewed.
No 3.

In resuming the examination of Reviewer's articles it is with a profound conviction that any theory, or system which ascribes to Christ, in whole, or in part, a nature incapable of death, makes void his sacrifice, and involves the idea that he was subjected to probation in order to *regain* something that he once possessed, *by assuming human nature*, instead of realizing the joy set before him, Heb. xii. 2; and also, that instead of manifesting the Eternal Father in flesh, he was in fact the manifestation of his pre-existent self. And *our* heartfelt prayer is that we may be able to show a more excellent way so plainly that all may rejoice together in it. Measures, not men, is still our motto.

The second article on the "Son of God," in No. 28 of RESTITUTION commences by saying, "Having shown that the Father is the First, and the Son is the Second person of the divine nature, it may not be a waste of time, perhaps, to glance at what several modern writers have said, concerning Christ." It says, "Having shown." Has this been shown? This is what was shown, "That the divine nature is sinless, incorruptible and immortal, and that the true God is the One Supreme and underived head of that nature. With him is the fountain of life, and he is the Former of all things. God is a Spirit, Ps. xxxvi. 7; Jer. ii. 13; John iv. 24." This is the truth, but where is it shown that the Son is the Second person of the divine nature? After a thorough search we find it said that "divine nature is incomprehensible and cannot be *fully* illustrated by resemblance drawn from the nature of man; yet, as man was created in the image of God, and we see a plurality of personal manifestations in the human nature, we are led to believe that there can be a plurality of personal manifestations in the divine nature." Was there any need of this reasoning and deduction when the Scriptures plainly teach that there *are hosts* of personalities possessing divine nature? Angels cannot die, *therefore are incorruptible and immortal*; and as the One Supreme God is the fountain of their life, are *they* not manifestations of God in Spirit? Plainly it requires the *mortal* nature *to manifest* God in flesh; and hence we see plainly why Jesus was made lower than the angels, besides for the suffering of death. We fail to see how a plurality of persons in divine nature proves the preexistence of Christ, or that he is the Second person of the divine nature, (a novel term,) seeing he was not perfected when he sent the message to Herod (Luke xiii. 31;) only perfected through his sufferings, Heb. ii. 10. Will preexistence advocates dare to say he was *morally* imperfect? If not, was it not his *nature* that was perfected by suffering? If so, was it not human, mortal? To *say* that he had two natures, one perfect and the other imperfect and expect us to believe it on say-so, is both assumption and presumption,—not intentional, of course.

In addition to this, it is said, "That Christ is the head of every man, and man the head of the woman, and God the head of Christ." Very true; but does that prove the preexistence of Christ or that he is the second person of the divine nature?

We beg to differ when it is said "it may not be a waste of time to glance at what modern writers have said. Why was it not waste of time when Reviewer presently threw out a column and a half of it himself after quoting it, because it was indecisive? From *his* standpoint, it may not be a waste of time. It was quoted to influence readers, *although* indecisive. We *regret* this course, especially as Dr. Thomas was *commended* to us in the No. for April 5, and now thrown out with Campbell and Clark.

It next says, "The Son testifies, I and My Father are one," John x. 30. I THINK *this means one divinity or divine nature*." Now we want our readers to watch closely, to see if anything is built upon this think so. We, personally, are intensely interested along here, because there is supposed to be a flaw in our title to eternal life on account of our belief concerning Christ. Certainly a flaw of that serious nature should be established without a think-so. Has Reviewer any right to *think* on so momentous an issue? *Does not his being* obliged to *think* show that God has nowhere *said* so? What value does he put on think-sos when writing on the Gospel of the Kingdom? *I predict* that what *follows* will be built upon this "*I think* this means one nature or divinity." and that it will be used as *proof* or authority. We will see.

The oneness of God and Christ is *thought* to consist of oneness of nature; if that be a mistake the whole fabric falls, it seems to us. The following is the *reason* he assigns for so thinking:—"For the Word was God before the human nature was created." True in the *abstract*, but what has that to do with Jesus of Nazareth, born of Mary? Has it ever been proved that Christ is called the Word in John i. 1? Never; unless the word of Campbell, Clark, Thomas, and a host of other fallible men be taken as proof. We reject what they say as this is a *Bible* question; and if the Bible cannot settle its own questions there is no prospect of their being settled, and [illegible] they cannot be. And we wish to say here, the time has almost passed for high-handed assertions; and men are expected to come down from high positions and reason out of the Scriptures with their fellows.

John i. 1 is supposed to be the very Gibraltar of pre-existence and that its advocates believe it just as it reads; it is also supposed that *we do not* believe it, because it does not suit us. We hold the opposite of these [illegible]. The words, "In the Beginning was the Word, and the Word was with God, and the Word was God," is just what we believe without any emendation whatever; the words themselves [illegible] the ideas we hold. But to suit the preexistent theory, ideas *[illegible] to read into them* something like this: "In the Beginning was the preexistent Son, and the preexistent Son was with God, and the preexistent Son was God." We repeat that this is an unproven hypothesis of the wise and prudent ones, and their students build upon it instead of the Word of God.

It is *assumed* that the *logos* was a person; the capital W, helps that assumption to *some* extent, as it makes it appear to be a proper name. It has no business there. The word *logos* according to Donnegan, Clark, and Greenfield, means, "A word spoken;" the exegesis of a theory have set this primary meaning aside. We give additional definitions from the Highest authority known: Young says *logos* means, "word, speech, matter, reason;" and in keeping with this is Parkhurst, "A word, saying, speech, discourse, conversation, etc." and Liddle and Scott say it means "the word or outward form by which the inward thought is expressed and made known; also the inward thought or reason itself, so that the *logos* comprehends both the latin *ratio*, and *oratio*, also a saying, speaking, that which is spoken, a word in a fuller *sense*, dialogue, conversation, discussion, speaking or talking about a thing or person, saying, report, tale, story," as showing its use. And moreover, that "LOGOS NEVER MEANS A WORD IN THE GRAMMATICAL SENSE, AS A MERE NAME FOR A THING." Why has the learned Reviewer suppressed this? Is it not wrong, and cruel to the unlearned, to propagate a theory ostensibly based upon a passage of Scripture, when in fact the words employed by the Spirit have no such meaning?

Reference to other Scriptures show that God employs these words as they are defined by lexicographers. Again and again it is said in the first chapter of Genesis that God SAID, and in Ps. xxxiii. 6 9, it *says*, "By the Word (*dabar* Heb. equivalent to *logos* in Greek) of the Lord were the heavens made, and all the host of them." Does the "word" here mean a person? Remember, it is the same subject as that in John i. 1. If "word" in John i. 1 means a person the "word" in this passage means the same. Happily the Spirit settles it for us by saying, "By the word of the Lord were the heavens made;" and then explains that, by expressing it again in other words, "by the breath of his mouth;" and in v. 9, we read, "*For* he SPAKE and it was done; he commanded and it stood fast." We will not allow John to be opposed to the Psalmist without a protest when both speak of the same events. In connection with these Scriptures, Deut. vi. 4 should be read, "Hear, oh Israel, the Jehovah our God is ONE Jehovah;" and Jesus quotes this,—but leaves it for modern christendom to make it two or three; and Isaiah xlii. 8 says "I am the *Jehovah*: that is MY name, [not our name] and MY glory will I not give to another." He had no Son then: he was not yet begotten; and Is. xlv. 18, "*For thus* saith Jehovah that created the heavens. God HIMSELF that formed the earth and made it; he hath established it; He created it not in vain; he formed it to be inhabited. I am the Jehovah; and there is none else;" and he says 1 Cor. viii. 6, "To us there is but ONE God, the Father, out of whom are all things, and we in Him; and One Lord Jesus Christ, through whom are all things, and we through him; but this knowledge is not in all." If, then, all things were only *once* created, we have *absolute* proof that God the Father created them by speaking them into existence by the breath of his mouth, and not by a preexistent Son. And while Paul and his brethren had but *one* God, in the same sense Reviewer has two and a serious question for him, is, "Am I a brother of Paul and his brethren?" If it be held that all things are not of God the Father, and at the same time it *be* held that all things were made by Jesus Christ, does it not involve the absurd position that the Son created all things out of the Father? And if the Son created all things, we suppose we are expected to believe that he who created the heavenly orbs and stellar systems, whose vast proportions and distances and numbers are beyond the calculations of the greatest mathematicians and astronomers, *is to be extended* for his [illegible] and perfect obedience and death of ignominy, with *this* infinitesimal the merest *atom-world*, comparatively, for a thousand years; and that this supposed "*Second* person of the divine nature," offered prayers and supplications, with strong crying and tears to the *First* Person of "The divine nature." Every attempt to sustain this theory shows more clearly that it is wrong, which nothing but faith in God's simple record of his Son will free from.

True, the "Modern Writers" were tossed aside but not till their work had been done. Reviewer now writes as his own, just what the "moderns" taught, and thus becomes a "modern" we think.

It is next said, "The Word that was God, tabernacled among us." This is another home-made Scripture, and shows that that old *assumption is used as if proved*, which we hold it is not. We will make another attempt to show this matter in its true light. Reviewer says the "Word that was God tabernacled among us." As there is no Scripture which says that, it is *his* assertion. Why did he not say the word was made FLESH and tabernacled among us? The 14th verse reads that way. Reviewer believes that a preexistent person whose name was "*word*," was made flesh. But although he teaches that, he does not believe it, *cannot* believe it, because he is arguing for a spiritual person after that spiritual person has been made flesh. It is painful to see what blindness tradition breeds, in opposition too, of the clear announcement that Jesus was *begotten* of God, *not transmigrated*. But then again, the remarks following show that he does *not believe* that the pre-existent Son was made flesh, for he has the flesh *dying* and the pre-existent Son surviving and raising the flesh. It is a relief to turn from this mysterious and far-fetched theory to the words of the Spirit in Acts ii. 22 and read, "ye men of Israel, hear these words: Jesus of Nazareth, [not from the realms of glory] a MAN approved of God among you by miracles and wonders and signs, which *God did by him*, in the midst of you." Here is proof that God did those works in approval of *Jesus of Nazareth*—*not* in approval of a pre-existent Son; and no pre-existent Son did the work either. The God whom Peter says did the work is the God Jesus calls Father in John xiv., and whose *very words* he spake, and who dwelt in him, and did the works. It was his Father, not a pre-existent Son that dwelt in him. And verse 22 says, "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you *of* your brethren, like unto me." Here his origin is divinely [illegible] it is painful to know believers in preexistence cannot believe this Scripture without *a mental reservation*. The Jews had no preexistent brethren. In Acts iii. 10 the Spirit in Peter anticipates this preexistent delusion by showing that the power by which they had healed the lame man was the name of Jesus of Nazareth, not of a pre-existent Son of God.

Reviewer often quotes Dr. Thomas, but, as we come to know more of the Doctor's writings on this subject, we are persuaded he fails to [illegible] that writer, and [illegible] does him injustice. In a word, when in Eureka Vol. 1, page [illegible] he plainly says, "In this [illegible] there is no D[illegible] he is styled the Logos". [illegible] without Theos the Logos could have no existence. This may be illustrated by the relation of reason or intelligence and speech to brain as affirmed in the proposition: no brain, no thought, reason nor intelligence. Call the brain Theos and thought, reason and understanding intelligently expressed Logos, and the relation and dependence of Theos and Logos, in John's use of the terms may be perceived. Brain flesh is the substratum or hypostasis that underlies thought, so Theos is the substance which constitutes the substratum of Logos. Theos is the substance [illegible] spirit, as it is written, Theos is spirit, and he who uttered the Word is declared to be *himself* both substance and spirit." We have too much respect for his ability to be able to believe that he could either believe or teach two or three persons in one Deity. Plainly, his statement, and its illustration in this quotation teach that the Word is the Spirit of God for God is Spirit, and the Word is God. If words mean anything he had no idea that either the Spirit or the Word was a person; and that therefore no reference is made to a person, till, as stated in the 14th verse, the Word was made flesh and dwelt among us. And, being sane, the only *reasonable* explanation, and charitable, is, that when he speaks of Christ the Word as laying the foundations of the earth he m[illegible] the Spirit which anointed Jesus and made him the Christ, which by the way, was to many a misleading [illegible].

No man has seen God at any time, but we have seen manifestations of him. He manifests himself *now*; not by spiritual beings as in the past, but by his power, and [illegible] expression of his mind or *spirit* in words communicated to his servants and written down. These are His witnesses. And when they *appear* to bear the man's [illegible] of personality it is only to assist our limited capacity. To *really* invest the preexistent Word with personality is to make him a witness of *Himself*; and to invest the Spirit of God with personality is also to make *Him* a witness of Himself, and so destroy the Almightiness of Him who says, "I, even I am He, and there is no God with me." Deut. xxxiii. 39. Either this, or it makes the One God three persons. If Jesus possessed two natures, did *one* of his natures thank the other? If Jesus were God would he need to be anointed? and who would anoint him? According to the Trinitarians, the First Person of the Trinity must have anointed the Second Person of the Trinity *with* the Third Person of the Trinity. If the Holy Spirit is a *Person*, in view of Luke i. 30-33 *He is the Father of Jesus*, evidently, and things are horribly mixed, for Jesus then would be sending his Father when he sent the Comforter.

In the love of the truth submitted. •

(To be Continued.)

"Parliament of Religions."

We have been asked why we made no report of the Great "Congress of Religions" held at Chicago during the World's Fair. It had not occurred to us as our province to give such a report, but having given our *opinion* privately, and then finding in the November number of *The Faith*, the following article by H. M. Barnett, of London, England, we are pleased to present it to our readers as our mind, better expressed than we can do.

"Can two walk together except they be agreed?" is the heart-searching question put to us by God, through the prophet Amos (iii.) And the *hideous* phenomenon, at the "World's Fair," Chicago, last month, termed the "Parliament of Religions," forsooth, may be well considered in the clear light of this Divinely luminous *passage*. For the implied reply in the negative to the above-cited God-inspired question, suggests a tremendous condemnation of this awfully misleading pan-sectarian or omni-heresiarch enterprise, which every simple-minded believer in Christ ought to abhor and utterly detest. In the following catalogue, Divinely-inspired evidence will, by God's grace, be adduced to prove that separation, not amalgamation by mutual recognition, is the Lord's way, as contradistinguished from the way of His enemy.

In God's account of His six-day work it has been remarked that separation preceded fructification out of the waters and the earth. God divided the light from the darkness, also the waters were gathered together to form seas, and the sediment to constitute land, and waters above were separated from waters below "the firmament." Only after this did the living creatures proceed, at God's call, out of seas and earth. In man's history, too, God hath separated Abram from his country and kindred; and later on twice described Joseph as him "who was separated from his brethren," the special blessing being represented as inseparably associated with this rigid separation. Of Israel it was Divinely announced, "The people shall dwell alone, and shall not be reckoned with the nations." Nehemiah would not be persuaded to admit of any co-operation with the plausible, wily Samaritans. Paul, also, instead of recognizing other religions, branded them as demonish, saying, by God's inspiration, "The things that the Gentiles offer in sacrifice they offer to demons, and not to God, . . . Ye cannot be partakers of the table of Lord, and of the table of demons." And yet in this abominable Babel at Chicago, professing Christians and even American Adventists, have occupied the rostrum in turn with representatives of un-Christian and anti-Christian pseudo-religious systems such as the Brahmo-somaj, Shintoism, Buddhism, Confucianism, progressive (forsooth) Hinduism, Zoroastrianism, Mohammedanism, etc. What could be more dishonoring to God? And yet, another tainting system of false religion has not been specified above, which, nevertheless, was actually included, viz., Judaism, the rabbinical and anti-Christian religion which openly rejects Israel's Divinely-provided Messiah, the Christ of God, the Son of the Blessed.

Is not this "Parliament of Religions," a veritable Babylon—a remarkable sign of the ripening Apostasy of the times?

Well might the prelate, who occupies the See of Canterbury, utterly refuse to recognize this unhallowed amalgamation of incongruities. And the name of Benson will not fall in the estimation of any Christian Nonconformist (like myself,) on account of his refusal to give any recognition to this deadly compromise, this actual (if not intentional) betrayal of the cause of professed Christianity.

Conference Report.

Conference at East Plum River, convened as per appointment, Oct. 28, 1893.

The attendance was good and the best of interest was manifested throughout the meetings. Brother and Sister Woodward were with us and remained two weeks, preaching every night, and three sermons on Sundays. At Lanark two sermons, eight at East Plum River, and six at Union Church, sixteen sermons in all.

Brother and Sister Woodward were then called home by telegram on account of the sickness of Bro. Woodward's mother, which was a great disappointment to all as the interest was so good, and we feel sure that much good would have been done, and a number become obedient unto baptism. This interest was forwarded through the labors of Bro. D. M. Hudler, and Bro. N. H. Geiselman, and others.

There has been three additions since our last conference.

J. D. RENNER, Sec'y.

The half-sanctified saint asks "How much does the law exact?" The love-laden saint inquires "How much is it in my power to give." Jesus stopped not to inquire what was by arbitrary law demanded of him that he might escape condemnation, but moved by love divine, gave all to lift a sin-cursed world from misery and woe.

Poetry.

Not of This World.

[illegible]
[illegible]
And deadly hate [illegible]
His poison [illegible]
[illegible]
To struggle were in vain.

[illegible]
And peace [illegible]
[illegible]
While [illegible]
[illegible]
[illegible]

Though future [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
The Truth, the Life, the Way.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
When [illegible]

Original.

Hickory Grove Sermons.

No. 3.

A series of discourses delivered by A. J. Eychaner in the Gospel Tent at Hickory Grove, Story Co. Ia., Sept. 9-25, 1893.

Kind Friends: I am glad to see so many here again this evening. Your presence here is proof to me that you are interested in the question of death, and of the eternal life of promise. If there may during this discourse be said words which will help us along in our journey towards the divine life, or words which will cheer some sad heart, lifting it up out of darkness so that the day star of hope may be seen it will be well that we have come together.

We understand that the present life is a temporary life. The privilege of living forever was forfeited by transgression. The effect of that transgression was to end life in us: in other words the wages of sin is death. This explains why death is in the world. If there never had been any sin then would never have been any death. Man might always have eaten of the tree of life, but when man sinned he was denied the privilege of the only tree which could guard against death. But Christ hath abolished death and brought life and incorruption to light through the gospel. He has opened a channel which to those who are obedient will give them eternal life from which sin had shut them out.

There are then two roads or two destinies—death and life. These two roads lead to opposite destinies. Whatever we may say of life and death or as to what these words actually denote, we may rest assured they do not both denote the same thing. If the righteous gain eternal life by obedience then the wicked lose eternal life by disobedience. In the discussion of this subject theologians generally assume that the life promised by Jesus is a happy life, and then to contrast the adjective "happy" and say the life of the sinner must be an "unhappy" life, thus contrasting the adjective instead of the noun life. I call especial attention to this point as I believe here is where many honest minds are blinded by Satan to cover up his falsehood told first in Eden that man should "not surely die." The life promised by Jesus is never said to be a "happy" life or a life of bliss, or a life of glory, but the life of promise is said to be an "eternal life," an "everlasting life." It is never qualified by any adjective but those which denote duration. It is an endless life. It is an eternal life. It is a life everlasting. It is a life that can never cease, for is it not said by Jesus that they can die no more. Now make the contrast on the adjective of the Bible coupled with the noun life, and what have we. If the righteous gain life the sinner does not gain it. If the sinner does not gain life at all then how can we consistently contrast the word eternal. Eternal what? Life? No never. The text with which we started says, "He that hath not the Son hath not the life." 1 John v. 12. The punishment of the sinner is not set forth as eternal life any where in the Scriptures. Indeed life is the very thing that they lose. What profit says Jesus is it for a man to gain the whole world and lose his life (R. V. of Matt. xvi. 26. Again John says, "He that believeth not on the Son shall not see life." The sinner never will have eternal life of any kind. So the Scriptures never teach that he will have eternal life in misery, or that he shall spend an eternal life in torture, or an eternal life of pain. But the plain simple destiny marked out by Jesus for the sinner who walks in the broad road is Death not life. The broad road leads to death not eternal life in pain, as we have been taught by some. Life and death are set before all, not life in happiness and life in misery. Now let it be borne in mind that the Bible plainly declares that the eternal life and existence of the righteous will be a blissful state, yet the life promised is simply life without end. So carefully have the Bible writers guarded the life of promise that bliss or happiness or any of its synonyms are never used as adjectives. Such adjectives as these admit of contrast. A blissful life may suggest a life of sorrow: a happy life may suggest a life of pain or woe, but an eternal life—a life without end can only imply a life which will end, and that is death. Surely the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

In the classification made last evening I placed the Bible writers as among those who believed in the complete mortality of man. I believe that assignment to be correct. The Bible as a whole shows man to be mortal and on probation for immortality. A doctrine is not taught by an isolated text, or better it may be to say a doctrine is not satisfactorily proved from a solitary text, when the great mass of testimony is in the opposite direction. In Job iv. 17, we find a statement of man's mortality. Yet we could never receive that statement as final proof if the whole Bible taught that man is actually immortal. I receive the statement here in Job not because Eliphas said it or because it is found in the Bible merely, but because it accords with the Bible as a whole and with the whole range of human experience. That man is mortal is shown by the Law, the Prophets and the Psalms. That he is mortal, is shown by the gospels, Epistles and the visions which close the New Testament. The penalty of the law was death for the transgressor. The sacrifices showed that life was forfeited and made a remembrance once a year that men were sinners, and life atoned for life forfeited. The memorial of the passover taught the children of Israel that a death angel had passed over Egypt one dark dreadful night and had slain all the first-born of Egypt. There was death everywhere except among the obedient Israelites; and is not this a lesson to the sinner and the disobedient. Will not his doom be the same—death. The prophets have plainly written "The soul that sinneth it shall die." Ezek. xviii. 4, 20. The Psalms tell us that in death there is no remembrance of God, and those who go to the grave do not—can not give him thanks. Psa. vi. 4. That the wicked shall consume away into smoke, (Psa. xxxvii. 20), or be burned up root and branch. Malachi iv. 1. But glimpses of the future life are given there too by the lawgiver, prophet and poet. Isaiah says, Thy dead men shall live. David says, he shall be satisfied when he awakes in the likeness of Jesus. Daniel says many will awake to everlasting life—all these point to the future for the eternal life and all are equally positive that the present life is one forfeited by sin.

Open now your Bibles at Matt. vii. 13 and we read, "Enter ye in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction and many be they who enter thereby. For narrow is the gate and straightened the way that leadeth unto life, and few be they that find it." This text is a plain one and we need not wander far from its meaning. Destruction and life are set as the objective points of the two roads and gates. Those who reach life are not destroyed and those who are destroyed do not gain life. Here again is the simple story of Life or Death, Life for obedience, death for sin.

That the obedient alone will ever share in eternal life is evident from John vi. I will read, at the 51st verse Jesus says, "I am the living bread which came down out of heaven, if any man eat of this bread he shall live forever." Now upon the hypothesis that the sinner will live forever, Where is the difference between the man who eats of that bread (which is Christ) and the man who will not accept of it. If both the sinner and the saint are to live forever, then where is the force of the Master's teaching in this language? Be not deceived, my friends, there is a difference between the man who eats of that bread and the man who will not eat of it. The one who eats shall live forever, for Jesus says he gave his flesh for the life of the world. Verse 53. "Except ye eat the flesh of the Son of Man and drink his blood ye have not life in yourselves." If this is so, how then can it be said that the sinner is immortal? The fact that eternal life will only be granted to the righteous through a resurrection or the new birth is repeated over and over that we may not be deceived by the doctrine of Satan who promises the sinner life. This doctrine strengthens the hand of the wicked and makes the righteous sad. "Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked that he should not return from his wicked way by promising him life." Jesus in his teaching on this question has made clean cut and nice distinctions, so that we may not be led astray. His constant offer is eternal life, and as constant and clear is he that the righteous alone shall live forever. I read again, "He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day." It would be impossible it seems to me to not understand his statement here. It seems plain that one who eats his flesh and drinks his blood alone has complied with the conditions of eternal life and will be raised up at the last day to share with Jesus that great gift of God—eternal life.

This too agrees with Paul in his letter to the brethren at Corinth. For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed: for this incorruptible must put on incorruption and this mortal must put on immortality."

There is one other thought to which I invite attention, as bearing upon this question of mortality. It is a field rarely traversed by teachers, yet we shall find it rich in truth and profitable to investigate. John tells us, "For there are three who bear witness, the Spirit, and the water, and the blood, and the three agree in one." Agree about what? I answer they agree upon this question of life and death. The presence of the spirit in its baptism at Pentecost and elsewhere, and in its varied manifestations ever since is a proof of the living Christ, or better and more forcible still of the resurrected Christ. For says Peter at Pentecost, David was a prophet and knowing that God had sworn to him that from the fruit of his loins one should sit (forever) upon his throne, he foreseeing this spake of the resurrection of Christ, who has not seen corruption, for God has raised him from the dead. He therefore being exalted, has received of the Father the promised spirit and has shed forth this which ye now see and hear.

The presence of the spirit at Pentecost was proof that Jesus had been raised from the dead, for the disciples well remembered that greatest of all discourses which Jesus gave in that upper chamber in Jerusalem, and how he told them there that he was going away to the Father, and that how he would send the Spirit, and how that comforter would remain with them and he with them and be in them, and thus during his absence he would not leave them comfortless during his stay at the Father's right hand. Yes, they remembered all this, and the presence of the Spirit bore witness of a risen—resurrected Savior. He therefore was in hades—in death—was mortal—died, hence his testimony, "I am he that liveth and was dead, and behold I am alive forever more, and have the keys of death."

But the especial testimony to which I referred lies in the last two witnesses in this text of John's, viz., in the water and in the blood. They stand as *memorials*. They are monumental witnesses. The memorial of baptism points with no uncertain finger to the death and burial of Jesus.

Says Paul, "know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" If Jesus never died then this statement is not true, and we could not imitate by this act a thing which did not occur! The apostle says that in baptism we are buried into death. We do not reach the point of "death" until completely buried. If we should stop when a few drops of water touch us or even when partially buried in the water the figure would not be complete, unless, indeed, only a part of Christ died. But the Apostle is very clear and definite; he says we are buried, completely and absolutely buried into death. Therefore, if our witness here agrees with the Spirit Jesus was completely, and wholly dead. And this same apostle says, "If Christ be not risen then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God, for we have testified of God that he raised up Christ." We see then how this witness "The water" testifies of the death of Christ for our sins and when we were baptized we said by that act, we believe that Jesus died and rose again according to the Scriptures.

We now examine briefly our last witness the Blood. This is that blood of which Jesus speaks when he says, except ye eat my flesh and drink my blood ye have no life in you. This memorial of the New Covenant in his blood shows that there was the death of the testator, otherwise the Covenant would be of no force at all. This was exemplified up there in that upper chamber in Jerusalem, referred to a little while ago. And to add to its solemnity they had just eaten the passover which symbolized the memorable night of deliverance from death and bondage. They were gathered around the table. Jesus tells them he must die, but that he will rise again. Taking a loaf he break it and said, this is my body, and this, as he blessed the cup and held it up before them is the new covenant in my blood. And then commanding them to do this in remembrance of him until he should return he said, "As often as ye eat this bread and drink this cup ye do show the Lord's death." Do you gather around that table to show his death and then believe that he did not die? Is it possible that the traditions of men will so blind men's eyes that they will eat that bread and drink of that cup not discerning the Lord's body? You may ask in what sense did Jesus die. I answer; in what sense did he not die? He died according to the Scriptures. He poured out his soul even unto death.

In whatever field of Bible study you push this question of life and death you find man to be mortal, waiting for the time when mortality shall be swallowed up of that eternal life promised in the gospel. To-morrow evening we will look into the realm of nature.

"Holy Bible, Book Divine,
Precious treasure thou art mine.
Mine to teach me whence I came,
Mine to show me what I am."

Editor Restitution:

Three Jews met in New York and observed the Sabbath.

Two of them left, traveling east and west respectively, circumnavigating the globe, and observing every seventh day.

Comparing notes in New York, each Jew was found on re-assembling, observing a different day.

Which of these Jews had the correct Sabbath?

1. If all three were correct, the precise space of time allotted to the Sabbath is immaterial.

2. If only one was correct and the observance of some particular twenty four hours is necessary to salvation as some seem to think, which of the two are accursed?

3. If two are condemned will it be for lack of an astronomical and mathematical education.

4. If the New York man was correct in what revelation is this assumption founded?

5. If the circumnavigating Jews were correct, then all Jews do not observe the same day of the week or Sabbath.

6. If the circumnavigating Jews were incorrect then Saturday cannot be the Sabbath at all places on the globe.

7. If the circumnavigating Jews were correct then the precise time of the Sabbath depends on the direction in which a man travels.

8. If all three Jews were correct then every day of the week must be the Sabbath in some portion of the globe.

8. If the Sabbath day be of importance then apparently it should be observed simultaneously in all parts of the globe.

10. If it be not necessary to keep the Sabbath day simultaneously in all parts of the globe, then apparently no particular twenty four hours has any advantage over the other.

11. Is there indubitable proof that the day observed by the Jews for their Sabbath, is in direct line of sequence (without alteration) from the time of Moses?

12. If there be no such proof why should it be assumed that the day they (quite possibly) incorrectly observe, is more consecrated than any other day set apart for the worship of God?

D. T. Baker.

Prayer.

All Christians of whatever name agree in prayer, and especially that form of prayer that the Lord taught his disciples; but we fear that many of those that repeat that prayer have not a faint idea of what it contains. Let us see what is contained in the second petition, "Thy Kingdom come," what is meant by this? Certainly not the Church, for it is in no sense a kingdom, but on the contrary it is represented as a body and bride. What then are we to understand this kingdom to be? Evidently that spoken of by Daniel, see chapter ii. 44. "In the days of these kings shall the God of heaven set up a kingdom." How few realize that this is the real kingdom they are praying for.

The third petition declares "Thy will be done in earth as it is in heaven." Should not the Christain people have faith to believe when they pray that petition that what is prayed for will eventually be realized sometime in the future, because it is the Lord's prayer: then the question forces itself upon us, what kind of a world will this be when this grand consummation takes place, will it not be heaven upon this earth? 1 Cor. xv. 26.

The last enemy that shall be destroyed is death. This will be the restoration of all things that God hath spoken by the mouth of all his holy prophets since the world began.

How many of the so-called learned of this world that have been preaching the Gospel, that cannot see much of the Scripture in its true light; but the latest deliverance we have seen was that of the Divine Moderator of the late ecclesiastical body, when preaching a sermon before a large congregation, and the papers eulogized the discourse as very satisfactory to the people that heard it. His text was Heb. xii. 28, "Wherefore we receive a kingdom that cannot be moved." When we read the text we felt confident of getting something valuable on the coming kingdom, but, alas, we were shocked and astonished, when we read the first sentence, "Christ the King, and the soul the Kingdom." This for gross ignorance, is only equaled by that of some men trying to prove that the kingdom of God dwell in the hearts of those old wicked pharisees, that the Lord said were blind guides, hypocrites, whited wall, whited "sepulchres full of dead mens bones, and all uncleanness, and if the eye of this divine should strike our article we hope he will review his discourse somewhat severely. This shows that we have a large number of public teachers that are making havoc of some very important portions of Scripture.

L. Boyd.

Appointments.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind. commencing on Friday, Nov. 17, 1893, and continue over the following Sunday. The brethren of like precious faith are invited to come and be with us at this meeting. Let us heed the admonition to meet together and exhort one another that we may be built up and strengthened in the most Holy Faith, remembering that our salvation depends upon our own individual exertions.

J. F. Wagoner, Pres.
A. C. Roberts, Sec.

Selected.

Affairs Abroad.

Each country of Europe just now is taking its turn in occupying the attention of public opinion. Awhile ago all eyes were turned to France, whose Russian fetes were the cynosure of Europe. Then came the turn of Italy, whose financial embarassments caused much international excitement. Now it is Spain that all Europe is eagerly watching and whose situation both at home and abroad has suddenly become puzzling.

The preparations for the expedition for the relief of Melilla are proceeding slowly. There are already 20,000 soldiers at Melilla, but they are unable to force the Moors to raise the siege of that place, because the besiegers are on territory which belongs to the Sultan of Morocco. If the Spaniards go out of their fortification a distance of barely six miles they will be practically declaring war against the Sultan of Morocco and invading his territories, something which may prove dangerous from an international point of view. If they remain behind their fortifications the number of their enemies increases daily, while their ranks are being decimated by disease. In addition to all this the preparation for the Melilla expedition has revealed how defective is the military organization of Spain.

A crisis in Egypt has been staved off, the Khedive having been made to see that he must chose between Lord Cromer and Riaz Pacha. It is Hobson's choice, for he cannot dismiss Lord Cromer nor expel the English, and he can dismiss Riaz Pacha. That honest but narrow minister has perceived that he is but an earthen vessel, and that collision with iron can have but one result. He has yielded and promised to behave for the future.

Affairs on the Continent would in ordinary times be thought rather exciting. France, it is true, has contributed no great sensation. It is reposing after its Russian debauch. Still, M. Carnot, who is now said to have resolved on being his own successor, has made a Presidential visit to Maubeuge in his favorite character of freebooter. M. Tirard, twice Prime Minister and an able man, is dead. The present Prime Minister has tried to reconstruct his Ministry by squeezing out the Radicals, but M. Carnot thought it best that the Ministry which had appealed to the country should meet the Chamber which the country had elected, and M. Dupuy had to give way. Inasmuch, however, as the chamber is clearly moderate, the ministry will ultimately have to be moderate also. Moderation ought now to be in fashion, for while the miners' strike in the north of France has collapsed, in Spain things are much livelier. The Hidalgos are conducting their little war in Morocco, but have not yet driven back the tribes which swarm about Melilla. The Sultan of Morocco, fearing lest these guerilla outbreaks may serve as a pretext for war on himself, protests his good will and promises to keep the Riffs in order. The name of this tribe is perhaps shortened from Riff-Raff, yet Spain has called out 80,000 reserves, and being hard up for money, has opened a public subscription, its Finance Minister asking funds to support the honor of the Spanish arms.

It is impossible to ignore the increasing gravity of the signs of approaching trouble in Italy and Spain. Both nations are completely bankrupt. Both are in iminent danger of the overthrow of their present form of government and the establishment of a dictatorship. A grim alternative for Italy in the opinion of many of its own statesmen *is revolution.* No other escape from the difficulties has been suggested by friends or enemies of the present rulers. Help from abroad was the only resource, and the hope is gone. The last attempt to give it was made by Emperor William a few days ago when he recommended the purchase of the Italian rentes, and the semi-official press indorsed them as an investment. The storm of protest against such deception of the people quickly destroyed the effect of the suggestion.

The terms which France has dictated for the return to Italy of the silver currency which has been drained are most significant. Half the amount, or 46,000,000 francs, must be paid in gold and the balance in notes. Gold can only come from the innermost reserve of the war chest, for Italy has nothing left. There are other signs that France is pursuing a systematic financial campaign against its continental enemies. It has been openly declared this week that a relentless financial war will precede the inevitable military struggle.

Austria is already on a bad way and Germany's difficulties in Berlin during the last few weeks threaten to become worse. Paris is the only impregnable financial capital on the continent aside from neutral centers like Amsterdam. Its safety lies in the fact that it owes nothing while every other country is heavily involved. France therefore stands unrivaled to-day among continental powers in army, in navy, and in financial resources.
Clipping from Daily Paper.

The World's Unrest.

Europe is full of excitement and unrest. Not only are there wars and rumors of greater wars, but it seems almost as if the industrial world is about to fall into chaos. For a long time a million or so of miners in England have been on a strike, and a fuel famine has resulted which has closed many factories. Just as the news comes that it is about over, new disturbances break out in France, and troops are ordered out to overawe workingmen. The unrest extends to Belgium, Italy and Austria. In Austria and Spain there is a reign of terror in some parts, caused by dynamite plots of Anarchists. Spain has a quarrel with Morocco which has led to fighting and may lead to more, and the news of outrages perpetrated by the Matabeles, in South Africa, has for the time withdrawn attention in England from home rule. Chronic revolution seems to be manifesting itself in many parts of South America. There is a good deal going on in the world, and more history being made than most people are aware of. *Christian Standard.*

Try Try Again.

Sympathy with others is limited by our personal experiences. We cannot understand the sufferings, the losses, the trials, the fears, or the joys, of another, if we have *never experienced the same thing* ourselves. We can have pity for one who seems to be in an agony of pain, even though we have never been called to endure such pain ourselves; but only as we have experienced pain can we truly sympathize with one in pain. And so with every phase of human feeling. Can we wonder, then, that God permits us to have varied experiences of joy and sorrow, in order that we may in all *sincerity* "*rejoice* with them that rejoice," and "weep with them that weep?" There are trials from a sensitive nature that only one of like sensitiveness can really understand and appreciate; hence he whose extreme sensitiveness is a constant trial to him is qualified by that very sensitiveness to be a minister of sympathy and help to those who would otherwise be without a sympathetic helper. It is not always for our sakes, but often for the sake of others, that we are called to a life of trial or of unsatisfied longings.

Yesterday's words were bitter or flippant. Try again today.

Yesterday's moments were trifled away. Try again today.

Yesterday's songs were soulless and flat. Try again today.

Yesterday's service lacked fire and force. Try again today.

Yesterday's thoughts had too much of self. Try again today.

Yesterday's victories made us haughty and proud. Try again today.

Yesterday's failures made you gloomy and fretful. Try again today.

Yesterday's prayers were aimless and faithless. Try again today.

Yesterday's burdens were carried impatiently. Try again today.

Yesterday's charity was narrow and cramped. Try again today.

Yesterday's temptations were met in weakness. Try again today. *-Epworth Herald.*

[illegible]ignal.

Dear Restitution, brethren and sisters of the one faith and hope of the Gospel:

I feel lonely here in Kansas. I hear what the sects call the gospel, but the whole faith and hope of the gospel as contended for by the primitive saints and the Son of God I do not hear.

They claim to have what the gospel tells the believing children to seek for. Can we find a witness between the lids of the Bible to prove that man is immortal, or can be until the Son of God comes and *gives* it to his faithful children? Paul tells us in Rom. 2nd chapter, to "seek for glory, honor, immortality, eternal life." Paul in another place said, "why doth a man seek for that which he hath, but we seek for that which we have not." A man would be very foolish to seek for something he had in his possession.

Paul tells us in the 15th of 1st Cor., when the *righteous* will receive immortality and they then can sing the Victor's Song, "O, Death, where is thy sting? O, Grave where is thy victory?" How foolish it would sound to go to a protracted meeting where they have what they call revivals, and hear them shout this "Victor's Song." If they have what they claim they have they can sing this song, but either they or Paul are wrong. Dear brothers and sisters of the one faith let us take Paul's view of things and cast aside the opinion of men when they cannot prove from the Word of God.

They claim they are in the Kingdom. When Jesus was asked by Pilate in regard to the kingship, he replied, "My kingdom is not of this world." Paul in Acts 14, in *confirming the souls of the disciples* told them that through much tribulation they must enter the Kingdom of God. In the 15th *of* 1 Cor., it says, "flesh and blood cannot enter the Kingdom of God." It appears to me my brothers and sisters, that we are in the sound of the seventh angel, when these corrupt kingdoms that are ruled by mortal, corrupt man will become the kingdom of our Lord, and Christ. If we have *the light and* knowledge of the faith and hope of the gospel, we know when God's believing children will enter the kingdom, and when they will receive the reward God has promised them.

We find in *1 John iii*, these words that should cheer us onward in the cause of the Master. O, blessed hope of being made like our Lord when he comes. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. He ascended to the Father with a visible body, he will come visibly back to this sin cursed earth, remove the curse that was caused by the first Adam's disobedience, perform the oath he swore to the fathers Abraham, Isaac, and Jacob. O blessed hope of a kingdom to be set up on this earth under the whole heavens and to be extended *from river to* river and to the ends of the earth. God's Spirit when we reach this period will be poured out on all flesh. Nothing to hurt or make afraid in the whole earth. It will no more be said to fellow-man, "know the Lord, for they shall all know me from the least to the greatest." When he comes he will change his faithful ones from mortal to immortality. My dear brethren and sisters can we say we are prepared for the change, if not why not? O, let us be doing the will of our God that we may hear his voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Let us have our conversation in heaven from whence we look for the Lord Jesus who will if we are prepared, change these vile bodies of ours and fashion them like unto his glorious body. Let us strive to do God's will and wisely contend for the *faith and hope once* delivered to the saints. They have been lost by the traditions of men. Let us pray to our God in faith that we may grow in favor with him and in the light and knowedge of his word. I ask an interest in *your prayers that my faith may fail not.* I feel lonely. My companion fell asleep in Jesus the 14th of last December. I thank God that there is an awakening time coming when all they that have fallen asleep will be awakened when he comes. Let us be faithful to the end of this short life. When the Lord comes may we receive a crown.

Your brother in the one hope.

D. M. COWARDIN.

Suggestions to the Brethren in Kansas.

Brethren and friends, what are we doing for our Blessed Master, and his cause? Are we at work in the vineyard, or are we standing idle?

If we work, and work lawfully for the Master, he will reward us in due time, but if we persist in standing idle all the day long, then some worthy one will take our crown. Are we laboring and toiling hard early and late, day in and day out for the things of this world for the meat that perisheth, or are we working and living for the world to come, which is now in sight? Can we truly say with Brother Paul, "And the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me?"

Brethren, the blessed cause of truth and duty, and the times in which we live demand of each and every one of us prompt action. We must all come up to the help of the Lord, and be ready to answer at roll call, or we will most certainly be dealt with as foolish virgins or deserters. There is no time now for idle strolling, what is done must be done speedily, for this life's drama, and this world's drama will soon be ended, our race run, our work done, and our King come, his reward with him, to *give* to every one as their work shall be.

I wish to call attention to our contingent fund which has started out well, but a few brethren and *sisters are not sufficient to keep the* good work going. Let me suggest in harmony with some others, that each brother and sister and friend to the good cause, give something to this fund to enable some good worthy worker to come over and help us, and to enable others to go when duty demands. This will be doing as we would wish to be done by. I would also suggest the propriety of using some of this little fund now, that it may increase and grow by use before the Master comes to call us all to account, but let each one be careful they do not run before they are called, as some are inclined to do.

I would also suggest and urge an extra effort on the part of one and all to attend our conferences and general meetings, and to come filled with the Spirit of the Master, to do some good and receive good in return. A service that requires some sacrifice is most pleasing to God. To stay at home and worry with the cares of this life all the time is not right in the sight of God. O, for a faith that shines more bright and clear. O, for a few more old-fashioned meetings when brethren could travel hundreds of miles to hear the truth proclaimed and have their Spiritual strength renewed.

T. E. ADAMS.

P. S. Will say to the brethren in southern Kansas and Oklahoma, that I expect to be (the Lord willing,) at Ashton, Sumner Co., Kan., the third Sunday in Nov., to assist Brother Oliver, in holding meetings for a week.

T. E. A.

The Difference Between a Righteous Man and a Christian.

A righteous man is one who honestly gives to all their just dues, and he also demands for himself all that the law of justice will give to him.

The Christian must show mercy, must forgive, and must do to, and for others in love, more than justice demands, and must bear injustice patiently, but do no injustice to others; and while he may ask for, yet not demand his legal rights, see Matt. xviii. 23-35, but "he must bless them that curse him, and pray for them that abuse him." all being the fruit of his love to Jesus, see Matt. v. 44-48.

Of all these Christian acts justice can take no account, for justice says, pay every cent you owe and demand every cent due you. The final results are that the righteous man shall receive no mercy, see James ii. 13. "He shall have judgment without mercy that hath showed no mercy. The righteous man's reward shall be that "he shall inherit the land, and dwell therein forever." Psl. xxxvii. 29, also Psl. xviii. 25-27.

While the promise to the humble Christian who has borne his cross, and walking under the law of love and mercy in obedience to our Lords commands, "he shall inherit all things, shall obtain mercy, and shall sit with me in my throne, and shall receive all that his heart desires, even all that God has prepared for him." Let every professing Christian beware of bringing himself under the law of Justice.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi 14-15.

HIRAM SHOEMAKER.

[illegible]

Nancy M. Williams was born Mar. 8, 1870, died Nov. 1, 1892.

The deceased was married Oct. 6, 1889 to W. C. Jenkins. Two children aged respectively one and three years are left with the husband to mourn the bitter loss of one whose place can never be filled. Sister Jenkins was a victim of that fell destroyer, consumption. Two years ago, she with her husband obeyed the Lord, being immersed by the writer into the all-saving name of the Anointed One. The last words uttered were expressive of the faith held so dear. The words were "I shall soon be at rest," and how truthful the statement, for like Job of old we all realize that "our rest shall be together in the dust." With calm peaceful trust in him who is the resurrection and the life, by her request the Holy Scriptures were read to smooth the pathway into the tomb.

A large number of sympathizing friends listened to words of comfort based upon the words, "I will show thee the path of life," after which she was laid to rest until Jesus comes.

J. F. WAGONER.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$198.75
"From a Friend."	1.00
Alice Quinn,	.25
Jennie Cox,	.25
Mrs. C. W. Russel,	5.00
S. Roxana Wince,	10.00

STATE EVANGELIST FUND.

We whose names are here unto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of men, agree to pay the several amounts set against our names into the hands of the Indiana State Conference Treasurer L. B. Boggs, Argos, Indiana. The amounts to be paid in one year, dating from Nov. 14, 1892. Brethren help. Brother Geiselman is often called to do evangelistic work. He is worthy. Use your money for God. It may not be yours to use, when the coming year has gone by.

S. Roxana Wince	$10.00
J. L. Wince	20.00
Alfred B. Wince	5.00
Calvin Beagle,	25.00

Notice.

To the Brethren of Oklahoma:

Brother S. C. Oliver will commence a week's meeting near Payne, Payne county, Oklahoma, October 28th, in Bro. Albert Overholt's neighborhood. While he is in Oklahoma, if brethren at other points desire to have him speak for them, he will gladly devote some time to the work of spreading the good news of a soon coming kingdom and King. After Oct. 31st he *can be addressed* at Payne, Payne county, Oklahoma. Direct in care of Albert Overholt or brethren can meet him there and make arrangements for meetings.

L. A. CHAPLIN, Sec'y.

CONTINGENT FUND.

Dear Restitution:

Favorable response having been made to suggestions for [illegible] "[illegible]tingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will econo[illegible] the fund.

All who desire to contribute to the "Conting[illegible]," please send remittances to the RESTITUTION office, Ply[illegible] Ind., and receipts will be [illegible] and the fund disbursed as [illegible] expected. Publication [illegible] of donations as [illegible].

We whose [illegible] subscribed, ag[illegible] year 1893, the [illegible] the fund tha[illegible] ployed in ans[illegible] tize persons, [illegible] from the bre[illegible] secure the ser[illegible] of an [illegible] istrator.

Previously pu[illegible]	$27.00
"A friend."	2.00

EXPENDITURES.

Previously [illegible]

J. S. H[illegible] to go to [illegible]

J. F. Wagoner's direction [illegible]

P. O. ADDRESSES.

[illegible] requested to [illegible] pub[illegible] may have [illegible] here.

C. A. Saylor, Temple, Ariz[illegible]

Silas Hemm, Dudley, Worcestershire, England.

J. S. Hatch, Sinclair[illegible], Ind.

J. W. Niles, Edinboro, Pa.

H. Hewes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 254, Roch[illegible], Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

J. T. Prince, Edison, Neb.

A. J. Eychaner's address is [illegible] brook, Iowa.

W. L. W[illegible], 22 [illegible] N[illegible] Bldg. K[illegible]

Kansas Evangelist Fund.

[illegible] that a [illegible] field. When [illegible] been appointed, [illegible] the [illegible] each [illegible] to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$1.00
H. L. Vickery,	10.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber,	10.00

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and as near cost as can be. It has 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 20 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

One Limited First-Class Fare with $2.00 additional for the Round Trip Harvest Excursions.

August 22nd, September 12th, and October 10th, 1893, the "Wisconsin Central Lines" will run low rate Harvest Excursions on above dates, to points in Minnesota, North and South Dakota. Tickets will be good twenty (20) days from date of sale, with stop-over privileges to points west of St. Paul and Minneapolis.

For full information, address any of the Company's representatives, or Jas. C. Pond, Gen'l Pass. and Tkt. Agt., Chicago, Ill.

IMPORTANT NOTICES.

All persons addressing us should give their post-office, county and state, [illegible] and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Mar[illegible]

Remittances should be sent by bank draft, post-office money order, express money order, or registered letter. Money sent in either of the above ways is at our risk [illegible] the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors [illegible] copies for themselves.

In ordering a change of address give the [illegible] of the paper you have, and order it [illegible] are [illegible] that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be [illegible] promptly attended to.

BOOKS.

FOR SALE AT THIS OFFICE.

[illegible]

[illegible] contains 32 pages [illegible] will be sent to any address, postpaid for 25 cents [illegible] for $1.00. Free to those not able to pay. Send to this office for it or to the Author, [illegible] Saratoga, Cal.

The Christian Life [illegible]. The above is the title of a [illegible] from THE RESTITUTION [illegible] papers [illegible] good clear [illegible] is needed 25 [illegible] schools or [illegible] for [illegible] Special rates [illegible] who will act as [illegible] their neighbor[illegible].

[illegible] edition of this pamphlet [illegible] It is not [illegible] older [illegible] the subject [illegible] of Promise, and [illegible] the One Faith, [illegible] It was written [illegible] by the late [illegible] and it is truly [illegible] Many editions have been printed and distributed [illegible] the most effective missionary that can be handed out. Price 10cts. each. Send and get a supply to distribute.

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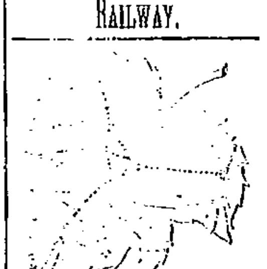

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VOL. XLII. PLYMOUTH, INDIANA, NOVEMBER 22, 1893. NO. 44.

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Would come to God for rest and hope,
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—T. H.

Original.

The Immortal Book.

No. 2.

"Open thou mine eyes that I may behold wondrous things out of thy law." Psa. cxix. 18

In our last article we considered at some length the kind of men who wrote this Book. Truth is an essential requisite to goodness. Good men *never* lie. These writers preface their messages with: "Thus saith the Lord God. The word of the Lord came again unto me saying, thus saith the Lord God." Now, if these messages were not from God they were *not* good men, but deceivers and workers of iniquity. If these men were deceivers, they did what *bad* men do not generally do, predict and write their own doom, as for instance, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the green grass, and wither as the green herb." "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Ye shall tread down the wicked; for they shall be ashes under the soles of your feet." Bad men are usually slow to write evil concerning themselves, but these men write: "Thus saith the Lord of hosts, that it shall leave them neither root nor branch." That means complete extinction of their being by the means of fire. Is it not, then, a, on the face of it, unreasonable to affirm that the Bible writers were bad men? Would they not have made it more favorable to their own passions and inclinations? Would they lay themselves under such severe moral restraint as the Bible enjoins, to obtain rewards that are all a farce which they *must* be *if* the Bible is but an emenation from the brains of lying impostors?

Would they sacrifice the pleasures of this life, sacrifice property, and every worldly interest, and live in destitution? Would they suffer persecution for a book that they knew was all fraud? Would they wander about in deserts and live in dens and caves of the earth, wearing sheep and goat skins for clothing? Would they suffer themselves to be whipped, scourged, bound in chains, mocked, imprisoned, and sawn in two, stoned, and slain by the sword, for what they were conscious was all a wicked forgery? Such a thing is perfectly inconceivable. Bad men *never* suffer such things for that which they know is a lie. This Book excludes all liars from the life to come.

This Holy Book as you will observe, bears upon its own face, incontrovertible evidence of its being a True Book

This Book is a library of sixty-six books written by some forty different writers, stretching over a period of some fifteen hundred years, and written from different localities. Hence you see these writers could have no collusion one with another. Yet, when these sixty-six books are brought together and bound in one volume there is a complete harmony running through all these sixty-six books, as though they had all been written at one time and by *one* man. The rope which belongs to the British navy, has a red thread running through every foot of it, so that if any of it is stolen, it can be identified. So with regard to this Marvelous Book, you may cut it into a thousand pieces and still find a thread in every piece, and that thread is Christ, under *his* various names and titles of office. As for sample: the Seed of the Woman, the Seed of Abraham, the Seed of David, the Son of David, the Branch, the King of kings, the Man of sorrows, the *Prince* of Peace, the Bread of Life, the Corner Stone, the Door, Emmanuel, Faithful Witness, High Priest, Good Shepherd, King of Israel, King of the Jews, Lamb of God, Law Giver, the Light, Lion of the Tribe of Judah, Lord of Glory, Morning Star, Nazarene, our Passover, Mediator, Prince of Life, Redeemer, Root of David, Savior, Shiloh, Word of God, the Truth, the Vine, Captain *of* our Salvation, Second Adam, Alpha and Omega, Bread of God, and others too numerous to mention. In fact, "to him give all the prophets witness." Beside these titles, the sacrifices and ceremonies of the Mosaic law, all foreshadow him. Around the Messianic golden thread are found entwined threads, which run through the entire library forming a golden cable, for sample the "*covenants of promise*," which began with the first book, and ended in the last one. How comes it that these golden threads start in the *first* book, and end in the *last*, when these books were written by men, many of whom *never saw each other*, and were scattering over a period of fifteen hundred years? Is this possible? Not with frail erring man, certainly. It is clearly evident that *One* Master Mind controlled the whole. Let forty men, living men in *this* age, write sixty books on Theology, and then bring them together and bind them all in one volume, and what a strange contradictory jumble you would have. They would be something like the speeches made at the "Parliament of *Religions*," held in Chicago, which I have in possession. A man would go crazy trying to find the way of life in them. But not so in the Scriptures. It declares the end from the beginning. On this point I will submit a quotation from "The Inspiration of the Bible" by Hastings.

"God's Word declares the end from the beginning *It is not only* the chart which guides *each* weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made, and the church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be *struck* with the correspondence which exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse; but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in Paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the *tree of life*, and "enter in through the gates into the city." At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God." the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshows the destiny of the world which he has made and the church he has redeemed.

When we look at these facts we see that this is no man's book. When Columbus saw the river Orinoco, some one said he had discovered an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace. It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord."

Running through these various books we call the Bible, is a specific plan, commencing in the first book and is gradually unfolded in the others but reaches a grand and glorious consummation in the last one. How is it the *same* plan is written about, and unfolded by some of the writers, who never saw each other, and in fact, did not *live* in the same age? Is it not evident that divine inspiration from above, did guide them in this matter?

At the close of the last book we read: "And he said unto me, these *sayings are faithful* and *true;* and the Lord God of the holy prophets *sent his angel to show unto his servants* the things which must shortly be done."

W. H. WILSON.

The Gospel According to Loukas, Chap. 12.

1. During the times when the myriads of the multitude were gathered together so that they trod one another down, he began to say unto his disciples first, Take heed to yourselves in respect to the leaven of the Pharisees, which is hypocrisy.

2. There hath been nothing covered forsooth which will not have been revealed and hid which will not have become known.

3. On the contrary whatever ye have spoken in the darkness will have been heard in the light,

4. And that which ye have talked to the ear in inner-chambers will have been heralded upon the housetops. And I say unto you, my friends, Be not afraid of those who kill the body, and after that have nothing more they can do.

5. But I will show you of whom ye may be afraid. Be afraid of him who, after he hath killed, hath official power to cast into the geena. Yea, I say unto you, Fear him.

6. Are not five sparrows accustomed to be sold for two assarii? And not one of them hath been ignored in the sight of God.

7. Moreover even the hairs of your head have all been numbered. Fear not. Ye are very different from many sparrows.

8. And I say unto you that any one who shall confess in me in the presence of men, the Son of Man will also confess in him in the presence of the angels of God.

9. But the one who denieth me in the sight of men, he will have been utterly denied in the sight of the angels of God.

10. And any one who shall say a word against the Son of Man, it will have been remitted unto him; but unto the one who hath blasphemed against the Sanctified Spirit, it will not have been remitted.

11. And whenever they bring you before the synagogues and the authorities and the official-powers do not worry about how or what defense ye shall make or what ye shall say.

12. For the Sanctified Spirit will teach you in that very hour what it behoveth you to say.

13. And a certain one of the multitude said unto him, Teacher, Tell my brother to divide the inheritance with me.

14. And he said unto him, Man who constituted me a judge or a divider over you?

15. And he said unto them, See and be on your guard against all selfish greed; it cause not in the abundance of one's possessions is one's [illegible]

16. And he spake a parable unto them saying, A rich man's place produced well;

17. And he reasoned with himself saying, What shall I do, because I have nowhere to gather together my fruits?

18. And he said, This will I do; I will tear down my storehouses and build greater, and there will I gather together all my products and good things:

19. And I will say unto my soul, Soul, thou hast many good things laid away for many years; Rest, eat, drink and rejoice.

20. But God said unto him, Thou thoughtless one, This night will they demand thy soul of thee; And whose will be the things which thou hast made ready?

21. In this wise is he who treasureth up for himself, and is not rich toward God.

22. And he said unto his disciples, Therefore I say unto you, Fret not for the soul as to what ye shall eat; nor for the body, as to what ye shall clothe it with.

23. For the soul (organic-life) is more than its nourishment, and the body more than its clothing.

24. Consider the ravens; that they do not sow, nor reap, nor have they a store or a storehouse, and God supporteth them. How very different are *you* from the birds?

25. And who of you by fretting can add a cubit-length to his adult-age?

26. If then ye cannot do a least thing why do ye fret about the rest?

27. Consider the lilies, how they grow; They toil not, neither do they spin; And I say unto you that not even Solomon in all his glory clothed himself like one of these,

28. And if God so clothed the grass that is in a field today and tomorrow is being cast into an oven how much more will he you, O ye worthy of little trust.

29. Do ye also seek what ye may eat and what ye may drink and be not high-minded.

30. For these things are all the nations of the Cosmos diligently seeking after: and your Father knoweth that you have need of them.

31. Moreover seek ye the kingdom of God and these things will have been added unto you.

32. Fear not, little flock, because your Father is satisfied to give you the kingdom.

33. Sell your possessions and give in acts of mercy. Make for yourselves purses that do not wax old, an unfailing treasure (supply) in heaven, where thief doth not draw nigh ~~nor moth corrupts~~.

34. For where your treasure is, there will your heart be also.

35. Let your loins also stand girded and your lamps lighted.

36. And be ye like men who are expectantly awaiting their lord when he shall return from the nuptials, that when he shall have come and knocked, straightway they may have opened unto him.

37. Blessed happy are those bond-servants, whom the Lord shall find keeping awake when he cometh. Verily I say unto you, he will gird himself and have them recline and come and serve (deacon-service) them.

38. And whether he shall have come in the second, and whether in the third watch, and shall find it so, blessed happy are they.

39. This moreover ye know, that if the master of the house had known at what hour the thief was coming, he would have kept awake and not allowed his house to be dug through.

40. Do ye also then get ready, because at an hour when ye think not, the Son of Man is coming.

41. Said Peter unto him, Lord, dost thou speak this parable unto us or also unto all?

42. And the Lord said, Who forsooth will be the faithful steward, the thoughtful one, whom the Lord will establish over his courtier-service to give the measured supply of food in due season?

43. Blessed happy is that bond-servant, whom his Lord shall find doing so when he cometh.

44. Of a truth, I say unto you that he will establish him over all his possessions.

45. But if that bond-servant shall have said in his heart, My Lord delayeth his coming, and shall begin to smite the house-men and the house-maids and to eat and drink and get drunken,

46. The Lord of that bond-servant will come in a day when he doth not expect him and in an hour when he doth not know, and will cut him off (or in two) and dispose his portion with the unfaithful ones.

47. That bond-servant moreover who knew his Lord's will and did not make ready or do according to his will will be flayed with many stripes;

48. While the one who did not know, but did things worthy of blows will be flayed few. Moreover from every one to whom much hath been given much will have been required, and from him to whom much hath been entrusted they will demand more.

49. I have come to cast fire upon the earth; and what do I *desire?* Would that it were already kindled.

50. But I have baptism to be baptized with, and how am I restraining myself, until it be accomplished?

51. Think ye that I have come to give peace on the earth. No, no, I say unto you, but rather division.

52. For from now on there will be in one house those who have become divided, three against two and two against three.

53. Father will have become divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

54. And he said also unto the multitudes; Whenever ye see a cloud arising from the west straightway ye say, A shower is coming, and it occureth in this wise.

55. And whenever (ye perceive) a south wind blowing ye say, There will be a scorching heat; and it cometh to pass.

56. Hypocrites, ye know how to test the face of the earth and the heavens; And how do ye not know how to test this period of time?

57. And why do ye not of yourselves judge the right way?

58. Yea make it thy business when thou art on the way going with thy plaintiff to a ruler, to be released from him, lest perchance he drag thee away unto the judge and the judge commit thee to the officer and the officer cast thee into prison.

59. I say unto thee, thou shalt not have come out of there until thou hast paid the last lepton (about half a cent or a "mite.")

COMMENT.

"The Geena" is not properly translated by the English word "hell" R. V. The term is used in the Scripture to denote the final and extreme test to be applied under God's divine agency to separate the brass from the true metal in the refinement of human character, and to eliminate the useless from the useful in this cosmos of the heavens and the earth, and to be applied when all other agencies have failed, and as here stated the result will be when applied to soul or organic life to eliminate or utterly destroy it, and not to perpetuate it in unending misery.

"In me" and "in him" instead of "me" and "him" merely as in the R. V. The expression is the same in use as "in Christ" and "God in us."

"Utterly denied" instead of "denied" merely R. V.

"Remitted" instead of "*forgiven*" R. V.

"The authorities and official-powers" instead of "the rulers and authorities" R. V.

"Place" instead of "ground" R. V. the same use as we have speaking of a rich man's place whether it be a farm or other source of revenue.

"Products" instead of "corn" R. V. for the same reason.

"Thoughtless" instead of "foolish" R. V. true to the record and covers more ground.

"Will they require" instead of "is required" R. V. is suggestive to say the least. Who is the "they" here spoken of? Are "they" men or angels?

"Soul" instead of "life" R. V. Consistency is a jewel.

"Age" or adult-age instead of "stature" R. V. Most people think they can add a cubit's-length to their allotted span of life; but I have never heard of a person who was fool enough to suppose he could add twenty-four inches to his stature "by thinking"—not even the mind-cure cranks.

"Clothed himself" instead of "was arrayed" R. V. The antithesis here is between the way God clothes and the way man clothes, and Solomon is given as a notable and extreme case of a man clothing himself.

The Sinaitic *MSS.* followed in verse 29 "Do ye also seek what ye may eat and drink and be not high-minded" instead of "Seek not what etc." R. V. This *changes the* whole philosophy of the teaching and brings it into accord with good common sense. Good crops do not come to people without seeking. There is a vast difference too between *diligent and persistent* seeking, and *fretting.*

"Your Father is satisfied" instead of "it is your Father's good pleasure" R. V. takes the whole thought out of the limbo of unreasoning favoritism and we are led to infer that if God "is satisfied" there is a good reason why, as we are told that he is judicial in all his ways.

"In heaven" instead of "in the heavens" R. V.

"Keeping awake" instead of "watching" R. V.

"Kept awake" also instead of "watched" R. V.

"Get ready" instead of "be ready" R. V. implies work to be done in order to get ready.

"Courtier-service" instead of "household" R. V. makes the answer to Peter much more intelligible to one acquainted with the doctrine of the "royal-priesthood."

"Measured-supply" instead of "portion" R. V. The idea of measure is important in this teaching as the reader will see.

"House-men and house-maids" instead of "servants" merely R. V. not specific enough for this teaching in regard to the organic economy of "the household of faith" to which this relates.

"Would that it were already kindled" instead of "if it is already kindled" R. V. There is a question and answer here and this is the answer, a very significant one too.

"Restraining myself" instead of "am straightened" R. V. leaves out the important idea Christ's own moral agency in this matter.

"A ruler" instead of "the magistrate" R. V.

"Plaintiff" instead of "adversary" R. V. I do not call the man who sues me for a debt my "adversary," neither does the judge or the court. Man's case is in court and has been, for a long time, and all the language in relation to it in the Scriptures is judicial. Let us follow the record therefore.

CHAS. GARDNER.

Bible Authors.

The Bible is a marvel, when the manner of its compilation is considered. Composed of sixty-six books, written by over forty different writers, it teaches from beginning to end the same grand truth that God's purpose is to fill this earth with his glory. Num. xiv. 21. Not one of the writers contradict another, and all unite in ascribing all glory and praise to God, and in testifying to the worthlessness and insignificance of men in the sight of their Creator. Extending over a period of sixteen hundred years, the Bible counts amongst its writers, kings (David and Solomon), prime ministers (Modecai and Daniel), a royal attendant to a mighty Gentile king (Nehemiah), the great Jewish lawgiver (Moses), a successful warrior (Joshua), prophets of all grades and occupations, fishermen (Peter and John), a tax-gatherer (Matthew), a physician (Luke), and a "converted" Pharisee (Paul). These men wrote their books under many peculiar circumstances, some in prison and in sorrow; others in king's palaces, surrounded by all that can make life happy; others in seclusion and banishment, with the precious Word of God as their only solace and comfort. Some portions of this wonderful book were written in Rome, other portions hundreds of miles to the east, in Babylon, and between these two mighty cities stood the "Eternal City," the city of the world's monarch—Jerusalem, and within the walls of that glorious city (the future metropolis of the earth) other portions of the sacred Book have been penned. *Nearly two thousand years* have elapsed since the Book was completed, and nearly four thousand years since it was commenced, and yet we have it to-day, preserved from the onslaughts of all its enemies, whether Pagan, Romish, or Atheist. It is not absurd to suppose that during all that period of sixteen centuries, a series of impostors in different parts of the world, in different ages, of different dispositions and talents, succeeded in compiling a volume which has one grand theme running through all its pages? But as Napoleon the great wisely remarked, "There are some men who are capable of believing anything—excepting the Bible."—*W. A. Brewster.*

...of the C. P. Association.
...Corresponding Editor.
PLYMOUTH, INDIANA, NOV. 22, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Please Read and Heed.

The readers of THE RESTITUTION know full well that no appeals have been made of late in its columns. Its managers have known that the finances of our patrons have in most cases been low, and we considered them. However, at this time when the old year is almost done and a new year about to open upon us, it is necessary to present our case for consideration.

THE RESTITUTION has been issued each time during the year promptly. The articles selected for filling its pages have been generally satisfactory to all. To be sure, some differences of opinion have been found, and discussed, but all in a spirit of Christian love.

Our expectation is to continue through the year 1894 as in the past year. We therefore, ask all our old patrons to not only renew promptly their subscriptions, but to make an effort to increase our circulation. If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894. New subscribers sent now will be given the remainder of the issues of 1893 free. Get your new subscribers now.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of being put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

REMEMBER that there are five Wednesdays in this month, and that our next issue will bear date, December 6.

BROTHER Joblin writes that "Three more have just been admitted to the Household of Faith, after faith in the Gospel, repentance toward God, and baptism into Christ. We pray that they may fill out the other conditions of salvation—observe whatsoever Jesus commands.

[illegible] have been holding meetings in the Court House at St. Paul, Neb., for a week, and three have been immersed.

THE Conference of Liberal Presbyterians is over. The decision arrived at was, to stay in the Old Organization and fight it out. Lively times are anticipated. *

YOU say you have been converted, do you? Which way? Are you better or worse? More meek or less so? More holy or less so? More dead to the world or less so? *

We are apt to overlook the Word which says, "If need be, ye are in heaviness." Apt to forget that we enlisted to suffer, and apt to forget that reigning depends upon suffering. *

It has well been said that the canon of revelation is closed, because complete, there is no need of additions: it is able to make wise unto salvation. But while no new revelations are made the old ones are riveted. *

WE witness the sad effects of living by feeling, every day. It completely reverses God's order and furnishes only the sandiest of all sandy foundations to stand upon. The rock of truth is the only thing to build upon. *

LET us all remember that he whose business it is, sitteth as a refiner and purifier of silver. He is equal to the task and will see that there is fire enough to try us, and also see that it is not hot enough to injure or destroy us. *

THE Spring of our love for others is love to him who bought us. What if no stream flows from that spring? What excuse can we offer? It cannot be that we do *not know* his will. The question of the hour is, what am I doing for Jesus? *

THE papers tell us the Germans have caught French spies with photographs of fortifications, etc., and it is claimed that there is evidence to show their connection with the French war department; and all sorts of speculations and rumor are afloat, diverse in every respect but one, and that is "that *war in the near future is inevitable*; and that *if this incident does not* put the match to the combustibles, something else will." *

THE Scriptures are an incomparable spring of love, and light, and comfort, and strength. Brethren and sisters, do you turn to this divine storehouse frequently with the object of having a good square meal? or, do you merely snatch a mouthful, bolt it down whole, and hurry off? If the latter be the case, look out for dyspepsia; and be advised to imitate the epicure for once, and ruminate leisurely and prolong the luxury,—the results will be surprising. *

IN reply to Bro. Harris respecting baptism, we would say, the matter of supreme importance is to understand, and from the heart believe the things concerning the Kingdom of God and the name of Jesus Christ, turn away from the practice of sin, then be baptized into the name of the Father, Son and Spirit for (in order to) the remission of sins past; then live godly, waiting for God's Son from heaven. This is *all* personal with the dear one who has with meekness received the engrafted Word. No one can believe for her, repent for her, be baptized for her, or live godly for her. If it were our case, and if it were not possible to have the assistance of a believer of the Gospel, we would accept the services of a Baptist minister, after expressing our faith in the promise of unending life in the Kingdom of God on earth by a *resurrection* from the dead at the appearing of Jesus; and that we were anxious to put on the saving name in baptism, which act of obedience brings one to the place when, and the time when, the blood of Jesus Christ cleanseth from all sin. Beautiful—hallowed adopting ordinance.

As we understand it no such conditions exist. How delightful it would be for Bro. Chase to induct the dear wife of his youth into the Anointed; or if he be too modest, why there is Bro. Harris. Strange that they should both preach the Gospel under the commission and not baptize under the same instrument. *

It would seem by an interview with Bob Ingersol as published in a Boston paper recently that he is quite orthodox, and does not know but what he is immortal—he is *not quite* certain about it yet, but cherishes a hope of it on account of love for deceased ones. *

SOLON, the Greek law giver who lived some 650 years before Christ, used to say, "No man ought to be called a happy man till he dies, because he does not know what his life is to be." How different, this from the Psalmist, who said, "Happy is that people whose God is the Lord;" and Solomon, "Whoso trusteth in the Lord, happy is he;" and Peter, "*If ye suffer* for righteousness sake, happy are ye: and if *reproached* for the name of Christ, happy are ye." *

GENERAL Gordon writing from Khartoum Nov. 15th 1878, said, "Nothing can be more abject and miserable than the present idea of God. Imagine to yourself what pleasure it would be to Him, to burn or torture us! Can we believe any *Being* capable of creating us for such a purpose? Would it show us his power? Why, he is omnipotent! Would it show us his justice? He is righteous! None will deny it. We credit God with *attributes which are hateful to the meanest of Men*...... I quite wonder at the long time it has taken us to see that the general doctrine of the Church is so erroneous." *

The Reviewer Reviewed.
No. 4.

Our readers will remember that we were examining what Reviewer said concerning the words of Jesus, "I and my Father are One." in our last, viz: "I think this means one divinity or divine nature." Evidently this foundation is not quite satisfactory even to him; for he presently props it by saying, "Because *Jesus Christ came in flesh they* thought he was *mere* flesh, not knowing that God was manifest in the flesh which they saw before them, and which was the personal and living temple of the Father, as he said, 'The Father is in Me, and I in him.'"

Does he help his cause when he quotes Jesus as saying, "The Father is in Me, and I in him?" Do the personal pronouns "me" and "I" refer to Jesus "made of a woman," or to a pre-existent son made flesh? If a pre-existent son was made flesh, where shall we *find* the Son of God made of a woman? Is it true that the speaker was the *only begotten* Son of God? Or had God a Son *not* begotten? If so, where is it so said? Are we to understand that it was the Temple of the Father who said, "The Father dwelleth in me and I in him? If so where shall we find the *pre-existent* son? Was the temple of the Father made of a woman or of a pre-existent son, is a question that *must* in justice to us and our readers, be answered. If made of a woman, and the *Father* dwelt in *it*, where did the pre-existent son dwell? If on the other hand the temple was made of a pre-existent son,—was it spirit after it was made flesh? Can Reviewer enlighten us upon these points?

Certainly, in *some* sense the Father dwelt in Jesus, and Jesus dwelt in the Father,—*strange* that Reviewer does not show us by the context *what* that sense was. If he has the light why so sparing with it? And why impose upon us the exposition of *his references*? But we have to take things as we find them, and so turn at once to John xiv. 7, where Jesus says to his little circle of believers in him, "If ye had known me, ye should have known the Father also; and from henceforth ye know him, and *have seen* him. Philip saith unto him, Lord, show us the Father, and it sufficeth us." Poor Philip: he wanted to see the Father's *person*, forgetting that he had before been told that no man had seen God; and so Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me hath seen* the Father; and how sayest thou, then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The WORDS that I speak unto you, I speak not of *myself*, but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me,—or else believe me for the [illegible] sake. Here Jesus explains the *oneness* existing between himself and the Father. If words have meanings, to believe the Father was in the Son, and the Son in the Father, was the same as to believe that Jesus spake the words of the Father, and the Father did the works by Jesus. And that this has no reference whatever, to a oneness of "divinity or nature" is very evident, for in the next verse he shows them that the same works, and greater, should be done by him who believeth: and still further is this proven by the 20th verse by showing that *while he* was in the Father, *they* would be *in him, and he in them*, in strict harmony with chapter 17, verse 21 where he prays that they may be "*all one*, as thou Father, art in me, and I in thee: that they also may be *one in us*: that the world may believe that thou hast sent me." We pity those who hold a theory involving the idea that the oneness of Father and Son consisted of one "divinity or *nature*" after this infallible testimony is presented to them. The same oneness of *all* and [illegible], and of himself and his Father is prayed for, *not* in the glorified state, but in mortality, that the world may witness it and be influenced to believe God had sent Jesus.

As before remarked, John i. 1 is held to be the great stronghold of the view we oppose, and we will not dismiss it in haste. In "Key Words" Reviewer says "Words are the vehicles of thought, the signs of ideas, and the expressions of doctrines. Hence, the more accurately we learn the meanings of a word the more accurately we will understand the doctrine which that word is employed to express." We agree with this precisely, as also when he proceeds to show that we learn the meanings of a word from the uses and applications made of it: the wonder is that he did not adopt this plan in dealing with John i. 1, he then could have shown by such examples as the following, the meaning of the word *logos* by the uses and applications of it: "Speak the *logos* only and my servant shall be healed." Matt. viii. 8; and to his disciples in Matt. x. 10, Jesus said, whosoever shall not receive *your logos*; and whosoever speaketh a *logos* against the Son of Man." Matt. xii. 32; "when any one heareth the *logos* of the Kingdom." Matt. xiii. 19. "Heareth the *logos* and choke the *logos*." Mark ii. 22. "Straightway he preached the *logos*." Mark ii. 2. "The sower soweth the *logos*." Mark iv. 14. "Ashamed of me and my *logos*." Mark viii. 38. "Written in the book of the *logos*, of Esaias." Luke iii. 4. "The seed is the *logos*." Luke viii. 11. "*If ye continue* in my *logos*." John viii. 31. "Ye are clean through the *logos* which I have spoken unto you," John xv. 3. "I have given them *thy logos*." John xvii. 14. "Believe on me through *their logos*. It is not reason that we leave the logos—word of God and serve tables." Acts vi. 2. "The *logos* of God grew and multiplied." Acts xii. 24. "This is the *logos*—word —of promise." These, with 200 other examples in the New Testament alone, fully establish the fact that the Spirit uses the word *logos*, to mean exactly what it means when used by men, as previously defined. There is no *personality* in logos; and if it *be* twice used of a person it is easy to see *why* it is so employed figuratively, when we know its primary meaning by so many examples.

Let the candid reader look carefully over the fourth chapter of 1st John and he will see that already the church had been tainted with Paganism. Some did not believe that Jesus Christ had come in the flesh. This should be borne in mind while reading the same writer in his gospel. The historian Gibbon shows that Plato 360 years before Christ, had taught a doctrine of Trinity. Says he, "The genius of Plato, informed by his own meditations, or by the traditional knowledge of the priests of Egypt, had ventured to explore the mysterious nature of Deity, and came to consider the divine nature under the *three-fold modification of the first cause*:—the *reason*, or *logos*, or *the soul and spirit of the universe*. His poetical imagination sometimes fixed and animated these metaphysical abstractions. The three *archical* or original principles were represented in the Platonic system as *three gods* united with each other by a *mysterious and ineffable generation*, and the *logos was particularly considered* under the more accessible character of the Son of an Eternal Father, and the Creator and Governor of the universe."

Gibbon, who supposed from the theology of the day that the doctrine of the Trinity was taught in the Bible, shows his contempt for it by calling it an "amazing secret" by "the celestial pen of the last and sublimest evangelist, viz: that which was revealed 360 years before by Plato. No wonder he laughed seeing that it was taught in the school of Alexandria 300 years before Christ.

This being the condition of things when John wrote—Platonic philosophy everywhere, even in the church,—is it any wonder he commences his gospel with the positive declaration—not that there were *three* or *two*, but *one* God only by saying, "In the beginning was the logos, and the logos was with God, and the logos was God. This was in the beginning with God. As if to say, The *logos is not* one of three Gods as heathens teach, not one of the three original principles of heathen philosophy, but the logos or spirit and inseparably connected *with* God, and *was God*, *not* gods. Clearly, those who did not believe Christ came in the flesh had mixed Platonicism with the gospel, and if John i. 1, does *not condemn* that, it *sanctions* it.

Reviewer says, "The expression, 'is come in the flesh,' in the 3rd verse of John iv.: is omitted from the R. V., the *Diaglott*, and the Amer. Bible Union's Version." True as far as it goes, but very misleading, withal, to those who do not have those translations, because it would naturally be supposed that no mention is made in them of the words, "*is come in the flesh*;" the truth is, that the *second* verse says, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." This of itself excludes those who do *not* confess that Jesus Christ is come in the flesh. We were sorry to see that parenthetical sentence; it is a serious matter: and while it may not be *intended* as an apology for those who do not believe it, it would be wonderful if some one did not take it as a sop, the words have gone out, and it is beyond the power of the writer to unsay them.

It is next said, "Thy throne Oh, God is forever and ever." Heb. i. 8. This is a quotation from the 45th Psalm; but why is the *explanatory* clause left out? It *must* come in or else, by keeping back part of the truth an error will be taught, as we shall see: "Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

For our part we do not think there is any pre-existence *in* this passage, and if that be so there is not much danger of any coming out of it. But let us see for certain. The Son has never received his throne yet, so it is a prophecy; hence he had not *yet* loved righteousness and hated iniquity, and his God had not *yet* anointed him with the oil of gladness above his fellows. This Psalm says it is touching the King,—and Isaiah ix. 6, 7, says he is to be born a child, and "the government shall be upon his shoulders, and at that time his name shall be called Wonderful, Counsellor, The mighty God, The Father of the Everlasting Age, The Prince of Peace," most of which is *still* future, but he has been born, hated iniquity, loved righteousness, died, lived again, been anointed above his fellows, and is expecting his enemies to be made his footstool. There is no pre-existence in that passage because his *begettal* had only just been predicted. Psa. ii. 7.

It says the prophets call him "our God;" of course they do: Isaiah said "unto US a child is (to be) born," etc. but there is no pre-existence in it—they *waited* for him.

It is said "The apostles called him God with us." Very true; but there is no logical connection between his being called God and his pre-existence. *God* was in Christ, reconciling the world unto himself, it was *not* a pre-existent Christ *in* the Jesus of Nazareth who was made a Christ at his baptism.

It is then asked, "How, then, does the Son call the Father the *only true* God?" The answer given, is, "The supposed conflict vanishes when we remember those other words of the Son, "I and the Father are ONE." As we expected, what he *supposed* these words to mean, is now *assumed* to be authority in the case. *Jesus' words* disprove his *thinking*. There is no divinity or divine nature in that oneness. See above.

It is next said, "The Key of harmony is the word rendered *beside*, which *signifies without*." The word *beside* allows but one God. That is, one *true* God, pre-existence must have at least two, and room must be made for another. The word *beside* is set aside for the word *without*, which it is said the original means. Isa. xxxvi. 10 is one of the passages cited as proof. The original word is "*Bilade*." If this word means more than "*without*," is it not very unjust and cruel to keep it back from the unlearned, and so make them dependent upon *his* judgment to select the proper word? The truth is, "Bilade" means "*save*," "*beside*," "*only*," and "*except*," as well as "*without*." Here are five keys to select from, the one supposed to fit the pre-existence idea is selected. The difficulty is solved, or supposed to be. There is only one true God but several persons compose that true God. This is supposed to be the knowledge necessary to eternal life, and this momentous issue is dependent upon the choice of the right word in English to represent the mind of the spirit in the Hebrew word "*Bilade!!!*"

Let us deliberately sift this matter to see what foundation there is for this position. In Isa. xlv. 21, The Eternal Spirit asserts his unity by saying "There is no God beside me;" "I am God, there is none else." Suppose we insert the word *without* in this passage instead of *beside*, then what? Why, God the Father, out of whom are all things, is caused to make the profound (?) announcement that *without* him there is no other God! And pre-existence advocates, we presume, infer from this that as long as the Father is *included*, one or more persons can be associated with him in the Godhead. And this in the face of the fact that Jehovah positively says, "I am the Jehovah; that is my name, and my glory will I not give to another, neither my praise to graven images." Here the spirit, as if in anticipation of the robbery that would be attempted, expresses the same grand central truth in other words. "Another" is from the Hebrew word "*acher*" and means another, *any other*, in our tongue. Turning now to John xvii. 3, we find these words: "And this is the Eternal Life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This is *exactly* what we believe, and it is beautifully in harmony with the Father's assertion of *Himself*. Jesus certainly *excludes* himself from the Godhead, by making separate mention of himself by name and official capacity, as well as by supplication to the Father. Pre-existence, then, has not yet been shown to have any foothold in the Scriptures of Truth. It is not mentioned in all the Book of God, and we are obliged to conclude that it is of human origin and is not a Bible doctrine at all.

This passage (John xvii. 3) shows that it is *possible* and *essential to know* the *only true* God, and Jesus Christ. The Word of God is the only source of information on the subject. The Scriptures are able to make us wise unto salvation. And we maintain that a resort to *thinking* shows disbelief of God, as this makes it necessary to *supplement* what God says, to prove a point. Plato may be excused for informing *himself* by his meditations, as he had no word *from God*; not so Reviewer. He *has* the Word and at the critical point it fails him, and he has to *think* it out;—thinks the oneness is that of divinity or nature.

But Reviewer, supposing that he has proven his case, makes this mandate, "The Son is not a separate God and Savior beside or without the Father, for they are ONE." Here he approaches an awful precipice. We tenderly warn him to beware lest he involve the Father in the death of the cross.

It is said, "The Father calls the Son God." Yes; but this proves nothing for pre-existence; he must certainly be a son in order to be called God. As it stands we are expected to believe that because Jesus was called God, he must have pre-existed: we see no logical connection. We have seen that Jehovah *excludes all and every one* from the Godhead. And the intelligent Bible student knows that not only are the angels or *elohim* called gods, but Jesus himself in John x. 34, 35, says that the Jewish people were called *gods because the Word* of God came to them, or the oracles of God were committed unto them. Rom. iii. 1. The Father's own declarations, together with these words of Jesus show, that beings called god or gods is no proof of pre-existence whatever.

Next, the objection that "if Christ was God, how could he die?" is anticipated and says, "The answer is easily given;" but instead of giving it on the spot, the reader's attention is called [illegible], and if it was ever answered we have not found it; if after further search we do not find it we shall be obliged to conclude that it was not so easy as supposed, because contradictory. Presented in the love of the Truth. *

(*To be Continued.*)

Report of Stockholders' Meeting.

PLYMOUTH, Ind., Nov. 18, 1893.
Pursuant to notice the Stockholders of the Christian Publishing Association met and were called to order by R. Railsback, president of the Board of Directors.

On motion J. L. Wince was chosen president of the meeting.

On motion L. E. Conner was chosen secretary of the meeting.

On call of roll it was ascertained that 254 shares being a majority of all the stock, were represented.

On motion the meeting proceeded to elect by ballot a Board of Directors for the coming year, with the result that Geo. Alleman, W. D. Thompson, J. H. Willey, A. R. Underwood and R. Railsback were elected as members to constitute such Board of Directors.

On motion the meeting adjourned.

L. E. CONNER, Sec.

REPORT OF DIRECTORS MEETING.

The newly elected Board of Directors of the Christian Publishing Association met immediately after the adjournment of the Stockholders meeting, and proceeded to organize by selecting Robert Railsback, President, and A. R. Underwood, Secretary. After talking over the work of the past year, it was decided to renew the contract for publishing THE RESTITUTION and continue it the same as the past four years. No other business being before the Board, adjourned to the call of the President.

A. R. UNDERWOOD, Sec.

Many things that we now look upon as sore trials and afflictions are really blessings in disguise, and will so appear in the future. Our occasions for gratitude are therefore not confined to recognized good things, but should extend to many crosses and burdens and trials; indeed we may well be grateful for everything but our sins and their results.

DIED

William A. Tichenor was born in Vigo Co., Ind. March 9, 1841, and died at his home in Argos, Ind., Nov. 17, 1893, aged 52 yrs., 8 mos., and 8 days.

Brother Tichenor had been a faithful and strong believer in the Gospel of the Kingdom, 25 years or more, having united with the Church of God at Antioch, Marshall Co., about 1867. He leaves a wife and daughter Cora, of his immediate family to mourn his death, his only son, Otto, preceding him to the tomb in 1887, in the 6th year of his age.

Bro. Tichenor was a sufferer for many long months, during which time his greatest comfort was the hope of the future life and the eternal home in the renewed earth.

Words of consolation and sympathy were spoken by the writer—one who knows how to sympathize with the broken hearted—after which tender hands laid him away to rest from his labors until the return of the Life Giver, our Master.

L. E. CONNER.

Poetry.

Grandpa's Way.

My grandpa is the strangest man
Of course I love him dearly,
But [illegible] does seem to me
He looks at things so queerly.

He always thinks that every day
Is right, no matter whether
It rains or snows, or shines or blows,
Or what the kind of weather.

[illegible]
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The little [illegible]

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Original.

Answer to Reviewers No. 1.

My reviewer likes neither the "methods" nor the "proof" in the warning that I gave against Socinians in 13th No. of Restitution. But I suppose neither did the Frenchmen like Wellington's methods, nor the proof of his military skill at Waterloo. My reviewer being of England, is probably familiar with the history of that battle; and knows that in almost any sort of contest the defeated party is apt to grumble about the methods and means used by his opponent.

But why does my reviewer take the article headed "Socinians" all the same as a review of *him?* Is the Socinian doctrine *his* doctrine? According to his own account Socinianism *is* "something *very bad*," for he classes it with "Paganism." Why then does he blame me for warning people against such a *bad* thing?

My article on "Socinians," and the four that followed, were not intended in the strict sense as a "review" of my reviewer, but rather as a systematic and harmonious array of Scriptural testimonies concerning the Son of God. I deemed this far more profitable and pleasant than merely following as a reviewer in the zigzag wake and answering the one-sided "articles" of my *two* opponents. Perhaps there are two or more enlisted against me in the article that I am now answering, for the plural pronouns "Our" and "We" abound in it.

Even if it were admitted that Adam Clarke was "a kind of general infidel himself," as my reviewer seems to insinuate, would that invalidate his testimony that "Socinianism produces a kind of *general infidelity*, or disrespect to the Sacred Writings?" Did the heathenism of the witnesses that Paul quoted on two occasions invalidate their testimony against their fellow-heathen? Surely not, for Paul endorses what they said. Ac. xvii. 28, 29; Titus i. 12, 13. Dr. John Thomas classes Socinianism with "the works of the Devil." *Phanerosis*, page 11. Will my reviewer accuse him also of being "a kind of general infidel?" There was and still is great need of warning against Socinianism, for "Josephism," a poisonous offshoot of the same error, has already found its way into some of our meetings, and, if allowed, would also fasten itself as a mill-stone about the neck of the gospel that we advocate,--the gospel of the kingdom.

I never "came out from among" Adam Clarke's brethren, having never been one of them; for I was baptized the first and last time *more* than "30 years" ago, in the faith that I now hold. If it be wrong to quote, as mere opinions, the comments of Clarke and Thomas who, perhaps, were no more inspired than my reviewer, why does *he* quote Smith, Nesbet, Young, etc.? And as he and "W. H. W." have referred to the Diaglott, why did they not tell how the Appendix to that version defines the word *Mediator?* That Appendix, highly commended by B. Wilson's preface to the Diaglott, says the Mediator is "One that negotiates between two parties God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us."

Is not this testimony of the Appendix entitled to as much respect as the uninspired opinion of my reviewer?

He says that he is "writing of the Christ promised as the Seed of the Woman, and as the Seed of Abraham and David," and then "solemnly avers" that he "*knows* of no other promised Seed." But does he not know of the promised *Son of God?* If not, let me kindly advise him to read 2 Samuel vii. 14; Psalm ii. 7, etc. before he writes any more on this profound and solemn subject. In the Apostolic epistles Christ is *fifty-three* times called the *Son of God*. Three times he is spoken of as the Seed of Abraham, twice as the Seed of David, and *once* as "made of a woman," or, as R. V. reads, "born of a woman." Gal. iv. 4.

We cannot expect the Father to love any one who does not love the Son and believe that he came out from God; "For the Father himself loveth you *BECAUSE* ye have loved me and have believed that I *came out from God*." Jno. xvi. 27, 30. The great and glorious design of the four Evangelists in writing their *records* was, as expressed by one of them, "That ye may believe that Jesus is the Christ, *the Son of God;* and that believing ye might have life through his name." Jno. xx. 31. For confessing this belief Peter was pronounced "blessed." Matt. xvi. 16, 17. In John viii. 42, we learn that all the truly adopted children of the Heavenly Father love Christ because he "came out from God," or, "came out of God," as *ek tou Theou* denotes. Being then the "*begotten*" or "*born*" Son, he necessarily partook in some degree of the *nature* of his Father, the divine nature.

"Whosoever shall confess that Jesus is the *Son of God*, God dwelleth in him, and he in God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 Jno. iv. 15; v. 5.

WILEY JONES.

Stray Thoughts.

If Jesus the Son of God was with the Father before this world was created and in fact created it, then I would like to know in what sense was he the Son of God, and how did he become such a Son? The idea of a Son being coequal and coeternal with his Father, is in my judgment contradictory, and if Jesus the Son of God did really exist six thousand years, as an immortal being, how could such a being be begotten of God? Is not begettal the beginning—the sowing or planting of seed that produces a being?

If the Son of God was reduced to the sensual state in conception, was that not death to him? Then he must have died *twice* instead of once. The idea of Jesus the Son of God being older than his mother, and as old for aught we know as his Father!

The idea of Jesus the Son of God retaining the power within himself to raise himself from death, is too much to ask people to believe.

In fact such an idea is a contradiction in terms any way you see fit to turn it. For if he laid down his life, then his life was cut off, and terminated in death, otherwise he did not die, did not see fit to lay down his life, and as a necessary consequence was not raised to life again, could not be, as he himself was not dead.

Paul declares positively that Christ died for our sins according to the Scriptures, and the Scriptures referred to is the prophetic Scriptures which teach positively that Christ in death poured out his soul or life, unto death, and his soul was made "an offering for sin." Isa. liii. Read it.

What was left? was the real Christ left alive to watch over his body and to raise it again? If so that is *not* our Savior, our Redeemer. Paul never preached such a Christ as that, but he did preach that there was salvation in the One that died, and was buried, and rose again. To believe in and preach a Christ that did not die, lose his life for the time being, is to preach another Jesus whom we have not preached. See 2 Cor. ii. 4.

My brother and sister, let me solemnly entreat you to consider well this foundation truth on which our faith and hope is built.

One good brother some time ago, mentioned in THE RESTITUTION that Brother Chapin a few years ago said so-and-so, about this question. Now I wish to say this, that while I cherish in memory the kindest and best regards for that dear brother who has gone to his grave to rest in hope, I wish to make this correction. The question at that time was a different one to what it is now. Then it was "Jesus the Son of God or, the Son of Joseph."

I most firmly believe that Jesus was the Son of God in a higher sense than all others, yet that does not argue anything for his pre-existence.

Peter most positively affirms there is no salvation in any other than the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead. Acts iv. 10 12.

In conclusion I wish to say that I would be pleased and believe it would be very interesting and profitable to have this investigation go on in a good spirit, for truth's sake, that we may all see alike on this very important subject. I wish ever so much that Bro. Dugger would kindly favor the readers of THE RESTITUTION with some articles on this subject. Yours in hope of life eternal when Jesus comes.

T. E. ADAMS.

Dear Restitution:

The brethren and sisters of the Church of God of the Abrahamic Faith, met at Plum River according to announcement, for the purpose of worshipping the One True God, and our Elder Brother, Christ, The Anointed. Most earnestly do we one and all, lift up our hearts to Him, that grace, mercy, and peace, may rest on each and every one of us throughout life. We came to this meeting as servents of the Lord, not to do a work of our own, but the will of Him to whom we belong. It is his will that we set ourselves prayerfully to work in his vineyard, for the harvest is nearly ripe and the laborers are few.

Dear brethren, and sisters, let us all work as never before and come to God for help in time of need, for the adversary is very busy in every conceivable way to draw people after him. Pray that we may prove faithful unto death.

There are those that think they are on the narrow way to the kingdom of God. Poor deluded ones, they know not the way of God or his purpose concerning man and earth. Brothers and sisters, there is a great work left for us to *do*. Are we doing it? The night is coming when man's work must be done.

We should try to imitate our Elder Brother. His whole theme was to seek and to save the lost sons and daughters of Adam. Are we trying to do that, or are we going with the world in pleasure seeking? I felt as Sister Wince, I did not wish to go to the World's Fair. The time looks too precious, and so many poor souls are starving for the Bread of Life. I cannot preach but I can give a widow's mite to help pay those that can preach. What a responsibility rests on us if we have of this world's goods an abundance, and let our neighbors and friends starve for the Gospel of the Kingdom. Let us be up and doing, the time is short, the Lord is at the door.

May the blessing of God rest on one and all, and pray for each other till he comes whose right it is to rule, is the prayer of your Sister in Christ.

MRS. E. S. GANS.

COLLINSWOOD, O.

Dear Restitution:

As an item of news, I have the pleasure to report that the gospel as preached by the Lord and his apostles has not lost its power. On Wednesday, the 1st inst., an intelligent Brother was buried with Christ in baptism in Lake Erie and on the following Sunday received into the Church of God, meeting in Blahd and Heller's Hall, corner Ontario and Boliver Sts., at 10:30 A. M. every Sunday, where all of like precious faith will be welcome to meet with us, where we continue steadfastly in the apostles doctrine (teaching) fellowship, breaking of bread, and prayers, edifying one another. I trust it will not be long before our hearts will again be made glad in a similar manner.

GEO. EATON.

The Great Change.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be fulfilled the saying, "Death is swallowed up in victory. O death, where is thy sting, O grave where is thy victory?"

The translated company who are living and are caught up to meet the Lord do not leave their mortal bodies on the earth. They are changed in a moment, and go up with the sleeping ones. All go up together. We shall not go before them which are asleep.

C. BOARDMAN.

Dear Restitution:

One beloved Bro. Greelman has just left this place for Live Oak, 150 miles, to visit a brother living there. His family are at Sutherland on the Gulf coast, about 50 miles from here. They are well. The brother came here by invitation and preached several times here, and in two adjoining neighborhoods, to the general acceptance of the people, and the great delight of the brethren who though poor did not forget to cheer him somewhat with their means. I regret that he had an attack of chill and fever while here, and was not well when he left. We expect him again in December, to hold a series of meetings, and are confident of much good being done if the needed strength is given him. I think his vitality was low when he came or he would not so soon have had the fever. More anon.

L. H. CROSBY.

Letters Read at Plymouth Conference.

Dear Brethren and Sisters in Conference Assembled:

I would love to be with you in person, but as this cannot be, thought I would write you a short letter. The Conference in Warren Co. is the first I have ever had the privilege of attending, and it did me much good to meet with the brethren and sisters of like precious faith; a privilege I have not had very often in my life. Being isolated from the church we hold most dear, as we have been nearly all our lives, I am not as well posted on Bible subjects as I would otherwise have been. I feel that I cannot say much of interest, especially to those who have been long in the faith, but as Bro. Wince requested that I should write a letter to be read, concluded I would do so, and hope my feeble effort may encourage some young soul who is just starting out in the Christian life.

We are taught by the Scriptures that the Christian life is a warfare, and that we must fight to the end if we would gain that crown of righteousness promised to him that overcometh. There is a work for each of us to do, for we are all members of one body in Christ. Some are in the hands to work for Christ, some help form the feet to carry the body, some are in the body to help constitute the "stature of the fulness of Christ."

Let us know our places and keep in them. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary: and they shall walk and not faint." If this means any thing, it surely means that the weakest of us have a work to perform for Him. If it is our privilege to be made strong enough to run and not grow weary, I am afraid some of us will have to answer in the judgment for the creeping we are doing now. The moment we cease to do God's service, he takes away our strength and down we go.

Those of us who can and wont to do it will soon have all we can do to walk, and after a little while will be too lazy to try to creep.

Waiting on the Lord is to take God's way and keep in it. Let us do right because it is right and not because we fear punishment. Let us not defer or neglect to do all the good we can, or to show any kindness to our fellow-beings, but let us do it now while we have time, for tomorrow may not be ours, and we do not expect to pass through this world but once. Let us live so that in after years we will not have to look back and say we have been guilty of throwing away the many opportunities of usefulness that came in our way.

Our lives are made up of little duties, and these lead into great things. The daily round of duty trains the will, heart, and conscience. Every day furnishes us an opportunity to manifest in little things a heroic spirit. Prayer is the weapon we most need. It often happens that those who have been exposed to wild beasts, to evil spirits, and to cruel men, have muzzled them by prayers, as was the case with Daniel. All our lives should be one great continuous prayer.

All my interests and sympathies are with the little churches of the Abrahamic faith, and may we all work with more zeal as the years go by. My prayer is, you may continue on your course till the restitution of all things spoken by the prophets, since the world began.

Dear brethren and sisters in the Lord, gird on the whole armor of God, that you may be able to stand in the evil day. Satan is ever on the watch and when he sees Christians quarreling and wrangling among themselves, he thinks it safe for him to sit down and rest.

Keep close to the Savior, and watch and pray, lest you enter into temptation and lose your reward, the crown of life, which is promised to all who remain faithful till Jesus comes. I believe judicious praise is both right and useful and that we ought to help each other oftener by cheering words and kindly actions.

There are Christians who if not better would be happier if others would speak cheering words to them now and then. A simple "God bless you" cheers many a sad and lonely heart. There are excellent ministers who would preach better and be better pastors, if their people were more like the Lord in the parable, and greet them with "Well done, thou good and faithful servant."

Let us ever be ready, for in such an hour as we think not the Son of Man cometh. How sad and lamentable it will be for those who let the last opportunity go by, and the harvest is past, and they are not saved. O, Lord help them to come, and come now, is my prayer.

HATTIE FRANKEBERGER.

Dear Brothers and Sisters assembled:

It is with much humility, yet love for the Blessed Master, that I send greeting to the dearly loved ones, who through the favor of God and his Son, the Christ, are permitted to meet in Conference at Plymouth, Indiana. Oh! how I have longed to be with you. Yet God is good—and while I am absent in body I may be present in spirit, and in supplication, and in thanksgiving to him who has blessed us abundantly.

Since last I was permitted to meet with you; I have passed through sore trials, and if, like Peter, I have been in doubt, and if I have shown my weakness, I pray God that the remembrance and experience of the past, may make me strong and keep me faithful unto the coming day. Tears blind me while I write, when I think how good God has been to me.

Dear brothers and sisters in Christ, my prayer is, that the overshadowing influence, that may be seen and felt in all your meetings and deliberations may be the Spirit and love of the Blessed Redeemer. I am truly sorry if health has not permitted Bro. Geiselman to be with you, yet in his sojourn in the south, he may be the instrument in the hand of God, to open the way to eternal life to some precious soul.

You have Bros. Conner, Wagoner, Wince, noble soldiers of the cross, and better yet, blessed be his holy name, where two or three are assembled together in his name, there will the Christ be. God grant that his presence may be seen and felt by all present, and may not only you who have tasted the earnest of our hope in Christ, be strengthened and built up, but may the light shine into darkness and may others be brought to glorify our Father in Heaven.

And now dearly loved ones, let me speak of THE RESTITUTION. I know little of its prosperity. Have not been permitted to meet with the board during the year. I only know how precious it is to me. Whatever you do, sustain it. God will call you to an account if it is not sustained. It may be prosperous. I hope it is.

I cannot tell where I may be during the coming year, but shall hope to get settled somewhere. I should like to live where I could meet with the family of God, and talk of his great goodness. It will not be long until his loved ones shall live together, and He, the blessed One shall be there. Yes, blessed be his holy name, the tempter shall no more separate us, for no evil thing shall walk thereon.

And now I must close. I have written too long a letter, but my heart is full of love, and I could not restrain writing.

May God be with you all. Pray for unworthy me, that the temptations of life may not come near me, and may the God of Peace be with us and keep us all unto his coming and kingdom.

Yours in hope of eternal life.

J. H. WILLEY.

To the Brethren and Sisters assembled at Chapel Hall, Greeting:

This is the second time in many years that we have been deprived of the privilege of meeting with the brothers and sisters at our annual meeting at Chapel Hall, but if we cannot meet with the many we have met before, and perhaps some new faces, we thought it would be well to send our little testimony.

We are still striving to serve our Master; it may be very weak, and sometimes I fear the lamp is burning dimly, and that our light to others is far from what it should be. It seems to me that I have never felt the force of what Paul said to the Hebrew brethren about "not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching" as I do now by not being able to meet in the house of prayer. We are so apt to lose sight of the Christian Graces that it takes to build us up, and mold us into pure characters. We become luke-warm. It is well to ever keep before us, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip."

May we in our wanderings from home, and the brothers and sisters, never be found so cold and in such darkness, that we will lose sight of that beautiful home that is promised to the faithful. May we not be found weary in well doing, for in due season we shall reap if we faint not.

Pray for us that we may ever be found faithful to our trust, and be among the Redeemed when Jesus comes.

Yours, looking for the Kingdom.

ALICE TABER.

Mr. Wesley used to say: "We ought to ask ourselves, not how much we must give, but how much we must keep; thinking how can we deny ourselves, and how many things we can do without and then after providing for really necessary expenses give away the rest. "Sold all my pictures," is an entry in his journal at a time when we are told he was exercising strict economy, and making personal sacrifices of no ordinary kind, to enable him to build a church in a needy part of London.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 20 cents for 50 copies, 35 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 10th. Under the new schedule the time of trains at Plymouth, Ind., is as follows:

Depart for the West at 4:00 A. M. 9:00 A. M. 2:05 P. M. 6:10 P. M. 6:00 P. M., accommodation arrives.

Depart for the East at 2:38 A. M. 6:30 A. M. 10:35 A. M. 7:35 P. M. 8:05 P. M.

Selected.

Insanity and Genius.

"Insanity and Genius," by Dr. Arthur McDonald, in the *Arena* for June, is chiefly a compilation of the opinions of celebrated discoverers in the field of pathology, physiology and psychology and of conclusions arrived at by eminent specialists on diseases of the brain, together with a series of interesting records of eccentricities evinced by men of genius.

Mr. McDonald classifies human beings in a general way into "normal" and "abnormal," and then divides human abnormality into insanity, genius and crime.

Insanity is *defined* from the anatomical point of view after the theory of Krafft-Ebing, as "a diffuse disease of the brain, accompanied with nutritive, inflamatory and degenerative changes."

It is difficult to distinguish between sanity and insanity, because the manifestations are similar when the fluctuating line oscillates between genius and mental disease. Instances of persons who cannot be termed insane, and yet who are known by their eccentricities, are classified under this head as pseudo-geniuses. "They believe themselves on the way to weighty discoveries and humanitarian enterprises, which turn out to be unfruitful; some are inventors, improvers of the world, revolutionary heroes, creators of new sects to whose plans an agitated public sometimes lends a willing ear, but whose work necessarily fails because it is only a 'mental flash of a puzzled head,' and not a ripened result out of the development of civilization."

Others, showing strikingly peculiar and original, but useless characteristics are, says Mr. McDonald, as a rule, suffering from hereditary disease, and are liable to lapse into pronounced insanity at any time.

A long list of names is given of famous statesmen, poets, historians, essayists, novelists, musical geniuses, philosophers and generals, together with instances of their having shown, at one time or another, tendencies to insane temperaments. Numerous biographical facts, too, showing eccentricities, nervous diseases and symptoms of insanity in men of extraordinary mental ability are cited. Dantes, Tasso, Pascal, Mirabeau, Pope, Voltaire, Jonathan Edwards, Goethe, Victor Hugo and others are named as instances of precocity that was a symptom at once of genius and insanity.

Originality is common to genius and insanity; but in the latter it is generally without purpose. "Geniuses are inclined to misinterpret the acts of others and consider themselves persecuted. These are well-known tendencies of the insane. Boileau and Chateaubriand could not bear a person praised, even their shoemaker, without feeling a certain opposition. Schopenhauer became furious and refused to pay a bill in which his name was written with a double "p." Unhealthy vanity is also common in the ambitions of monomaniacs."

Some characteristics of genius are originality, egotism, vanity, indiscretion, and lack of common sense; precocity, sterility, irritability, impetuosity, melancholia and susceptibility to visions and dreams. These characteristics belong also to the insane. If it be said that it is cruel to compare much that we consider highest in the world with insanity, the reply is, that we might as well object to classing man among the bipeds, because vultures are bipeds. Any analysis of genius that may show the closest relation to insanity cannot change genius itself. Faust and Hamlet remain Faust and Hamlet. The question is not a matter of sentiment, but of facts. Genius and great talent are those forms of abnormality most beneficial to society."

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of [illegible] pages, 4th edition. Cloth, [illegible] cts. a copy; leather gilt $1 00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 18 cts. per dozen, [illegible] per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

[illegible] Christ a Good Teacher?

At first sight this query may appear a strange one, yet on consideration it is not so strange as it appears. All professed followers of Christ would undoubtedly answer the query in the affirmative, although in their teaching they deny it, as will be seen from a consideration of it.

At the birth of Christ certain wise men came from the East, enquiring "Where is he that was born King of the Jews?" Matt. ii. 2. Nearly all of the professed followers of Christ [illegible] that this statement does not mean what it says, that it is not to be understood literally but spiritually, and that instead of being King of the Jews after the flesh, he was "King of the Jews" after the spirit. At the time of this inquiry Herod was King of the Jews, and, strange to say, he was exceedingly troubled about it, apparently believing that it was over the literal Jews that the one who was born was to be king.

He enquired of the chief Priests and Scribes "where Christ should be born." The answer did not tend to relieve his mind, when he was told, "In Bethlehem of Judea," because a prophet had written, "and thou Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel." Matt. ii. 6.

To be consistent, the spiritualistic followers of Christ should advocate that, as it is spiritual Jews over whom Christ is to reign, so it was in a spiritual, not literal, Bethlehem of Judea, that he was born; and in a spiritual, not literal manger. But they are not consistent, and will not admit this. Herod's belief, however, was so strong that, seeing the wise men did not return unto him as requested, he caused all the young children in Bethlehem to be slain from two years old and under. This was in fulfilment of another prophecy, "In Rama was there a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. ii. 18. Our spiritualizing friends ought to say that they were spiritual children that were spiritually slain, and that a spiritual Rachel spiritually wept for them. This shows the absurdity of the spiritualizing theory.

But was Christ a good teacher? He went [illegible] about the land of Palestine, during the three and a half years of his probation, preaching the gospel of the Kingdom of God in parables to the Scribes and Pharisees, but unto his apostles in private he explained the mysteries of the Kingdom of God.

On one occasion he said unto them, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke xii. 32. On another occasion he said, "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven." Matt. viii. 2[illegible]. Drawing towards the close of his career, on a certain occasion, the apostle Peter asked him what reward he and the other apostles should have, seeing that they had left all and followed him. Jesus said unto them, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Our spiritualistic wise-acres tell us that the apostles were carnal, and did not understand the promise of Christ, which referred to spiritual thrones, and to spiritual Israel; and this, after about three and a half years of the most intimate intercourse that it was possible for men to have together. Jesus further told them the time was future, namely, the time of his coming, when he would sit on the throne of his glory; and hence, if they were misled as to the meaning of his promise, Christ must have been the worst instead of the best teacher that ever lived.

Our spiritualizing friends tell us, that it was not till the apostles received the spirit that they were guided into all truth. Now, while this is perfectly true, it does not necessarily follow that they were wrong in what they previously believed. After the resurrection of Christ he was with them for forty days, "and speaking of the things pertaining to the Kingdom of God." And just previous to his ascension they asked him "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. Were they wrong? If they were then Christ was the worst teacher that ever lived, seeing that, after teaching them for three years and a half, on a subject of the simplest character, they had not understood him. But were they wrong? Our contemporaries [illegible] but hence, cast a [illegible] upon him they call their Master. We say they were right, as Christ, being the best teacher, and the wisest that ever lived, could not have failed in the instruction that he gave them concerning his Kingdom. Probably he would remind them of the promise made to his mother by the [illegible] "[illegible] shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end." Luke i. 32, 33. Hence it is not to be wondered at that they should ask "Lord wilt thou at this time restore again the kingdom to Israel?" Is it reasonable to suppose, if they were mistaken, that Christ would not have undeceived them?

Let us follow them, after their reception of the Spirit which was to guide them into all truth, and see if their views changed. On the day of Pentecost the apostle Peter stood up, and declared that David being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30. This is strongly in harmony with the question [illegible] "wilt thou at this time restore again the Kingdom to Israel?" with the promise of the angel Gabriel, and also that of Christ, that they should sit on twelve thrones judging the twelve tribes of Israel. And this after they had received the Spirit. Again, the apostle Peter says to the Jews, at the [illegible] gate of the temple, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19, 20, 21. This is in beautiful harmony with the apostle James, when he says of Christ, "after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts xv. 16. This, too, was after they had received the spirit, and shows that their belief, before and afterwards, was the same; and that when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel" they were not carnally minded, nor were they deceived in what their Lord and Master taught them. And the day will come when they, and all who listen to his loving voice, and follow him, will hear the gladsome words, from his loving lips, when he sits on the throne of his glory, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34), and they will say unto him "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign upon the earth." Rev. v. 9, 10.

Was Christ a good teacher? All who profess his name say Yes, with their lips, but the great majority of them say No in their teaching, whilst the small minority say Yes and show they believe it by what they proclaim, and are amongst those to whom Christ said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the Churches." Rev. iii. 22. And having heard they faithfully proclaim that the day is near when "the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ; and he shall reign forever and ever." Rev. xi. 15.

Astronomical Spectroscopy.

The most important piece of recent work in the line of solar spectroscopy is undoubtedly Rowland's comparison of the solar spectrum with the spectra of the various elements. It is, of course, to some extent only a repetition of work already done by others, but the new investigation is so much more thorough, and made with instruments of so much greater power, that its results are incomparably more trustworthy. The work is not yet entirely finished, but it has already greatly extended our knowledge, both by increasing the number of elements recognized as present in the sun and also in increasing the number of the lines identified as belonging to the spectra of the elements previously known. A large majority of the lines of the solar spectrum are now thus identified, and no less than 36 of the terrestrial elements are recognized with certainty in the sun, while eight remain doubtful, and fifteen fail to give any evidence of their presence after the most careful search; ten remained to be tried at the time when the preliminary results up to date were published. Of the [illegible] elements added by this investigation to our former list, the most important are carbon, silicon, silver and zinc; the detection in the sun of the newly discovered and rare metal germanium is also interesting; gallium as yet remains in the list of the untried. The most conspicuous of the "absentees" are nitrogen, sulphur, phosphorus, mercury, antimony and bismuth, while among those not yet examined are oxygen, bromine, chlorine, iodine and fluorine. *Knowledge.*

Is Life Worth Living?

Multitudes of the inhabitants of the world, in reply to the above question, give a most [illegible] answer in the negative. Through ill health, or poverty, or some other of the ills that flesh is heir to, life drags heavily along. And what of those who do get a fair amount of happiness in the present time and [illegible] think it is worth [illegible] [illegible] by what the world can afford. By no means. Then why [illegible] hope [illegible] which [illegible] not, when the God of heaven has promised to send his Son Jesus Christ again to the earth, to restore all things, and bestow a perfect and never-ending cycle of existence on those who love and serve him. The curse of sin and death will be removed and every form of [illegible] will receive its death blow, and the oppressors will be utterly broken in pieces. Psa. lxxii. 4. The Lord Jesus Christ, as King of kings, and Lord of lords, will put down all human rule and authority and power; wars will cease unto the ends of the earth, and the age of universal peace begin. Isa. ii. 4. In that blessed age life to every one will be worth living. In this "Paradise restored," God will place the whole family of the redeemed, who in every age have believed and obeyed him.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low sum of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, [illegible], Kansas.

E. F. Ransford,	[illegible]
H. L. Vorter	[illegible]
A. J. Chapin	[illegible]
E. M. Vickery,	[illegible]
Nancy Barber	[illegible]

[illegible] EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Ind., the several sums herein [illegible] offerings to a [illegible] to be devoted to sustaining [illegible] of Restitution by [illegible] Evangel[illegible] [illegible] contributions [illegible] from Nov. [illegible]

J. L. Win[illegible]	[illegible]
L. G. Rober[illegible]	[illegible]
A. C. Rober[illegible]	[illegible]
J. F. Wagon[illegible]	[illegible]

CONT[illegible] [illegible]

Dear Bre[illegible]

Favorable [illegible] made to sug[illegible] Evangelist Fun[illegible] writer would suggest fur[illegible] that all calls to administer [illegible] be answered by the one nearest [illegible] this will economize the Fund.

All who desire to contribute to the "Evangelist Fund" please send remittances to [illegible], Plymouth, Ind., and receipts will be sent, and the fund [illegible] be requested. Publication to be made of amounts of receipts and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893 the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $[illegible]

EXPENDITURE.

Previously used $[illegible]

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. [illegible] Plymouth, Ind.

Previously reported $[illegible]

The Two [illegible]

[illegible] the title of a tract that [illegible], having been printed in this paper substantially as it appears in [illegible]. Written by M. Jobin. [illegible] design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities that [illegible] postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

A Change on the Nickel Plate Road.

The new Winter Schedule will take effect November 19th. Trains No. 3 and 4 scheduled to run between Cleveland and Chicago, will run daily except Sunday. All other passenger trains daily including Sunday. The through east-bound trains will be run about one half hour earlier, and west-bound trains from five minutes to one half hour later. The Wagner Palace Sleeping Cars will be attached to all through trains, and the Company will continue to operate their unexcelled Palatial Dining Cars. Remember our rates are always the lowest.

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[illegible] address to us should [illegible] their [illegible], county and state plainly and [illegible]

[illegible] should be addressed to [illegible] The Restitution, [illegible]

[illegible] by [illegible] draft, [illegible] express money order, or [illegible]

[illegible] payable to the [illegible]

[illegible] responsible for the [illegible]

[illegible] your address changed, give [illegible]

[illegible] promptly attended to.

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[illegible] of questions on the [illegible] doctrine.

[illegible] Lord's Day? Church [illegible] of a [illegible] tract. Price [illegible] for $1.00.

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[illegible] What is [illegible] of all scriptures devoted at [illegible]

[illegible] of Christ [illegible] by the [illegible] City. [illegible] to thinking people. [illegible] for money, postpaid, at [illegible] $1.00.

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[illegible] Jeremiah [illegible], J. H. [illegible] pages, nearly [illegible]

[illegible] Evangelizer. [illegible] of Alexander [illegible] bound in cloth, [illegible] $2.50.

[illegible] Hebrew and [illegible] Wiley Jones. [illegible] pages [illegible]

[illegible] the Covenants, and the Sabbath. By [illegible] pages, [illegible] an Appendix including [illegible]. This work [illegible] price $1.00.

[illegible] of the Bible. For the use of [illegible] and in the Sunday school, by [illegible]. This is a brief synopsis of the leading [illegible] taught in the Bible, in the form of questions and answers. [illegible] Send [illegible]

The Christian Synopsis. The above is the title of a [illegible] book issued from The Restitution [illegible] pages, [illegible] postpaid; [illegible] for $1.00; [illegible] Special rates [illegible] larger quantities [illegible] neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs P. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price [illegible] each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 145 pages, written by William Glen Moncrieff, subject: "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cents each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. S[illegible], Temple, Arizona.

Silas Hearn, Dudley, Worcestershire, England.

J. S. Hatch, Sardeville, Ind.

J. W. Niles, Edinboro, Pa.

H. Heyes, 13 Elm Grove, Ashton-on-Mersey, England.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

J. T. Prince, Edison, Neb.

A. J. E[illegible]'s address is Gladbrook, Iowa.

W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.

J. P. C[illegible], Fair Haven, Kan.

J. B. Craton, Fair Haven, Mo.

L. E. Conner, Plymouth, Ind.

LIST OF CHURCHES

Services will be held at the Church of the Blessed Hope, 6[illegible] Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited [illegible]

The Church [illegible] every Sunday [illegible] p. m. [illegible] in Bible study, [illegible] cordially invited [illegible] with us at [illegible] Avenue, San [illegible]

Church of the Blessed Hope, [illegible]

The [illegible] Church [illegible] meet [illegible] Hall, located on the corner of [illegible] They meet at eleven o'clock [illegible] every Sunday. Visiting brethren are welcome.

The [illegible] of God at [illegible], Ind., hold [illegible] house on [illegible] Sunday in the month, [illegible] Sunday school every Sunday, and [illegible] meeting every Thursday evening.

[illegible] Plymouth, Ind., [illegible] Hall [illegible] streets, [illegible] Sunday [illegible] W. D. Thompson, Elder.

Church of God at Salem, [illegible] meet every first day of the week at 10 o'clock for Sunday school [illegible] All brethren passing through the city are cordially invited [illegible]

[illegible] Church [illegible] R. R. [illegible]

[illegible] Sunday School [illegible] prayer meeting every Friday [illegible] among the [illegible]. We have [illegible] preaching [illegible] Alonzo Abajo, [illegible] W. A. Humes, [illegible]

[illegible] Hope [illegible] Wash. [illegible] Sunday morning, at [illegible] property enclosed by [illegible] fence, will be heartily welcomed. A [illegible] meet in the school house on top of the hill: [illegible] come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at [illegible] Creek, [illegible] meet every Sunday [illegible] for Bible Class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors are [illegible], West Milton, [illegible]

The Church of God at [illegible], Ind., meet every Sunday at 2:30 p. m., to break bread and exhort one another to love and good works. Wm. H. Wilson, Elder; Elias [illegible], Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. [illegible] residence, and Quarterly [illegible] A. F. [illegible] J. J. Cady, Secretary.

[illegible], Mich., meet for [illegible] Prayer meeting every Thursday evening.

The Church of God [illegible], Allegan Co., Mich., meet [illegible]

[illegible]

The Church of God at Woodland, Mich., have regular [illegible] every four weeks. Elder [illegible] have charge of [illegible]

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:25pm	For St. Joseph.
No. 54,	[illegible]	For South Bend.

GOING SOUTH FROM PLYMOUTH

No. 51, Ex. Sun.	6:20am	For Terre Haute.
No. 53,	12:5[illegible]pm	

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"Look at the Map."

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Pennsylvania Lines.

Are [illegible] the United States [illegible] great highways [illegible] the East, West, Northwest, Southwest, and South?

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Do they [illegible] Western [illegible] the [illegible] States for [illegible] of interest?

"Look at the Map."

[illegible]

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No. 2[illegible],	"	[illegible]am
No. 2[illegible],	"	[illegible]pm
No. 150, Local,	"	[illegible]pm

GOING SOUTH.

No. 2[illegible], Passenger, Leaves		[illegible]am
No. 2[illegible],	"	[illegible]pm
No. 2[illegible],	"	[illegible]pm
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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XVII. PLYMOUTH, INDIANA, DECEMBER 6, 1893. NO. 45.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

[illegible]

[illegible]

Original.

[illegible]

1. And [illegible]

2. And he answered and said unto them, think ye that these [illegible] were [illegible] sinners [illegible]

3. No, I say unto you, but except ye repent, ye will all likewise perish.

4. Or those eighteen, upon whom the tower in [illegible] fell [illegible] that they [illegible] debtors than [illegible] Hierusalem?

5. No, I [illegible]

6. [illegible]

7. And [illegible] since I am [illegible] this fig tree [illegible] the ground even.

8. And he answered and said unto him, Lord, allow it also this year, until I shall dig about and put manure around it and if next perchance bear fruit in the future,

9. And if not then shalt cut it out.

10. And he was teaching in one of the synagogues during the sabbaticrites.

11. And lo a woman having a spirit for eighteen years of weakness, and she was bowed over and unable to straighten up at all.

12. And when Jesus saw her, he called her to him and said, woman be released from thy weakness.

13. And he placed his hands on her and straightway she was straightened up and glorified God.

14. And the ruler of the synagogue being amazed because Jesus had healed in the sabbatic period, answered and said; are there not six days during which it is proper to work? Then come and be healed therein; and not on the day of the sabbaticrites.

15. And the Lord answered him and said; ye hypocrites, doth not each one of you loose his ox or his ass from the stall and lead him to water in the sabbatic period?

16. And is it not proper that this one who is a daughter of Habraam, and whom Satanas hath kept bound, lo, eighteen years should be loosed from this bond on the day of the sabbaticrite?

17. And as he was saying this all those opposing him were put to shame; and all the crowd rejoiced at all the glorious things that had occurred subject to him.

18. Then said he, to what is the Kingdom of God like? And to what shall I liken it?

19. It is like to a seed of the mustard plant which a man took and cast into his vegetable-garden, [illegible] on its branches.

20. [illegible] of God? [illegible] which a woman [illegible] and [illegible] three measures [illegible] certain Hebrew measure [illegible] equal to a modius, a [illegible] half Greek) [illegible]

22. And he [illegible]

23. And a certain one said unto him, Lord, are they few who are being saved? And he said unto them,

24. [illegible] to have entered in through the narrow door. Because many I say unto you, will seek to have entered in, and will not be strong enough.

25. From the time when the master of the house shall have been awakened and shall have [illegible] to the door, and ye may begin to stand outside and to knock [illegible] Lord open to us, [illegible] answer and say unto you, I know you not Whence are ye?

26. Then will ye begin to say, we have eaten and drunk in thy sight, and thou hast taught in our public squares.

27. And he will say unto you, I know you not. Whence are ye? Stand away from me, all ye workers of iniquity.

28. There will there be the lamentation and the gnashing of the teeth, when ye shall see Habraam and Isaak and Jacob and all the prophets in the [illegible] but you being [illegible]

29. And they will come from east and west and from north and south and will have [illegible] in the Kingdom of God.

30. And lo, there are last who will be first, and there are first who will be last.

31. In the same hour there came certain [illegible] saying to him, go out and go thy way hence, because Herodes is intending to kill thee.

32. And he said to them, go ye and say to that fox, Lo, I am casting out demons and [illegible] healing acts of health today and tomorrow and the third day I shall be perfected.

33. Moreover it behooveth me today and tomorrow and the next day to go my way, because it is not allowable for a prophet to perish outside of Hierusalem.

34. O Hierousalem, Hierosalem, thou who art killing the prophets and stoning those sent unto thee, how often have I desired to gather together [illegible] wings, and ye were not [illegible]

35. Lo your house is [illegible] given up [illegible] ye shall not see me until [illegible] shall come, when ye shall have said, Blessed is the one who cometh in the name of the Lord.

COMMENT.

The reader will observe that the two forms Hierosalem and Hierousalem are both given. Now I do not regard this variation as accidental, nor merely dialectic. To me it is wonderfully significant and indicative of divine presence and purpose. But besides this why he used both forms or did he merely follow a previous custom which allowed a dialect difference of spelling and pronunciation? I do not know. But to see God's hand in it as I have seen in all his inspired word to the minutest details and I have no sympathy with the scholars [illegible] that presumes to gloss over these things and alter the plain text to suit prejudice or taste instead of trying to interpret [illegible] important deference. We understand in common parlance "cut down" to indicate at least an attempt to destroy merely, while "cast out" is a peculiar process and when we think of the [illegible] elsewhere in the Scripture [illegible] the casting off or the [illegible] off of the branches and grafting them in again to be within the power of God, a new light dawns upon us in regard to God's possible purpose in relation to this [illegible].

In other words this being a parable we must be first to get at its [illegible] significance. Is this [illegible] here spoken of [illegible] the most high [illegible] justice? We must reason that "the vineyard" is the [illegible] covenant, one in which was planted the "vine of the Lord." But why should there be a fig tree in it at all? It does not naturally belong there does it? There must be something [illegible] of the covenant relation thus taught.

Let the law which was added because of transgressions and [illegible] Had the law borne any fruit thus far, and was it not soon to be "cut out?" I think so; and if this be the deeper moral significance of this teaching it opens up a wonderful field for reflective thought on God's ultimate purpose. I am led to this conclusion by the close connection this parable has here in the narrative to two cases of retributive justice divinely meted out in accordance with the law on unrepentant sinners.

These fig trees were not bearing [illegible] "fruit meet for repentance," and they were "cut out" as well as [illegible] off. Now God told [illegible] whom he elected [illegible] "law" [illegible] extension of the time that [illegible] wouldn't bear any fruit [illegible] it was about to be "cut out" of his vineyard. This I think is the deeper [illegible] of this parable. The certain meaning of pruning away that which is inside, whatever it may be in God's economy, or man's either, is of course apparent to the casual reader.

"Who had had spirit for eighteen years of weakness" instead of "which had a spirit of infirmity etc." R. V. The context shows that this was a case of "possession" of Satanic nature and not a "spirit of weakness" in the ordinary sense, and the arrangement of the words in the text indicates the [illegible] translation have given to be the correct one. Satan was the cause of the weakness and not mere disorder or infirmity, as here stated in the context.

"On the day of the sabbaticrites" instead of "on the sabbath" R. V. [illegible] an unimportant difference, and [illegible] which I have commented on several times before, and now repeat for emphasis.

"Had occurred subject to him" instead of "that were done by him" R. V. The difference is that of *agency* instead of *efficient cause*. The reader will observe that "they" invariably "glorified God" in all of these cases and not Christ himself, for what was done, and considered Christ a true prophet because his teaching was followed by these works as evidence of the Spirit's seal. These were the prophesied signs and they satisfied John, but "this wicked and perverse race" (or generation) asked for more and greater ones.

"Vegetable-garden" instead of "garden" [illegible] R. V.

"Fine-flour" instead of "meal" R. V. See previous comment on this parable.

"Sata" the plural of the word [illegible] a certain Hebrew measure equivalent to a modius [illegible] measure.

"Will not be strong enough" [illegible] "will not be able" R. V. [illegible]

"Master of the house hath been awakened" instead of "is risen up" R. [illegible] which destroys the parable significance of the teaching in a measure.

"There will there be the lamentation etc." instead of "There shall be [illegible] etc." R. V.

"The last first" and "the first last" indicate the reciprocal changes incident to the Old and New Covenants.

"Today tomorrow and the third day I shall be perfected" instead of "I am perfected" R. V. This verb is in the future tense. What is this "perfection" here referred to? A full organic participation in the divine nature as I understand it. The change of his mortal body to an immortal spiritual body with [illegible] exception [illegible] have been [illegible].

"Rest" instead of "thee" R. V. [illegible] and the [illegible]

"Lo your house is being given up" instead of "[illegible] unto you desolate" R. V. The word "desolate" is inserted to make a wrong translation of the verb in this sentence.

"In the name of the Lord." [illegible] Christ did not come in his own name or glory. The whole tendency nowadays is to ignore God by investing Jesus Christ with the attributes and glory of God the Father. Remember that he said specifically, "The Father is greater than I." "I and the Father are one" does not teach oneness of person or equality of attributes.

[illegible] GARDNER.

One Thing Thou Lackest.

[illegible] that only one [illegible] the [illegible] Kingdom [illegible] the Savior said this [illegible] young man [illegible] He had been true in every thing else but that [illegible] of money was going to [illegible] where the good Master [illegible] where he failed he did [illegible] do now [illegible] away very sorrowful, for he had great possessions. Covetous, greedy, having much, but instead of giving [illegible] his possession [illegible] your heart against the [illegible] and be an idolater. Hast thou read these words that [illegible] you out. No covetous man which is an idolater can enter the Kingdom of God. Do you think more of your [illegible] acres, your stock, [illegible] notes than you do your [illegible]?

One thing thou lackest. What is it Lord? I am not covetous. No, dear child, but do you spend much of your precious time in "foolish talking" and "jesting?" What have I said of that? These things are not consistent. (Eph. [illegible]) Instead let your conversation be in heaven, or upon things concerning your eternal welfare.

One thing thou lackest. Why, Lord I am not covetous, nor an idolater, neither do I jest or spend my time in idle talk or foolish stories. No child, but did I not hear thee say, but yesterday, I will have fifteen or twenty per cent for my money, or that [illegible] have it, I don't care [illegible] of the poor [illegible] brother [illegible] not [illegible] the kingdom of God. [illegible] it does not seem much [illegible] every thing to me, for [illegible] possess that land [illegible] pure true and just, and like unto the angels thou must [illegible] and [illegible] first works [illegible] come quickly and [illegible]ing.

One thing thou lackest. Not I Lord, for I [illegible] the matchless love [illegible] Ah my child, do I not hear that thou hast gone to law with thy brother, and that before unbelievers. What can I tell thee by the mouth of my servant Paul, why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud and that your brother. Know ye not that the unrighteous shall not inherit the kingdom of God. [illegible] who is just ready to [illegible] the gospel, fall [illegible] never to rise, and their blood be on your head.

One thing thou lackest. [illegible] patience? Remember by your patience, possess ye your souls. Are you a [illegible], proud, inventor of evil, [illegible] disobedient to parents? Paul says [illegible] those things are worthy of death. O let it not be said of us, Thou hast been unfaithful in that which I have committed unto thee, depart from me, but rather may our lives be bright examples of our professions, and then when the heavenly portal [illegible] to our eyes the Son of God [illegible] approval, and the welcome, Enter into my joys and sit down with me to the marriage supper of the Lamb, for thou lackest nothing.

MARY A. W[illegible]

[illegible]

"Follow peace with all men, and holiness, without which no man shall see the Lord," [illegible]

Be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap, for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. vi. 7, 8.

What the church needs most is personal [illegible], personal consecration, personal [illegible].

The last state of the church was to be [illegible] that [illegible] and the [illegible] words, "I know thy works that thou art neither cold nor hot, I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth." Better by far make no profession than to be found living in this [illegible] sleepy, don't-care condition, as a nurseryman would say, dying with "dry rot." The tree so smooth and fair apparently but cut into the wood [illegible] is diseased. Because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Yes, dear brethren we are [illegible] because we have the truth. Oh, [illegible] Father. [illegible] "Vanity Fair" [illegible] always [illegible] any other [illegible] paper. How true, for where the treasure is, there will the heart be also. Some [illegible] so afraid of being called [illegible] right here you are in [illegible] danger [illegible] they were willing to [illegible] tithes [illegible] and again, they could take time to pray three times a day. Are you willing to do as much as they? Remember Christ's words, "Except your righteousness exceed theirs ye can in no wise enter the kingdom of God."

I have re-baptized a goodly number who were not satisfied with their former baptism, and we must continue to be re-baptized every [illegible] of our lives, and we will never [illegible] the Kingdom unless we do something ourselves. After all that Christ has done for us, have we [illegible] no obligations to perform? No wonder the children look at each other and smile when the minister is asked to offer thanks, or that they play peek-a-boo with the cats while the father and mother bow in prayer. They never saw such a thing in their lives perhaps before, and never having been taught to pray themselves they have no reverence for it in others. "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix. 23.

The course that many professors of religion pursue reminds me of the story of the old man who said he had been a good Christian for fourteen years and his nearest neighbors even never mistrusted it; or like the little boy when asked by the minister if his father was a Christian, replied "he used to be but does not work at it now." Our Heavenly Father has called for workers, daily workers, and brethren he will have what he demands. We prize an article according to its value. The kingdom of God is of great worth or else the Son of God would not have given so much to gain it, and if we ever possess the goodly land with him, it will be by a mighty effort and sacrifice on our part. It is a fearful thing to fall into the hands of the living God. He can spew us out of his mouth [illegible] away from the divine presence, because [illegible] opportunities have been neglected. [illegible] forever, and the Master will [illegible] for us. We can have our own way now if we will, but for these things God will bring thee into judgment. Many will say, "have we not done many things in thy name?" but those awful words will pierce our ears, "I know you not."

Remember, any condition is better than lukewarmness. "But I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear. And anoint thine eyes with eyesalve, that thou mayest see." Evidently the Laodicean was the last state of the church. Just where we are today. May God help us to be warned by his own words, and awake and put on the whole working armor, that we may be ready when he knocks, for he says, "behold, I stand at the door."

Yours in Christian love,
B. A. W[illegible]

Letter Drawer.

Dear Bro. Underwood:

I have just read THE RESTITUTION of Nov. 22nd, and have been especially interested in the letters of Bro. Wolley, and Sisters Alice Tater and Hattie Frankeberger, which were read at the Plymouth Conference.

There is nothing that so cheers [illegible] while on the rugged road to the kingdom, as to listen to, or [illegible] personal experience and hope of the loved ones who are traveling the same road. The editorials and labored argumentive articles in THE RESTITUTION are very edifying and instructive, so much so that we could not under any circumstances dispense with them, but the personal letters from the brethren and sisters, giving a brief account of their hopes, their trials, their faith and their firm determination to continue faithful unto the end, are exceedingly interesting.

I propose that we have a Christmas love feast. That is a feast of love and good cheer. Let the menu consist of short crisp letters from the brethren and sisters to be published in THE RESTITUTION of Dec. 28th. If all are not received in time to be inserted in that issue of the paper, let them be published in later issues.

Let every one who is awaiting the coming of the Lord, write and thus [illegible] so overwhelm Bro. Underwood with testimonies that the feast shall be continued for several weeks. Let every reader of THE RESTITUTION write and let us make this a time of rejoicing which we shall remember and talk about after we get into the kingdom.

H. S. P[illegible]

Bro. Underwood:

The work in this state (Nebraska) is so prosperous, I want to tell the readers of THE RESTITUTION about it.

Since our annual meeting in September both evangelists have been very busy holding meetings, and there are enough calls ahead to *keep them going continuously* all winter. Bro. Adams has just closed a three weeks meeting at St. Paul in Howard Co. where twenty-six willing souls were inducted into the all-saving name of Christ by baptism. Others are almost persuaded *and a general break* up in the churches there is the result. At the tent meeting near Moorefield in September eight more embraced the Truth as it is revealed in the Word of God, making thirty-four in the two months. To God be all the praise, and may each and every true child of God become instruments in his hands of helping others to see the Truth, of helping them turn from darkness to light, and from the power of Satan unto God. Yours in hope of the promised reward when Jesus comes.

J. J. CADY.

Bro. Underwood:

I feel this morning as though I would like to say a word through the paper, to those interested.

I am now at Bro. D. J. Woodards. Bro. Woodard is one that embraced the truth under Bro. Wagoner's ministry, while in Florida. He is strong in the faith.

I came here on Monday evening from Floral City, after preaching three times over Sunday. Last evening I spoke 30 minutes to the men that are packing fruit. They listened very attentively and the Word seemed to be well received.

Fruit packing is in full blast here now. Every body seems to be moving about lively.

I speak at New Hope next Sunday and from there I go to Live Oak and Lake City. I do not know what is before me then, but it has been suggested by the brethren that we try soon to organize a conference in Florida. I hope this may be accomplished.

I should like to be with you at your meeting in Plymouth, but I am here, and my prayers shall be with you, and I ask to be remembered by you all.

I have been quite sick part of *the time* since I came here. About two weeks ago I began to improve, and am now reasonably well. I received a letter from my wife and the children saying they are well.

I expect to return home to Sutherland by the last of the month.

With love to you all, I am your brother in the blessed hope.

N. H. GEISELMAN.

Go with the stream, and it will carry you to the deep, there to be swallowed up in its vortex; follow the marks of God's chariot-wheels, and they will lead you to the gates of righteousness.—*Isaac Marmelstein.*

[illegible]UTION.

[illegible]ITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, DEC. 6, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

EVERYTHING has a soul. Proof Job xii. 10. Beasts have spirits. Proof Eccl. iii. 21. Man and beast go to one place. Proof Eccl. iii. 20. That one place is the dust. Proof Eccl. iii. 21.

As Kepler said in astronomic studies, "I am thinking God's thoughts after God," so may the preacher of truth say, for his object is to get at the Divine mind in the Word, comprehend it, embody it then express it.

ERRATA. In R[illegible] view of [illegible] er No. 3, third column, 2nd paragraph, for "The *incredulous* build," read "the *credulous build*."

In No. 4., 3rd paragraph, for "Platonicism" read *Platonism*.

WE should be on our guard in our speech in *most* directions, but we can be fearlessly free in our loving utterances. Apart from the good we do to others by our words of love, we are personally gainers now and hereafter.

SOME one has said of God's people that they are like stars that shine brightest in the dark; like gold that is purer for the furnace; like incense that is more fragrant from the burning; like the camomile that grows faster from being trampled on.

IT has been said that the four rules of Christian living are, "*admit, submit, commit* and *transmit*." That means, to open the doors to the truth,—submit—bow to the will of God. Trust yourself and all you have and are to God and Christ. Convey the truth and life to others.

THERE is not a shorter, more hopeful, more inviting word in all the Bible, than this one small word "come." It is the keynote of the Gospel. Weary and heavy laden come—thirsty and fainting come, —and take of the water of life freely—was ever so much depending on a condition so simple?

WE see the Rev. Chas. Beecher says it is generally conceded that the expression, "God breathed into his nostrils the breath of life, and man became a living soul" no more is meant than that God caused him to breathe, and he became a living animal. "Living soul" is applied to him in common with birds, beasts, and reptiles, in the same chapter.

WHEN we quote the words of the Spirit in Romans i. 16, where we are told that the *Gospel* is the power of God unto salvation to every one that believeth, if we must be begotten by the words of the spirit, it may be asked what is the use of *human* words? They are only the feathers that carry the divine arrows;—for all that they are often essential, or else such means would not be employed.

IN both the Old Testament and the New the duty of God's people to reach out the helping hand to those in distress is plainly set forth. James sums up true religion in this way:—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Chap. 1, v. 27. And in Isa. xlviii. 7, the Jews were reminded of their duty in this way:—"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" It is therefore evident that if any professed follower of Christ is wrapped up in self—that man's religion is vain. It is incumbent on us to look not only on our own affairs; but also on the things of others. It is a great mistake to think that our help can only find scope in big acts. In every direction there are opportunities for us to stretch out the hand of sympathy and speak the word of comfort that will revive hope, and encourage some despondent one to struggle on.

THE letter from Bro. Dwiggins on the first page of this paper we want all to read. We will gladly devote a whole issue to such a "Love Feast" as he suggests. Take hold of this brothers and sisters, each one, and let it be done. Let us have a real "social meeting" that we can all say after it is past "It was good to be there." Do not miss your share in it.

DISPATCHES from London dated Nov. 27, say that 12,000 people lost their lives by an earthquake at Kashan, Persia, last week and 50,000 cattle perished. Shocks are still felt daily. At about noon Nov. 27, the city of Montreal, Canada, was shaken [illegible] a severe earthquake, and Dec. 1, the country round about Quebec was shaken [illegible].

[illegible] KAS.

Dear Restitution;

It is with heart felt sorrow that I take up my pen to tell you that I cannot renew my subscription. We have had almost a total failure of crops, which places us in very straightened circumstances, but I will renew as soon as possible.

For the present drop my name. Yours, in hope of eternal life.

[This is a sample, word for word as it came to us. Who wishes the blessing that will be credited to the one who makes it possible for the paper to still visit this household? ED.]

As a mark of oriental progress, and as foreshadowing the time when Eastward the tide of empire wends its way, we mention the fact that the Sultan of Turkey is said to have recently *sent* two vessels to navigate the Dead Sea,—one for passenger business and the other for freight. This is a sure indication that matters from a business point of view, are better than they have been since the treading down of Jerusalem.

THIS is a trying time for the poor in great cities. For while it is true that the great majority are suffering now from improvidence in ways when times were good and money flush, there are thousands of widows and orphans eking out a wretched existence because of no fault of their own. Some of these are the Lord's poor. What if that Lord should speak from heaven with an audible voice, saying "sell that ye have and give alms," what would we do about it? Well, he is saying just that *all* the time, having *once* said it; so if we neglect his poor we shall not hear him say, "Ye did it unto me.

IF ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "They which are of faith, the same are the children of Abraham." Who was this Abraham, and what about his blessing? Who was he? Why he was the friend of God called so by God himself, who assured him that he was his shield. And not only had he infinite *protection*, but an infinite *portion*. "I am thy shield, thy *exceeding great reward*." This, as we learn from Heb. xi. 35, included a resurrection to a better, more enduring everlasting life, and possessions of the land he lived in as a stranger, v's 8, 9, and the world's dominion. Rom. iv. 13, and in connection with his seed the Christ bless all the families of the earth. Gal. iii. 8. This is only the merest outline of the exceeding *great* reward God speaks of and which all those in Christ share with him under the same promise.

THOMAS Carlyle was something of a seer when thirty years ago, he wrote:—"The Republic west of us will have its trial period, its darkest of all hours. It is travelling the high road to that direful day. And this scourge will not come amid famine's horrid stride, nor will it come by ordinary punitive judgments. it will come as a hiatus in statecraft, a murderous bungle in policy. It will be when health is intact, crops abundant and the munificent hand open. Then so-called *statesmen will cry overproduction*, the people will go to the ballot amid hunger and destitution, but surrounded by the glitter of self-rule, and *ratify* by their ballots the monstrous overproduction, uttered by *miss*-statesmen, and vindicate by the same ballot the infamous lie overproduction, thrown upon the breeze by servile editors through a corrupt press, and thus bring ruin upon his country, serfdom upon himself and oppression upon his children."

News from Russia.

We herewith present our readers with an article taken from the Russian paper *Novosti* in regard to the demonstrations in honor of the Russian fleet in France which gives us a glimpse of things behind the scenes. It says:—"The Russian fleet has returned the visit of their French comrades to Cronstadt. A grand and solemn spectacle! Two great nations, once enemies, now thrown together by common danger and united in mutual sympathy for self-defence. Both have suffered from similar political blunders. France paid for 1812 and the Crimean war by her defeat in 1871, Russia in 1878 [illegible] her neutrality of 1870, when she found herself arraigned like a criminal before the Berlin congress. In 1879, the year of the Austro-German Alliance, the political reaction began. The mutual sympathy between France and Russia then first entered the sphere of politics. What is now taking place is so extraordinary and unprecedented that all notions of traditional French policy are upset. The great alliance is one of peace, and tends to efface all these differences between the two countries dwelt on by the European press. This is the meeting of two great historical peoples who cannot be destroyed. [We will see by and by.] The talk is of peace, but the purposes which France and Russia alike have at heart are not those of self protection, but of aggression. No one, not even Germany, proposes to attack France, if she travels on the path of peaceful progress; and no power has any design of aggression upon Russia." The *Standard* of Oct. 13th, truly observes that the Franco-Russian friendship may not be intended as a threat, but there is an attitude of defence which it is hard to distinguish from defiance. If we ask ourselves how it is or why it is the world is treated to this ostentatious parade of [illegible] between the two nations, we are only too easily provided with an answer. Judged as we are [illegible] by the parties [illegible] wrong to right, and [illegible] which would never have been inflicted had they only [illegible] friends earlier. France committed the mistake of sending its armies to the Crimea,—in other words, of standing in the way of Russia marching on Constantinople."

Irritated by the reminiscence, Russia allowed Prussia to march on Paris and was punished in turn by being summoned before the Congress at Berlin as a criminal." Could anything be more instructive, we ask, than this candid account of recent European history? Here are two nations, each coveting its neighbor's property and now regretting that they did not assist each other in acquiring it. There is no pretence of any kind that other nations lay covetous eyes on *their* property in turn. The wrong from which they suffer is that they have not been allowed to march on Berlin, to remain in Rome, and to descend to Constantinople, *via* Vienna."

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Original.

An Exhortation.

"Let all things be done decently, and in order." 1 Cor. xiv. 40.

The new year is very close at hand and it reminds us if we would do effectual work for the Master, we must begin now laying plans and mustering our forces, that if possible more good may be accomplished the coming year, than in the past. So you will bear with me, brethren, while I talk on a subject of vital importance to the progress of the cause. I am talking now for the good of the order, and no order, society, or business ever thrived unless it was conducted on business principles. This hap-hazard way of doing business never did, and never will succeed. It is when all pull together that things move. "In union there is strength." Every successful business must be conducted on thorough business principles. Christianity is a business. Intelligent Christians apply business rules to all worldly matters, why not we as good sense when working for the Master. Thirty or forty years of comparative failure, should teach us a lesson. Paul left Titus in Crete to set the things that were wanting in order. Titus i. 5.

Now are not many of our churches in a similar condition, they want setting in order that they may do more effectual work. Some think they can live [illegible] Christians out of [illegible] in the [illegible] dear children, [illegible] a fatal mistake. "We are [illegible] brother's keeper," and the [illegible] the pillar and ground of the truth. 1 Tim. iii. 15.

The church [illegible] the truth, [illegible] but of many [illegible] care should [illegible] officers from [illegible] as the success [illegible] largely depends [illegible] skill then it [illegible] for a church [illegible] of time without [illegible] the work of God [illegible] among you." [illegible] Now [illegible] [illegible] to have the [illegible] should [illegible] bear the expense, in proportion to his ability [illegible] "For the workman is worthy of his hire," [illegible] God hath ordained that they which preach the gospel should live of the gospel. 1 Cor. ix. 14.

Then brethren, Paul gives us very urgent words in 1 Thess. v. 12. "And we beseech you, brethren, to know them which labor among you, [illegible] And esteem them very highly in love for their work's sake." Brethren, take heed to this for it is the Lord's appointment. Every true Christian feels it is not only a sacred duty, but a privilege to support the cause of God to the extent of their ability, and where the minister is the servant of the church he does not like to feel that he is a pauper or beggar. Brethren should never say, "We give our minister so and so," but, "we paid him his dues," just as you would pay any other hired help. The minister should not lord it over God's heritage, but be an example to the flock, 1 Peter v. 3. They were to be in much esteem by the brethren, not because they bore the cognomen of preacher, but for their good example, and honest, faithful work. 1 Thess. v. 13.

I am satisfied there is an abundance of means in the hands of our brethren if it could be made available, to put several young men in the field and sustain them, besides keeping the older veterans at work.

There is Brother David Hadler, with whom we have had a slight acquaintance while we were in Illinois. He has not been preaching long but seems in dead earnest, is a good explainer of Scripture, and has fine ability for evangelist work.

Now, brethren, we should strain every nerve to make every particle of material available. There are multitudes perishing for lack of knowledge, and yet we cling to our Lord's portion with a death like tenacity. We read of a time when somebody's gold and silver will not be able to redeem them, but they will cast *it* to the moles and bats. Then the Master will say, "I have no use for you, or your money either, depart from me," and the door will close, and those without will cry, "open unto us," but those awful words will ring forever in their ears "I know you not. I was hungry and ye would not feed me, naked, and ye would not clothe me, for inasmuch as ye have done it to the least one of these my loved ones, ye have done it unto me."

The Lord wants good fighting men just when he can use them.

When the great civil war was over the enlistments stopped, by and by the enlistments will stop for each of us, and now is when we are wanted to carry the truth of "Life only in Christ," to hearts who have never heard it. We realize that many are opposed to this truth, and many others, hence, it is a constant warfare to get these things before the people and persuade just a few to accept them, and every proclaimer of these truths should have the prayers and sympathies of every believer in the blessed hope.

O brethren, we have no time for hair-splitting theories now, but the all absorbing thought should be, how can I reach and help some poor perishing sinner.

One thing more. If all the churches would make a united effort to enlarge the subscription list of THE RESTITUTION, how our Editor's heart would rejoice, and if some of the more wealthy ones would [illegible] paper to some of the [illegible] how comforting and sweet it would be to them. "And he that hath pity upon the poor lendeth to the Lord." Hearts made happy here, angels rejoicing, and a voice from heaven saying, thou hast put my money out at usury. Well done, good and faithful servant, enter into the joys of thy Lord.

B. W. WOODWARD.

Conference Report.

The Church of God in Indiana, met at Plymouth, Nov. 17, 1893, and [illegible] over the following [illegible].

Conference was called Friday [illegible]. The report of the preceding meeting was read, and with some [illegible] was approved as read. The treasurer's report shows amount on hand at beginning of [illegible] quarter, $181.22. Amount received since, $10.00. Paid out [illegible]. Remaining in treasury $181.22.

On motion the evangelical committee was reelected for the ensuing year. Brother Wagoner having received a call to go to Kentucky to preach, the evangelist committee were instructed to send him there.

The weather was all that could be desired and although there were but few from abroad, the meetings were well attended and good attention was had during the entire meeting. The preaching was done by Bros. Wince, Wagoner, and Conner, which was all exceptionally good, and we trust may result in much good in the end. On Sunday evening one sister was baptized into the all-saving name, by Bro. Wagoner. Our prayer is that she may prove faithful, and receive the promised reward.

J. F. WAGONER, PRES.
A. C. [illegible], SEC.

"As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." Send THE RESTITUTION to those of the household of faith who are not able to take it but enjoy reading it.

No Counterfeit Infidels.

"Did you ever see a counterfeit bank note?"

"Yes."

"Why was it counterfeited?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it was not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"

"Ahem!"

We pass the above catechism along.

We too often become impatient for results. We want the reaping immediately upon the sowing! but grace takes time in bringing about the harvesting. We must sow in patience, beside all waters, and at the appointed period conversions will occur.

DIED.

Ettie J. Overholt, Nov., 15th, 1893.

Sister Ettie was the wife of Jacob Overholt, and daughter of Brother and Sister Hammond. She died in the blessed hope of a resurrection to immortal life when Christ shall come. Elder B. W. Woodward baptized her into the all-saving name, and with her dying breath she whispered, "I'm trusting in Jesus," and fell asleep. The writer spoke to a large congregation from the beautiful words in Ps. xlvii. 14.

MARY A. WOODWARD.

A Valuable Library.

To obtain a library of reliable books, upon a variety of subjects, is too expensive for the majority of those who have to earn their bread by labor, whether manual or mental. But it is not generally known that a complete library of books, upon almost every conceivable [illegible] can be purchased entirely [illegible] for the sum of sixpence. At a secondhand book-stall, a complete set of books may often be obtained for even less than sixpence, and recently the writer obtained the complete library in this manner for the small cost of one penny! The books comprise discourses and essays upon political economy, a complete history of the most wonderful nation on earth, the origin and development of almost every nation under the sun, the earliest authentic history of the earth, the solution of the Eastern question, the finest poetry ever written, the most interesting stories ever penned, some speeches of the greatest men in the world's history, the finest collection of maxims and moral laws extant, marvellous instances of faith-healing, and the biographies of the world's worthies.

It is almost needless to say that this wonderful library is none other than the collection of books known as the Bible. What book contains grander discourses upon political economy than the Bible, which from beginning to end is a history of the Kingdom of God, which will eventually absorb all kingdoms, and exist for ever? What national history is more wonderful or interesting than that of the Jews, who have outlived all other ancient peoples, and who will yet rise to be the foremost nation in the world? No other book is so reliable as the Bible in matters pertaining to ancient history, and no other historical records date so far back as the books of Moses. The Jewish prophets have foretold the ultimate settlement of the intricate Eastern question, and the destiny of every nation under heaven. The Psalms of David form the most sublime poetry ever written, and the stories of Joseph, Pharaoh, Samson, Ruth, Esther, Daniel, and Jonah are unequaled. They illustrate the saying that "Truth is stranger than fiction." The parables and discourses of Christ are the finest on record, and even his enemies were compelled to admit that "never man spake like this man." John vii. 46.

Those who will make themselves acquainted with this wonderful book will be repaid in this life, by finding a priceless treasure which will never grow stale, or cease to yield instruction, and if its precepts are carried out faithfully, an endless life in the Kingdom of God will be the reward for the attention given to God's wonderful revelation—the Bible.

The Way of a Drunkard.

Sin comes to a young man and says: "Take this glass, it won't hurt you. It has a very fine flavor. Take a glass in the morning; it will be an appetizer. Take a glass at noon; it will aid digestion. Take a glass at night; it will make you sleep well." You are in a glow, while others are chilly. How bright it makes the eye, how elastic it makes the step! One day you meet him and say; "What are you doing here at noon? I thought you were at business." "Oh, I lost my place." "Lost your place?" God have mercy upon the young man when, through misdemeanor, he loses his place. Every temptation takes after him. Hoppled and handcuffed at thirty years of age by evil habit! Save that young man. He is on the express train that stops not till it tumbles over the embankment of perdition.

Life's progress is uphill. He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome.—*S. S. Times.*

Address of Treasurer of Ladies Evangelical Aid Society. Miss Emma Jackman, Box 381, Grand Rapids, Mich.

Please Read and Heed.

The readers of THE RESTITUTION know full well that no appeals have been made of late in its columns. Its managers have known that the finances of our patrons have in most cases been low, and we considered them. However, at this time when the old year is almost done and a new year about to open upon us, it is necessary to present our case for consideration.

THE RESTITUTION has been issued each week during the year promptly. The articles selected for filling its pages have been generally satisfactory to all. To be sure some differences of opinion have been found, and discussed, but all in a spirit of Christian love.

Our expectation is to continue through the year 1894 as in the past year. We therefore, ask all our old patrons to not only renew promptly their subscriptions, but to make an effort to increase our circulation. If each one now taking our paper will induce one more to subscribe, and at the low price it seems as if this might be done, our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894. New subscribers sent now will be given the remainder of the issues of 1893 free. Get your new subscribers now.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of being put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

MARRIED.

At the residence of the Bride's parents near Scholls Ferry, Oregon, on August 20th, by Elder W. W. Jaquith, Brother Floyd Lawrence, and Sister Gracie Skeels.

The young couple start on their journey through life attended by the best wishes of their many friends and acquaintances.

See Here.

An Exposition of John xvii. 6, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

Poetry.

There is Always Room.

[illegible]

[illegible] not renew your subscription [illegible] paper today? Also get a [illegible] to try it.

Original.

Answer to Reviewer's No 2.

The question asked of the Pharisees is answered in the third article of the series, which is the right place in the argument for the answer to appear. The unbelieving Jews were willing to confess that "the Christ" was to be Son of David, but not willing to confess him Son of God. Hence they falsely accused our Lord of "blasphemy," not for claiming to be Son of David, but for claiming to be Son of God, and for calling God "His *own* Father, making himself equal with God." Jno. v. 18; R. V. x. 33, 36; xix. 7; Matt. xxvi. 63, 66.

My remark about inventing objects of worship was applicable to Pharisees and heathen, and a warning to mankind in general against imitating them. How can my reviewer imagine me to mean that *he* was inventing a Christ for himself to worship when I have yet to learn whether he thinks that *any* one ought to *worship* Christ? Will he please inform me whether he regards Christ as an "object of worship," and also whether he thinks Christ was *a mere man*, or not? I have no desire to misrepresent my reviewer's theory in the slightest degree, but rather to give it whatever honor it may be fairly entitled to.

He inquires whether I *am willing to take* "without emendation or addition" the saying of Scripture that "God sent forth *his Son* made of a woman, made under the law?" To take it without the "addition" of its parallels would be neglecting a large portion of the Bible, so numerous are they. A first principle of interpretation is that no conclusion is to be drawn from the absence of a doctrine from one place of Scripture if it be clearly stated in another. There must be a harmonious "addition" together of all their passages on any subject. My article in RESTITUTION No. 27 clearly stated this, and I suppose my reviewer himself readily agrees to it. The Revised Version says, "God sent forth his Son born of a woman, born under the law." The Amer. Bible Union, and Diaglott's interlinear also use the word "born" instead of "made," in this passage. And although He is not here called "the only begotten Son," yet by the "addition" of Jno. iii. 16, 18 we get this idea clearly enough; and by the addition of John i. 14, 18, we find the same only begotten Son connected with the *Word* that in the beginning "was GOD." The main difference between the reviewer and myself seems to be that he does not attach the same meaning that I do to the Savior's title, "The only begotten Son of God," which is part of the "*name*" that was preached to the Samaritan converts before their baptism. Acts viii. 12. I see in this title a proof of his divinity, and our right to worship him on account of his *divine* attributes, as the early disciples did. Now it would give me great pleasure to know that my reviewer takes the same view; and then the controversy might end.

My reviewer wants to know how much I believe of the saying that "in *all* things" it behooved Christ to be made like unto his brethren. But this was sufficiently shown in my fourth article where I have mentioned in what limitation the word "all" must be taken in this text, and that parallel testimonies furnish us with at least *five* exceptions wherein he was *not* like unto his brethren. Will my reviewer insist that "all" has *no* exceptions in that text? Does he not see that to take it absolutely and without exception would lead to the horrors of Josephism?

As to the future oneness of the disciples with Christ, my remarks in the second article were plain. The oneness, as respects *us*, is not consummated before we become partakers of the divine nature at the resurrection.

My reviewer should remember that *Logos* (Word) is a noun of the *masculine* gender, and must have a pronoun of the same gender when applied to Christ, as, "*He* was clothed in a vesture dipped in blood: and *his* name is called the Word of God." Rev. xix. 13. In speaking of the *Logos* or Word reviewer should not say, "*it* was with God in the beginning," but "*He* was with God in the beginning." The Diaglott uses the pronouns inconsistently when it changes the gender and says of the *Logos*, "Through *it* everything was done:" and a few verses further on, "We beheld *his* glory." As if the *Logos* was not as masculine while he "was *God*" as after he "became flesh." Jno. i. 1, 3, 14.

Any careful reader of my four articles may see that what I contend for is not so much our Lord's pre-existence as his *divinity*, and his being more than any *mere man*. Although at the *same* time I dare not deny nor undertake fully to define his pre-existence, in view of such testimonies as Jno. i. 13, 15, 30; vi. 62; viii. 58; xviii. 5; 2 Cor. viii. 9; etc.

Although we need not go into the question of essential or non-essential, yet my two opponents—the "We" writer, and "W. H. W." have used such *severe* language toward those differing from them as to leave on my mind the impression that they regard their own view as essential to salvation. If my reviewer does not regard *his* essential, why was he so "terribly in earnest" about it?

It is darkening counsel in a plain matter to give such an unwieldly name as "philosophical disquisition" to the clear and simple distinction that I drew between nature and person.

My reviewer seems to have read *too hurriedly* the works referred to. In "Evangelism concerning the reign of Christ," the sonship of our Lord is expressly mentioned, and his names, "The mighty God," and "God with us," and "the only begotten Son of God." pages 2, 4, 29, 30. In "The Ancient Gospel" see pages 8, 10. In "Gospel of the Kingdom" see 2nd, 4th, 5th and 10th discourses of first and second edition; and pages 4, 40, 47, 82, 107, 252 *of third and fourth* editions.

He inquires, "Did God have a Son before he was begotten?" This shows that he has not sufficiently studied the Scriptural uses of the word son. If there were no other sonship than that by begettal how could there be "sons of the burning coal," i. e. sparks, and "son of the quiver or bow" i. e. an arrow? Adam was never "begotten," and had no "pre-existent mother," yet he was God's "son," i. e. by creation. Luke iii. 38. Believing patriarchs were sons, even in a twofold sense,—by creation and adoption. Deut. xiv. 1. Hearing a speaker say what sounded like *mere-manism*, I inquired of him privately, "Do you think that the Lord Jesus was a mere man?"

"No," said he, "not a mere man, for he was miraculously born."

But this was a lame and insufficient disavowal of mere-manism, *for* Adam too was miraculously produced without any human father or mother, and yet Adam was a mere man.

Although the supernatural birth of our Lord in Bethlehem *is one reason for* his being called the Son of God, there may, perhaps, be an additional reason for this title found in his words, "I came forth from the Father, and am come into the world," compared with, "whose goings forth *have been from of old*, from everlasting." Jno. xvi. 27, 28; Micah v. 2. If he "came forth from the Father" before time was, and "came into the world" when his human body was "prepared for" him, there would seem to be three stages in his filial relationship,—that which was "from of old" when as the divine Word he was with God; that which was manifested when the Word became flesh; and that which was declared by his resurrection. Even in our filial relation to the heavenly Father there are three stages,—that by creation, that by adoption, and that by the coming resurrection. Acts xvii. 28; Galat. iv. 5; Lu. xx. 36.

The expression "only begotten Son of God" reveals that there is in the divine nature or essence a reciprocal relation of Father and *Son*,—two persons, the Father first and the Son second in the order of revelation and operation. But we must avoid unduly pressing the analogy between the *human* relations of father and son, and the *divine relations* signified by the same terms: for the human and known relation seems to be employed as the best term among men to denote measurably the divine and unknown relation: the human being as far from the divine as the temporal is from the eternal, or the finite from the infinite. Besides the term "Son," used to designate his relation to God the Father, his relation is also designated as the *Word, and Form, and Image* of God; the *Effulgence* of his glory, and the *Impress* of his substance. Jno. i. 1; 2 Cor. iv. 4; Col. i. 15; Phil. ii. 6; Heb. i. 3. R. V.

Reviewer says that my calling Christ the Second Person of the divine nature is "*another* departure from the truth." Let us see! He afterwards says—in RESTITUTION of Nov. 15th—"The Scriptures plainly teach that there *are hosts* of *personalities possessing divine nature*," and that "The One Supreme God is the fountain of their life."

Is it not a fact then that "the only begotten Son" ranks *higher* than any one of these angelic hosts, all of whom "*worship* him?" Heb. i. 6. And as the Father is the First and "fountain" of the Godhead or divine nature, and the Son is *next* to the Father in power, glory, and divinity, does it not follow by Scriptural and logical necessity, that the Son is the *Second* Person of that nature? What then becomes of reviewer's charge that my assertion was a "departure from the *truth*?" I used the term "divine nature" not in reference to angels, but as synonymous with "Godhead." Does reviewer see no difference between the Godhead and the angelic nature, when the Scripture assures us that Christ, in whom is the fulness of Godhead, "took not on him the nature of angels?" Heb. ii. 16.

According to the gradation which Paul says, "I would have you know," God is the first, Christ the *second*, man the third, and woman the fourth. But it seems that at some point in this gradation (where, I know not), my reviewer might want to thrust in the hosts of angels; but this would be *no improvement* on the words of wisdom given us through Paul. 1 Cor. xi. 3. In the order of revelation and operation, the Son is the *next* or Second Person after the Father, as illustrated in the great baptismal formula given from the Son's own lips. Matt. xxviii. 19.

WILEY JONES.

Pay for this paper to be sent to that man you was talking with yesturday. You may convince him of his error soon.

Sermon at the Funeral of P. W. Cotton.

Perry W. Cotton was born October, 23, 1831, and "fell asleep" in Jesus at 2 A. M., Nov., 11, 1893, at Indianapolis, Ind., being 62 years and 21 days old.

He was united in marriage in 1852 to Miss Sarah Bromfield, who, with two sons and three daughters survive him. He also leaves three brothers, and five sisters to sorrow with his family in this hour of their grief and affliction. His excellent qualities as a Christian and noble gentleman made him an affectionate and devoted husband and kind father. Impelled by love and watchfulness, he was never neglectful of the comforts of his willing helpmeet and their confiding children. His thoughtful care for the happiness of his family forbid him from frequent visits to the usual places of resort for gentlemen of business, preferring after closing his labors for the day the society of his family and the retirement of home.

His reputation in the community in which he lived was assurance of his unimpeachable life in his family.

Pure in life, chaste in conversation, clean in his daily department, avoiding the use of strong drinks, and abstaining from the tobacco customs of many of his neighbors, and fellow citizens. He was not only a model husband and sympathetic father, but a commanding example to all with whom he associated.

For many years connected with the well known house of [illegible] and Stalnaker, he met not only the citizens of this city, but many people from the out counties, and his sterling integrity, his uncompromising honesty and courteous bearing brought to him the esteem of his fellows in business.

By nature a true gentleman he was always dignified and respectful at home, in his business house and on the streets. He was careful never to reflect on any one, nor to speak that which might bring pain to the humblest member of society.

His twenty-five years residence in this busy mart gave all those who met him the best opinion of his worth as a man and a citizen. Not a spot, not a blemish attached to his life or character in the estimation of his neighbors and friends.

His business life deserves the emulation of the young men of our time.

His sons and daughters may well walk in the path that he strewed with so many sweet flowers of charity and love, never forgetting that it was his wish to leave the world not as having added a brier or a thorn to annoy the weary traveler through the evil age in which he lived, but here and there to drop a kind word, and to beckon his race to a higher life.

He passed to his waiting as he had lived, in full faith and hope of eternal life, and to share the honors that await the heirs of the kingdom, promised of the Father to the "little flock."

When some thirty years ago, Perry W. Cotton and wife became members of the church through the hands of Isaiah Hornady, now deceased, he entered with the fixed purpose of seeking a better understanding of his relation to his creator, to know more about the Man Christ Jesus and his mission of mercy to this globe, to adjust himself to the new environments as a man of faith, and to enter the school of Moses and the prophets under the divine tutorship of the Son of God and his college of apostles; to trace through the pages of the Bible his duty to God and man. He placed himself at the foot of the class with an open Bible determined to know "none other things than those which the prophets and Moses did say should come." He did not go to the Bible to build a human structure, to find proof to strengthen a preconceived theory but to learn what is revealed from the Father to and concerning man. He did not read to gratify himself for the theological [illegible] of his day, believing that God had addressed him through the Bible, he was unwilling to subscribe to the opinions of even the most learned, but reserved to himself the sacred right and high privilege of examining the written Word for himself, that his faith might be of God and not of man. He however, did not refuse to read and hear what others had to suggest concerning the great scheme so wonderfully unfolded in the matchless records of heaven, but the opinions of the most pious weighed nothing with him where his Father had spoken plainly on controverted questions.

Reading carefully the Mosaic account of man's creation in Eden, he felt compelled to reject what he believed to be the Platonic theory regarding inherent immortality, and gladly accepted the record made by Moses. With that statement before him he believed that God had only given eternal life to man through promise, and noted the fearful results that would follow the descendants of Adam and Eve as a result of disobedience. To learn if possible the outcome of the controversy between the Creator, the creature, and the tempter of Eve he turned prayerfully to the records made by the great scholar, Moses who was learned in all the wisdom of his day. Following devoutly the Mosaic narrative, it became clear to him that the seed promised to Eve would pass through Abraham, Isaac, and Jacob, and that the land deeded to these saints of God, would in due time fall into their Son's hands,—sometime in the future from them, and then through Christ their Seed, the nations would receive the promises made to Abraham and repeated to all the prophets and reaffirmed by Jesus and his apostles. Discovering that to David he had made promise that of the fruit of his loins he would set on his throne he believed that in him he saw the Seed of the woman that was to bruise the serpent's head. Throughout the written record he found that God's prophets all referred to the seed of the woman in some way as coming through Abraham and David, and that all the promises made to the woman and to Abraham would under him the Christ—be realized on this earth created for man. Since David's Son, and God's heir shall reign in Mount Zion, and in Jerusalem.

With these plain statements before him he disregarded the popular theology of the schools regarding the reign of Christ. He saw in Jesus the great Life Giver, and Restorer of all things promised to the Fathers, and since he comes to give life it naturally followed that man did not possess it by creation in Eden. He held that eternal life is the gift of God through Christ at his second coming to Jerusalem to reign on David's throne and fulfil the promise made to the fathers. Longing therefore for eternal life under the Son of God, the seed of the woman, and heir of David, he humbly turned to Jesus who can give it from the Father. He felt that it would be great presumption on his part to claim now to have immortality, since Paul has declared that God only hath it, dwelling in light. Under Jesus he saw through faith the now scattered tribes of Israel restored at the second coming and the promises made to them in process of fulfillment. Under Jesus and his Bride, the Church, who will then have been clothed with immortality and eternal life to which great privileges he hoped through faith, and God, to attain. It is then, at that day, that he believed the twelve apostles should occupy the twelve thrones of Israel under their great King, the Royal Son of David, and that all the immortal saints shall have power over the Gentile nations God's dominions. Thus it was to him that the language of Gabriel to Mary became quite plain in the saying, that her Son should reign on David's throne. This was his faith to the end. Then the promises to Eve and to Abraham and to David could, as he saw it, be made good, and the restoration of all things be fully accomplished on earth. He was thus led up to the second coming of Jesus when this mortal shall put on immortality, and when eternal life, God's gift to all who shall be accepted in the Beloved shall begin, to last through the ages to come.

Perry W. Cotton did not believe in the inherent immortality of the soul, but he did believe that this mortal body shall put on immortality, and then reign with Christ as promised of the Father in righteousness and peace.

He did believe to the end of his pure life, in the *restoration of Israel* to their own land, that salvation may then come to the Gentile nations as promised to Abraham and assured by Jesus.

He was an earnest believer in the soon return of Jesus to earth to begin his mighty reign over the nations, and at the end of the one thousand years to destroy death, the last enemy to man. That since Jesus is now the Prince of the kings of the earth, that he will then at his second coming be King of kings, and Lord of lords, and restore to earth and her people the Edenic order of things, "Peace on earth, and good will to men."

Here we find in brief the faith of our sleeping brother, for as he most fully believed on God's Word, he now rests waiting the call of the Master to his reward. God's mercy is equal to all his promises.

To the sorrowing companion and weeping sons and daughters, may I, who loved your husband and father as a brother, bid you emulate, as I have no doubt you do, and will, his pure life and childlike faith, and wait the coming of the Son of God to meet him.

I close with these beautiful lines from Love H. Jamison.

Be of good cheer, ye friends of Jesus,
Never succumb to doubts and fears;
Cherish the great and precious promise,
"To reign with Christ a thousand years."
To reign a thousand years with Jesus,
Free from all trials, toils and tears—
This is the Father's precious promise,
"To reign with Christ a thousand years."

Be of good cheer, earth's night of sorrow
[illegible]
[illegible]
[illegible]
[illegible]
Meet it as equals [illegible] fears;
This is the sure and precious promise,
To reign with Christ a thousand years."

[illegible]
[illegible] Christ appears,
[illegible]
[illegible] a thousand years.
To reign [illegible] years with Jesus,
[illegible]
With the [illegible] of every nation
[illegible] with Christ a thousand years.

Be of good cheer in a thousand ages
Perfect in bliss and free from tears,
Fears will be in their endless cycles,
Response with Christ a thousand years.
Ten thousand times ten thousand ages,
Freedom from all and death and tears—
What an eternal weight of glory!
Comes with that reign of a thousand years.

J. K. [illegible]

Try and get a new name for our paper for 1891.

Dear Restitution:

I take the privilege of informing the brethren through your columns that I have just closed a very successful meeting at St. Paul, Neb. Twenty-six during the meeting put on Christ by baptism. Such a stir was created and so many leaving the other churches that they determined to put a stop to it in some way, so they combined and sent to Grand Island and got a man of the Christian (or Campbellite) church to discuss the difference between us. The discussion lasted six evenings, two hours each evening. The subject discussed was the nature of man in two propositions. I affirmed first three evenings, Mr. Johnson the last three. On Monday before the discussion closed at night, six decided between truth and error and we went with them to the Loup river where we buried them with Christ and raised them to walk in newness of life. Brethren pray for these earnest ones that have left all for truth's sake, that they may stand fast in the faith and receive the crown of life that fadeth not away. We repeat the question of Bro. T. E. Adams, What are we doing for the Master? Are we doing all we can? If not, will we not be held responsible for what we lack. The faithful servants were not told to enter into the joy of their Lord because they possessed certain talents, but because they had doubled them. Brethren is it not worthy of solemn thought that Jesus did not say that the man with the five talents gained three or four but five, likewise the one with two did not hear that welcome applaudit, Enter into the joy of thy Lord because he had gained one, but had doubled his talents. It seems to me that the Master intended to teach us by the above that whatever means we have in our possession must be used for all it is worth before we can expect to enter the kingdom. Let us all think well of these things and lose no time in doing whatever the Master has for us to do. It will be too late when the Master returns to change matters. Now is the time to make our calling and election sure. Let us be on the safe side, sacrifice the things of this life, not that of the next. Your brother in hope of the kingdom.

ALBERT ADAMS.

Has your subscription expired? If so, don't let it remain so.

Dear Restitution:

Perhaps all would like to know what John Foore is doing. Well I am not idle. I did not start out in God's work to be a drone. I want to work while I can. I am getting along in years, being 61 years old, but feel stouter than I did at 50.

On the 10th of October I began a meeting in Ripley, Brown Co., Ill. I preached over two Sundays to crowded houses. Six put on Christ by baptism. Left the brethren in good spirits, and well pleased with the meeting, with a promise to return in the spring of 1894, if alive, and could possibly do so. We also preached two discourses in the Methodist church near Rushville in the adjoining county. Friday before the first Sunday in Nov. we bid them farewell and left for Blue Mound, Mo., where we preached in the Christian Church over two Sundays, with five more additions. We organized a church of 38 members, 17 of whom I baptized myself. We organized in the Christian Church. They objected but we went on and did the work, telling them that we did not want to organize their old church-building, but only wanted to move to ourselves and go to house-keeping, for the brethren were in the wrong pew. If all our brothers and sisters that have gone into other churches in order to have a home, and have placed pad-locks on their mouths, would move to themselves or come out from among them how much better it would be, "and be ye separate," saith the Lord. I believe that God will bring to account those who pay out money for false preaching. While here last spring a young lady, an invalid, who had not walked for 23 years, became interested and wanted me to send her a hymn book. After I got home I wrote her a letter, with God's promises and her duties. The result was that I carried her down into the water and baptized her. It was a day long to be remembered by all present, and especially to her. We also baptized another brother, and still there are more that want to be baptized, but I had to leave them and go home where I found all well. Give God all the glory, and blessed be his holy name. Let the whole earth be filled with his glory, amen, and amen.

On Saturday before the 3rd Sunday, I went to Medoc, Mo., where I married Frank Morrow, to Miss Dellie Taggart. They were married in church in the presence of about one hundred persons. May the happy couple live long, and may they soon put on Christ by baptism, and be among them that are chosen, is my prayer for Christ's sake.

JOHN FOORE.

Announcements.

The first quarterly Conference of the Church of God in Nebraska, will convene D. V. at the new church in Frontier Co., commencing Friday evening Dec. 15th and hold over the following Sunday.

On account of the great increase of interest in the state during the last six months, a corresponding ratio of interest should be taken by the brethren at these meetings.

At the business meeting at 2 o'clock on Saturday some new business will be taken up, and the attendance of every brother and sister is earnestly requested.

There is a great work ahead for the brethren during the coming season. Are we prepared for it? Will we buckle on the whole armor? A crown of eternal life is promised only to the faithful ones.

J. J. CADY, Sec.

The Church of God known as the Northern Nebraska and Southern Dakota Conference will convene if the Lord is willing, at Ainsworth, Nebraska, in the Court House Hall at that place, commencing December 15th, 1893. All brethren and sisters of the Abrahamic Faith are cordially invited to attend this conference as we expect to do a good work for the Master's cause. There will be other business matters of importance at this meeting, and brethren we want your help, as this conference is anxious to unite and be in union with the State Conference that we work together for the good of all in building us up and lifting up God's fallen creatures to a perfect knowledge of his great love that we may all share in the great blessings promised in his Kingdom to come. "Watchman what of the night? The morning cometh and a night also. If ye will inquire ye may inquire ye." Isa. xxi. 11.

WM. H. DENSON, Sec.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 19th. Under the new schedule the time of trains at Plymouth, Ind., is as follows:

Depart for the West at 4:00 A. M. 9:09 A. M. 2:03 P. M. 6:10 P. M. 6:20 P. M. accommodation arrives.

Depart for the East at 2:38 A. M. 6:30 A. M. 10:35 A. M. 7:35 P. M. 8:07 P. M.

[illegible]ginal.

[illegible]stitution:

I have been requested by the brethren and sisters to have this piece published. It was written as a composition for the last day of school last May. We were expecting a large audience on that day, and I gladly accepted the invitation of my teacher, and chose for my subject the promises made unto the fathers, or the covenant with Abraham by God.

I had been studying the Bible, and reading THE RESTITUTION, which I borrowed from Brother and Sister Calkins, until I thought I could explain and throw a little light in our school by choosing this subject. Brother Almus Adams of Nebraska was here in February, and preached the Word of God in a new light. I united with the Church of God at the age of seventeen. I will send this, and perhaps it will send a gleam of light into the heart of some one who has not thought of the truth.

MABEL CARPENTER.

The Promises made unto the Fathers, or the Covenant with Abraham by God.

Who are the Fathers? Moses was commanded to say to the children of Israel, "The Lord God of your fathers the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you," Ex. iii. 15.

Peter says, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son, Jesus," Acts iii. 13.

Paul says, "To Abraham and his Seed were the Promises made," Gal. iii. 16.

When Abraham left Mesopotamia, and came into the land of Canaan, the Lord said to him, "unto thy seed will I give this land. Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." The Lord made a covenant with Abraham, saying, "unto thy Seed have I given this land from the river of Egypt unto the great river Euphrates. I will establish my covenant between me and thee, and thy seed after thee in their generation, for an everlasting covenant, to be a God unto thee and to thy seed after thee. I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Gen. xii. 7; xiii. 14-15; xv. 18; xvii. 17 18. The same promises were repeated to Isaac and Jacob, and are verified by the fact that about sixty-seven years after the last promises that I have quoted, the Lord said to Isaac who was dwelling in the same land, "Unto thee and to thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 3-4.

About forty-four years after these promises to Isaac, the Lord said to Jacob, who was also dwelling in the same land, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed. And in thy seed shall all the nations of the earth be blessed." Gen. xxviii. 13-14.

When about to die Jacob said, "God Almighty appeared unto me at Luz in the land of Canaan and blessed me, and said unto me, behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee for an everlasting possession."

Having now learned what the promises are let us consider the following important points.

Who are the heirs? How long may individuals hold this land? How may they obtain a personal interest in these promises?

It is plain enough who Abraham Isaac and Jacob were, but perhaps there are some who imagine that the word "seed" here refers to the Jews who came into the land of Canaan under Joshua. This question, however, is not left to human conjecture, for the inspired Paul settled it plainly forever. [illegible] all the world, wherever the [illegible] is read, would hear [illegible] tion and would [illegible] import. "To Abraham [illegible] seed were the promises made. He saith not, and to seeds, as of many; but as one, 'And to thy seed,' which is Christ" Gal. iii. 16. Here then, we discover that a real and tangible inheritance on this earth has been promised to Abraham, Isaac, Jacob, and Christ, for an everlasting or eternal possession.

The Bible shows [illegible] through that Christ and these [illegible] thers" have sojourned personally in that land, yet not one of them [illegible] [illegible] received the promises," Heb. [illegible] 39. The Blessed Savior in the very [illegible] [illegible] and the birds of the [illegible] but the Son of Man hath not where to lay his head." Matt. viii. 20. Although his enemies [illegible] crucified him he arose from the dead and ascended to heaven. And from that day until now "the land of promise" has been deserted [illegible] [illegible] It would [illegible] the part of an unbeliever to conclude that the promises have become a failure. "The Scripture cannot be broken. "Though the vision tarry, wait for it, it will surely come."

The Blessed [illegible] for [illegible] people [illegible] God would reject him [illegible] [illegible] and reign.

In the parable of the vineyard [illegible] [illegible] kill [illegible] inheritance." Matt. xxi. [illegible] represents his inheritance as on earth, for, of course they could not expect to sieze an inheritance above the skies by killing him. Having crucified him, his resurrection intervenes at this point as the golden link which connects this parable with that of the Pounds, for without his resurrection the latter parable could not be [illegible] Luke xix. 12. In this parable we behold the risen "heir" as the "noble man" arrayed in the [illegible] immortality and [illegible] country to receive for himself a kingdom, and to return. Yet [illegible] a glorious retinue or body [illegible] [illegible] yet through the [illegible] the skies, [illegible] Father's right hand. While [illegible] were looking steadfastly toward heaven as he went up, behold, two men stood by them in white apparel which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11.

The parable of the pound is based on the fact that the kings of Judea in those days used, before commencing their reign, to go on a journey to Rome in a far country to be invested with the royalty and for which they would return and reign in Judea. And also [illegible] the Savior's kingdom will be [illegible] he has gone to heaven to receive it or rather to procure for himself the royalty. The Lord has not [illegible] ed yet, nor has he established his kingdom, for his apostles asked him if he was going to restore again the kingdom of Israel, and he said unto them, "It is not for you to know the times or the seasons which the Father hath put in his own power, but ye shall receive power [illegible] that the Holy Ghost is come [illegible] you." We find in the second chapter of Acts that the apostles received the Holy Ghost, on the day of Pentecost, but it does not say Christ established the kingdom of Israel, and when Christ does return having been divinely invested with royalty, then shall he sit upon the throne of his glory established in the land of promise [illegible] and divine kingdom, [illegible] [illegible] sion." It will [illegible] [illegible] inheritance [illegible]

How [illegible] Abraham and his seed? [illegible] ness of reign [illegible] Mount Zion and Jerusalem [illegible] mortal shall immortal be, and [illegible] [illegible] commandments how will you [illegible] [illegible] hovah's law [illegible] Can you reply, "I [illegible] commandments?" [illegible] each of you.

[illegible]

A. J. Chapman.
I. M. Vickery.
Nancy Barber

BABYLAND.

The babies' own magazine [illegible] bright and [illegible] Merry [illegible] charming [illegible] pictures [illegible] story [illegible] The pictures [illegible] children [illegible] Price 50 [illegible] cents a number. D. Lothrop Company, Publishers, Boston, Mass.

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Tickets will be sold on December [illegible] 1890, limited going [illegible] date of sale, and good returning up to and including [illegible] 1891. For tickets, rates, time of trains and general information, call on any ticket agent of the above route, or address C. F. Daly, Gen'l Pass. Agent, Indianapolis, Ind.

AIDS TO BIBLE STUDY AND MISSION WORK.

[illegible]

EVANGELIST FUND.

We whose names are hereunto subscribed, [illegible] by a [illegible] of [illegible] [illegible] agree to [illegible] our Christian [illegible] Boggs, [illegible] [illegible]

C. L. W. [illegible]

CO[illegible]

Dear B[illegible]

Favor[illegible] made to [illegible] ingent [illegible]

[illegible]

[illegible] SPECIAL EVANGELIST FUND.

[illegible]

[illegible]

This is the title of a tract that needs to be in [illegible] having been [illegible] this paper [illegible] [illegible]

[illegible] Chicago [illegible] Pitts. Road.

The new Winter Schedule will take effect [illegible] ember 19th. Trains No. 3 and [illegible] to run between Ch[illegible] and Chicago, will run daily [illegible] Sunday. All other passenger trains daily including Sunday. The through east-bound trains [illegible] run about one half hour [illegible] and west-bound trains from [illegible] minutes to one half hour [illegible] The Wagner Palace Sleeping cars will be attached to all [illegible] trains, and the Company [illegible] time to operate their [illegible] Palace Dining Cars. [illegible] our rates are always the [illegible]

IMPORTANT NOTICES.

[illegible]

BOOKS

FOR SALE AT THIS OFFICE.

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P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Taylor, Temple, Arizona.
Silas Dean, Dudley, Worcestershire, England.
J. S. Hatch, Sinesville, Ind.
J. W. Niles, Edinboro, Pa.
H. Hoyes, 13 Elm Grove, Ashton-on Mersey, England.
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[illegible] Prime, Edison, Neb.
[illegible] address is Olath[illegible]
[illegible] 21 Wyandotte [illegible] Kansas City, Kan.
J. P. [illegible] Haven, Kan.
[illegible] Haven, Mo.
[illegible] Plymouth, Ind.
[illegible] Corning
[illegible] Can.

LIST OF CHURCHES.

[illegible]

[illegible] TIME TABLE.

In effect Oct. 19, 1890.

[illegible]

St. Louis, Mo.

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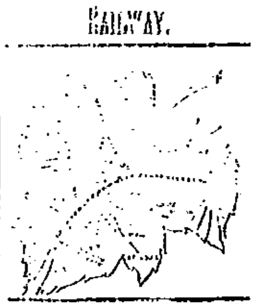

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Pennsylvania Lines.

[illegible]

"Look at the Map."

Pennsylvania Lines.

[illegible]

"Look at the Map."

Pennsylvania Lines.

[illegible]

"Look at the Map."

Pennsylvania Lines.

[illegible] of railways [illegible] Indiana [illegible]

"Look at the Map."

Pennsylvania Lines.

[illegible]

"Look at the Map."

[illegible]

J. E. CANES, Agent,
Plymouth, Ind.

Local Time Table.

[illegible] Indiana [illegible] AND [illegible] Mich. City [illegible] Canada.

[illegible]

Indiana[illegible] Ind.

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Personal.

Bear in mind one thing, that if business, pleasure, or necessity calls you away from home at any time, be particular to have your route fully decided upon and arranged before starting. Many things should be taken into consideration, especially the inducements offered by the Wisconsin Central Company to those who wish to visit St. Paul, Minneapolis, Ashland, West Superior, Duluth or any point in Wisconsin.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, DECEMBER 13, 1893. NO. 46.

The Restitution.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the [illegible] saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Judea.

On Sharon's plains still blooms the fragrant rose,
The lily bright still on the mountain grows,
When verdure clad the hills in spring appear,
Their stately heads aloft, the palm trees rear.

E'en in its desolation, Judah's land now tells
Of fairer times, when o'er its heights and dells,
Nature outpour'd her costliest gifts, and spread
Her sheaves of plenty—and her branches shed.

The gleams of light which gild that hallowed land,
The flowers that bloom e'en on the parched sand,
The plains that wave with harvest's golden store,
The streams that gush from hill to rocky shore:

These are the pledges of returning grace,
These are the smilings of the Father's face;
They speak a language which amidst Israel's griefs
Tells of a time of happiness and peace.

The day shall dawn for thee, thou land of bliss,
Fruitful and fair shall be thy wilderness,
And Israel's tribes from utmost earth shall come,
To dwell forever in their ancient home.

Original.

Hickory Grove Sermons.
No. 4.

A series of discourses delivered by A. J. Eychaner in the Gospel tent at Hickory Grove, Sept. 9-26, 1893.

"The things which are seen are temporal."

One of the principal features of the world in which we live is the transitory character of all natural things. The student of nature is early impressed with the constant changes that are going on in silence around us. The seasons come and go and with them in turn the leafy spring time changes to the garment of summer, then comes autumn, to be succeeded by the frosts and snows of winter and all the changes in the vegetable world which this term implies. The earth changes. Where once the ocean rolled its restless tides now are verdant plains or sunny dells where waves the golden grain. Life and death too mark important changes in the animal world. The insect of a day, and the man of a century, live and die.

Nothing is quiet, nothing stationary, nothing at rest. There is no emblem of immortality in nature. Every plant, every animal, every object in the natural world is but a silent index finger pointing in one direction, viz., the things that are seen are temporal,—change, transition, decay, death,—everywhere.

It has been my aim to study nature in connection with the Bible and I have found everywhere the most perfect agreement. They are but companion volumes from the same great author. They must harmonize if they came from the same Divine hand. Do you read in the Bible, "The soul that sinneth it shall die?" You will find in nature the man who departed from God dying. Do you read in the Bible, "The dead know not anything?" You will find in nature that when man is once dead there is no expression of knowledge or feeling. And everywhere upon this subject of man's nature the Bible corresponds exactly with our observation and experience, and the doctrine of eternal life as promised by Jesus to those who believe shines out with greater brilliancy as we see man's certainty of death and the need of a resurrection.

We desire now to notice the arguments of those who believe in natural immortality as drawn from nature.

1. Man shrinks from death. It is argued from this proposition that because man is afraid of death—because man's very nature rebels at the thought of giving his life that God would never have created him with this aversion unless he were immortal.

'Tis true man has an aversion for death. He does not like to give up the present life. But a little thought upon the subject will enable us to discover the reason that man shrinks from death. The reason man shrinks from death is not found in the supposition that he is immortal, but because he is afraid that death is a sober reality. If "there is no death" why should man fear it? If he were immortal he could never die and could never fear to die. The fact that he has a fear of death is evidence of liability to death. The fear of death finds a place in his nature. His constitution is such that the attack of disease or accident may overcome life, and his fear is grounded upon that possibility. He knows he must die. "The living know that they must die." We could never fear the cholera or small-pox if there were no such diseases. The dread of imaginary diseases never affects mankind, but the fear of that which exists does affect them. The argument then of this proposition is in favor of man's complete mortality or his liability to death.

Again this fear of death answers a wise end in the economy of nature. It is an instinct for the preservation of life. The fear of death is the best life assurance. Where death is feared, life is at par. Whether, therefore, the fear of death rests upon the liability to disease or is founded upon instinct for the preservation of life, in either case death is a reality and therefore man is mortal.

2nd. Man longs for and aspires to immortality. Strange as it may appear, this proposition has been marshalled into line to do duty in defense of the dogma of natural immortality. Stripped of all its rhetorical flourishes it simply is—because a man desires immortality, therefore he has it! Because a hungry man desires a good dinner, therefore, he has it! Because one longs for and aspires to a position as a king, therefore, he is a king! Such a proposition breaks down of its own flimsiness, and were it not that hundreds use it to support present immortality it should not deserve serious consideration. Man's desires are founded upon his demands and not upon his supply. The Bible declares that, "The hope which is seen (or realized) is not hope." If we hope for any thing, it is proof that that thing is not possessed.

Hope, aspiration and desire all look to the future for realization, and the very fact that we desire any thing is proof that we do not possess it. That God intended that every desire shall be met is not disputed. That human existence shall some glad day emerge into immortality is a proposition abundantly sustained by the Scriptures, but it will be beyond the present. It will be by a resurrection, a new birth into a higher life and is not realized while we bear the image of the first Adam. When this corruptible shall have put on the incorruptibility, and this mortal shall have put on the immortality, so long a matter of promise and hope, then will the desire for that condition cease. Hope will then be realized and the immortality be ours in possession. This is positively set forth as being conferred at the resurrection and sounding of the last trump. As the trumpet has not yet sounded and as the dead have not yet been raised, we conclude that we are yet mortal, and although we hope for and aspire to immortality, the fact that these remain unsatisfied, proves that the reality has not yet been reached.

There are some things existing in nature from which arguments made, or rather attempted, to show man's immortal nature and that he survives death. But the analogy thus drawn is based upon the statement that death is only apparent and not real. This is begging the whole question. The very point to be proven is here assumed to be true. If death is a reality, its analogy will be found in nature, so on the other hand if death is only apparently death, but not really, then there will be no real death any where in nature: and this leads us to examine

4th. The revival of vegetation in the spring time. When winter comes with her chilly breath and mantle of snow, then there comes a change over the vegetable world. A careful study will reveal the fact that two effects are produced by the frost and cold. 1st. Some plants die, and 2nd, some apparently die, and just at this point is where we want to be the most critical and the most careful in our investigation. It is assumed by the advocates of natural immortality that all plants pass through apparent death yet possess life and reappear to bloom upon the approach of the warm springtime. The real facts are, however, that some plants actually die while some do not. Those individual plants which die never appear again upon the earth; but nature has provided for their perpetuation in the seed, where lies wrapped up the potential energy or life of a new plant stamped in the kindred mould. But in the other class of plants life has never departed from them. They are not dead. At the retouch of spring all the vital energies spring into activity. The tree puts out leaves again, the bulb sends up a new stalk and the seed a new plant. The reason is at hand—life was ever present through the long dark night of winter. They had not died at all. But how is it with man? When he lies down in death is that death real or does it only appear to be so? Do the dead come back to us and show us that they are yet alive? In the language of Job, "Man dieth and wasteth away. Yea, man giveth up the ghost, and where is he?" These theorists must show that man still lives after the event we call death before they can claim this class of plants as an analogy. They assume what they ought to prove and then they ask us to take that assumption as proof. The evidence furnished by man's death is wholly of a different nature. He is like the plant which falls at the approach of winter never to appear again, and unless there shall be a resurrection for him he has perished. This agrees perfectly with inspiration, "If there be no resurrection of the dead then they also which have fallen asleep in Christ are perished." The only way these theorists can make a show of analogy is to boldly assert in the premise that man does not die. But this assertion is against the facts. Both the Bible and universal experience assert that man does die and in death he wastes away just like that class of plants do which die. The living plant does not waste away and disappear, but the dead one does and as man in death wastes away the analogy is perfect between him in death and the dead plant. The other plants reappear in life with all the former vigor but man never so appears. The place which once knew him knows him no more forever. His reappearance in vigor and life are necessary to establish the analogy of the living plants. Similar to the above argument is the one from

5th. The appearance of plants from seeds long buried in the ground. The appearance of plants in localities where they have never been seen before has led to much speculation as to their origin. Investigation has shown that they sprang from seeds long ago covered up and by exclusion from air and sunlight have remained dormant. When exposed to the warm sun and air they came again into the world of active life. But these seeds had all those years been alive waiting for the proper conditions to manifest that life. No death at all, so no analogy and no argument for present immortality. In man, however, there is no such awakening after the sleep of thousands of years. If now, man came to life one in a thousand, or one in a million after a dormant state, then there would be analogy. In man there is no such manifestation of life. His death is final and his sleep perpetual. You may open the tomb, let in the sunlight and air, yet he heeds it not. The returning spring may wreath the earth with flowers and carpet the ground with living green, but man slumbers on, aye and will slumber on until the resurrection voice awakens him. Seeds are said to grow after centuries of burial, but man, proud, peerless man, lord of the creation, has never manifested life beyond the event we call death. Nor are these events so hidden in the process of nature that only the philosopher may study them, but they are seen and known by the unlettered rustic everywhere. The humblest son of man may read in nature's volume. Her book lies wide open before him. There are no facts in nature which all may not read. Theology has no patent on nature's teachings. Her voice is the whisper of God. The Bible says to man, "Thou shalt surely die." Nature echoes "surely die." On every page of nature's volume there is death. The grassy plain and flowery meadow only echo the Savior's words, "tomorrow we are cast into the oven." All flesh is but grass.

Pay for this paper to be sent to that man you was talking with yesterday. You may convince him of his error soon.

Dear ones in the Gospel:

And that means a goodly number when they are all counted.

O, how grand it will be when the children all come gathering home some bright, beautiful morning, with the glorious sun shining, the birds of paradise warbling their happy notes as they flit from tree to tree, in the lovely garden of God, and see on yonder bank sitting beneath the lovely tree of life, near the sparkling waters issuing out from underneath the throne is our Elder Brother, and gathered close within his arms, with happy face resting upon his bosom is some dear child of his whose mortal life had been so weary, others pressing up to gaze within those love-lit eyes, to hear his messages of love unspeakable and full, yes, full of glory. We can gather just a faint prospect of it all, this Thanksgiving Eve—as we sit by our own fireside, after a stormy day of rain and snow outside. How sweet are these hours when we can talk, and read, write and rest at home while waiting for God's appointed time to again begin our work.

Since coming from Ill., the Elder has been quite poorly, and the last week has been tussling with LaGrippe and rheumatism, two very unwelcome visitors, but he is entertaining them with all the patience imaginable, and I am glad to say he is improving, and we hope (D. V.) to be able soon to be about our Master's business.

We were very sorry indeed to have to leave our work in Ill.,—for the interest was good, audiences good, and good brethren to cheer us in our labors. How strange it is, the strong attachments and brotherly love that springs up even in a day between those of like precious faith. When we find one earnestly contending for the same thing we are, we are drawn to them, and such we found in Ill., earnest, faithful, liberal, remembering their servants in the Gospel were human and needed not only their love and sympathies, but the workman's hire, and so gave liberally for that object. May God bless you all with all needed blessings, and may the God of all truth keep us all till he comes again.

Your Sister in Christ.

Mary A. Woodward.

P. S. Perhaps the most of the brethren know why we came home, on account of Mother Woodward's sickness. We are glad to say, she is again as well as usual, and although she is in her 87th year, her mind is strong, and her greatest delight is in reading The Restitution, Totten, and her Bible, the latter she has read for several years. She has read the Old Testament through three times, the New five or six times, and the Psalms and Prophets several times besides. She enjoys life extremely well, and hopes to live until the Lord comes.

M. A. W.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

Selected.

The Rich Man and Lazarus.

It must be evident to any candid mind that the story of the rich man and Lazarus is a parable. The style of language employed, and the fact of its immediately following several other undoubted parables, are sufficient to dispose of the belief that it is a literal statement of fact, and also to establish that the teaching is unquestionably parabol . A close examination of the parable must show any one, whose aim is truth, that if there is to be any support found for the popular belief in heaven and hell, search must be made elsewhere than in this portion of Scripture. Is it in keeping with the popular belief that those in the "torments of hell" can see and recognize the righteous in their enjoyment of heaven? That the righteous can see the wicked in their suffering; that their respective places of abode are in such close proximity that they can converse with each other? Is that like a reasonable, not to say attractive, idea of the state of the redeemed? Could there be perfect happiness there if by looking across "a great gulf" they could see in torments their more unfortunate kinsmen? Even hear their piteous cries and yet have no heart to pity and no arm to help them in their agony and distress? Other questions might be raised, but even these show how untenable this parable is as proof of the popular theory.

The question still remains, what did the Lord mean by the use of this parable? Why should he employ this style of language? Why should he speak of Abraham's bosom? Of Lazarus being carried there after his death? Of the rich man also dying, but instead of going to Abraham's bosom being consigned to the hades where he endured torments? The only explanation, which seems at all feasible, is that this was the belief of the Pharisees. Robinson in his Greek and English Lexicon, says, regarding Hades: "The Hebrew Sheol signified the under world, and was held to be a vast subterranean place, full of thickest darkness, where dwelt the shades of the dead; but no distinction of place is indicated in the Sheol of the Old Testament between the righteous and the wicked. For the Hebrew Sheol, the LXX. have almost everywhere put Hades and in accordance with this usage, the idea of Sheol is found among the later Jews more developed and assimilated to the Greek Hades. The souls of the righteous and the wicked were held to be separated; the former inhabiting a region of the blessed, the inferior Paradise, or Eden of the Rabbis; while lower down was the abyss called Gehenna or Tartarus, in which the souls of the wicked are in torment."

By this parable the Lord took the Pharisees on their own ground, reasoned with them from their own standpoint, and from these effectively established the position he while at the same time claimed, he exposed them before the people—showing that instead of serving God they were base hypocrites serving themselves, whited sepulchres which appear beautiful on the outside but are within full of dead men's bones and rottenness. The moral of the story is found in the closing words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The Pharisees professed to "hear" and have respect for Moses, but it was a mere lip profession. If it had been genuine they would have been able to identify Jesus of Nazareth with the One foretold by Moses. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. Do not think that I will accuse you to the Father: there is one that accuseth you, Moses, in whom you trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe my words?" John vi. 39, 45-47.

The Lord by this parable showed the Pharisees their real position, that although they sat in Moses's seat, were clothed in purple and fine linen, and fared sumptuously every day, yet they were to be less than the common people whom they despised, less even than the beggars who sat at their gates, who were fed by the crumbs which fell from their tables, and whose sores were licked by the dogs that so commonly prowl about the streets of eastern cities.

Some may, however, think that by this admission we admit too much. Well, we simply say we have no theory to uphold, it is entirely a question of what is the truth. But how far does our admission carry us? Does it necessitate us to believe that the Lord took the same view of hades as that held by his religious contemporaries who had become corrupted by Grecian mythology? Certainly not. But then some may say the Lord would never have spoken this parable unless he believed hades was the place these Pharisees believed it to be; and they may think the parable is misleading unless he held the view of hades as the Pharisees. Not so. The Pharisees said of Jesus, "This fellow doth not cast out the devils, but by Beelzebub the prince of the devils." Did he say to them in reply "you are under a delusion, there is no such being as Beelzebub, and therefore it cannot be by his power that I cast out devils!" No, he simply replied to them as if Beelzebub actually existed, and put them to shame by saying, "If Satan cast out Satan, he is divided against himself: how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges." Matt. xii. 26, 27. Yet surely the Lord's use of the name Beelzebub did not commit him to the belief of the Pharisees any more than our use of "lunatic" (from lunar the moon) commits us to the belief—at one time held—that insanity is caused by the influence of the moon. Take another example, the parable of the ten pieces of money. Luke xix. One servant is therein represented as coming to the nobleman, saying, "Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow." Is that true of the Lord? No, it is absolutely false; we know instead of being austere, he is gentle, kind, and merciful, and never expects grain where seed is not sown. Yet the parable is the Lord's. He used the words ascribed to the slothful servant, but does he thereby mislead? Only those who are wilfully blind will be mislead? He expresses the state of mind of a careless slothful servant who failed to use the money committed to his care. When not strained there is a forcible lesson conveyed by the parable as shown by what follows: "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have received mine own with interest." The wicked servant is thus condemned out of his own mouth. In like manner, the Lord, by the parable of the rich man and Lazarus, in which he embodied the foolishness of Greeks engrafted on Jewish belief, completely confounded those religious teachers who had made void the Word of God by their traditions.

Why should men bolster up untenable theories by straining language, or by pushing parables to extreme absurdities? If such a momentous question as that of torments for the wicked in hell can only be found in parabolic language, is it wise to tenaciously cling to it when it is as clear as day that the whole teaching of Scripture is against it, and it is utterly inconsistent with the principle which runs through Revelation from beginning to end, and which finds expression in those sublime words "God is love?"

Try and get a new name for our paper for 1894.

The Parliament of Religions at Chicago.

We are glad that Dr. Pentecost has had the courage to call this absurd thing "an Oriental humbug." We have been astounded, all the year, at the names of prominent ministers of the gospel who have allowed themselves to be drawn into this disgraceful compromise. But God wisely overruled the proceedings so that the Parliament brought its own retribution. Some of the Buddhists from India and Japan took advantage of the opportunity so unexpectedly offered, to pour a whole battery of hot shot into the Christian camp, and to denounce Christian missions in the most bold and misrepresenting manner. They could not be blamed for it. When we go on the devil's ground, the best thing that can happen to us is to get a good thrashing. There is absolutely no common meeting-place between Christianity and the false religions of heathenism. They are wholly false and devilish. Christianity is wholly divine and requires no argument to establish its claims.

It speaks to man with the authority of God, and there is no pathway for us to take out to the plain of Ono, to confer with Sanballat, Tobiah and Geshem, the Arabian. Sanballat and his friends always get the best of Nehemiah when they meet him off his own ground. Such servants are not likely to be trusted long with the honor of Christ and the interest of his kingdom.—*Christian Alliance Weekly.*

Has your subscription expired? If so, don't let it remain so.

Everywhere the seed of Jacob are coming more and more to the front; whether as objects of hate in some quarters, or of favor in others, they are now in evidence all the world over. Their widespread recognition by men proves that they are not forgotten before God. Amid all the varied phases of experience through which they are led, they are still "beloved for the fathers' sakes." "God has not cast away his people whom he foreknew." All the changes and turmoils of their course are under Divine control, and inevitably tend to their ere-long restoration to the land, and reconciliation to God. The Lord hasten it in his time, for "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—*The London Christian.*

EDITORIAL STAFF.
Directors of the C. P. Association.
H JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, DEC. 13, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

REMEMBER the suggestion of Brother Dwiggins in our last week's paper. Let this be a genuine "love-feast," with no one left out. Send in your letters in time.

WE deem it best for the discussion that has been published in our paper for some time past, to rest a few weeks, till after the Holidays. We want the space to be taken up by letters from the brethren and sisters, so will ask the forbearance of our contributors for this short time.

IT is enough to believe what is *written*.

Paul says we are renewed by knowledge, and alienated from the life of God through ignorance.

KING Humbert of Italy is said to be so very unpopular with his people on account of the Triple Alliance that he is contemplating an abdication.

LATE dispatches from Europe say that the Czar of Russia is stealthily preparing to seize Constantinople, but will have to fight Austria and Germany, while France will come to her assistance and England is strengthening its navy.

THE Truth creates sides. The *for it* side and the *against it* side; between these two sides there is no neutral ground. "He that is not for me is against me," saith Jesus. Those who are of the truth cannot encamp with the enemy and associate with them.

AN Arab proverb says: By six qualities may a fool be known—Anger without cause, speech without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between friend and foe."

WE are glad to inform our readers that our columns for some time to come will be enriched with notes from the Scrap-book of our venerable and highly esteemed Brother J. C. Woodruff, of New Jersey, whose pen has long been used in defence of Gospel Truth.

Father Perrone says the Priest is God in Jesus Christ when he teaches, also when he binds and loosens the consciences of men; and also when he transmits the invisible grace in the external rite of the sacrament. The priest is God and man. Oh!

THE Spirit in Psalm cxii. 4 says, "Unto the upright there ariseth light in darkness." From this it would seem that there is a connection between integrity of purpose and clearness of perception—that strict conformity to right is generally followed by a discernment of what is true.

[illegible] partial excavations of [illegible] near the Euphrates a coin was found on which was engraved three figures of men in a burning furnace. A gigantic idol is placed opposite the furnace and two or three people paying homage to it. This, doubtless points back to Shadrach, Meshach and Abednego, and is another testimony to the truth of the Bible narrative.

DR. SPRECHER, a Presbyterian Minister of Cleveland who created quite a stir by assuming championship of Higher Criticism in this city was handled pretty roughly in several churches last Sunday for asserting that if Jesus Christ were to come amongst them he doubted if he could unite with any of them as he would have to subscribe to the Creeds or be cast out as a heretic, or to that effect.

DEVOUT but troubled is expressive of vast numbers in these days. They desire to have faith but are unable to exercise it because they see nothing tangible to lay hold of. Theology bewilders them; revivalistic extravagance outrages them; atheism revolts them, and science chills them. The Gospel of Christ is able to help them out of all their difficulties if they but realized it.

QUESTION—Can one truly believe who has never been made sensible and convinced of *unbelief*.

LET one and all get ready for the feast of love proposed by Bro. Dwiggins. Like David tell what the Lord has done for your souls, and of the sustaining power of the Truth when believed and obeyed, and of the strength of the anchor which enters within the vail and how faith takes hold of God's strength and lifts you above clouds and storms, above enemies, above doubts, and arms you with divine strength, an irresistible power.—Yes; tell us how the Father's Word answers all objections for you and solves all difficulties in your chart, your guide, your passport, your guarantee, your assurance, your song.

The Reviewer Reviewed.

No. 5.

In resuming our review, we first notice the words "Having shown that Christ was One with the Father and that he is called Lord and God, and we are commanded to worship him." Christ himself showed that; but does it say he was One with the Father in a pre-existent state? Reviewer showed his *opinion* of that oneness and it should be rejected because out of harmony with Jesus explanation of it. We call for PROOF that in a pre-existent state he was called Lord and God and was worshipped and then we will believe it.

Phil. ii. 6 is next referred to. "Who being in the form of God thought it not robbery to be equal with God." The Diaglott and all other helpful translations are set aside and the common version is held to be *just right* because it seems to make the Son equal to the Father. We propose now to give the origin and progress of this doctrine, as perhaps some may not have the documents we are about to quote. Our readers need not be told that the Gospel had been adulterated with both Judaism and Paganism even in apostolic times, some even holding that Christ did not come in the flesh 1 John iv. 1-3, and its progress can be traced in the 2nd and 3rd of Rev. And its downward tendency is further marked by what is called "The Apostle's Creed" the adoption of which was a *Saving test*, although not *very* wide of the truth; it holds *one* God the Father Almighty the maker of heaven and earth and Jesus Christ his only Son who was conceived of the Holy Ghost, born of the Virgin Mary, etc. etc. Just *One* God.

But the creed of the Council of Nice held in 325 starts out the same. "I believe in one God the Father Almighty maker of heaven and earth, and all things visible and invisible, and in one Lord Jesus Christ, the only begotten of God; [mark the departure here] begotten of his Father before all Worlds, God of God, light of light. Very God of Very God; begotten not made, who for us men, and for our salvation came down from heaven and was *incarnated* by the Holy Ghost of the Virgin Mary, and was made man and was crucified," etc. Here are two Gods fairly and squarely set before us, and the next paragraph says, "I believe in the Holy Ghost, the Lord and giver of life, who *proceeds from both* Father and Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets."

The above prepares the way for the next step downward, we mean by installing still another to equal God—making three in all.

The Athanasius creed is as follows: "Whosoever will be saved, *before all things* it is necessary that he should hold the Catholic Faith, which except every one do keep whole and undefiled without doubt he shall perish everlastingly. And the Catholic faith is this, that we worship *One God* in Trinity and Trinity in Unity, neither confounding the person nor dividing the substance. For there is one person, of the Father, another person of the Son, and another person of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such is the Father, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost *uncreate*. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal and yet there are not three eternals, but one eternal. Also there are not three incomprehensibles, nor three uncreates but one uncreate, and one incomprehensible. So likewise the Father is Almighty, the Son is Almighty, and the Holy Ghost Almighty, and yet there are not three Almighties but *one* Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord and yet there are not three Lords but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, *nor begotten*, but proceeding, so there is one Father not three Fathers, one Son, not three Sons, one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after the another, but the whole three persons are coeternal together and co-equal. So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He, *therefore that will be saved must thus* think of the Trinity."!!

We ask our readers if it is any wonder that the Spirit anticipating this awful apostasy, branded it as a "mystery of iniquity," and "Mystery Babylon," *that is, a confusing mystery?* In all the realms of literature secular or religious, is there anything so confusing as the document *just quoted?* And *singular* enough, all who teach *anything akin* to this, unwittingly appropriate this opprobrious epithet! We never yet knew a teacher of this so-called Trinity in Unity, who encouraged a Scriptural investigation of it; they cannot stand the light. With long-drawn faces and uplifted hands they invest the "*Holy Trinity*" with such an awful sublimity that none but the clergy dare approach it. The Creed does not condescend to a single quotation from God's Book. It robs the province of the Bible and makes the Catholic Church the sole authority in matters of faith and practice. Sublime indeed! Three times one are are, *three?* oh, no: three times one are ONE!!!

But in the light of Divine truth, reason and common sense, of what does the INIQUITY OF THE SYSTEM CONSIST? We have *seen* that it commenced in apostolic times by denying that Christ came in the flesh; this implied that he came in Spirit; and the *real* Christ coming in Spirit and living in a body born of Mary proves that all such had imbibed the Platonic Philosophy of the immortality of the soul, that sprang out of the lie of the Serpent, "Thou shalt not surely die." Therefore as man did not surely die, it was not necessary for the *real Son* of God—the Savior of the World to *really* die for mankind: and man being by *nature* immortal, of course they were not indebted to Christ for it,—did not have to seek for it; and we see by the *full-grown*—ripe apostasy that salvation by grace was lost sight of and works and pennances take its place; and the dual nature led them to add hosts of advocates with the Father from among the Ghosts *of dead ones canonized*. *From this* aspect we see plainly what an iniquitous system—God-dishonoring, Gospel-nullifying, and soul-destroying system it is.

But this is a small thing in comparison with the virtual dethronement of the Eternal God and compelling him to share his honor and power and glory with two others of their own invention, in the face of the fact that there are 17 passages in the New Testament where the Father is styled *One* or *Only God*, and nearly 200 in which he is styled God absolutely; while there is *not one* in which the Son is so called; and 90 passages in which all prayer and praises are directed to God through Christ; and out of 1300 passages where the word God is mentioned, not one implies plurality of persons; and over 800 passages where Jesus Christ is declared by implication to be subordinate to the Father. The Father is called Jehovah six thousand eight hundred and twelve times and if any other person is ever called Jehovah without some qualification we do not know where or when. The inevitable conclusion is, that all this is descriptive of the Serpent's Seed. It has a numerous progeny, and the testimony of a few of them will establish their relationship: Dr. Adam Clark in his comments on 2 Samuel xxi. 10 says:—"God will not have man's blood for sacrifice no more than he will swine's blood." This is stated as a principle in the economy of God. What a statement to use in view of the fact that it was the blood of the Man Christ Jesus that was shed for many for remission of sins!!

One of the same church with Dr Adam Clark the Rev. C. L. Brown of the Eastern Genesee Conference, of the M. E. Church, in a work sold by the M. E. Book Concern, says: "He is every way equal to God."

"The Rev. J. M. Steel of the Methodist Church says of the words: "I have power to lay down my life," the life of the perfect human nature, which was united and deified with the Deity—a union most mysterious to the world and ever to remain so. The human nature did die; and if Jesus *received* his power he could not trust him."

Henry Ward Beecher said: "God died as Man dies.'

Albert Barnes says: "The work *of* creation is uniformly ascribed to the Holy Trinity." He also says: "what we have previously shown from Gibbons History, *that the followers of Plato* among the Greeks spoke of the Logos, or word as of the second person of the Trinity long before John wrote his Gospel." This is the fountain head, observe. Trinity is sublimated Platonism.

Storr thinks that in consequence of the union of the Man Jesus with the Logos, *the Man is God.* p. 420.

Spurgeon says, "A Gospel without a Trinity! It is a pyramid built upon its apex. A gospel without the Trinity is a rope of sand that cannot hold together. A gospel without the Trinity, then, indeed, Satan can overturn it. But give me a gospel with the Trinity, and the might of hell cannot prevail against it." No man can any more overthrow it than a bubble could split a rock or a feather break in halves a mountain. Get the thought of the three persons and you have the marrow of Divinity. This is the Golden Key to the secrets of nature; this is the silken clue to the labyrinths of mystery, and he who understands this will soon understand as much as mortals can know.

This to us is most abominable doctrine:—Three persons and each separately considered is the very Eternal God, and yet there is but One God! Are they finite or infinite? If the latter then there are three infinite beings—an utter impossibility, besides being the extreme of absurdity. If *finite* there is no infinite God, for neither *three* nor *all* the finite beings in the universe could constitute an infinite being any more than a circle of ciphers reaching round the globe would make a unit. The Scriptures teach plainly, 1st, That there is "ONE God;" and 2nd., That God is ONE, and 3rd., That Christ is *the Son of God;* and that the Spirit proceeds from the Father.

This article is intended to prepare the way for an examination of Phil ii. 6.

(*To be Continued.*)

A CARD from Bro. N. H. Geiselman dated Dec. 2, says, "I have just returned home after a 600 mile trip through the State of Florida. Preached 18 times, and five embraced the truth. Returning home I found little Coral very sick with typhoid fever. I am very uneasy about her, as she is very bad. Remember us in your prayers. I should have been pleased to meet with you all at the conference, but could not. However I thought of you often."

THE matter contained in the Scriptures demonstrates its heavenly origin,—it being such that it cannot be the product of a creature.

"WE must take nothing for granted. Man needs to be reminded of everything, for he soon forgets everything."

Has your subscription expired? If so, don't let it remain so.

Holiday Excursions on the Nickel Plate Road Dec. 23-24-25-30-31 and Jan. 1st.

Russia's Demand on Austria.

LONDON, Dec. 8.—The announcement through press dispatches from Vienna that the Russian government has declared it imperative that the Killa arm of the Danube shall be made navigable has served to attract renewed attention of the serious situation of affairs in Europe. The *Globe* says Russia's demand that the Killa mouth of the Danube be made navigable is the most alarming of the ugly portents of trouble so numerous of late. Reference is also made to the hostile attitude of Russia toward India.

Poultney Bigelow, who has just returned to London after a stay of several months in Germany, has written the following on the situation in Europe.

Russia wants Constantinople and is preparing to take it. Russia cannot succeed in accomplishing this desire without first fighting Austria. She cannot fight Austria without fighting Germany at the same time. Russia wants the mouth of the Danube—a desire as strange as if France should wish to reoccupy Louisiana. Russia therefore has one enemy particularly in mind—that is Germany—and in this hatred of Germany was born the comical friendship between Russia and France, for France means to *get* back Alsace-Lorraine. The Russian government has now massed all its active army west of Moscow and the *great* bulk in Poland. It is persecuting the Germans and Lutheran religion in the Baltic provinces, and is fanning rather than allaying the prevailing hatred of Germany.

Russia has been observing great secrecy of late with regard to movements on her railways. Sometimes several days have passed when all traffic on the roads has been stopped save that of the government. Oddly enough the money she has been spending upon forts and stores has nearly all been expended against the German frontier. She knows that she must settle with Germany before she can get the Bosphorus.

The German Emperor is awake and knows what is passing about him but he knows also that he has much to lose and little to gain by a successful campaign. The Kaiser knows that in a war with Russia he will be fighting the battle of all civilized countries against a power representing commercial stagnation, political barbarism, and religious intolerance.

Louis Kossuth in his Old Age.

The fourth volume of the memoirs of Louis Kossuth has just been published in Buda-Pesth, and is said to be full of internal evidences of the isolation in which the old patriot now lives. It is plain that in dealing with questions of the day he has depended for his facts upon the most sensational French and Italian newspapers, and consequently has been betrayed into many unfortunate indiscretions. As he is almost blind, he has to rely upon a reader, and in this way he has been made a victim of misplaced confidence. When, however, he speaks from his own personal knowledge he proves that his intellect is still vigorous and his comments are interesting.

M. Kossuth discusses the two leagues, the Triple Alliance, and the more recent Franco-Russian union. Both of them are, in his opinion, unnatural and dangerous to the peace of the world. He approves unconditionally of the alliance between Germany and Austria-Hungary, but considers that the adhesion of Italy alone drove France and Russia into each other's arms, with the result that Europe will some day be plunged knee-deep in blood. He quotes a speech of Cavour, in which the remark occurs that for the Italians to oppose France would be such monstrous ingratitude that the repentance of centuries could not wash away the stain. M. Kossuth believes in the proximity of a great European war, on the principle that there is no case in history when the longing for peace has prevented any great power from going to war as soon as its interests have demanded and its strength allowed it.

Special Excursion rates via the Nickel Plate Road for Christmas.

Conference Report.

The conference convened according to call, at Ashton, the third Sunday in Oct., the attendance of brethren was small, but the interest manifested was good.

There was no business transacted owing to the small attendance.

The preaching brethren present were, T. E. Adams, H. N. Williams and S. C. Oliver.

The brethren thought the interest manifested would justify of a week or more meeting in November which we have had. The preaching brethren present being, S. L. Miller, S. C. Oliver, H. N. Williams, and T. E. Adams. We had a *good* meeting. Three young ladies were brave enough to manifest their faith by having the ice broken and going down into the water, and obeying the Savior's command. Their names are Miss Sarah Schapelle, Miss Della Miller, daughter of Bro. S. L. Miller, and Ella Reed, daughter of Bro. [illegible] Reed.

Now brethren, let us try and attend our conference meetings. Let us not make the Lord's business a secondary matter. Let us be up and doing while it is day, for the appearing of the Master is near at hand. Let us be found at the post of duty that we may be counted worthy of a crown.

In hope,
E. F. RANDOLPH, Sec.

Dear Restitution:

Well do I remember the precious words of Brothers Reed, Lyon, Chase, and Allen B. Magruder. I was baptized by Bro. Chase 17 years ago. I have, in my weakness been fighting the good fight of faith ever since, with here and there a weak spot in my work, trying to work and preach, but I have given up all and am giving my entire time to my Master's service.

I came to Dixon on the 5th of September, and preached four discourses in the Universalist Church, having to pay $1.00 a night for the use of it. From there I went to Lanark and preached four discourses, then to East Plum River, then to Union Church, and then to East Plum River. I attended conference and there met Brother and Sister Woodward of Michigan, who are workers that need not to be ashamed. They are able to rightly divide the Word, and my prayer is that their harvest may be Life Everlasting in the Kingdom of God. The conference was profitable to all.

From here I went to Rockford, and thence to Yankee Hollow.

I have baptized eight persons into the faith, since coming to Lanark, and I feel confident much good can be accomplished for, and in the name of the Master.

I shall report my work at each appointment hereafter, so the brethren can know of my work, and whereabouts.

Yours in the faith and hope of the coming of the Lord, to be glorified in his saints. Your Brother,
D. M. HUBLER.

Dear Restitution:

Again I wish a little space to report our meeting held at Mount Moriah, Clark Co., Ill.

My father left our home the 10th of Nov., and my husband and I followed on the 18th, and remained over Sunday. We had hoped to see some additions to the church but there were not; we hope for the best all the time. In these perilous times we must work and endeavor to save all we can, for the time seems short in which to work.

We parted on Monday, Father going to his home, and we to ours.

Our prayers go up to-night for my dear father, who I presume is laboring for the church at Argos, Ind., where he expected to go last Thursday. I think there never was a time when preaching was more needed than at the present time. There is work for us all to do.

Bro. Rogers was also present one week at the meeting and very much desired to remain until its close, but could not for he felt uneasy about his youngest child, it not being well when he left home.

I enjoyed these meetings that I have attended this fall so much, for it is so seldom I hear the truth preached. I do not go to sectarian meetings for there is no food there for those who understand the Word of God.

I love so well to read the letters from dear ones of like precious faith. There is sometimes a name that is familiar to me.

I pray that we may meet all the loved ones in the Kingdom, where we will worship the King forevermore. Your Sister in the one faith.

AZORAH M SCROGGS.

Editor Restitution.

Your notice came to hand last winter and I was unable to respond. In the first place I got hurt, nearly killed, and in the next place I could not raise 3 cents to prepay a letter to you.

I am now able to be about again but cannot work but a little every day. I am not able at present to pay my indebtedness, but hope to some time in the future.

The weekly visits of THE RESTITUTION have come to an end, and it seems like parting with an old familiar friend. All through my sickness I re-read the old papers, 2 and 3 years old, and they have been a comfort to me. I have a long file of them, and the matter is just as good as the day they came from the press. It will take me a long time to read it all through.

I happened to open a paper a few days ago and found the notice, a small slip of dark paper with kind, Christian sentences on it, and I thought I must write you that you may know the reasons why I did not answer the notice. I shall always pray for THE RESTITUTION, and its officers. It is the best paper published, and the lovers of truth know it. I am nearing my three score years and ten, and cannot expect to abide much longer.

Yours expecting the kingdom.

S——

[Here is another case, brethren and sisters. Who will be the one to send THE RESTITUTION to this old brother. We will give his address to the one paying for him.—ED.]

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Holiday Excursions via Pennsylvania Lines.

On December 23d, 24th, 30th, and 31st, 1893, and Jan. 1st, 1894, excursion tickets at low round trip rates will be sold from stations on the Pennsylvania Lines West of Pittsburgh to points on those lines in Western Pennsylvania, Ohio, Indiana, Illinois, Kentucky and West Virginia. Return coupon will be valid until January 2d. For details please apply to nearest Pennsylvania Line ticket agent.

The Pansy

Announces many new and important features. A special department, "Our Christian Endeavor Bulletin," will be devoted to the work of the Christian Endeavor Society. The editor, Mrs. G. R. Alden (Pansy), has long been one of the prime movers in Christian Endeavor work. Rev. Teunis S. Hamlin, D. D., contributes in November an article on "The Immediate Future of Christian Endeavor." To be followed by helpful and progressive papers from Christian Endeavor specialists. Other departments of the magazine are broadened and enlarged. One is the department of "Athletics," and "Indoor Games in the Family Circle." Mr. A Alonzo Stagg, the famous Yale pitcher, will contribute an early paper, to be followed by other experts. Pansy's new and fascinating serial, Vira's Motto, will be illustrated by H. P. Barnes. Margaret Sidney's Golden Discovery Papers will have important subjects. The Pansy Reading Circle is to take up Greek history this year. Elizabeth Abbot will prepare interesting papers. An important new feature will be "Daily Thoughts," comprising daily readings for Christian Endeavor Societies and Sunday-schools. The Missionary and Foreign fields of labor will have special departments. Baby's Corner will be continued. So will the stories about animals, pets, etc. The Pansy is $1.00 a year. A free subscription will be presented to any *one* sending direct to the publishers two new subscriptions, with $2.00 for the same. D. Lothrop Company, Publishers, Boston, Mass.

Santa Claus has induced the Nickel Plate Road to sell Excursion tickets at very low rates during the Holidays.

Poetry.

"When I have Time."

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are now crowded down with care;
I'll help to lift them from their low despair—
When I have time!

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time!

When you have time! The friend you hold so dear
May be beyond the reach of your intent,
May never know that you so kindly meant
To fill her life with joy and sweet content—
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so drear;
They may not need you in the coming year;
Now is the time.

Original.

The Immortal Book.

No. 4.

"My heart standeth in awe of thy Word. I rejoice at thy Word, as one that findeth great spoil." Psa. cxix. 161, 162.

In article No. 3. (misprinted No. 2.) I made mention of a red thread which passed through every foot of rope belonging to the British navy, and made comparison to a cord—a golden cord which passes through every book of this wonderful library, which finally connects with the beautiful city of gold. This precious cord is God's Anointed One, represented by the various names and titles ascribed to this marvelous Personage. Let us pass along this precious line until we reach Isa. liii., and at that point we will meet with a cluster of gems most precious. Many hundreds of years before the Blessed One came into existence, Isaiah wrote about him, and gave an accurate account of the grand and noble life he would lead, and describes him as being very humble, lowly and meek, and on this account he would be "despised and rejected of men," and they will "esteem him not," and will cause him much "sorrow," and "grief," and will even "hide" their "faces from him," and yet for all this he will unselfishly carry their "sorrows" and "griefs," and even be "wounded" for their "transgressions," even though they "like sheep have gone astray." He will even submit to cruel "stripes" that they might be "healed." He will be "oppressed" and "afflicted" by them and yet he will suffer in solemn silence, and will not open "his mouth" to revile them, or refute false accusations. They will cause him to be made a prisoner, and he will be taken from "prison and from judgment," and be "cut off out of the land of the living," on the cruel cross, and he will make "his grave with the wicked, and with the rich in his death," and yet "he had done no violence, neither was any deceit in his mouth." "He hath poured out his soul unto death; and he was numbered with the transgressors, and he shall bear the sins of many and made intercession for the transgressors"—"Father forgive them they know not what they do." Yet, for all this noble life of unselfishness says the prophet, "he was cut off out of the land of the living." Yet "he shall prolong his days, (be raised from the dead) and the pleasure of the Lord shall prosper in his hands," when he shall reign in glory as earth's Universal Monarch.

How is it possible that Isaiah the prophet, knew hundreds of years in advance of these things becoming historic facts, that this wonderful chain of events would certainly happen? Had he foresight greater than his fellows? Certainly not. It is not thus possible for the human mind unaided to penetrate futurity and relate in minute detail, yes, even with the preciseness of historic fact. It speaks of a power greater than man's.

The testimony of another book in this marvelous library is not less explicit, and history furnishes positive evidence also, that it existed many hundreds of years prior to the existence of the ever blessed Son of God. From this book I quote as follows:

"My God, my God, why hast thou forsaken me?" "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, "He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him." "They part my garments among them and cast lots for my vesture." "The assembly of the wicked have enclosed me: they pierced my hands and my feet."

That the above are historic facts is amply confirmed not only by sacred historians in this Blessed Book but outside of it, both from friends and enemies.

I will now add a few historic confirmations from those who are not Christians. Some of whom hated both Christ and the Bible, and knowingly would not do a thing to confirm the record, but God has used their utterances to confirm it in these last days when scoffers should arise and do their best to throw discredit upon the sacred Word.

THE TESTIMONY OF ENEMIES TO CHRISTIANITY.

In the Roman historian, Tacitus, who flourished in the reign of Trajan, about the year 110, we have an unequivocal testimony to the existence and death of Christ, of the period at which his death occurred, and the name of his judge, all of which is in harmony with the New Testament account. In the fifteenth book of his Annals, writing the history of Nero, speaking of the Christians, A. D. 64, he says: "The author or originator of that (sect or) name was Christus, who in the reign of Tiberius was put to death by the procurator, Pontius Pilate."

Tacitus bears further testimony. He says: "The author of that sect or name was Christus, who in the reign of Tiberius, was punished with death by the Procurator Pontius Pilate. This pestilent superstition, though thus checked for awhile, broke out afresh, not only in Judea, where the evil first originated, but even in the city of Rome."

Even Gibbon, that inveterate opponent to the Bible says: "The most skeptical criticism is obliged to respect the truth of this extraordinary fact," the persecution of the Christians under Nero, "and the integrity of this celebrated passage of Tacitus."

Lucian, a contemporary of Celsus, and a bitter enemy of Christianity, speaking of Peregrinus, who was then imprisoned as a Christian, says: "The genuine Christians, from many cities of Asia, to relieve, encourage, and comfort him. For it is incredible what expedition they use when any of their friends are known to be in trouble; they spare nothing on such occasions. For these poor creatures are firmly persuaded that they shall one day enjoy immortal life; therefore they despise death, and even surrender themselves to suffering and punishment. And besides, their first lawgiver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship that Master of theirs who was crucified, and engaged to live according to his laws, they have a sovereign contempt for all things of this world, looking upon them as common, and trusting one another with them."

Celsus, a very bitter antagonist, says the founder of the Christian religion lived but a few years before his time. He speaks of Jesus being born of a Virgin, worshipped by the magi, his flight into Egypt, the slaughter of the babes in Bethlehem, baptism of Christ by John, his death, his resurrection, and all the circumstances connected with his crucifixion. He does not dispute the miracles he performed, but says he did them by the power of the magic art he learned in Egypt. If these things had not become historic facts, they would not be matters of current report, to be either accepted, rejected, or opposed by any one.

"Josephus, although not either a professed Christian, nor enemy, yet as an early historian bears remarkable testimony; he says: "Now there was, about this time, Jesus, a wise man, if it be lawful to call him a man, for he performed many wonderful works. He was the teacher of such men as received the truth with pleasure. He drew over to him many of the Jews, and also many of the Gentiles. This was the Christ. And when Pilate, at the instigation of the principal men among us, had condemned him to the cross, those who had loved him from the first did not cease to adhere to him; for he appeared to them alive again on the third day; the divine prophets having foretold these and ten thousand other wonderful things concerning him. And the tribe (or sect) of Christians, so named from him, subsists to this time."

The above quotation from Josephus, stings the infidel to the core, and they labor hard to show that Josephus never wrote it, but for all that, we have the clearest evidence of its being genuine and authentic, and can be confidently relied upon.

In some future article I may cite more of this class of evidence, but will now quote some of

THE BLOOD SEALED TESTIMONY OF CHRISTIANS.

One point in the epistle of Ignatius to the church at Smyrna, which is still extant, is worthy of notice. He mentions the fact that the apostles ate and drank with Jesus after his resurrection, and adds: "They believed, being convinced both by his flesh and spirit. For this cause they despised death, and were found to be above it."

Ignatius, be it remembered, was acquainted with Paul and Peter, and was chosen bishop of Antioch in the year 70. His opportunities for ascertaining the truth cannot be doubted, and his estimate of the credibility of the facts may be judged from his conduct when called on to face imprisonment and death, or renounce his belief: "I thank thee, O Lord, that thou hast condescended to honor me with thy love, and hast thought me worthy, with thy apostle Paul, to be bound in iron chains."

And in a letter to Rome, before his martyrdom, he writes: "Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of members, let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me, only let me enjoy Jesus Christ. All the ends of the earth and the kingdoms of it will profit me nothing. I would rather die for Jesus Christ than rule the utmost ends of the earth. Him I seek who died for us; Him I desire who rose again for us."

Justin Martyr, one of the most learned fathers of the second century, was converted from heathenism in the year 133. His sincerity, learning, and antiquity, constitute him a witness of the highest importance. He says: "Remember that we were not born Christians, but were made such. We were infidels like you, and studied with you at Athens and elsewhere. Indeed, we were not so foolish as to believe without having most seriously examined the truth of the Gospel and Christian faith, because by embracing Christianity we were exposed to lose everything, even our very lives."

Here we find that some of these early Christians subjected the truth of the Gospels (in which the prophecies of Isaiah and David are recorded as being fulfilled) to close examination before accepting them, and well they might, when they were liable to loose both property and life by accepting them. Under such conditions it is not at all probable that they would accept the Gospels and the Christian faith without evidence strong enough to amount almost to being an eye-witness of the fact. It amounts to almost this, when some of them had both seen and heard the apostles Peter, Paul and John:

Still earlier than Justin lived Papias, bishop of Hierapolis, in Asia (who was a hearer of the apostle John, and companion of the venerable Polycarp), who bears express testimony to the gospels of Matthew and Mark, has quoted the first Epistle of Peter, the first Epistle of John, and alludes to the Acts and Revelation.

Barnabas was a fellow-laborer with Paul, who wrote an epistle which is still extant, in which he cites passages from Matthew, with the words, "It is written," a formula employed by the Jews in quoting their sacred books.

Clement, another fellow-laborer with Paul addressed an epistle to the church at Corinth. It is spoken of by Irenæus, as follows: "Written by Clement, who had seen the blessed Apostles, and conversed with them, who had the preaching of the apostles still sounding in his ears, and their traditions before his eyes."

In this epistle are several distinct quotations from the gospels, Romans, Hebrews, First Corinthians. Clement died in the year 100.

The above are facts recorded in history, but condensed to save space. Praise the Lord for the marvelous evidences he has given us to strengthen our faith. "The law of thy mouth is better unto me than thousands of gold and silver." Psa. cxix. 72.

W. H. WILSON.

Pay for this paper to be sent to the man you was talking with yesterday. You may convince him of his error soon.

Selected.

What is Death?

If "death is the voice that Jesus sends to call us to his arms," is it not a friend, a blessing? and should we not look and long for it as a welcome visitor? But the Scriptures teach that death is an enemy, "even the last enemy that is to be destroyed." 1 Cor. xv. 26. If it be true that death is the "gate to glory" (as "orthodoxy" teaches), seeing the Scriptures teach that it is an enemy to be destroyed, does it not follow that when Christ destroys death he will destroy the "gate to glory?" If death be both the liberation of the immortal soul from this "mortal coil" and the "gate to endless joy," then are we not indebted to sin for our liberation and for the gate to endless joy, in view of the fact that the Scriptures teach that sin brought death into the world? Rom. v. 12.

Death, philologically, is "that state of being, animal or vegetable, but more particularly of an animal, in which there is total and permanent cessation of all the vital functions." - Webster.

Death, Scripturally, is that condition of being in which there is total cessation of life ("Thou shalt die and not live." Isa. xxxviii. 1), thought ("In that very day his thoughts perish" Psa. cxlvi. 3), in short, of all the vital functions ("The dead know not any thing." Eccl. ix. 5).

Theology teaches that "death is the gate to endless joy," and the Scriptures teach that the devil has the power of death. Heb. ii. 14. Now if both be true, then the devil has the power of the "gate to endless joy," which is too absurd to entertain for a moment. Which then shall we accept? "Let God be true though all men are liars." Why will the people be duped? and why will the clergy deceive by declaring that "death is the voice that Jesus sends to call us to his arms," when the Bible plainly speaks of death as an enemy which Christ came to abolish? 2 Tim. i. 10. Why will intelligent people believe that the dead are "not dead but gone before," which is a reechoing of the lie uttered by the serpent, ("Ye shall not surely die"), when the Bible declares that "we shall surely die" (Gen. ii. 17)? that "in death there is no remembrance" (Psa. vi. 5)? that when a man dies his "thoughts perish" (Psa. cxlvi. 4)? that "the dead know not any thing, but go down into silence" (Psa. cxv. 17)? Why, we ask, will the clergy continue to teach such things, if it be not that they have "made a covenant with death and entered into agreement with hell?" They have "made a covenant with death" to preach it as their best friend—one that will transmit them to "the courts where angels dwell;" and they have entered into agreement with hell (sheol), or the grave, to preach it as being satisfied with the body, while the soul is allowed to escape to realms of bliss.

Reader, shun these profane and vain babblings of so-called orthodoxy, and accept God's Word which, while it is in harmony with natural facts, treats death as the cessation of life, offers you a resurrection from the dead; while it teaches that man is mortal, (Job iv. 17), offers you immortality upon the condition that you "by a patient continuance in well doing seek for it." Rom. ii. 7. Of course, as long as you allow yourself to be deluded with the theory of the immortality of the soul you will not have any use for the gospel, which has "brought life and immortality to light" (2 Tim. ii. 10); neither will you be apt to seek for that which you believe you are in possession of. The traditions of the religious world say:

"I'll praise my maker with my breath,
And when my voice is lost in death
Praise shall my nobler powers employ."

But the Bible says: "In death there is no remembrance of thee; in the grave who shall give thee thanks" (Psa. vi. 5) that "the dead praise not the Lord, neither any that go down into silence" (Psa. cxv. 17). Tradition says: "What we do not know now we shall know when we die." But the Bible says: "The dead know not anything. * * * their love, and their hatred, and their envy, is now perished," Eccl. ix. 5, 6. Tradition says when a man dies:

"Up to the courts where angels dwell
It mounts triumphant there;
Or devils plunge it down to hell, in infinite despair."

But the Bible says that when a man dies "His breath goeth forth, he returneth to his earth; and in that very day his thoughts perish." Psa. cxlvi. 4.

Tradition says:

"A charge to keep I have,
A God to glorify;
A never-dying soul to save
And fit it for the sky."

But the Bible, instead of saying the soul is "never-dying," says: "The soul that sinneth it shall die" (Ezek. xviii. 4, 20); and instead of saying that the soul goes to the sky, it says: "God will redeem my soul from the power of the grave." Psa. xlix. 15.

Tradition says that the dead are "not dead, but gone before;" but the Bible says of the faithful: "These all died in faith, not having received the promises" (Heb. xi. 13), and that if there is no resurrection of the dead, they "that are fallen asleep in Christ have perished." 1 Cor. xv. 18.

Tradition makes the Word of God of none effect. For if the wicked go to their punishment at death and the righteous go to their reward, what need would there be for a resurrection?

Tradition says men are recompensed at death; but the Bible says they shall be "recompensed at the resurrection of the just." Luke xiv. 14.

Death, then, is the cessation of life, resulting in dissolution; and resurrection is the re-formation of man and the renewing of life.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

When we fully apprehend the real character of the punishment of the wicked, and their final destiny; when we fully realize the words of the Apostle that "The wages of sin is death,"—not Eternal Torments, then God's character shines out clearly as a God of mercy and love and compassion, though Just and Holy; and see a wisdom and beauty in the decree of the Almighty, that before was blinded by superstitious tradition. Why submit to the befogging theories and dogmas of popular teachers? God has given us a revelation of his own will and purpose, not to place on the book shelf, but to study! How can it be a "revelation" if he does not intend us to understand it? Those who tell you it is not to be understood, proclaim at once their own ignorance, and give the lie to God, who has said that "all that was written aforetime was written for our learning." The reading of it was suppressed for a long time, and men had to accept whatever a wily priesthood cared to impose upon them, and thus it is now that we have the remnants of Papal superstition interwoven with the truth, but now all who wish can read for themselves, which at one time was impossible. This is a great privilege, and those who do not make the best of it will have themselves to thank if they come short of God's salvation. It is not our object to detract in one iota from the severity of God's judgments and punishments of sin. God forbid! but rather to show that he, though "a consuming fire," will not find pleasure in the endless torment of the damned.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

See Nickel Plate Agents regarding Holiday Excursions. Tickets will be sold at reduced rates between all stations on the Nickel Plate Road also to points on many connecting lines.

Items of Faith.

1. There is one God the Father, dwelling in heaven, the Creator and Sustainer of all things.

2. There is one Lord, the Lord Jesus Christ; Son of God by conception, and Son of Man by birth. In the days of his flesh he manifested the Father by the perfect character presented to the sons of men. He was obedient under trial; condemned sin's flesh in his death, and thus reconciled us to God in the body of his flesh. He is now a life-imparting Spirit.

3. The Spirit is the power of the Highest everywhere existent.

4. Salvation is a deliverance from death.

5. Man is mortal; in condemnation because of transgression.

6. Eternal life is promised conditionally to men.

7. The conditions of salvation are:—

(a) Belief in the revealed will of God.

(b) Obedience to his precepts.

8. Death is a cessation of being; resurrection is a resumption of being.

9. The just and unjust will appear before the judgment-seat of Christ, to render an account and receive a just recompense.

10. The righteous will receive immortality. (Unending perfection of being—eternal life.)

11. The wicked will be punished with everlasting destruction. (An unending cessation of being—the Second Death.)

12. Christ is now in the heavens, preparing abiding places for his people.

13. Christ will appear on the earth again. He will reward his servants; establish his Kingdom; rule the world in righteousness, and fill the earth with glory.

14. It is Christ's mission to obliterate all the imperfections now marring the works of God. This will be accomplished, and the devil will then be no more. Neither sin nor sinners will exist in any part of Christ's dominions. "He was manifested to destroy the devil and all his works."

15. The unseen state into which death resolves all men is the Hell of the Bible. (*Hades*—the unseen state—the grave. *Gehenna*, a locality outside Jerusalem, where punishment will be inflicted at the return of Christ.)

16. The Gospel comprises

(a) The things concerning the Kingdom of God.

(b) The things concerning the name of Jesus Christ.

17. The earth will abide for ever, and become the everlasting dwelling place of the redeemed.

18. There will be a personal reign of Christ on the earth for a thousand years.

19. Ultimately, sin in all its forms (the *diabolos*—devil) will be destroyed, and death be no more. The earth's population will consist of immortalized spirit-beings, in whom God will dwell, and thus "God shall be all and in all."

Try and get a new name for our paper for 1894.

The time to travel cheaply will be during the Holidays. Special rates on the Nickel Plate Road.

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California and the Pacific Coast reached cheaply via the popular Nickel Plate Road. Special reduced rates on account Mid Winter Fair.

Excursion Rates for the Holidays via Vandalia Lines.

Excursion tickets will be sold between all points on the Vandalia Line, also to points on connecting lines, for the holidays. Dates of sale December 23d, 24th, 25th, 30th and 31st, 1893, and January 1st, 1894, good returning to and including January 2d, 1894. Rate one and one-third fare for the round trip. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

Special rates to California via popular Nickel Plate Road on account Mid Winter Fair.

Holiday Excursion rates via the Nickel Plate Road Dec. 23-24-25-30-31 and Jan. 1st. Good returning until Jan. 2nd '94.

Please Read and Heed.

The readers of THE RESTITUTION know full well that no appeals have been made of late in its columns. Its managers have known that the finances of our patrons have in most cases been low, and we considered them. However, at this time when the old year is almost done and a new year about to open upon us, it is necessary to present our case for consideration.

THE RESTITUTION has been issued each time during the year promptly. The articles selected for filling its pages have been generally satisfactory to all. To be sure, some differences of opinion have been found, and discussed, but all in a spirit of Christian love.

Our expectation is to continue through the year 1894 as in the past year. We therefore, ask all *our old patrons to not only renew promptly their subscriptions,* but to make an effort to increase our circulation. If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894. New subscribers sent now will be given the remainder of the issues of 1893 free. Get your new subscribers now.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. *Some* will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of being put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Spend Christmas with friends on the Nickel Plate Excursion rates.

An eminent clergyman who was much maligned in his day was asked why he did not contradict the false stories circulated about him. He replied: "Any man who would believe the stories, would not believe my denial."

The Sunny South Tourist rates via the popular Nickel Plate Road. See Ticket Agent.

We cannot prevent our thoughts coming any more than we can keep the birds from flying over our heads; but we can keep them from building nests in our hair.—*Lorenzo Dow.*

Merry Christmas and Happy New Year to Patrons of the Nickel Plate Road. Special Excursion dates Dec. 23-24-25-30-31 and Jan 1st, good returning until Jan. 2nd 94.

[illegible] is pouring down,
[illegible] Sunday morning.
[illegible] distant church bells from the town
Ring an unheeded warning.

I pause beside the study door,
Whence churchly sounds are stealing;
I look within. Upon the floor
I see the children kneeling.

They rise and sing. Then, silent, wait
While Jamie tells the story
Of Jacob's sons, the brothers' hate,
Their crime, and Joseph's glory.

"Now let us try," I hear him say,
"To always love each other;
And whether we're at work or play,
Be kind to one another."

Original.

The Gospel According to Loukas. Chap. 14.

1. And it came to pass when he had gone into the house of a certain one of the rulers of the Pharisees during a Sabbatic period to eat bread, and they were [illegible] watching him:

2. Lo, there was also a certain person with dropsy in his presence.

3. And Jesus answered and spake unto those versed in the law and unto the Pharisees saying, Is it proper to heal during the the sabbatic-period or not?

4. And they were silent, and laying hold of him he healed him, and released him:

5. And answered and said unto him, whose son of yours or whose ass, should he fall into a well would one not drag up straightway on a day of the sabbatic-rites?

6. And they were not strong enough to give an answer to these things.

7. And he spake a parable unto those who had been invited calling attention to how they were accustomed to choose out the chief couches, saying unto them.

8. Whenever thou hast been invited to nuptial-ceremonies, do not recline on the chief-couch, lest perchance a more honourable person than thou, may have been invited by him.

9. And the one who invited thee and him shall have come and say, give place to this one; and then with shame thou shalt begin to take (lit. hold down) the last place.

10. But whenever thou hast been invited, go thy way and recline in the place most remote, that when the one who hath invited thee shall have come, he may say unto thee, friend, come up higher. Then will there be glory for thee in the sight of all those reclining along with thee.

11. Because every one who exalteth himself will have been humbled; and the one who humbleth himself will have been exalted.

12. And he said unto the one who had invited him, whenever thou makest a lunch or a supper, do not invite thy friends nor thy brothers, nor thy kindred nor thy neighbors nor the rich, lest they perchance invite thee in return, and thou become repaid.

13. But whenever thou makest a reception invite beggars, the inexperienced, the maimed, the blind.

14. And thou wilt (shalt C. V.) be blessed happy, because they have nothing with which to repay thee. It will have been repaid thee though in the resurrection of the justified (ones).

15. And when a certain one of those who were reclining along with him heard this he said unto him, blessed happy is he who shall eat bread in the kingdom of God.

16. And he said unto him; a certain man made a great supper and invited many.

17. And he sent his bond-servant at the hour of the supper to say to those who had been invited, come, because all things are ready.

18. And they all began with one accord to excuse themselves, the first said unto him, I have purchased a field and I have to go out and see it. I request thee to have me excused.

19. And another said, I have purchased 5 yokes of cattle and I am going my way to test their values. I request thee to have me excused.

20. And another said, I have married a wife, and therefore I am unable to go.

21. And the bond-servant arrived and told these things to his lord. Then the master of the house was wrathful and said unto his bond-servant, go out quickly into the public-squares and narrow streets of the city and lead in here the beggars and inexperienced and the blind and the maimed.

22. And the bond-servant said, lord what thou didst direct hath occurred, and still there is room (lit. place).

23. And the lord said unto the bond-servant, go out into the highways and hedges, and compel to come in that my house may have been filled.

24. For I say unto thee that not one of those men who were invited will taste of my supper.

25. And many crowds were going their way along with him, and turning he said unto them,

26. If any one cometh unto me and shall not hate his father and his mother, and wife and brothers and sisters, yea more, his own soul, he cannot be my disciple.

28. Who of you forsooth intending to build a tower, doth not first sit down and count the cost to see whether he hath the means in readiness.

29. That he may not perchance when he hath laid his foundation and is not strong enough to complete it, have all who behold it begin to mock at him.

30. Saying, this man began to build and was not strong enough to complete it.

31. Or what king who is going his way to join issue in war with another king, will not first sit down and take counsel as to whether he is able with ten thousand to meet the one who is coming against him with twenty thousand?

32. And if not while he is yet afar off, he sendeth an embassy and asketh the terms for peace?

33. Even so then any one of you who doth not bid adieu to all his own possessions cannot be my disciple.

34. The salt forsooth is good; but if even the salt hath lost its savor in what way will it have been seasoned? It is fit neither for earth nor manure. They cast it outside. The one who hath ears to hear let him hear.

COMMENT.

"Not strong enough" instead of "could not" R. V. which does not state *why* they could not.

"Those reclining along with thee" instead of "sit at meat with thee" R. V.

"Nor neighbor nor the rich" instead of "rich neighbors" R. V.

"A reception" instead of "a feast" R. V.

"The inexperienced" instead of "lame" R. V.

"The justified" instead of "the just" R. V.

"Wrathful" instead of "angry" R. V.

"Public-squares and narrow streets" instead of "streets and lanes" R. V.

"Soul" instead of "life" R. V. Let us be consistent. Of course organic natural life is meant here. That is all we have left to give after we have "renounced" or "bade adieu" to every body and everything else, as here demanded.

The paradox of Christianity, the paradox of paradoxes is that we are required to give our soul in order to save it. And yet this is plain teaching when compared with the exhortation to an already "immortal soul" to seek after "immortality" or "eternal life."

ala; the salt of wisdom, *ale* salt itself. This is the idiomatic use of the two words.

CHAS. GARDNER.

MARRIED

BEERS—WORTHINGTON.—At the residence of the bride's parents in Schoolcraft township, Tuesday evening, Nov. 7th, by Rev. D. H. Reiter, Mr. James Beers to Miss Carrie Worthington.

The evening was one of the most beautiful of the autumn season. The company numbered some 80 guests from Kalamazoo, Dowagiac, Mendon, Portage, Schoolcraft, and Vicksburg. The presents were numerous, well selected, and many of them valuable.

Elder Woodward was expected to officiate at the wedding but we were at the time in Ill., and could not be present. No other minister of our faith being within reach the Congregational minister was called. We extend our warmest congratulations to Brother and Sister Worthington for their new son, and to the happy pair, all the good that God can send them.

B. W. & M. A. WOODWARD.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Announcements.

The first quarterly Conference of the Church of God in Nebraska, will convene D. V. at the new church in Frontier Co., commencing Friday evening Dec. 15th and hold over the following Sunday.

On account of the great increase of interest in the state during the last six months, a corresponding ratio of interest should be taken by the brethren at these meetings.

At the business meeting at 2 o'clock on Saturday some new business will be taken up, and the attendance of every brother and sister is earnestly requested.

There is a great work ahead for the brethren during the coming season. Are we prepared for it? Will we buckle on the whole armor? A crown of eternal life is promised only to the faithful ones.

J. J. CADY, Sec.

The Church of God known as the Northern Nebraska and Southern Dakota Conference will convene if the lord is willing, at Ainsworth, Nebraska, in the Court House Hall at that place, commencing December 15th, 1893. All brethren and sisters of the Abrahamic Faith are cordially invited to attend this conference as we expect to do a good work for the Master's cause. There will be other business matters of importance at this meeting, and brethren we want your help, as this conference is anxious to unite and be in union with the State Conference that we work together for the good of all in building us up and lifting up God's fallen creatures to a perfect knowledge of his great love that we may all share in the great blessings promised in his Kingdom to come. "Watchman what of the night? The morning cometh and a night also. If ye will inquire ye may inquire ye." Isa. xxi. 11.

WM. H. BENSON, Sec.

"As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." Send THE RESTITUTION to those of the household of faith who are not able to take it but enjoy reading it.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$40.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber	10.00

Holiday Excursions.

Lake Erie & Western R. R. Fort Wayne, Cincinnati and Louisville R. R. (natural gas route) will sell for the Christmas and New Year Holidays, excursion tickets between all stations on its line, at the very low rate of one and one-third fare for the round trip.

Tickets will be sold on December 23, 24, 25, 30 and 31, 1893, and January 1, 1894, limited going to date of sale, and good returning up to and including January 2, 1894. For tickets, rates, time and general information, call on any ticket agent of the above route, or address C. F. Daly, Gen'l Pass. Agt., Indianapolis, Ind.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 384 pages, 4th edition. Cloth, 85 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Robert-	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$30.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$215.28

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 19th. Under the new schedule the time of trains at Plymouth, Ind., is as follows:

Depart for the West at 4:00 A. M. 9:09 A. M. 2:05 P. M. 6:10 P. M. 6:30 P. M., accommodation arrives.

Depart for the East at 2:36 A. M. 6:30 A. M. 10:35 A. M. 7:35 P. M. 8:07 P. M.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by [illegible]. 3. [illegible] of God. 5. Nature of Man and [illegible]. 6. The two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the [illegible]. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 35 cts.

FOUR PAGE TRACTS.

10 for 10c; [illegible]
Age to Come not a Heresy. By H. V. Reed.
Life and Death. A [illegible] statement and contrast of the two uses of these terms, to wit, the Theological and Bible use.
Can you Believe? A series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? [illegible]. The above is the title of a [illegible] page tract. Price 5 cents, [illegible] for $1.00.

The Doctrine of Heaven as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, [illegible] lexicographers and [illegible] historians. [illegible], price [illegible].

Christ's Kingdom—Where is it? What is it? The above is the title of a [illegible] Berwick, Pa., [illegible] pages, [illegible]. Can be had at this office at [illegible] each, 2 for [illegible], 15 for $1.

The Gospel of Christ Neglected by the Traditions of our Churches. The above is the title of a neatly printed pamphlet of [illegible] pages, by W. Brittle, of [illegible] City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Rest of All Things. Carrie Williams. This little book of 101 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts., or free to those not able to buy.

Dr. Smith's Bible Dictionary. A dictionary of the Bible comprising its antiquities, biography, geography and natural history, with [illegible] full page engravings, [illegible] showing scenes of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief [illegible] sketch of the Jews [illegible] by Dr. L. C. Thomas. 160 pages, price 25 cts., or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an Interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $[illegible].

The Unspeakable Gift. J. H. Pettingell. With an introduction, by Mr. Edward White, of London, England. This is a book of [illegible] pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price [illegible] cts.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines, a reference manual. By Wiley Jones. 155 pages, cloth bound, for [illegible] cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page,—"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 350 pages, cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 60 cents; 12 for $1.40; 50 for $5.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 150 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of word that go to the music, making over 400 hymns. To this is added 24 pages of Hymns for Children to use Sunday Schools or at home. Price 35 cents each, 3 copies for $1.00; 5 copies for $2.00; 12 copies, [illegible]. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs C. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 22 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future [illegible]. By Wm. G. Moncrieff. We have received an invoice of the new book of 165 pages, written by William Glen Moncrieff, subject,—"Future [illegible]: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is papercovers, and sells for [illegible] each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
H. Heyes, 18 Elm Grove, Ashton-on-Mersey, England.
J. F. Wagoner, Box 261, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eyrhauer's address [illegible] (Holbrook, Iowa.
W. L. Winslow, [illegible] Nat. Bank B[illegible], Kan.
J. P. Glenn, [illegible] Haven, K[illegible]
J. B. Craton, [illegible] Haven, M[illegible]
L. E. Conner, Plym[illegible]
John Poore 2012 W[illegible] Corning Ave., Parsons, Kan.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 54 Woodland Ave. Cleveland, Ohio, every Sunday at [illegible]. Brethren [illegible] seats free.

[illegible] for worship [illegible] every Sunday [illegible] p. m. [illegible] in Bible study [illegible] A[illegible]

[illegible] Blessed Hope [illegible]

[illegible] Vandike & Hess [illegible] Visiting [illegible] are [illegible]

[illegible] Thursday [illegible]

[illegible] W. P. Thompson, Elder.

[illegible] city are cordially [illegible]

[illegible]

[illegible] W. A. Young, Clerk.

[illegible] Seattle, Wash. [illegible] church [illegible] At present we meet in the school house on top of [illegible] cable cars [illegible] school house, and ferry bringe from Seattle.

[illegible] Bible class and Sunday school. [illegible] gift. All visitors address brother George Smith, [illegible]

[illegible] H. Wilson, Elder; [illegible], Secretary.

The brethren of the Church of God hold prayer meeting each Saturday evening at J. J. Cady's residence, and quarterly conference [illegible] quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harter and [illegible] A. Adams, Elders. J. J. Cady, Secretary.

[illegible] Mich. [illegible] Prayer meeting [illegible]

[illegible] Allegan Co., Mich. [illegible] Sunday [illegible]

[illegible] Church of God [illegible] Mich. [illegible] Lord's supper every four weeks.

The Church of God at Woodland, Mich. [illegible] every four weeks. Elder Woodward and wife have charge of these four churches.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

[illegible] NORTH FROM PLYMOUTH.			
[illegible]	[illegible]	[illegible]	For St. Joseph.
No. 64.	[illegible]	[illegible]	For South Bend.
GOING SOUTH FROM PLYMOUTH.			
No. 51. Ex. S[illegible]	[illegible]	[illegible]	For Terre Haute.
No. 53.	[illegible]	[illegible]	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars etc., address F. H. GALE, Agt., Plymouth; [illegible]

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

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"Look at the Map."

Pennsylvania Lines.

Are they the Short [illegible] Chicago and New York? [illegible] Shortest Route between [illegible] and New York? Are they the [illegible] Route between Chicago and [illegible] York? Are they the Shortest Route between Cincinnati and Chicago?

"Look at the Map.

Pennsylvania Lines.

Do they make connection for the far-reaching [illegible] of the West and Northwest [illegible]? Do they make connection for [illegible] parts of the West and [illegible] Southwest by way of [illegible] Do they by way of Cincinnati and Louisville make connection for the [illegible] and [illegible] health resorts of the South?

"Look at the Map."

Pennsylvania Lines.

Do [illegible] the [illegible] of [illegible] Do they reach the [illegible] of the East? Do they [illegible] resorts of the New Jersey [illegible] New York and [illegible] New England?

"Look at the Map."

Pennsylvania Lines.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, DECEMBER 20, 1893. BC NO. 47.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the [illegible] the kingdom of God on the [illegible] the Christ as King of kings, and the [illegible] saints as joint heirs with him in the [illegible] of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Search the Scriptures.

Read thou, and pray;
Life's little day
Is all too short for thee.

Read thou, and weep
That sin doth keep
So strong a hold on thee.

Read thou, and see
Sufficiency
In him who died for sin.

Read thou, and raise
A song of praise,
Because He lives to plead.

Read thou, and bring
Unto thy King
A consecrated heart.

Read thou, and learn
That warfare stern
Must be thy portion here.

Read thou, and dare
This world of care
Of treachery and pain.

Read thou, and work,
Nor ever shirk
The stigma of the cross.

Read thou, and die;
Eternity
Shall crown thee with its joys.

Original.

The Gospel According to Loukas. Chap. 15.

1. And there were drawing nigh unto him all the obdurate sinners to hear him.

2. And both the Pharisees and the Scribes were murmuring saying, this one is receiving obdurate sinners and eating along with them.

3. And he spake unto them this parable saying;

4. What man of you who hath an hundred sheep and hath lost one of them doth not leave the ninety-nine behind in the wilderness and go his way after the lost one until he shall have found it?

5. And when he hath found it he putteth it upon his shoulders, and having come to his house he inviteth his friends and his neighbors, saying unto them, rejoice along with me because I have found my sheep that was lost.

7. I say unto you that in this wise will there be joy in the heavens over one obdurate sinner who repenteth rather than over ninety-nine justified persons who have no need of repentance.

8. Or what woman who hath ten drachmas, if she lose one drachma, doth not light a lamp and sweep the house and seek until she hath found it?

9. And when she hath found it she inviteth her friends and neighbors saying, rejoice along with me, because I have found the drachma which I had lost.

10. In this wise, I say unto you there comes to be joy in the sight of the angels of God over one obdurate sinner who repenteth.

11. He said moreover, a certain man had two sons.

12. And the younger of them said unto the father, father give me the portion of the property (lit. the being) that is my allotment. And he divided with them his living.

13. And not many days afterward gathering together (lit. leading together) everything, the younger son went away from home into a far country and there scattered his property (lit. being) living in an abandoned way (lit. an unsaved way).

14. And when he had squandered his all, there became a mighty famine throughout that country and he began to get behind.

15. And going his way he got joined to one of the citizens of that country; and he sent him into his fields to pasture swine.

16. And he longed to get full-fed with the carobs (fruit of the locust tree, *Com.* called St. John's bread) which the swine were eating; and no one gave unto him.

17. And when he had come to himself he said, how many of my father's hirelings have more than enough of bread, and I here am perishing with famine.

18. I will arise and go my way unto my father, and say unto him, father I have been sinning against the heavens and in thy sight,

19. I am no longer worthy to be called thy son; make me as it were one of thy hirelings.

20. And he arose and went unto his father. And while he was yet afar off his father saw him and was moved with compassion and ran and fell upon his neck and embraced (or kissed) him.

21. And the son said unto him, father I have been sinning against the heavens and in thy sight; I am no longer worthy to be called thy son.

22. And the father said unto his bond-servants, quick. bring the chief robe (royal or priestly) and clothe him with an under-garment (the other is an outer-garment) and give a finger-ring for his hand and sandals for his feet;

23. And bring the fatted yearling; sacrifice and let us eat and be of good cheer:

24. Because this son of mine was dead and hath revived; was lost and hath been found. They began to be of good cheer.

25. Now his elder son was in a field; and as in coming he drew nigh to the household, he heard sounds of harmony and choral dancing:

26. And summoning one of the house-servants he inquired what this might be.

27. And he said unto him, it is because thy brother hath come; and thy father hath sacrificed the fatted yearling because he hath received him back in good health.

28. And he was wrathful and would not go in. His father came out and exhorted him:

29. And he answered and said unto his father, lo, so many years am I *serving* thee as a bond-servant and never have evaded thy commandment, and me thou hast never given a kid, that I might be of good cheer with my friends.

30. But when this son of thine who hath devoured thy living with harlots, hath come, thou hast sacrificed for him the fatted yearling.

31. And he said unto him, child thou art ever with me, and all mine is thine.

32. And it is befitting to be of good cheer and rejoice, because this thy brother was dead and hath come to life; was lost and hath been found.

COMMENT.

"Obdurate sinner" instead of "sinner" merely R. V.

"Justified" instead of "righteous" R. V.

"The drachma" instead of "the piece" R. V. The ten drachmas make about one dollar and sixty-six cents in American currency.

"The portion that is my allotment" instead of "the portion that falleth to me" R. V.

"Divided with them" instead of "divided unto them" R. V. This a parable, remember of God's dividing with his sons his "being" and his "living"—and teaches not "the fellowship" merely, but "the common participation" that the sons of God realize here and hereafter.

"In an unsaved way" instead of in "riotous living" R. V. This makes the prodigal son" represent all the unsaved instead of those who live riotously merely.

"Scattered" instead of "wasted" R. V.

"Squandered" instead of "spent" merely R. V.

"To get behind" instead of "to be in want" R. V. true to the record and much more suggestive.

"Got joined" instead of "joined himself" R. V. The record does not tell us how he got joined.

"Going his way" instead of "went" R. V. however suggests the how of it.

"Pasture" instead of "feed" R. V. They didn't feed swine in a trough and keep them in a pen in those days. He became a swine herd.

"Carobs" or "St. John's bread" instead of "husks" or the "husks of carobs" R. V. They are rather poor feed; but a person can live on them on a pinch.

"And clothe him with an under-garment" instead of "And put it upon him" R. V. The word *[illegible]* here used used is not used of putting on an outer-garment, which the "chief robe" was.

"And give a ring for his hand and sandals for his feet" instead of "put on etc." R. V.

"Sandals" instead of "shoes" R. V. This would be an anachronism of course.

"The fatted yearling" instead of "the fatted calf" R. V.

"Sacrifice" instead of "kill" R. V.

"And be of good cheer" instead of "be merry" R. V. This takes away and removes the feasting into the limbo of heathendom.

"Choral-dancing" instead of "dancing" merely R. V. for the same reason.

"Revived" instead of "is alive again" R. V.

"A field" instead of "the field" R. V. spoils the picture is the reason of it.

"Choral-dancing" instead of "dancing" merely R. V. for the reason that this was a regular and essential feature of a religious festival and as much a form of worship as singing. This was not a heathen merry-making here described.

"The fatted yearling" was the "symbolical victim" and he was "sacrificed" not "butchered."

"The enduement" of the son was his clothing of "justification" and "the chief-robe" was his "robe of glory" and the rejoicing and feasting were typical of the heavenly rejoicing over a repentant and returned sinner.

"Harmony" instead of "music" R. V. There is an other word in the Greek for music *per se*.

"House-servant" instead of "servant" merely R. V. This not unimportant, because the household here is a type of the great household of faith and this sort of a servant was born in the household, and he was not a "bond-servant" either.

"In good health" instead of "safe and sound" R. V. So is the repentant sinner and for the first time too.

"Who" instead of "which" R. V.

"Child" instead of "son" R. V. It wont do to mix these words in this way. The elder son was not exemplifying true sonship about this time was he?

CHAS. GARDNER.

Contend Earnestly.

"Beloved, ... it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the saints." Jude 3.

What were the brethren exhorted to do?

Earnestly contend for the faith. If it was necessary to be contending for the faith 60 years (thereabouts) this side of Christ, how much greater the necessity after the apostasy has been doing its work for these many centuries?

With what force his words come to us, and how it should inspire every true believer's heart to use every means in their power to place the saving truth before mankind.

What is saving truth?

The gospel which Paul said he was not ashamed of.

Why are you not ashamed of it Paul?

Because it is the power of God unto salvation, Rom. i. 16.

Turning to Eph. iv. 4-5, we find this important fact, that there is "One Lord, one faith, and one baptism."

In Gal. i. 9-10, this awful curse is pronounced against any one who dare preach a false gospel. "As we said before so say I now again, if any man preach any other gospel unto you than that you have received, let him be accursed."

What gospel had they received?

The saving gospel of "One Lord, one faith, and one baptism."

What then of those who were, and are preaching several forms of baptisms, or innumerable faiths, with that most harmful of all things, the immortality of the soul? Paul's earnest words, "seek for glory, honor, immortality, eternal life," denied in the assertions of so many that they already possess immortality.

Do they realize what those words mean?

"If any man preach any other doctrine, let him be accursed."

How few realize that the idea of the divine attribute of immortality inherent in man, came from the serpent, and will come under the curse of the apostle. But no curse, no false theory, no denial of the Word of God, when we read and believe. "When the Chief Shepherd shall appear, then ye shall receive a crown of glory, that fadeth not away." Ah, the true and false, see how they look side by side.

Paul, tell us again what you told the brethren down at Ephesus that day, "That at that time, (what time? Why before they understood the promises) ye were without Christ, being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world." Now will some of the Shepherds of the flocks tell us where their hope is. Not in the covenants of promise for they know nothing of it, and of course cannot teach others. I asked a minister in Philadelphia who had been preaching forty years, if he would tell me what the promise was God made to Abraham, and he frankly confessed he did not know. Was he without hope? Yes, if Paul's words were true, for he says again, "As many of you as have been baptized into Christ, have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Gal. iii. 27-29. Then the hope that saves is according to God's immutable promises.

Then again, "Be ye not conformed to this world." O brethren, is not the tendency of our times to do just that? I have often thought that some who profess to understand and love the truth, care much more for the feelings of those who are teaching and clinging to a false hope than they did for the precious blood-bought gospel of the Kingdom of God. They would like a few gospel sermons preached, if it could be done without touching upon much doctrine, as that would cause division, we are working very harmoniously now with the——— Church and would not like to have anything unpleasant to occur, so dont preach on baptism, immortality, kingdom, or coming of Christ. As if the gospel could be preached without preaching on those subjects. It reminds us of a minister who went into a place to preach, the deacon met him at the church door and says, "I would like to advise you a little as to the best things to speak on. Brother A. does not believe in hell-fire—please don't say anything about that. Brother B. is a goodish sort of man, but he drinks and trades horses, dont mention those subjects. Brother C. is rich and we need his money. He will lie and steal, but do not touch him any." The minister began to look blue and asked, in a far-away voice, "Well what under the sun shall I preach about?" O, says the anxious deacon, "give the Jews fits."

Sam Jones said a true thing when he said it took a man with 95 per cent. back-bone to be a Christian.

O, brethren, do we realise that these days need just such men as have the spirit of a Huss, or Wickliffe, or Rogers, of Martin Luther, who said he would go to Worms if the devils were as thick as tiles on the house-top. Let us be brave and true, willing to work, or fight for the grand truths of God though there be no popularity or praise in it. No, cushioned pews, or stained glass windows, no worldly honors now, but the kingdom with its wonderful things prepared for those who love him by and by. We need not meet in caves and dens of the earth as did the early Christians, preferring those meeting places with the truth to sustain them, rather than the costly Jewish temples, with all their luxuries, but without their Savior. We must be men of iron with nerves of steel to pass through the perils of these last days, while contending for the faith. It is sometimes said, "The Old Pioneers did much harm by preaching so plainly, and teaching so much doctrine." But they were the men who made the converts, and when they were made they knew what they believed, and staid made. It is not the men who say those smooth, pretty, unmeaning things that do the good, and convert people, but those who dare preach as did those of old, and show the difference between truth and error.

"O for a faith that will not shrink
Though pressed by many a foe."

Yours contending earnestly for the faith.

B. W. WOODWARD.

Editor Restitution:

Of all the things in THE RESTITUTION I believe I best enjoy reading Gardner's translations, and I can hardly say for why, his style is so hard and dry, and the moods and tenses of his verbs are so involved, yet, we can gather by comparison a great deal of the original sense of the Word.

I am also interested in the discussion of W. Jones, and M. Joblin. They are both very combative fellows, in a way—if a glass-house resident may be accorded the privilege of throwing a stone. As for me, I am in sympathy with the doctrine of Oneness, the Singleness, the Unit-y of the Creator and Father of all. As to the Unity of God with his Son and his elect, of course that is another idea, that in no way conflicts with the first idea. Bro. Joblin has marked that out very well in No. 4. I doubt however, if he is correct in his reading of John xvii. 4-5. "And now, O Father," etc. I rather think the glory of the Savior there referred to was not the future glory, but the then imminent glory, the glory of his victory over self, of his obedience and self abnegation. The glory that *we see* in him and admire now, that all the world even reverences him for. Crowns and realms can never add to that. They are but the result, so to speak. The crown of Jesus' triumph was actually in Pilate's hall and Calvary. I am not detatching from the glory that *shall be* revealed in him. I merely say that I read his prayer then, as referring to the immediate climax which he then saw.

I sometimes think our good brethren are rather carried away by the idea of golden glories of a future age and of a kind rather *material—to speak mildly*, and I rather fear we are all a little unappreciative of the fact that the real glory and triumph of character is in the battle and victory of life.

I claim that our Lord already has thus triumphed, has already been thus glorified, and that this was all the eminence he desired to attain and supplicated the Father for us to the rest—"Set thou on my right hand," "Ruling from the river to the end of the earth"—these do not —nothing does detract from Calvary.

Of course the question of the pre-existence of the Christ Jesus, that is not init—no where near it—any where for a thousand mile, as Mark Twain would say. It is a sad comment on human logic such "theological" mix, and all for what? To revive the idea of the plurality of God.

Bro. Joblin will have to excuse me when I say that I have a great deal of consideration, and that I believe the Good Father will also make a great deal of consideration for all sorts and conditions of theological mix, where the motives of the individual are pure,—God being Judge—for when I look around I see some of our good brethren about as much in the mud as they are in the mire, and I dont "take down any bars" either.

Yours in The Truth.

J. F. GELLETLY.

Selected.

I am the Resurrection and the Life.

The above words were spoken by Jesus to Martha, the sister of Lazarus, whom he raised from the dead. It seems, from the nature of the words, that Martha needed some light on the important subject of the resurrection and the life related to it, else the "Great Teacher sent from God" would have no need to tell her what he did. She believed that he possessed the power to keep men alive if he willed to do so. This we learn from her own words: "Lord, if thou had'st been here, my brother had not died." She could not help believing in his power so far, for she would be aware of the miracles which he had done of the same nature. She believed that if he asked power from God to raise her brother to life again, he would receive it, for she added, 'But I know that even now whatsoever thou wilt ask of God, God will give it thee." But she did not know that Jesus had received the power even to raise the dead to life as a necessary credential to prove that he was the Messiah whom God promised to send, and that he *carried* that power about with him, and used it as occasion required without needing to ask God for power each time he worked a miracle. Nay, more, she had to be told that her beloved Lord had been appointed "the resurrection and the life." "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." Her words show that she believed that God could raise her brother at the last day; but Jesus answered her, "I am the resurrection and the life."

The same testimony, concerning the possession of the sole power to raise the dead to life by Jesus, is given in the v. chap. 21 to 29th verses of the gospel by John. Jesus said, "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life. * * Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself: so hath he given to the Son to have life in himself * * * Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth." All his hearers seemed to marvel at his doctrine of having been appointed the agent and representative of Jehovah to the Adamic race. That was what Martha required to be taught. And it would seem from the narrative that Jesus purposely permitted Lazarus to die in order to give his sisters, and all who had eyes to see, ocular demonstration of the truth of his claims by raising Lazarus to life. When Jesus heard the news of Lazarus being sick, he told his disciples plainly—"Lazarus is dead: and I am glad for your sakes that I was not there, to the intent ye may believe."

From the above we learn—

1. That God has constituted Jesus the Light and the Life of men.

2. That he gives them "the light of life and immortality by his gospel."

3. That he will give eternal life and immortality by resurrection.

4. That in order to have a resurrection men [illegible] in Christ by believing his gospel.

5. That to be resurrected does not necessarily secure eternal life and immortality.

The first proposition is proved by the following: "*I am the resurrection and the life*: he that believeth in me, though he were dead, yet shall he live: and whosoever [so] liveth and believeth in me shall never die" [again]. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (chap. viii. 12). "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i. 10. It is of the greatest importance to men, then, to know and believe the gospel of the Christ; for without him, and his glad tidings, all men would remain for ever in the congregation of the dead—there would be no resurrection. That strikes at the root of the natural immortality of man. It is "by a patient continuance in well doing" that men "seek for immortality." Rom. ii. 7. Therefore, all who believe and obey that gospel, "rejoice with a joy unspeakable and full of glory." The following is proof of the second proposition: "He that believeth on me hath everlasting life." John vi. 47. "Preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark xvi. 15, 16. The third proposition is proved by the following: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22. The fourth proposition is proved by the words, "He that believeth in [or into] me, though he were dead yet shall he live." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." If Christ is "the resurrection and the life," it is clear that we must be in him—a member of his mystical body, or one of his brethren—in order to be resurrected and obtain the life which he hath to give. And if men require to believe in him in order to be raised up at the last day, it follows that those who do not believe will not be raised up. And if men require to be in Christ in order to be made alive, it is clear that those who are not in him will not be made alive.

In proof of proposition five, we refer to "Whosoever [believeth in me [of the resurrected ones] shall never die." From this we draw the inference that those who have been in Christ, and have ceased to believe, will die the second death. But we produce direct proof on the subject: "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 6. Daniel says (or rather the Spirit through him), "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." It is not enough, then, to be in Christ, and thereby have a resurrection, we must obey the truth, and "overcome the world, even as Christ overcame," in order to have our vile body "changed and fashioned like unto his glorious body," and be privileged to sit with Christ on his throne. In order to realize that blessed hope we "must purify ourselves, even as he is pure." 1 John iii. 3.

Editorial Staff:
Directors of the C. P. Association.
[illegible], Corresponding Editor.
Plymouth, Indiana, Dec. 20, 1893.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Remember the suggestion of Brother Dwiggins in our last week's paper. Let this be a genuine "love-feast," with no one left out. Send in your letters in time.

Bro. Wagoner is at his new field in Kentucky, and reports having immersed three on Dec. 11, and thinks others will be ready soon.

Bro. D. M. Hudler is busy at work in the Master's vineyard, taking for his field Illinois, about East Plum River, Adaline, Lanark, and Dixon. He writes very encouragingly of his work. May the Father in heaven add his blessing.

A letter from Bro. N. H. Geiselman, dated Dec. 12, says his child is some better, and they are hopeful that the worst is over. He speaks very highly of the kindness of the people in their trouble. He expects to preach again as soon as his family cares will allow.

Editor Restitution:

I think our subscription has about run out, and I cannot ask you to continue sending the paper without money, as I am aware that it takes money for you to live on, as well as us. We do not like to miss a copy as we are isolated from any of the faith, and it is the only preacher that we have to visit us. We hope we will be able to renew our subscription soon. Remember us, and ours in your prayers. We are trying to so live in this life as to inherit eternal life in the kingdom of God. Yours for truth.

[We give another sample of the sort of letters we get. They come from those who have taken our paper for years. Not simply trial subscribers, but old veterans whose names have been on our list since far back. You who have means, can you let these brothers and sisters go without their paper? We don't ask you to beggar yourself, but if you have in pocket an extra $1.50 that you can well spare, and not suffer yourself, send it and have The Restitution continue to go to these of the Lord's poor. You can't by the payment of $1.50 *buy* the Lord's blessing, but you can get in position to receive it.—Ed.]

That Blessed Hope, the glorious appearing of the Lord is the next great event, loved ones. It is a divine certainty,—the Scriptures make it the ground of argument: they hold it up as a powerful motive,—they use it to strengthen faith, encourage hope, promote humility, fortify patience, mitigate sorrow, incite watchfulness, impel obedience, inspire prayer, increase holiness and awaken joy. What a blank there would be in the Word of God without it. Let us cherish it more and more—be ever on the tip-toe of expectation for it. •

It has been truly said that "the faith which finds acceptance at the revelation of Jesus Christ must be one which is better and purer through having been severely tried—as gold is tried by fire. There is no use in being contented with a faith which will not bear comparison with the Word for fear of finding it defective. It must have that Word for its basis or else there is no sustaining power amid darkness and gloom by linking the glory of the future age with a successful warfare against sin in the present time. •

We clip the following table of disease and crime according to the wealth of the unfortunate, from the *Light Bearer*.

Theft—
Rich woman, kleptomania.
Rich man, shortage.
Poor man, stealing.
Drunkenness—
Rich man, debility or heart failure.
Well-to-do man, alcoholism.
Poor man, delireum tremens.
In Wall Street—
Rich man, legitimate speculation.
Well-to-do *man*, dabbling in stocks.
Poor man, gambling. •

To preach the name of Christ is to preach the things concerning him, and to preach concerning him is to preach the Gospel. •

If you neglect to exercise your faculties you will in time lose the power of using them. "Occupy till I come," said Jesus. •

The request from Nebraska would involve too much time and space just now, but the subject will be as thoroughly examined in the near future as our ability will permit, if the Lord will. •

By recent despatches from London we learn that the anarchists promise a reign of terror in London if the demands of the unemployed were not satisfied before Christmas, the like of which has never been heard of in the annals of history, and leave in the shade the recent deeds in the French Chamber of Deputies, and the Lyceum Theater at Barcelona. •

The Arabic name for *tare* is *zowan*, and this is thought to be the root of the Greek name *zizanion*. The tare abounds in the East and is a great nuisance. It resembles the American Cheat, but the head does not droop like it, nor does it branch like oats, and the grain is small, and arranged along the upper part of the stalk which stands erect. •

A Bloody riot took place at Girardinelio on the 13th: eight of the rioters were shot down by soldiers and fourteen others were wounded. After a scene of wildest confusion and shouting of "Down with taxes," and "Long live Socialism" the mob directed their fury against the tax collector, killing both him and his wife, and dragging their bodies into the street where they were horribly mutilated. Their heads were cut off and stuck on pikes and carried through the streets, followed by the crowd dragging the bodies of the murdered couple. •

Progress of the best kind is comparatively slow. Great results are not acheived at once, and we must be satisfied to advance as we walk step by step. De Maistre says that "to know how to wait is the great secret of success." We must sow before we can reap, and often have to wait long, content, meanwhile, to look patiently forward in hope, as the fruit best worth waiting for often ripens the slowest. The proverb says, "Time and patience change the Mulberry leaf to satin." The great point for us, is, to be careful of the seed we sow. If we sow to the flesh we reap corruption; but if we sow to the Spirit we shall reap life everlasting. •

According to Promise.

"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise,"—agreeable to the promise to Abraham, that is. What consolation there is in having a hope springing out of faith in what God promises to those who believe and obey him. We opened a book the other day entitled, "According to Promise;" that seemed to ring of the right metal, so we concluded to take a look at the contents. We found Spurgeon was the author of it; and that that man of world-wide renown knew nothing about the promises to be inherited by those who belong to Christ. All the promises he knew anything about were those made to believers, and realized in *this* life, *not* the life to come. He knew nothing of the exceeding great and precious promises by which we may be partakers of Divine nature. To him the gospel was made up of facts of history, the essence of which was *substitution;* and the hope of heaven the result of its acceptance. In truth, only those who become Abraham's seed by believing what *he* did, have any claim upon God's provision for his children in *this* life. They only have an advocate with the Father,—they only have access to the family throne of favor; they only are promised sustaining grace under the trials of life; they only can rejoice in hope of the glory of God, because they only have complied with the conditions imposed. With fervent love and profound gratitude we praise God for a knowledge of those life-giving promises which center in his glorious Son Christ Jesus. Bless his Holy name. We have something to hope for, because promised by him who cannot lie. •

Selected.

An Universal Monarchy.

To proclaim unto mankind that the time is near when an universal Monarchy will be established in the earth, is to be scoffed at, and treated with scorn. For the human mind cannot of itself comprehend how such a state of things can be brought about, seeing the diversity of nations, that at present exist on the four Continents that comprise our globe, nations ruled over by kings, queens, emperors, and presidents, some of whom reign over millions of people. There have been in past ages great and mighty nations, greater than any that exist now, yet not one of them had universal sway. There were the mighty emperors of Babylon, the Persian, the Grecian, and the Roman, but with all their might and glory they have passed away, and are not to be compared with the one that will be established in the near future, and which will never be superseded by another, for it will stand for ever. It appears an impossibility that the whole of the nations, which are now existing upon the earth, can be displaced by one which does not at present exist, and that in the near future; but that which is impossible with man, is possible with God, and as he has declared it, there need be no doubt but that it will be brought to pass. Through his servant Daniel, the fall of the mighty Empire of Babylon had been declared, and that mighty and supposed impregnable city was taken by the Medes and Persians in one night. Through the same prophet has been declared that at a certain time, "shall the God of heaven set up a kingdom, which shall never be destroyed, and it shall stand for ever." Now if we can find out anything about this kingdom of God's, which is indestructible, we will no doubt be able to discover something about this "universal monarchy," which in the near future is to supersede all others. The Son of God, when here upon earth, taught his disciples to pray, "Our Father, which art in heaven, hallowed be thy name. Thy will be done on earth, as it is in heaven." Matt. vi. 9, 10. That this must be the kingdom, which is to be universal, there can be no doubt, for it stands to reason that God's will will not be done on earth so long as any of the present kingdoms of the earth exist, and they must, therefore, give place to the one that is to be set up by the God of heaven. That they are to do so is evident to all who believe in the Bible as a revelation from God, for when his servant John was a prisoner in the isle of Patmos, by the command of the Emperor of Rome, he had a revelation that at a certain period of this world's history, "The kingdoms of this world" shall "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 15. Christ then is the one who is to be the universal Monarch over an universal kingdom, and the apostle Paul shows that the kingdom of God is also the kingdom of Christ, for he writes, "that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath inheritance in the kingdom of Christ and of God." Ephes. v. 5. Hence it is seen that the kingdom of Christ and that of God is one and the same. God speaking through the prophet Ezekiel, to the last king of the line of Daniel, declared he would overturn the throne of Israel until he come, whose right it is, and he will give it him. And the angel Gabriel, in announcing the birth of Christ, declared that "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 32, 33. Is this not very like the indestructible kingdom that is to be set up by the God of heaven? The capital city of the kingdom of David was Zion, and it is there that God declares that he will enthrone his Son, unto whom he says, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm ii. 8. This surely is an universal kingdom, seeing that its dominion is to be to the uttermost parts of the earth. The kingdom of David, to which Christ is heir, has been destroyed for centuries, but unlike all other kingdoms that have passed away, it will, according to the promise of God, be restored. This could not be so with any other nation that has been destroyed, because the people who composed them have been swallowed up amongst those nations that succeeded them, and hence have disappeared for ever. Not so the children of Israel, although in dispersion amongst the nations for centuries, they are still as a people distinct from all others. The reason of this is to be found that, although scattered, they are preserved by God in fulfilment of his purpose, for he declared that he would be unto them as "a little sanctuary in the countries where they shall come." Ezek. xi. 16. And again, he says, "I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee." Jer. xlvi. 28. That the time is near, for the restoration of God's people Israel, is evident from the many signs that are abroad in the earth. Large numbers have already settled in their own land, and although a great scheme is on hand to transplant many of the Jews, who are suffering persecution at the hands of the Russian government, one of those principally interested in the emancipation of the Jews, and who, at the request of the promoter of the scheme (Baron Hirsch), is taking a leading position in it, declares it may relieve but it will not settle the Jewish question, or the Jewish longings to return to their land and home. The establishment of this universal monarchy was to be at a time when God would bring all nations against Jerusalem to battle, and that the time is near is evident from the fact that the nations are arming to an extent that they have never done before, and it was at such a time as this, as described in the last chapter of the prophecy of Joel, when they should beat their "plowshares into swords," and their "pruning-hooks into spears," and go up to the valley of Jehoshaphat when they would be destroyed by the Son of God. Having taken possession of the Royal City Zion, and overthrown those who were oppressing his people Israel, he issues his mandates to the nations of the earth, to disarm, and learn war no more, and the nations and kingdoms that shall not serve him shall perish; yea, those nations shall be utterly wasted." Isaiah lx. 12. And this will result in his kingdom extending from "sea to sea, and from the river unto the ends of the earth." And in that day "the Lord shall be King over all the earth: in that day shall there be one Lord, and his name One." Zec. xiv. 9. Christ asks for associates with him in this kingdom which is to be universal, and hence he says, to those who will hear, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 33. And it is written that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. Here again is an universal dominion, which is an everlasting one, and undoubtedly is the one in which Christ will reign with all his faithful saints when the present kingdoms of this world shall have given place to that which shall be established in the near future by him who "hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. xix. 16. Christ is coming, but the scoffer still declares that "all things continue as they were from the beginning of the creation." And they will scoff on until he come to do this mighty work in the earth, and cause men to do the will of God in earth as in heaven; for all who refuse to submit to his righteous sway, will perish from the face of the earth, for in that day "all kings shall fall down before him; all nations shall serve him." Psa. lxxii. 2. Verse 17, "His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." Let all those who are desirous of life everlasting with him in his kingdom, put themselves under the shadow of his wing, and follow in his footsteps, and an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 2.—*P. A. Hutchison.*

Life Insurance.

Amongst the provident class of society, whether rich or poor, there is a great tendency to effect a "life insurance," and by payment of a certain sum of money, £100 (or more, as the case may be,) will be paid to their nearest relatives upon the death of the insurer. So popular is this system of making provision in case of death, that several periodicals have adopted the notion of insuring all their readers, and in case of death by accident large sums of money are paid to the next-of-kin to the deceased. But there is one system of life insurance which by the majority of people is overlooked: and, although advertisements and prospectuses of the scheme are to be found in almost every house in the land—from the royal palace to the laborer's cottage yet very few avail themselves of its advantages. Other systems, which are of more recent date, and which are based upon infinitely inferior security, seem to be patronized very largely, and to be received with gratitude and confidence by the multitude. To become a member of one of these societies, necessitates, in most cases, an examination by some medical man, and a certificate to prove that the candidate is free from chronic physical ailments. When this has been done to the satisfaction of the insurance "company," certain payments must be made periodically, and if these payments are neglected, the benefits of the transactions are lost. The old-established, yet much neglected system, is founded upon more liberal principles than the modern system, and can boast of members whose names are famous in the world's history. The Originator and Director of this ancient scheme of Life Insurance is the Most High God, Maker of the Heavens and the Earth, who is from Everlasting to Everlasting, the same unchangeable Creator. His wisdom has planned the scheme whereby the mortal sons of men may become immortal, and those who are subject to death and corruption, may be partakers of His Divine nature, and die no more. Unlike all human systems, the Divine scheme is not restricted to those who are in perfect bodily health, but is open to all sorts and conditions of men—the strong and the weak, the great and the small, the lame and the blind, the deaf and the dumb—all whose minds are capable of receiving the instructions and rules are eligible to receive the benefit of this grand scheme. That benefit is Eternal Life. This Eternal Life, however, is not to be purchased; it is a free gift from God, through faith in his Son, Jesus Christ. Rom. vi. 23. No amount of earthly riches can purchase this gift; it is attainable only by faith and obedience to God's commands, which are to be found in the advertisement and prospectus—the Bible. Within the pages of that Book is contained the complete plan of God's great scheme for redeeming man from the power of the grave, and of bestowing upon him immortality. The invitation is to all "whosoever will" Rev. xxii. 17, and the gift is to be obtained "without money and without price." Isa lv. 1.—*W. A. Brewster.*

Colonel Ingersoll once lived in Peoria, Ill. He set himself for the destruction of Christianity. Upon the spot where his residence was, there is now a Young Men's Christian Association Building with a Bible depository and reading rooms in which are all the religious periodicals, and everything else calculated to help the young man in a religious life. The Colonel ought to visit his old home.

"After we have heard the voice of Jesus calling to us through the gospel, we have something else to do besides merely believing the things which he taught. Concerning his sheep, Christ says, "they follow me." That is the most difficult part of the matter, but it is the test of our sincerity.

Draw back in horror from the first taste of the cup that intoxicates. It allures to ruin. It destroys the faculties of mind and body.

How to Escape the Wrath to Come.

The coming of the Lord is near. If so near we cannot say; but if we are wise we shall take care that that day does not overtake us as a thief. The world at large will be altogether unprepared for the event; for we are told that "when they shall say peace and safety, then sudden destruction shall come upon them."—1. Thess. v. 3. Christ himself, in speaking of that time, said: "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.

The brethren of Christ will do well to keep on the watch-tower, lest, coming suddenly, the Lord will find them sleeping. Let them obey their Master's command to "Watch and pray always, that they may be accounted worthy to escape all the things that come to pass, and to stand before the Son of Man." Matt. xxi. 30.

To those of our readers who are interested in these things, but who have not yet united themselves to that "only Name given under heaven whereby men may be saved," we would say, make haste! Time is short, and delays are dangerous. The Lord Jesus is about to be revealed "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of his Son." 1 Thess. i. 8.

The righteous judgments of God are about to be poured out upon a wicked and disobedient world. How do you stand in relation to these mighty and terrible events?

God has provided an Ark of Safety, a Refuge from the Storm in the person of His own Son. He is willing and ready to receive you. "Him that cometh unto Me, I will in no wise cast out." "The Spirit and the Bride say, Come; and let him that is athirst come: and whosoever will let him take of the water of life freely." Rev. xxii. 17.

There is only one "road to life, which is narrow," and the "road to destruction, which is broad." Which will you take? Which is best? To yield yourselves to sin and its mortal penalties now, and then ultimately to make food for worms; to be as chaff in a furnace; as stubble; as ashes; as castaways; or to be lifted up now to a high moral standard in Christ Jesus, and at last to glow with the Divine effulgence of glory which shall be ever-enduring, when all that is sinful, painful, and death-like, shall have passed for ever away. There can be no doubt which is the best end. If you remain in Adam, you will suffer the penalty imposed on him, and remain under his condemnation, which is death. If you are Christ's, you will no longer be the heir of death and hell, but the heir of everlasting life, and a position in his kingdom, for "As in Adam all die, so in Christ shall all be made alive." The occupants of hell are all those who have passed away in death since man first dwelt upon the earth. Old, young, rich, poor, male, female, all are there, not in heaven, nor in torments, but where there is "no remembrance of God," no work nor knowledge. Some will remain there for ever, but some will be called therefrom by Christ at his return from his Father's right hand. It remains with you whether you will accept God's offer of "life," or whether you will be blotted out of creation for ever. God holds out his hand of love to you! Do not reject his offer, but be thankful you are able to see him as represented in Jer. ix. 24. Put on Christ and shake off Adam, and rest assured that God will not forget you when he redeems his people from the grave.

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lv. 13.

The Bible is the only history that begins in eternity and ends in eternity. All other histories are imperfect, unsatisfactory, because incomplete touching the most vital question.

Where is the Throne?

Spiritualizing makes strange work of many passages in prophecy. "The Lord shall give unto him the throne of his father David." Mr. Burlington Wale says of this text: "How few Christians believe this! and how many distort this and similar passages by spiritualizing them! We would ask these brethren what, in their principle of interpretation, we are to understand by the above promise—The Lord God shall give unto him the throne of his Father David?' Is it a spiritual throne in human hearts? When did David occupy that? Is it the throne in heaven which the Savior occupies now? When did David sit upon that? Did David ever have a throne in heaven? Has Christ ever had a throne on earth? No! But he will; for the only throne that David ever occupied was in Jerusalem, over Judea and Israel, and that throne has never yet been occupied by the Lord Jesus; but if the above promise and prophecy speak truth, he will yet occupy that throne, or weild dominion from Jerusalem over Israel and the world.

How to Become Great.

A young artist once called upon Mr. Audubon, the great student of birds, to show him some drawings and paintings. Audubon was much interested, and after examining the work of the artist, said:

"I like it very much, but it is little deficient in details. You have painted the legs of this bird nicely, except in one respect. The scales are exact in shape and color, but you have not arranged them correctly as to numbers."

"I never thought of that," said the young artist.

"Quite likely," said Audubon. "Now, upon this upper ridge of the partridge's leg, there are just so many scales. You have too many. Nature does her work perfectly. Examine the legs of a thousand partridges, and you will see that the scales are the same in number. All partridges are made alike."

The lesson shows how Audubon became great—by patient study in small things.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem and before his ancients gloriously." Isa. xxiv. 23.

An ill-mannered youth once boasted in the hearing of Alexander the Great that he bore the same name as his sovereign. "Then change your name," was the just reply of the indignant monarch. "Change your name or mend your manners. Do not disgrace the name of your sovereign by coupling with it the conduct of a knave."

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Littles.

Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne—

These shall crown thy pillowed head,
Holy light upon thee shed;
These are treasures that shall rise
Far beyond the smiling skies.

Original.

The Immortal Book.

No. 5.

"How precious also are thy thoughts unto me, [illegible] how great is the sum of them!" Psa. cxxxix.

In article No. 4. I cited a paragraph from Josephus which contains remarkable confirmations of prophetic utterances concerning Jesus. The confirmation is so remarkable, that infidels would have us believe the quotation is a forgery by some Christian.

True Christians do not commit forgery, even in defense of the Holy Book. The moment a person is guilty of forgery he ceases to be a true Christian. A bad man never commits a forgery against his own interest, and surely never to defend the Book he hates. Considering this I thought it profitable to present historical confirmation of the paragraph from Josephus' day to the fifteenth century. Since then it has been frequently quoted. While the first two quotations do not mention Josephus, yet there is evidence that their information was derived from Josephus. Josephus wrote his Antiquities in A. D. 93, just seventeen years prior to the first quotation. Apart from all this, Josephus gives the history of Herod and John the Baptist in exact accord with the gospels. He also speaks of James as the "brother of Jesus, who was called Christ."

A. D. 110. *Tacit. Annal.* lib. xv. cap. 44. "Nero in order to stifle the rumor, (as he had himself set fire to Rome) ascribed it to those people who were hated for their wicked practices, and called by the vulgar Christians: The author of this name was Christ, who in the reign of Tiberius, was brought to punishment by Pontius Pilate, the procurator."

A. D. 147. *Just. Mart. Dialog. cum. Tripho.* "You (Jews) knew that Jesus was risen from the dead, and ascended into heaven, as the prophecies did foretell was to happen."

A. D. 230. *Origen Comment. in Matth.* p. 230. "This James was of so shining a character among the people on account of his righteousness, that Flavius Josephus, when, in his twentieth book of the Jewish Antiquities, he had a mind to set down what was the cause why the people suffered such miseries, till the very holy house was demolished, he said, that these things befell them by the anger of God, on account of what they dared to do to James the brother of Jesus, who was called Christ: and wonderful it is that he did not receive Jesus for Christ."

A. D. 250. *Contr. Cels.* lib. i. p. 35, 36. "I would say to Celsus, who personates a Jew, that admitted of John the Baptist, and how he baptized Jesus, that one who lived but a little while after John and Jesus wrote how that John was a baptizer unto the remission of sins: for Josephus testifies in the eighteenth book of Jewish Antiquities, that John was the Baptist, and that he promised purification to those that were baptized. These miseries befall the Jews by way of revenge for James the just, who was the brother of Jesus, who was called Christ, because they had slain him who was a most righteous person."

A. D. 324. *Euseb. Demonstr. Evan.* lib. iii. p. 124. "Certainly the attestation of those I have already produced concerning our Savior may be sufficient. However, it may not be amiss, if, over and above, we make use of Josephus the Jew for a further witness; when in the eighteenth book of his Antiquities, when he was writing the history of what happened under Pilate, made mention of our Savior in these words: 'Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as had a veneration for truth; he drew over to him both many of the Jews and many of the Gentiles: he was the Christ. And when Pilate at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him. For he appeared to them alive again the third day, as the divine prophets had spoken of these, and ten thousand wonderful things concerning him."

A. D. 330. *Hist. Eccles.* lib. i. cap. ii. "Josephus in the eighteenth book of the Antiquities writes thus of John: 'Some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John that was called the Baptist, for Herod slew him who was a good man, and one that commanded the Jews to exercise virtue both as to righteousness towards one another, and piety towards God, and so to come to baptism.' When Josephus had said this of John, he makes mention also of our Savior, in the same history, after this manner: Now there was about this time one Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works * * * And when Pilate at the suggestion of the principal men among us had condemned him to the cross, those who loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold." etc.

A. D. 360. *Ambrose or Heggesippus de E. cid. Urb. Hierosolym.* lib. ii. cap. 12. "We have discovered that it was the opinion and belief of the Jews, as Josephus affirms, that Herod lost his army not by the deceit of men, but by the anger of God, and that justly, as an effect of revenge for what he did to John the Baptist, a just man, who had said to him, 'It is not lawful for thee to have thy brother's wife.'"

Josephus also says, that there was at that time a wise man, if it be lawful to call him a man, * * * who appeared to his disciples after the third day from his death, alive again, according to the writings of the prophets." etc.

A. D. 400. *Hieronym. de Vir. Illustr. in Josepho.* "Josephus in the eighteenth book of his Antiquities, most expressly acknowledges that Christ was slain by the Pharisees on account of the greatness of his miracles; and that John the Baptist was a true prophet; and that Jerusalem was demolished on account of the slaughter of James the apostle. Now he wrote concerning our Lord after this manner: 'At the same time there was Jesus, a wise man. * * * And, when by the envy of our principal men, Pilate had condemned to the cross, * * * He appeared to them alive on the third day." etc.

A. D. 410. *Isidorus Pelusiota.* lib. iv. epist. 225. "There was one Josephus, a Jew of the greatest reputation, and one that was zealous of the law. What then does he say? Now there was about that time, Jesus a wise man. * * * He was the Christ. And Pilate at the suggestion of the principal men among us had condemned him to the cross. * * * He appeared to them the third day alive again as the divine prophets had said." etc.

A. D. 440. *Sozomon. Hist. Eccls.* lib. i. cap. i. "Now Josephus, the son of Matthias, a priest, a man of very great note, both among the Jews and Romans, may well be a witness of credit to the truth of Christ's history. * * * He names him Christ openly; and is not ignorant that he was condemned to the cross, and appeared on the third day alive." etc.

A. D. 510. *Cassiodorus Hist. Tripartit. e Sozomeno.* "Now Josephus, the son of Mattathias, and a priest, a man of great nobility among the Jews and of great dignity among the Romans, shall be a truth of Christ's history. * * * He names him Christ, openly; and is not ignorant that he was condemned to the cross, and appeared on the third day alive. * * * Moreover he testifies also, that there were then alive, many whom he had chosen, both Greeks and Jews, and that they continued to love him."

A. D. 640. *Chron. Alex.* pp. 584, 586: "Josephus relates in the fifth book of the war that Jerusalem was taken in the third year of Vespasian, as after forty years since they dared to put Jesus to death."

A. D. 740. *Anastasis Abbas Contr. Jud.* "Now Josephus, an author and writer of your own, says of Christ, that he was a just and good man showed and declared so to be by divine grace, who gave aid to many by signs and miracles."

A. D. 790. *Georgius Syncellus Chron.* "These miseries befell the Jews by way of revenge for James the just, who was the brother of Jesus that was called Christ."

A. D. 850. *Johan Malela Chron.* "Josephus, the philosopher of the Hebrews hath written: that from the time the Jews crucified Christ, who was a good and a righteous man, the land of Judea was never free from trouble."

A. D. 980. *Suidas in voce Jesous.* "We have found Josephus, saying openly in his memoirs of the captivity, that Jesus officiated in the temple with the priests."

A. D. 1060. *Cedrenus Compend. Histor.* p. 196. "But as concerning Christ, Josephus says, that about that time there was Jesus, a wise man. * * * Whom when Pilate had crucified, those who at first loved him did not leave off preaching concerning him, for he appeared to them the third day alive again, as the divine prophets had testified."

A. D. 1080. *Theophylact. in Joan.* lib. xiii. "The city of the Jews was taken, and the wrath of God was kindled against them; as also Josephus witnesses, that this came upon them on account of the death of Jesus."

A. D. 1120. *Zonaras Annal. tom.* i. p. 267. "Josephus in the eighteenth book of his Antiquities, writes thus concerning our Lord, now there was about this time Jesus, a wise man, * * * he was Christ. And when Pilate, at the accusation of the principal men among us had condemned him to the cross, those that had loved him at first did not forsake him, for he appeared to them the third day alive again, as the divine prophets had said." etc.

A. D. 1170. *Got Fridus Viterbiensis* p. 366. "Josephus writes thus concerning Christ. There was at this time Jesus, a wise man." etc. (same as above.)

A. D. 1360 *Nicephorus Callistus Hist. Eccls.* lib. i. p. 90, 91. "Josephus adds that all Herod's army was destroyed, and that that he suffered this on account of the unjust slaughter of John. Moreover he makes mention of his baptism agreeing in all points thereto relating with the gospel."

A. D. 1450. *Hardmannus Schedelius* Chron. p. 110. "Josephus the Jew, who was called Flavius, a priest, the son of Mattathias, a priest of that nation, a most celebrated historian, * * * who had the highest opinion of Christ."

A. D. 1480. *Platina de Vitis Pontificum in Christo.* "Flavius Josephus himself, who wrote twenty books of Jewish Antiquities in the Greek tongue, says, 'There was in those days Jesus, a certain wise man. * * * Pilate instigated by the principal men of our nation, had decreed that he should be crucified. * * * He appeared to them the third day after his death alive, as the divinely inspired prophets had foretold."

A. D. 1480. *Trithemius Abbas de Scriptor. Eccls.* "Josephus the Jew, although he continued to be a Jew, did frequently commend the Christians, and in the eighteenth book of his Antiquities, wrote down an eminent testimony concerning our Lord Jesus Christ."

The above citations not only tend to prove the integrity of the above passage of Josephus, but shows the undoubted continuity of the Bible and the Christian religion from the time its founder was put to death on the cross by order of Pilate, of which he wrote a full account to the Roman government, which was filed away among their state papers. Those papers were frequently referred to by the early Christians in their disputes with the Jews, and in their appeals to the Roman Emperor and Senate. What folly such a procedure would be if such papers did not exist?

I have much more historical evidence of great interest. Those who do not have access to this evidence, would do well to purchase extra copies of The Restitution, and paste in their scrap books for future use.

W. H. Wilson.

"As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith." Send The Restitution to those of the household of faith who are not able to take it but enjoy reading it.

One Fig Tree.

In The Restitution of Sep. 20th, I noticed an article with the above heading, which I think will bear criticism. Only think of figs growing during a Lebanon winter so as to be ripe in May. And this may appear strange when it is known that the fig tree is very sensitive to frost. I think I have a better explanation of Christ's visit to the barren fig tree. I think the cursing of the barren fig tree is a scenic parable. A parable enacted in part, and brought to view further on.

While I was in Palestine, I had occasion to partake of the hospitalities of a friend at a little village called Irtas, about a mile from Bethlehem; and on the supper table I noticed a plate of something which I thought were figs. As a dessert my host passed me the plate and said, "take some of these." Said I, "what are they?" "They are fig blossoms" said he. Fig blossoms, said I. So he cut one in two cross-wise and said: "don't you see the blossom in the center?" Sure enough, there was something that had the appearance of a blossom. I ate several and thought I could make a meal of them about as well as I could of apples. This was about the first of July. I started from Jaffa on my return home on the sixth of July, and found the same kind of fruit in Palermo on the Island of Sicily

In the account of the cursing of the barren fig tree in Matthew and Mark, they do not say that he came seeking figs, but, "if haply he might find anything thereon." He evidently came to the fig tree seeking fig blossoms "for the time of figs was not yet," but as he did not find even that, the fig tree was cursed.

This parable evidently teaches that in Christ's advent to the Jewish nation, he did not seek for fruit, for it was not the time for fruit, but if haply he might find anything thereon: but of the nation he found nothing but leaves only. So he cursed the national fig tree. "Ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord."

We will now turn to Matt. xxiv. 32, where the Savior brings this parable again to view. He says, "Now learn a parable of the fig tree," but in the Greek I notice the definite article is used. (Literally,) "From but the fig tree learn you the parable." The Savior evidently referred to a previous parable in regard to the fig tree, and tells the disciples to watch for the tender branches and leaves of the fig tree. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 31.

Daniel Howard.

Was Christ's Mission a Failure?

If it be true that man possesses *inherent immortality*, then he is not indebted to Jesus Christ for Eternal Life.

If the real man never dies, but consciously exists uninterruptedly after separation from the body, then he is not indebted to Jesus for a resurrection from the dead.

If the real man on separation from the body can enter Heaven, then he is not indebted to Christ for salvation, because Jesus does not reward his followers until the second advent. 1 Pet. v. 4: Rev. xxii. 12: Matt. xvi. 4.

If man goes to heaven immediately after separation from the body, he is not indebted to Jesus Christ for the privilege, because the followers of Christ are to be rewarded on earth. Rev. v. 10; Matt. v. 5. "Behold the righteous shall be recompensed in the earth." Prov. xi. 31: Psa. xxxvii. 9-11-18-22-29-34: Prov. ii. 21-22.

If man then is *not* indebted to Christ for immortality, for resurrection, for salvation, for a future inheritance, or forgiveness of sins what part or interest has he in Jesus Christ or Christ in him? And why do men assume the name of Christians?

H. T. Baker.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Selected.

The Holy Land.

Major Conder, the well known Palestine explorer, has recently written an article in favor of the Jewish Colonization of the Holy Land. "There is room and to spare for another million of inhabitants," says the writer and he goes on to speak hopefully of there being a large settlement of the Jews in the country in the near future. The following description of the present condition of the Land of Promise will be read with interest:—

"In spite of all that has been written on the subject, the popular conception of the Holy Land seems to be that it consists of sand plains with palm oases, and of barren mountains entirely stony and incapable of cultivation. It is commonly believed that a curse rests on the land, and that thus the rains have failed, and the plains no longer bloom with flowers. The truth is . . . . . that those who have looked down on the glorious carpet of flowers which covers the Jordan Valley in Spring; who have heard the wild doves cooing in the oakwoods of Nazareth, and have seen the roebuck stealing through the glades of Carmel: who have ridden by the mountain brooks of Gilead among the forests of pine and oak; who have seen the corn on the red Sharon and Galilean plains; who have crushed thyme on the Samaritan hills, and sat in the shady gardens where the fig, the olive, the mulberry, the apricot, and many other fruits are grown, well know that the "good land" is a good land still. The curse that hangs over Palestine is the curse of unwise and unjust government. It is the oppression of the peasant that has ruined agriculture, and made a field of thorns of the corn field. The greedy pasha, the unjust judge, and the farmer of taxes have been the instruments of wrath. Nature still offers us corn, and wine, and oil from broad plains and green mountain walls and shady olive groves, but the tithes, the taxes, and the blackmail of the tax-farmer's guards swallow all the profit which an industrious population might gain from their toil."

Language like this from the pen of a prominent English officer is a strong indictment against Turkish administration. Happily the "greedy pasha" and "the unjust judge" will soon be superceded by a different class of rulers. Jesus Christ, having returned to the earth, "will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah xi. 12. That being accomplished, he will "reign over them in Zion from henceforth, even for ever." Micah iv. 7. Jerusalem will then be the "City of the Great King,"—Matt. v. 34, 35—and the "throne of the Lord." It was declared at the birth of Jesus that he should ultimately "reign over the house of Jacob for ever, and that of his kingdom there should be no end," —Luke i. 30—and his own promise to his own immediate disciples was that "In the regeneration, when the Son of Man should sit in the throne of his glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28.

"The "curse" of "unjust government" which, Major Conder justly remarks, "hangs over Palestine," will soon be removed; for Jehovah has declared that "like as I have watched over them to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them to build and to plant." Jer. xxxi. 27, 28.

"Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." Isaiah lxii. 4.

Some people are often found *praying because they love to pray; it is the desire of the heart.* As a dying man said, who loved to hear people pray, I cannot talk loud but I like to pray. What shall we say of those who do not love to pray neither love to hear others pray and absent themselves from the prayer circle?

Has your subscription expired? If [illegible] don't let it remain so.

On Oct. 8th 1893, at her home in Goodland, Ind., after a lingering and painful illness, Sister Susanna Spinney. Having compassed the allotted three score years and ten.

She was born in Ireland, May 1st 1823, and was married in the Province of New Brunswick to Arthur J. Spinney, Dec. 23, 1841. She was the mother of eight children, five of whom, and the husband survive her, three daughters, and two sons, the eldest, so well and favorably known to the Brotherhood in Ind. Mrs. Wm. Mills, now of Andover, S. D., the second, Mrs. Cones of Chicago, and the youngest daughter, Mrs. Baines, with the two sons Arthur and Charles of Goodland, Ind., all grown up to manhood and womanhood, married, of the highest respectability, and an honor to society.

Deceased with her husband came to Goodland from Kankakee County Ill., in 1875 where they have since resided. During said year she with her husband on hearing the Glad Tidings of Life and Home Eternal, in the renewed earth of promise, to be given through the Christ, responded to the call in hearty obedience, being buried in the likeness of his death, arising to walk in newness of life, in which she continued faithful unto death. Naturally of an extremely modest, and retiring disposition, her religious life was not so much manifested by her much talking, as it was by the more potent language of acts and deeds, which left its impress on all with whom she was surrounded.

The Blessed Hope was her solace through all the weary and painful days of her last illness. Her mortal life work is done, and well done. She now sleeps in Christ.

Her noble and ever faithful companion is now indeed bereft of her dear companionship. But how blessed it is to know that neither he, nor the faithful bereaved children, can mourn as those without hope.

May His coming again, and our gathering together unto him soon be here.

D. T. Halstead.

At Kewanna, Ind., Blanche Singer, daughter of Florrin and Emma Singer. She was born Feb. 26th, 1884, died Oct. 22nd, 1893, aged 9 years, 8 months and 22 days. Appropriate funeral services were held by the pastor at the Christian Church.

"Life is a span, a fleeting hour;
How soon the vapor dies!
She was a tender, transient flower,
That e'en in blooming dies."

The New Testament is one of the smallest of books. One can read it through in a few hours. But it has made a greater stir in the world than any other book. It has contributed more to the improvement of society and the advancement of civilization and the comfort of the afflicted and the happiness of individuals than all other books in the world. It is one of the oldest books extant, and yet it is the freshest of all books. It is read by more people and with a keener relish than any modern production. It has been assailed more bitterly and violently than any other book, many of its enemies declaring and believing that they had killed its influence forever, and yet no other book shows such unmistakable signs of life as it does today. The most potent factor in modern civilization and thought is this little book. No book has been studied and explained and commented on half so much as the New Testament, and yet no intelligent man is so foolish as to claim that he has thoroughly mastered its wonderful lessons. The limits of the treasures of wisdom stored up between its lids are past finding out. It is written by men who, with one or two exceptions, had no opportunities of culture, and it contains a system of human redemption and improvement promulgated by One whose earthly origin was obscure and whose educational advantages were limited, and it is the study, the marvel, and the admiration of the most intelligent and cultivated men of this most enlightened age.—*The Christian Advocate.*

Try and get a new name for our paper for 1894.

Please Read and Heed.

The readers of The Restitution know full well that no appeals have been made of late in its columns. Its managers have known that the finances of our patrons have in most cases been low, and we considered them. However, at this time when the old year is almost done and a new year about to open upon us, it is necessary to present our case for consideration.

The Restitution has been issued each time during the year promptly. The articles selected for filling its pages have been generally satisfactory to all. To be sure, some differences of opinion have been found, and discussed, but all in a spirit of Christian love.

Our expectation is to continue through the year 1894 as in the past year. We therefore, ask all our old patrons to not only renew promptly *their subscriptions*, but to make an effort to increase our circulation. If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894. New subscribers sent now will be given the remainder of the issues of 1893 free. Get your new subscribers now.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not able financially to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of being put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation, in the last day.

Proclaim ye this among the Gentiles.

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears ......Let the nations be wakened and come up to the valley of Jehosaphat; for there will I sit to judge all the nations round about: ......Multitudes, multitudes, in the valley of decision, for the day of the Lord is near in the valley of decision,....the Lord also shall roar out of Zion and utter his voice from Jerusalem....but the Lord will be the hope of his people and the strength of the children of Israel."—Joel iii. 9-16.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

the Truth, God or the Serpent?

You will think this an irreverent, irrelevant and strange question; but notice God said, "Thou shalt surely die" (margin, dying thou shalt die)—Gen. ii. 17: and the serpent said, "Thou shalt not surely die." Chap. iii. 4. "Of course," you will say impatiently, "God told the truth, who will question it?" Have patience. Did it ever occur to you that, according to "orthodox" belief, it was the serpent that told the truth, and not God? You have heard the preacher, speaking of the corpse say, "He is not dead, but gone before," "There is no death, but change," have you not? Now, if when a man is a corpse he is not dead, and if the preacher's words, "There is no death," be true, was not the serpent correct when he said, "Thou shalt not surely die?"

Seeing the "orthodox" preacher and the serpent say the same thing, and that God says the opposite, our question is pertinent; and we put it in this apparently irreverent form to arouse you to reflect and consider a few facts. You have, no doubt, seen a person unconscious -nearly dead, and heard people talk about a dying person as having been unconscious for a long time. Now, what do you think about such a case? Do you believe that persons in such a condition are really unconscious? "Of course I do," you will impatiently answer; and it will, no doubt, occur to you that many persons, after having been unconscious for a long time, have been restored to consciousness. You see, therefore, that it is possible for a person to become unconscious. Now suppose such a one, instead of being restored to consciousness, were to die, would he then be conscious or unconscious? Will your common sense allow you to believe that death restores an unconscious person to consciousness? Can you believe that a person nearly dead may know nothing, but one absolutely dead knows much?

Is a man dead after he has breathed his last breath? If so, God told the truth. If not—if he is still alive, *in heaven or anywhere* else, the serpent told the truth, and the "orthodox" preacher is right when he says, "There is no death, but change." Which will you believe, God or the serpent and the preacher?

Observation, reason and facts tell us that death is real; but we do not depend upon these alone, because God has spoken. Death, according to the dictionary, is "that state of being in which there is total and permanent cessation of all the vital function; the cessation of life."—Webster.

Death according to the Bible, is the cessation of all the vital functions—the cessation of life.

Proof: "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. vi. 5; "The grave cannot praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth"—Isaiah xxxviii. 18; "His breath goeth forth; he returneth to his earth; in that very day shall his thoughts perish"—Psa. cxlvi. 3, 4. "The dead know not anything. . . . their love, their hatred, and their envy is now perished"—Eccl. ix. 5, 6; "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix. 10.

Does death end all then? you will ask. If it were not for resurrection it would. Proof—"For if the dead rise not, then is not Christ raised, and if Christ be not raised, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 16-18.

If the serpent's words, "Thou shalt not surely die," are true; and the preacher's words, "There is no death, but change," are true; and if man goes to his reward or punishment at death, there is no need of a resurrection. But seeing the serpent uttered a lie, and God's words, "Thou shalt surely die," are true, the resurrection is so important that apart from it death ends all, apostolic preaching is rendered vain; and there can be no hope of future life. 1 Cor. xv. 14-19.

But death does end all in some cases. If not, what is to become of all the savage tribes that are no more responsible than the beasts? To preserve them in torment would be unjust. To send them to heaven would be equally so; because that would be putting a premium upon savagery. But God's words are true; death in the case of those not responsible ends all.

Proof: "I am as a man that hath no strength, free among the dead, like the slain that lie in the grave, whom thou rememberest no more." Psa. lxxxviii. 5. "The army and the power, they shall lie down together; they shall not rise; they are extinct." Isaiah xliii. 17. "They shall be as though they had not been." Obadiah xvi. "Like sheep they are laid in the grave: death shall feed on them." Ps. xlix. 14.

Death does not end all in the case of those who are responsible to law—those who are "just or unjust."

Proof: "God will redeem my soul from the power of the grave." Psa. xlix. 15. "Many of them that sleep in the dust of the earth shall awake." Dan. xii. 2., "There shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 15.

God does not reward the just and punish the unjust from the time they die till the resurrection, and then judge them. That would be inconsistent. If the just could go to their reward at death there is no need of Christ coming to judge them, as Paul says he will. "He shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1. God "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth . . . indignation and wrath." This is to be "in the day when God shall judge the secrets of men by Jesus Christ." Rom. ii. 6-8, 16.

Seeing it is true that men die and remain in the grave till the resurrection, at which time they are raised to be judged before they are rewarded or punished, we must discard the serpent's lie and cast to the moles and to the bats the preachers' falsehoods, and "Let God be true though all men (even the serpent and the preacher) are liars.

* * *

It is foretold in Deut. xxviii. 64, that the Jews should be torn out of Palestine and scattered "among all people from one end of the earth even unto the other." How strikingly is this fulfilled, even today! Jewish authority attests God's truth. Under the head of "The Ubiquitous Jew," the *Jewish World* says Jews are found in all parts of the world. The writer names Mesopotamia, China, Hindostan, the West Indies, Persia, Tartary, Australia, and the heart of Africa where this scattered people are found, and says they are "in Europe from Norway to Gibraltar, in Africa from Algiers to Good Hope, in Asia from Cochin to Caucassus, and from Jaffa to Pekin." Yes, and the Jews are a constant reminder that Jehovah will not allow sin and rebellion against his laws in any nation to go unrebuked. All the nations of the earth should take warning from the fate of the Jewish nation.—*Messiah's Herald.*

* * *

Pay for this paper to be sent to that man you was talking with yesterday. You may convince him of his error soon.

* * *

Special Excursion rates via the Nickel Plate Road for Christmas.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Holiday Excursions on the Nickel Plate Road Dec. 23-24-25-30-31 and Jan. 1st.

Holiday Excursions via Pennsylvania Lines.

On December 23d, 24th, 30th, and 31st, 1893, and Jan. 1st, 1894, excursion tickets at low round trip rates will be sold from stations on the Pennsylvania Lines West of Pittsburgh to points on those lines in Western Pennsylvania, Ohio, Indiana, Illinois, Kentucky and West Virginia. Return coupon will be valid until January 2d. For details please apply to nearest Pennsylvania Line ticket agent.

Sant. Claus has induced the Nickel Plate Road to sell Excursion tickets at very low rates during the Holidays.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

* * *

Kansas Evangelist Fund.

It has been suggested that a fund be raised to keep an evangelist in the field. When a treasurer has been appointed, we, the undersigned, earnestly desiring to spread the good news of the soon coming King, agree to pay the amounts set against our names.

Treasurer, Henry Barnard, Oxford, Kansas.

E. F. Randolph,	$10.00
H. L. Vickery,	40.00
A. J. Chaplin,	25.00
I. M. Vickery,	20.00
Nancy Barber	10.00

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 19th. Under the new schedule the time of trains at Plymouth, Ind., is as follows.

Depart for the West at 4:30 A. M. 9:00 A. M. 2:05 P. M. 6:10 P. M. 8:00 P. M., accommodation arrives.

Depart for the East at 2:38 A. M. 6:30 A. M. 10:35 A. M. 7:35 P. M. 3:07 P. M.

See Nickel Plate Agents regarding Holiday Excursions. Tickets will be sold at reduced rates between all stations on the Nickel Plate Road also to points on many connecting lines.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Spend Christmas with friends on the Nickel Plate Excursion rates.

Excursion Rates for the Holidays via Vandalia Lines.

Excursion tickets will be sold between all points on the Vandalia Line, also to points on connecting lines, for the holidays. Dates of sale December 23d, 24th, 25th, 30th and 31st, 1893, and January 1st, 1894, good returning to and including January 2d, 1894. Rate one and one-third fare for the round trip. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

California and the Pacific Coast reached cheaply via the popular Nickel Plate Road. Special reduced rates on account Mid Winter Fair.

Holiday Excursions.

Lake Erie & Western R. R. Fort Wayne, Cincinnati and Louisville R. R. (natural gas route) will sell for the Christmas and New Year Holidays, excursion tickets between all stations on its line, at the very low rate of one and one-third fare for the round trip.

Tickets will be sold on December 23, 24, 25, 30 and 31, 1893, and January 1, 1894, limited going to date of sale, and good returning up to and including January 2, 1894. For tickets, rates, time and general information, call on any ticket agent of the above route, or address C. F. Daly, Gen'l Pass. Agt., Indianapolis, Ind.

Holiday Excursion rates via the Nickel Plate Road Dec. 23-24-25-30-31 and Jan. 1st. Good returning until Jan. 2nd '94.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom. Advocated in a series of Ten Discourses." A volume of 263 pages, 6th edition. Cloth, 95 cts. a copy; leather gilt $1 00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 94 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 15 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wines	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	[illegible]

Special rates to California via popular Nickel Plate Road on account Mid Winter Fair.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$36.20

The time to travel cheaply will be during the Holidays. Special rates on the Nickel Plate Road.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$215.28
Mrs. F. I. Ellison,	1.50.

The Sunny South Tourist rates via the popular Nickel Plate Road. See Ticket Agent.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 80 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

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P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foote, 2012 West Corning Ave., Parsons, Kan.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 486 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God [illegible] for worship and [illegible] every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1345 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Hanna, Pastor. Services [illegible] Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence, 2[illegible] Huntingdon, Street.

The Chicago Church has changed its place of [illegible] Van Buren located on the corner of Madison street and [illegible] Morris Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in [illegible] on Michigan street, as follows: Preaching by J. F. Wagoner, every 3 at Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northwest corner Michigan and LaPorte streets, [illegible] every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

[illegible] Salem, Ohio, meet every first day [illegible] at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in [illegible] Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meet in Union Sunday School at school house [illegible] No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching, but our beloved brother, Almus Ames, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public [illegible] church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11 where prayers and exhortations are made to [illegible] Father, the giver of every good and perfect gift. All visitors address brother George Hulfe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; [illegible] Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Ed. A. Adams, Elders. J. J. Cady, Secretary.

* * *

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every [illegible] weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 5, Ex. Sun. ......10:26pm For St. Joseph.
No. 54, " ......10:52pm For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun....... 6:00am For Terre Haute.
No. 53, " ......12:30pm "

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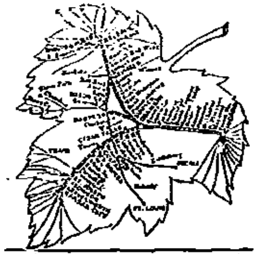

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No. 151 Local, " ....†11:00pm

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No. 21, Passenger, Leaves ....†11:03pm
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VOL. XLII. PLYMOUTH, INDIANA, DECEMBER 27, 1893. NO. 48.

The Restitution.

Issued Weekly by
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BETHLEHEM.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

—[illegible]

OUR "LOVE FEAST."

Being letters of greeting from scattered members of the Household of Faith, as suggested by our Brother R. S. Dwiggins.

Dear Brethren:

As it is near Christmas, and seeing that the years are fleeing fast, should we not be up and doing?

I see the signs are thickening up in the Eastern country so much so that it is even alarming many people of the world, and certainly the time is near when we can say, "Blessed be he, whose name is great in all the earth." Then we can say, "Lo this is our God we have waited for Him and he will save us." Brethren, one and all, let us strive to enter into the kingdom of our God, that we may have a right to the Tree of Life. That we can live forever there with angels whose grandeur and glory is eternal. Oh, how I long to be there. To sit down with Abraham, Isaac, and Jacob, and all the prophets of God. That we can say, "Hallelujah, for the Lord God Omnipotent reigneth." The eternal age will roll on with no sickness, no pain nor death to enter that country sublime. Where the inhabitants have no need of a physician. Where all is love and joy, and peace forever more. Then we will be satisfied, being like unto our glorious Redeemer, and equal to the angels, not to die any more, while the endless cycles of eternity roll on, we can sing praises unto our God, and to the Lamb. Giving glory and honor to Him that sitteth on the throne of David who will reign over the House of the God of Jacob forever, and of his kingdom there will be no end. Brethren, this will be one grand and eternal day, and let us think from this Christmas forward that we will try to gain for ourselves a position in the new earth, to take our place with all who are worthy, when he says, "Come ye Blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," or was prepared for you from the creation had man not sinned.

May God forgive us all our wrongs, and save us, is my prayer.

JOHN BOYD.

Indiana.

Dear Restitution:

As I look out this beautiful Sabbath morning, upon the silently falling snow covering the earth, and every tree and shrub in its coating of white, so pure and clean, speaking to me ever of a loving and merciful Father, and I watch those beautiful feathered objects as they flit and hop about chirping their sweet accents of morning praise to him who has said that "not a sparrow falleth to the ground unnoticed," I can but learn a lesson of trust and confidence, and I cannot suppress a feeling of repentance and gratitude to my Heavenly Father, who has cared for and watched over me these years with such tender and loving mercy.

How ungrateful we mortals are, and how much we really have to be thankful for. More than the birds of the air, who do not think of the morrow and its consequences, more than the lilies of the field, who never have a care for their lovely coating, whose beauty and fragrance has cheered many a discouraged heart, and brightened the path of many a weary traveler.

Could we but realize that we are the recipients of a love, never equaled by a mortal man, not even the mother who gently caresses the little babe upon her breast, and who would willingly give her existence for its life.

Would we but remember that our Savior, that gentle Jesus, willingly and openly to the world, sacrificed his life, which was just as dear to him as ours is to us today, for the purpose of redeeming an ungrateful world and allowing us to gain, once more what we had lost through a tempted and yielding brother, eternal life, a home in the kingdom of God, and a place forever with the Lord.

Let us then, considering all these benefits, "Seek the Lord while he may be found," and "call upon him while he is near." Ever remembering that he will not turn us away empty handed, but will give us a blessing today, and as a reward for our labor, everlasting life.

I love to read the testimonies in THE RESTITUTION of those of like precious faith, for I cannot hear them spoken.

Kindly remember your brother in the faith of the soon coming King.

C. L. AUSTIN.

Michigan.

To the Faithful in Christ:

How are you? How do you do? are but expressions of common salutation. Sometimes with a real desire to know, but more frequently with little thought or care. Used only with reference to physical health and temporal prosperity. But to the faithful in Christ, it means much more than this. Paul to the Philippians says, "That I also may be of good comfort when I know of your state" (by means of Timothy's visit) which state (of affairs) he had previously spoken of in a former part of the letter, saying, "That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

As THE RESTITUTION kindly offers [illegible] as Timothy, to learn of your affairs and make report at Christmas time, I also expect to be of good comfort in hearing the report.

Could I but then hear from all, with whom I have held sweet communion in the years gone by, what a feast of love it would be. But some have made their last report, they sleep in Christ. Others - sad thought - may have fallen away possibly stumbled and fallen over the stumbling block of some professed brother! O, how comforting it is to hear words of love, and feel fully assured of their sincerity, being attested by corresponding acts and deeds. Kind words are comforting in proportion to our confidence in them. Many whose deeds are eloquent, will not be heard by word in this report, possibly because they have noted the discrepancy between word and deed of some poor erring one, whose language was only words. If so, I would say beware that you err not on the other extreme. Words of cheer are comforting - often a true index to the heart. They should go hand in hand. God comforts his children through his Word, having always proven true in the performance of the same. He says, comfort one another with these words. But I would not be so selfish as to eat and drink to satisfaction from your response to the salutation, and then refuse to respond to it myself, at least, while I think some of you may possibly be saying, I would like to know how it is with Bro. Halstead?

I am glad to be able to say to you, the anchor still holds. While I lament the little comparatively I am doing and want of ability to do, still I have a craving appetite, and highly relish gospel food, a goodly portion of which is properly digested and assimilated—am hungering and thirsting after righteousness, hence have hope of being filled. Knowing that "the unrighteous shall not inherit the kingdom of God." Dear Brother, dear Sister, let us settle it once for all, that without righteousness right doing on our part, professions of faith will avail us nothing. It must be so builded up in us as to become the motive power of action. The predominating, ruling power in our life work. Thus, and thus alone does Christ dwell in us. Thus it becomes a faith that works by love. Thus it becomes purifying, and thus the Gospel understood and obeyed becomes to us, "The power of God unto salvation. . . . For therein is the righteousness of God revealed from faith to faith. The just by faith shall live, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." As the years go by I only feel the more certainty as to the correctness of our understanding of the faith once delivered, containing the great and precious promises of life everlasting and the kingdom of God, to be given through Christ, conditioned on faith and obedience. The Gentile times are nearing their close to be soon superceded by the times of restitution. Are we ready? Be ye ready, is the command of the Master. How? Having on the robe of righteousness. May we be found ready with our lamps trimmed and burning.

D. T. HALSTEAD.

South Dakota.

Dear Restitution:

Enclosed is Express Money Order for $2.00 to apply on my account.

I like THE RESTITUTION very much. Many good things are published every week.

I have been thinking much lately of the importance of believing the Word of God. Jesus told a certain class at one time, "In vain do ye worship me teaching for doctrines the commandments or precepts of men." Now it seems to me, that the cause of all, or nearly all of the divisions among those that profess to be the followers of Jesus is the substitution of the opinions of men for the Word. When the angel Gabriel made the important announcement to Mary, I believe that he meant just what he said. The first part of his message was fulfilled to the letter. Will not the rest of it be just as literally fulfilled?

Let us look at the prophecy, "Thou shalt have a Son, and shall call his name Jesus. He shall be great, and shall be called Son of the Highest." This part all are willing to admit, is to be taken just as it was given, and believed. "And the Lord God shall give to him the throne of his Father David." Oh, some say, that cannot be, for Jesus is reigning in heaven. This very important part of the message must give place to men's opinions.

"And he shall reign over the house of Jacob forever." O, says one, that means that he shall reign over the church. My dear brother does it say so, or are you substituting your opinion for the Word of God?

I have tried to learn what the Word teaches by careful and prayerful study for many years, and I cannot point to one text of Scripture to prove the theory that Jesus is going to reign over the saints. In the first place he told the twelve apostles that they should sit on twelve thrones. He also promised that the overcomers should sit with him in his throne, and the Apostle Paul makes it very plain that Jesus has chosen his Church to share his glory when he comes to reign. Some may ask, who then are to be the subjects of the kingdom? The Word is very plain on this point, so that we need not err if we follow its teachings.

When God called Abraham, he told him among other things that in his Seed should all the families of the earth be blessed.

We read in Gal. iii. 8, that God preached the Gospel to Abraham, saying, "in thee shall all nations be blessed." We see from this Scripture what the gospel is. That it is the promise of future blessings to all nations through the Seed of Abraham. In the 16th verse of the chapter we see that the promises were not through seeds, as of many, but to thy seed which is Christ. The apostle goes on to the end of the same chapter explaining how all of God's dear Saints become one in Christ. In the 27th verse he tells that by being baptized into Christ, we put on Christ, and in the 28th verse, that ye are all one in Christ Jesus. And then comes that wonderful verse the 29th, the portion of Scripture that let in great light to my poor heart, when I was searching for light on this glorious subject. And *if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.* By being baptized into Christ the child of God is in Christ, and being in Christ and partaking of the Sacred Emblems of his body and blood, the bread and wine, he becomes a part of the Seed of Abraham, that is, Jesus the Head, the Saints his body, forms one complete man in Christ. What does the Word teach as to the subjects of this kingdom? We read in both the Old and New Testaments of the glories of the coming kingdom.

I will quote a few texts on this subject.

Daniel says, that all people, nations, and languages, should serve and obey him.

John speaks of all nations coming up to worship before him at the judgment, and of the leaves of the "Tree of Life," being for the healing of the nations. Also, that the nations shall walk in the light of the New Jerusalem.

We do not have to give our opinion as to who will be the subjects of the kingdom. The Word of God tells us that it will be the nations.

I pray that all that profess to belong to Christ, may share in the glories of his kingdom.

I am yours in hope of eternal Life.

E. D. HANSON.

New York.

Dear Restitution:

Find enclosed $1.60 for the renewal of the paper. I am sorry you had to wait so long for it, but better late than never, they say.

I would like to say a few words through the columns of your valuable paper to the brethren and sisters of like precious faith. I would say I am earnestly contending for that faith once delivered to the saints and the more I read the grand truths, which come to us weekly through the grand old RESTITUTION. It gives me fresh courage to stand on the gospel hope and I want to say in the language of Paul, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." I love to read the letters of testimony from the brethren and sisters scattered over this land of ours. Dear brethren let us be faithful to him who has called us out of darkness into his marvelous light. I believe the time is close upon us when he who said I will come again, will come. We have quite a number of people here professing to believe in the one faith of the gospel, but I am sorry to see some of them so loath to step out from popularity and take a firm stand for truth. Among them is a minister joined in with the Baptists. But I thank God I have heard the call, come out from among them my people. Your brother in hope of eternal life.

J. E. FORSYTH.

New York.

To the Household of Faith:

Bro. Dwiggins says he likes to read of the hopes and fears of the scattered ones and suggests we write. Well, I am here in Mound City, Mo. Brother Shellenberger and I are all those that are of like faith at this place. It makes me sorry to hear from the isolated ones for I know some thing of what is it to be alone, but I rejoice when they tell of their determination to stand firm to the end. I have not had the privilege of attending a good meeting since I left Severance, Kansas. When I read of the good meetings being held in the different states, how I long to be with them, and when I read the reports of the work being done, how I rejoice and want to do something too, but I work by the day for a living and at night I am at home with my three children to help them—a boy of seven and two girls twelve and fifteen years of age; but if I cannot speak the Word, I can try and live right and tell the good news to those who will hear and give them papers to read, and thank God that I can do that much.

Now, we say to those that are alone, stand firm, don't give up the hope and when the churches hint that you would have more friends and get along better if you would come with them, tell them that you serve God for the truth's sake. Our Savior did not mean for the church of Philadelphia to go in when he set before them an open door, (Rev. iii. 8,) but to come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues. chap. xviii. 4. Now, scattered ones, let us stand fast, let us hold fast the profession of our faith to the end, for there is a crown of life awaiting us. To those that labor for a living, I know just how you feel, with little or nothing ahead, you feel all down cast and discouraged, like you had not a friend in the world; but God is your friend and he is watching you, so remember that you are running a race and if you keep on the right track and run fairly you will win a crown of life. Courage brother, let no man take thy crown. Rev. iii. 11. Don't conclude that you can reform the world by voting for this man or that, for you cannot do it. The time for you to do that has not come, brother; the world will not be delivered from the bondage of corruption until the sons of God are made manifest. Rom. viii. 19, 21. And to all the rest I say, let us all cling to the rock that is higher than I, and when the sons of God are made manifest we can go forth with our elder brother to bless the nations by giving them a righteous government. O, brother and sister that will be a glorious age, no more sorrow, nor death. Brother and sister, let us press toward the mark, for the prize of the high calling of God in Christ Jesus. Phil. iii. 13. Your brother in hope of eternal life.

A. W. DARBY.

Missouri.

Dear Brothers and Sisters:

I want to join this Christmas Love Feast. The idea is a good one. I hope we shall hear from many dear ones though we may be scattered over all this good land of ours. My poor little letter I expect will be rather late, as I live in far off Oregon. Although so far from the home of my childhood, I can say that I have not hung my harp upon the willow, but that I can sing the Lord's song in a strange land. I am looking forward to the time when the glad news which the angels sang will be verified, "Glory to God in the highest, and on earth peace, and good will to man." When we reach that time we shall know as we are known. We shall not then see through a glass darkly, but face to face. Now, we know in part, but then we shall know all the goodness of God, and praise his name for ever. What a blessed assurance we have that Jesus is able to forgive us our sins if we only ask him in faith believing; but if we say we have no sin we deceive ourselves and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. When the angel appeared to Mary he told her that she should bring forth a son, that she should call his name Jesus, for he shall save his people from their sins; but this must be true, if they would be saved they must come unto him, for he said in a certain place, He that cometh unto me I will in no wise cast out. In another place he said, "Ye will not come unto me that ye might have life." But as I know that these letters must be brief, I will close with a Christmas greeting to all and a wish that an endless life in the Kingdom of God may be the reward of those that diligently seek for it. Yours in the blessed hope.

ALMYRA BROOKS.

Oregon.

Dear Restitution:

As there has been a general call for a short contribution from as many of the Brothers and Sisters as feel disposed, so that all may have a Christmas Love Feast that take our beloved RESTITUTION. It is a feast to me to read a column or a part of one. What will it be to have our paper full? Far better to me than all the turkeys. Brethren, how thankful we should be that our eyes have been opened, our ears unstopped, and our understanding enlightened by the good news of the Kingdom, while there are thousands upon thousands groping their way in darkness, that if they were shown the light would gladly embrace it as we did. Let us help them. As we are near the door of the new year, we might add a resolution that we will live nearer to Christ and do more for his cause for 1894 than ever before. I have often thought if I was a millionaire how I would make THE RESTITUTION buzz and I would make the preachers get, and if they looked back, I don't know but that I would try to turn them into a pillar of salt. But I would feed and clothe their families. Then they would have no desire to look back. But perhaps we may be thankful that we are poor, if we are only rich in faith I think that would suit us best. Then we would be heirs of the Kingdom, that would be worth more than all the millionaires are worth combined. Brethren let us first seek for the kingdom of God and his righteousness, and trust him for the balance.

I once knew how good it was to live where the Gospel was preached: but here in Indianapolis we have no lack of preaching, but if it was boiled down the bottom of the pot would be bare of Gospel. But I will sing praises to my god while I have any being. Because I have been made to understand the Gospel, for it is the power of God unto salvation to every one that believeth. Brothers and Sisters, pray for me that I may ever be found faithful to the cause we all so dearly love. My prayer is that we may all meet in the Kingdom, and have a better Love Feast than these letters will make. Your brother.

J. L. BARNES.

Indiana.

To the Brethren and Sisters in Christ, Greeting:

First of all, we thank God for this opportunity of meeting with those of like faith, in this grand "Love Feast," and, whether our Blessed Savior was born in Bethlehem of Judea on the 25th day of Dec., it matters not, one thing is sure, we are hastening on as fast as time can fly, (and it seems to fly very fast of late,) to our eternal home. Another year has almost rounded out, and Christmas is just upon us to remind us, not only of the advent of our Blessed Savior, but that "time and tide wait for no one."

Brethren, have we been faithful to our loving Master in all things? Have his loving arms been around us? Have we been about our Father's business? Have we tried our best to do his holy will? How stands our account? Brethren, let us not be deceived, Jesus is soon coming to gather his waiting ones home. Are we ready? It is high time to awake out of sleep, for now is our redemption drawing nigh.

Be faithful, brethren, in love and good works. Let us not sleep as others, but let us watch and be sober, this is no time for idle scorning. Let us be up and doing, that we may meet in that glad day, when Jesus comes to reign. Amen.

Pray for me that my faith fails not.

T. E. ADAMS.

Kansas.

Editor Restitution:

I have read Bro. Dwiggins' suggestions in THE RESTITUTION of Dec. 6th and will cheerfully contribute my mite. I entered the Lord's vineyard many years ago and I am thankful that I have had the privilege to labor in his service. I have not felt at liberty to stand leaning against the wall with hands folded, consoling myself with the thought that I have not plucked one cluster of grapes from the vines nor tasted of the delicious fruits. And though my burdens have not been heavy nor my labors grievous, yet by times I have been negligent in my duties and have wavered out of the established paths and have received reproofs and have suffered chastenings; but we are told that the Lord of the vineyard will soon return to reward his servants. Then won't we have a jubilee? Yours in hope and love.

J. B. CRATON.

P. S. We have moved from Council Grove, Kan., to Fair Haven Springs, Vernon Co., Mo., and we invite all who can of like precious faith to call and see us.

J. B. C.

Editor Restitution:

Please find enclosed, $3.50 of which apply $2.00 on my subscription to THE RESTITUTION, the other $1.50 to make glad some poor person, by sending the paper to them one year.

I am glad of Bro. Dwiggins' suggestion to make one copy of our paper a "Love Feast." Surely we need words of encouragement and good cheer sent along the "lines" of this little army oftener than we receive them. Each testimonial of our love and gratitude to Him that has loved us, and our faith and hope of the bright future and the soon coming of our dear Lord to be King and Ruler of this beautiful, though sin cursed earth, is sure to send a gleam of sunlight to some comrade's pathway, and make him feel stronger to bear the worries and trials of this fleeting life.

Yours, in hope of eternal life,

MRS. J. C. WHITLEK.

Illinois.

[illegible] Restitution.

EDITORIAL STAFF:

[illegible] of the C. P. Association.

[illegible] JOBLIN, Corresponding Editor

PLYMOUTH, INDIANA, [illegible]

[illegible]

The Close of V[illegible]

How rapidly the [illegible] are passing [illegible]

The year [illegible] has been one peculiarly [illegible] to the managers and publishers of THE RESTITUTION, [illegible] felt that [illegible] more than their share [illegible] has been heaped upon them through the thoughtless [illegible] of others. [illegible] every one [illegible] people who [illegible] of gratifying [illegible] themselves [illegible] supplying their families with the necessaries of life, they are apt to forget that the cause of God and truth involve *sufferings* sometimes; that indeed they *existed* [illegible] and that their reign [illegible] suffering. We [illegible] with [illegible] but we ask our patrons generally if they can not consent to [illegible] just a *little* [illegible] We have many [illegible] from [illegible] and we are confident that the paper is needed as a medium of communication [illegible] a weekly reminder that the things they have heard and believed will [illegible] and something else will [illegible] unless earnest heed be given [illegible] Are there not some who are able and willing to put their shoulder to the wheel and help those who for the time being, are able to do nothing? Opportunities of this sort will not be offered long, and if we want to hear the glorious [illegible] say, "well done," we must look about us to make sure that no members of his body suffer through our neglect.

A box of cut flowers, we suppose from Bro. Geischman, and evidently from a warm country came to our hands on Christmas day. The last few days here have been warm, but not the season for such bloom as this box contained. To the sender we give our thanks and kind remembrance.

THE flood is here—the flood of letters that Bro. Dwiggins spoke of—and it is impossible to get all into this one issue. We will therefore continue them in next issue. Reports from Bros. Wagoner, Hatch, Foore, Cady, Humphreys and others are here for insertion. Also series articles by Bros. Jones, Wilson, Eychaner and Gardner. Thanks, brethren, we will put them in as fast as possible. This "Love Feast" is a pleasing change to many as the interest manifested will testify. We even cut our editorial short to make room for these letters of greeting.

To the loved ones scattered abroad:

I am very glad to greet you at this Christmas time and rejoice with you that Jesus was born and thus a way was made whereby we may be saved.

He was just a little child in the [illegible] but the angels rejoiced [illegible] glory to God in the [illegible] Shall not we rejoice [illegible] humble was his advent [illegible] the world. He began [illegible] the earth in a stable [illegible] no room for him in the [illegible] His mother [illegible] the animals to divide [illegible] with the precious lamb [illegible] as his resting [illegible] angels found him [illegible] from the East were [illegible] of his cradle. Herod [illegible] on his throne and all [illegible] when his birth [illegible] That little child [illegible] our Lord and Master, and [illegible] Master he is. How [illegible] around him, awaits [illegible] time when we shall meet [illegible] throne and rejoice evermore. We will not celebrate Christmas many more years. Ere long we will celebrate the second [illegible] instead of the first. "Come Lord Jesus and come quickly."

How much the world needs a [illegible] ruler. One who can [illegible] to the sorrowful, rest to the weary, peace to those who are troubled, health to the sick, homes to the homeless, food to the hungry, clothing to the naked and rejoicing to those who are cast down. [illegible] not always intrude itself [illegible] The time is coming, and [illegible] far in the future when the [illegible] shall prevail and all that interferes with man's happiness shall be driven out of the world and be known no more forever.

> [illegible]

My hope was never brighter or stronger than at the present time. When I supplement what I learn from revelation by my personal Christian experience I can testify that the promises of God are true and faithful.

[illegible] an interest in all your [illegible] and hoping that ere long [illegible] the [illegible] of the great King [illegible] your [illegible]

R. S. D[illegible]

[illegible]

[illegible] in the Christmas issue of our sweet paper, [illegible] with the Psalmist David that the Lord is my refuge and [illegible] a very present help in time of trouble. All have doubtless had trials and temptations in the past year. This is the means used by our heavenly Father to fit us for the Master's use. When we turn to the Word of God we find that we shall not be tempted above what we are able to bear. Also the promise "I will never leave or forsake thee."

We have heard much discussion of religious thought in the past year, but have found nothing so [illegible] as the teachings of Christ and his apostles.

> [illegible]

With love to all I am your sister in Christ.

FANNIE T. DWIGGINS.

Illinois.

[In explanation of the letters from Brother and Sister Wince, it may be necessary to say that their house was burned with most of its contents, the morning of Dec. 10, 1893. Letters that were ready to be mailed were burned. We give a part of Bro. Wince's private letter herewith.—ED.]

Dear Brother & Sister Underwood:

Your letter of inquiry and anxious solicitude about our misfortune came to hand. Our home so dear to our hearts as a home of love, peace and plenty, and rendered doubly dear by its sacred associations with the past is in ashes. Last Sunday morning about six o'clock Mrs. W. discovered flames blazing out in the parlor. The neighbors were summoned and assisted heroically to save the household goods and furniture, the greater part of which were saved, toward the last, at considerable risk of safety. We estimate the loss of valuables, including contents of the cellar at $200, but not including the library. The value of this we make no attempt to estimate as it contained in addition to many new books of great worth, many old and rare books, some with the must of centuries upon them; these and many other volumes out of print and consequently beyond our power to replace even if we had the means in hand. Perhaps some of them could be found in collections of old books. Our scrap books, the result of precious spare hours of [illegible] and painstaking on the part of dear wife, containing many rare gems of thought in both prose and poetry, including father Chaplin's writings for the press, covering many years of reading and research, went up in the flames. There is no security of things in this age of change and destruction. Roxana is still suffering from over-exertion, and from inhaling smoke. We are getting comfortably fixed in our new quarters. Wm. Clover tendered us a vacant house on his place. For these, and all other blessings spared to us we feel very thankful to our Father in heaven and thank [illegible] that our trouble is no worse.

Your brother in Christ,

JOHN L. WINCE.

Indiana.

Dear Brethren and Sisters in Christ:

The letter first written for our social meeting paper "went up in the fire." We have been put in the crucible by our dear heavenly Father, may he grant that we come out pure gold, fit for the master's use.

"Sweet Brier Cottage," the sacred home of my beloved father and mother, rendered doubly dear by many a hallowed gathering of the dear saints of God, has been consumed by the flames; but—it is only for a little while that we shall be homeless.

> "We're looking for a city,
> When Eden is restored,
> A city of foundations,
> Whose builder is the Lord."

And that city—"those mansions bright and fair," will be eternal. I went through the exciting scene thinking, "It will only be a little while until Jesus comes," and I shall have my new and heavenly home. I was glad to think that some things were laid up where the flames could not reach them. I am ever so much richer now, than I would have been had I spent my Father's money to please my eyes, instead of giving it for saving the [illegible] ones.

It is sad to lose our precious books, dear to our hearts almost as life. [illegible] and helpers with us in [illegible] the gospel of the grace of God to others, but we must bear the loss as best we can. We need the books in our work, in our writing and in our teaching; but we have the one Book left, and it is worth all the rest, though the pennings of many a saintly hand was strength and sweetness to us in our onward way.

The last nine months spent in our home have been especially happy ones. The dear little Sunday school was growing in numbers and in interest, the last session numbering eighteen pupils, and the day of the fire, new ones were coming, and many had already gathered to start when the news came to their ears of the fire. It was one of my first thoughts, "what now will become of the school?" O, pray for me that my work be not hindered, for surely the dear Lord has some yet to be gathered, who will wear the crown in the kingdom.

My last evening in father's old study room was a blessed one, I read aloud from the Sermon on the Mount and talked delighted of its precious things as I went along, then I knelt and commended our little household to our heavenly Father's care. He did care for us, for none of us were harmed. And now let me say as I close, we are nearing the end, we have already entered into the time of trouble. Let those who would be delivered, be careful of their walk and conversation. Do not forget that the gospel is intended to purify the life. God has given us directions for our conduct, let us heed them. And above all let us not forsake the house of God. We help ourselves when we try to help others by exhorting them in the place of prayer. We must not forget that it is God himself who commands us to meet together. I use the words with a full understanding of what they imply, He commands, we cannot but obey. If we wilfully absent ourselves from his house we shall lose eternal life. Read the chapter carefully, and see if I am not in the right. It is not a small thing, when a soldier [illegible] out of the ranks [illegible] at his peril, and [illegible] his place others [illegible] watching his steps! [illegible] may, if one [illegible] refuse to enlist [illegible] stand in the [illegible] the foe.

Yours, [illegible] of the new [illegible] new home, [illegible]

[illegible]

P. S. [illegible] home, in St[illegible] burned. [illegible] morning [illegible] til Tuesday [illegible] it was [illegible] and Saturday [illegible] ney had [illegible] they often [illegible] ing caught [illegible] could [illegible] thing [illegible] after [illegible] of [illegible] [illegible] as if it were in the lumber room over head and we supposed a [illegible] had knocked something down. [illegible] night I heard something fall that sounded [illegible] again Saturday night, both [illegible] just after I had gone to bed. [illegible] last time I said to myself, "I do wonder if some one has slipped up stairs and set my house on fire," but there was no [illegible] and no sign of anything wrong up stairs or down, so I dismissed my fears. Saturday morning [illegible] I wood [illegible] just before [illegible] up and told "Don" about it, but we could find nothing wrong, and those still wasnoes [illegible] he went away [illegible] all was [illegible] and nothing more was thought of the matter until Sunday morning about six o'clock, when I went to call Miss Dow to breakfast, and heard the plaster fall in the parlor, ran in, and found [illegible] about half a yard [illegible] I threw water both [illegible] ran above, and threw five or six pails full, ran down into the [illegible] room and threw [illegible] plaster clear across the [illegible] already [illegible] ways for help. Mrs. Clover rang the bell for other neighbors [illegible] the flames were then blazing from the south part of the house [illegible] and we could do no more [illegible] to save our things. From the time the neighbors got there, it was probably not more than fifteen or twenty minutes until we could not get in the house. It had caught up stairs by the chimney, where there was no chance for the air to get to it, until it had worked down to the middle of the bedroom, where there was a crack in the plaster. All our seeds, clover, sweet and field corn, [illegible] boxes, super[illegible] foundation, extractors, scales [illegible] were burned, with many other [illegible] things. There was only [illegible] able to do much, and [illegible] others [illegible] could help a little. [illegible] they saved the most of the dishes, but we are very thankful for having as much left as we have. We are so much better off than thousands of others. Not a murmuring thought fills our breasts. God give us grace never to repine.

S. R. W.

Indiana.

Dear Restitution:

I have been reading my paper of Dec. 6th, and as Brother R. S. Dwiggins has asked for a Love Feast of letters at Christmas time, I would like to add my mite, as I never hear a sermon of my belief, I do the next best thing that I can. I live in the country, but sometimes go to town and attend services at the different churches. I give the people something to study whenever I get a chance. I can hardly sit still and hear the plain Word twisted into such shape, and yet, I have heard it all my life.

I believe now is the time that we are to be found watching and waiting. How I would like to do something for the cause of Christ if I was able. I see many ways of doing good but have a small supply of this world's goods, but my faith leads me to believe that if I am faithful in this life, I shall gain an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for us.

I love to read the letters in THE RESTITUTION from the brothers and sisters, sometimes from someone that I have known personally, and others through our good paper.

My prayer is, that I may so live as to meet you all in the Kingdom.

MRS. L. W. CUMMINS.

Minnesota.

Dear Brethren and Sisters:

I will write you a few lines through our good paper. I wish you all a merry Christmas and a happy New Year. I pray that each one may be found discharging their duty fearlessly as the old year draws to a close and the new year is ushered in. I often wish I [illegible] with the brethren of [illegible] how much good it would [illegible] would help me [illegible] rejoicing [illegible] we [illegible] to render an account [illegible] Master. But each [illegible] to assemble [illegible] together, admonish, encourage and build each other up, speaking words of cheer, giving to each the right hand of fellowship. It helps to [illegible] our labor in our Master's cause, it strengthens us for [illegible] warfare, helps us to endure [illegible] and become better soldiers. Brethren, let us all start anew in the [illegible] warfare, all work more fervently, more diligently in our Master's vineyard working till time, that when our Lord comes he will find us awake, having our [illegible] trimmed and burning; and [illegible] continually watching and waiting, studying to show ourselves to be workmen that needeth not to be ashamed, rightly dividing the truth, that we may have a good account to give of the talent entrusted to our keeping. Dear friends, we will not have long to wait, our Lord will soon be here, it will be but a short time until our pilgrimage will be over. Oh, then may we hear the Savior say, well done thou good and faithful servant, for blessed are they that wash their robes that they may have the right to come to the tree of life, and may enter in by the gates into the city. Pray for me, that I may be ever found walking in the straight and narrow way that leads to life. Brethren, my prayer is, that we may all have on the wedding garment, all have fought the good fight, have kept the faith, and so receive the crown. And be assured if we ever obtain the crown of life we will ascribe to [illegible] the praise. Your brother in Christ.

J. M. THORP.

Ohio.

Dear Restitution:

I read your paper with great interest and wish that I could meet with more people of the same faith. As I am writing, at a late hour in the evening, I hear the laughter and boistrous talking and scuffling of drunken men in the street. I feel as though we need more of the gospel, or what we have preached in a different way. I wish every one who reads this paper would pray earnestly that we may soon have a minister here to preach the truth as it is in God's Word. I am hoping for that, still, in spite of all the hard times we have much to be thankful for. I feel as though I want to join in this Love Feast you have written about.

> [illegible]
> Will [illegible] through the blackest sky,
> O help me strive and live and pray,
> Keep nearer to [illegible] each day,
> And when earth's light grows faint and dim,
> Sleep [illegible] with him.

I have not written all I want to say, but for fear this will be crowded out I will close. Yours in the blessed hope of life eternal when our Lord shall come.

HESTER V. CUMMINS.

Minnesota.

Tath. Household of Faith:

I profess to be a member of God's family by faith: waiting the adoption, to wit, the redemption of our body; when we shall be children indeed, by a resurrection from among the dead, or better still by a glorious change from mortality to immortality; and we trust and heartily believe that we are making no empty profession. For this reason do we avail ourselves of the privilege of not only becoming a partaker of this feast [illegible] also of contributing our mite in the direction of making it [illegible] the poor and [illegible]

If we have [illegible] those brothers and sisters [illegible] to read their short [illegible] read of [illegible] accomplished for the Master, of trials and temptations overcome, of faith strengthened of hopes and fears, of joys and sorrows, it shows our interest in and love for [illegible] other, and by this "we know [illegible] we have [illegible] because we love [illegible] [illegible]

[illegible] our Father which is in heaven. I can truly say with the apostle "My delight is in the law of God after the inward man." [illegible] there is nothing that gives me such good pleasure [illegible] that [illegible] bless [illegible] and in trying to obey [illegible] doing my best, when I see how far [illegible] I come of the glory of God I am ashamed. But [illegible] we do not trust more implicitly in him; pray and work in harmony with our prayers according to the best light received from his blessed Word; knowing this, that he is able to bring us off conquerors through the blood of him that loved us.

The Church of God here at [illegible] over consists of twenty members, more or less I know not. God knoweth. We meet together every Sunday and listen to the preaching of the Word by Bro. Hatch, who knows how to present it that a child might understand. We hear him pray and attend to the breaking of bread every fourth Sunday, and if that is all God requires of us, we are doing well. But the nobleman when he went into the far country gave to each one of his ten servants his pound, and said, occupy till I come. We are occupying, but I fear that too many [illegible] have our pound laid up in a napkin, waiting our Lord's return. I hope not. I have prayed that it may not be so. The prayers that go up to God in secret from our little band; the tears that are shed; the heart-yearnings for a better state of things, no one but God knows. Hoping that we may use our Lord's money in such a way that we shall hear that, "Well thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." I am yours in hope.

WALKER PERKINS.

South Dakota.

Dear Restitution:

I am glad you suggested the grand idea of a testimonial Love Feast. I hope your paper will be crowded to overflowing. I love the paper, it makes the Bible read so plain, and draws me nearer to my God. I am fifty-five years of [illegible] and have been a professor of religion all my life and a reader of the Bible; but did not understand its meaning.

About six years ago the Seventh-day Adventist denomination came here. Although I could not be reconciled to the Seventh-day; still I saw they had many grand truths of the Bible; but I thank the dear Lord, he has given me more light through your paper. Praise the Lord! I long for his coming and kingdom to be set up on earth; what good news. I want to be ready and waiting. Pray for me.

MRS. MARY FORSYTH,

New York.

Dear Household of Faith:

Are you all eagerly looking forward to the grand reunion of all the Father's dear children at,

> [illegible]
> At home [illegible]

Oh, how this promise should buoy us up, strengthen and encourage us, amid the changing scenes of this changeful life. It is the hope of the gospel which prospects the future, and like a telescope sweeps across the fair, blue sky of the heavenly Paradise. It is indeed an anchor to the soul, both sure and steadfast.

Blessed be the Lord, he is my strength, my shield, my strong habitation, whereunto I may continually resort, and although the way be rough, Jesus says he will never leave, or forsake those that [illegible] their trust in him.

I have found that

> [illegible]

[illegible] the fierce [illegible] against [illegible]

> [illegible]

[illegible] Pray for me that I may prove worthy.

L. A. CHURCH.

[illegible]

Dear Restitution:

Brothers and sisters scattered abroad greeting. Christmas greeting. I feel this morning like I would love to shake glad hands with all of the [illegible] faith. As this is a day of making merry and rejoicing, let us fellow travelers to the kingdom [illegible] the him for whom this day [illegible] and be ready and waiting to hail him back to earth again not as the babe of Bethlehem, but King of kings and Lord of lords. I can say this [illegible] that I am trying to serve [illegible] I may be weak and I am afraid I do not let my light shine out to those around me as I should, [illegible] I am determined by his grace not to lose sight of the beautiful city that is promised to all his faithful children. If we could keep the eternal city and the crown of rejoicing and the precious promises before us, they would shine out through trials and troubles of this life that we may not be overcome by them. Brothers and sisters, let us all do all the good we can in the world, life is short, and there are dear fellow ones around us, give them a kind word, it may be the means of saving them. Hoping we all will meet on the eternal shores of bliss, will close.

J[illegible] COMPTON.

Indiana.

Dear Restitution:

It is with my heart filled with love for the brothers and sisters in Christ that I take the present opportunity to address the Household of Faith, through our dear [illegible] paper, and let them know how we are progressing here in [illegible] We have met every first day for Bible class and to partake of the emblems of the broken body and shed blood of our dear Savior, who gave his life for a dying world; and to strengthen each other in the glorious gospel, as we see the day of redemption is drawing nigh. For the last three months we have had Brother Thomas from Pittsburg to speak once a month for us, and it rejoices us to listen to glowing words as they come from a mind filled with the knowledge of our Savior's words to poor fallen man. As we listened I thought if it cheered us so much here to hear the Word made plain, what must it be to gain the kingdom, and see the good of all ages, and most of all to meet Jesus who has done so much for us. I trust that all who have taken his precious name upon them may stand firm in the faith, and at last when trials and scoffing are over, that we may enter through the gates into the city of our God, there to rest from all sorrows, is the wish of your sister in Christ.

MRS. M. E. KNOWLES.

Ohio.

Dear Restitution:

As Bro. Dwiggins has proposed a Christmas Love Feast, I thought I would write a few lines to the dear ones of the one faith to let you know that a few here in the far west are still striving in our weak way to serve our Master.

Paul says, "Forsake not the assembling of yourselves together as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

I could not think of getting along without our paper. The good letters of exhortation from brothers and sisters throughout the land cheer and encourage us, and make us feel more and more like striving for that dear home where sorrow and trouble can never enter.

Yours, [illegible] for the Master,

LIZZIE B. OLIVER,

Kansas.

[illegible] Restitution:

[illegible] we still [illegible] to welcome [illegible] weekly [illegible] to read of [illegible]

[illegible] the [illegible] leader of the [illegible] visiting from house to [illegible] church [illegible] [illegible] a welcome [illegible]

[illegible] I could [illegible] for [illegible] years [illegible] I have now 91 [illegible] preach [illegible] or I [illegible] had [illegible] than [illegible] for [illegible] trust God was with me [illegible] I have called [illegible] of my old [illegible] places.

[illegible] This is [illegible] People want [illegible] little [illegible]

[illegible] and [illegible] pray [illegible]

Texas.

Editor [illegible]

I have [illegible] when [illegible]

I have [illegible] admire Bro. [illegible] much respect [illegible] have held [illegible] years. I am [illegible] so glad to see [illegible] into the paper.

I have come to Arkansas [illegible] the remnant of my days with my son P. Finn.

Yes, from the [illegible] golden days,
That [illegible]
That sparkled on prophetic page
In [illegible] shining gold.

And still [illegible] to the eye,
[illegible] high,
They [illegible] earth,
And [illegible]

[illegible] waves
[illegible]
While glory [illegible] golden leaves
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

W. S. FINN.

Missouri.

Dear Restitution:

Being isolated from all of like faith, having not the privilege of meeting with any of you, we feel a sense of loneliness when the Lord's day comes, though we know the Lord is everywhere, and especially abides in the hearts of all his children. We have learned to feed upon his Word, and thereby to drink in his Spirit, which gives us comfort and assurance under all circumstances. We love to read the words of all the children, if they are in harmony with the record given by prophets and apostles, and by the Son of God himself.

It is truly painful to see divisions among our teachers, believers of the Gospel of the kingdom, as we love them and feel that harmony should prevail among them, and they ought to see "eye to eye," especially concerning the fundamental doctrine of the Word of God. We rejoice to know, to be believing, there is a time, not far distant, when the watchman will see "eye to eye," yea; "when the Lord shall bring again Zion."

We enjoy so much reading of the precious seasons you have at your conferences, and wish it were our privilege to be with you, and take part in your worship; but it is otherwise ordered. [illegible] we will try [illegible] help of [illegible] life, that [illegible] Great As- [illegible] of the [illegible] God, the [illegible] east, west [illegible] kindred [illegible] and one Lord and [illegible] God. They [illegible] and dominion [illegible] kingdom [illegible] we are liv- [illegible] armies of [illegible] horrid [illegible] seem to be [illegible] engage [illegible] other [illegible] earth. We sometimes feel because of evil-doers, but we are commanded not to fret on account of them and the [illegible] is given [illegible] they shall soon [illegible] down [illegible] grass, and wither [illegible] And [illegible] "For [illegible] cut off, but [illegible] the Lord, [illegible] earth. For [illegible] the wicked [illegible] and it [illegible] meek shall [illegible] and delight [illegible] abundance of peace." [illegible] can [illegible] profess, among [illegible] stumble [illegible] and preach that the righteous inherit [illegible] and the wicked go into [illegible] torments. [illegible] those being led by the blind leaders are they [illegible] fall into the ditch. How thankful we should be that God has opened our eyes to see the truth concerning the nature of man, and has shown us whither they are tending, [illegible] to the grave, and that without a resurrection they will sleep on forever. He has shown us that in [illegible] alone [illegible] hope of future life, not in [illegible] immortality. If we [illegible] did our [illegible] mortality be- [illegible] Does not [illegible] perfect [illegible] that he not [illegible] the [illegible] mortal [illegible] offered? [illegible] Wilson may [illegible] the [illegible] should have for [illegible] for he [illegible] poured out [illegible] a sacrifice [illegible] should have [illegible] Redeemer. But thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

I feel sorry to see the letter drawer so neglected. You who have the privilege of meeting every Lord's day, can exhort one another by word of mouth, but do not forget there are many lonely, isolated ones who do not have that opportunity; and let us hear from you often through the paper.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." May we all be kept by the power of God through faith unto salvation, ready to be revealed in the last day.

ANNIE A. HOWARD.

Connecticut.

Dear Bro. Underwood:

The year 1893 is nearing its close. When I look back and take an account of the way the year has been spent, as regards myself, I ask myself the question, have I lived in accordance with the rule that has been laid down in God's Holy Book? Have I done all that I might have done in the way of furthering the cause of our blessed Master, who gave his life for us? When I realize the great suffering he underwent on our account, it makes me feel [illegible] I had not [illegible] done. My health [illegible] year has been very poor [illegible] month or [illegible] done but little [illegible] to [illegible] that [illegible] Since [illegible] RESTITUTION of Dec. 6th, has come to hand and in looking over it my eyes fell on Bro. Dwiggins' article, and I was well pleased. How it will fill our hearts with pleasure to read the testimonies of the faithful ones, telling of their joys and sorrows. It makes me feel sorrowful to read of dear ones that are not able to pay for our dear paper. There are many that are well able to give of their abundance, and if they do not spend some of their Lord's money in relieving those that are needy, what will the Master say to them? Inasmuch as ye have not done it to one least of these, my brethren, ye have not done it unto me. What a fearful saying! May we all so order our lives and conversation that we may hear that welcome saying, well done, good and faithful servant, enter into the joys of thy Lord.

J. B. LENT.

New York.

Dear Restitution:

I received your invitation to a Love Feast in THE RESTITUTION'S last issue. I gladly respond though I am not much given to speaking in meetings, I only ask the lowest seat. I know it will be good to be there.

I have feasted from your pages; they have been a solace for me for many years. I should feel lonely without its weekly visits. It reminds us the time is short. We must be vigilant in the Master's cause. May we all strive to double our diligence in the cause of truth and unity, do more good, pray more during the coming new year, and so make an abundant entrance into the kingdom of God's dear Son, is my prayer.

MRS. O. B. CADY.

Iowa.

Editor Restitution:

In accordance with the suggestion of R. S. Dwiggins, in having an old fashioned, Christmas Love Feast through the columns of our most excellent paper THE RESTITUTION, of all, or as many as desire to avail themselves of the privilege, who are watching and waiting for the coming of our Lord Jesus Christ, permit me to add my testimony in behalf of this the grandest of all events to earth and man, and more especially to the espoused bride, the church of the first-born, whom he hath purchased with his own blood, who will obtain a glorious deliverance from the power of darkness, being sanctified, cleansed and washed by the blood of the Lamb and presented to himself a glorious church; but should be holy and without blemish, then to receive the reward of faithful continuance in well doing—glory, honor, immortality, eternal life in the kingdom of God's dear Son. In that grand and glorious day when the saints of God of all ages shall, amid the glories of immortality in the pavilion of the saint's eternal house, rejoice forever more in the salvation of God, being redeemed from the corruptible and transitory things of this earthly life and from the power and dominion of death, and have received an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. What a glorious hope to those who have accepted the Word of the kingdom and have realized the richness of his grace and have obeyed from the heart the gospel of our salvation, being baptized unto the One Spirit and body. What tongue can describe the joys of the way-worn pilgrims of earth after having filled up that which is behind of the afflictions of Christ passed forever beyond the trials, tribulations and persecutions of this present evil world, and to hear the welcome tones of the voice of Jesus, saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then, dear brethren, having this hope, soon to be realized, stand firm and steadfast, for who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or the scornful jeering of a godless world? Nay, in all these things we are more than conquerors through him that loved us. Nay verily, neither death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. What a glorious hope, therefore, let us labor on, being faithful to the trust committed unto us, for soon will Jesus come. Oh, what rejoicing then, what a grand reunion then of the pure, the good, the holy. One congregation assembled in the eternal kingdom of Jesus, never more to separate, eternally freed from the cares of this world. For God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; they shall hunger no more, neither thirst any more. For the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of water. To be made kings and priests and become associated with him in his glorious reign over all nations, tongues, kindreds and people in the ages to come, is a position, dear brethren, too grand and glorious to lose. Let us then strive with our might toward the mark for the prize of the high calling of God in Christ Jesus.

R. H. SHERRILL.

Oregon.

Dear Brethren and Sisters:

How can any one let this Love Feast pass by without partaking of it? Indeed, I feel it a great privilege to be able to contribute my mite in a few words of love for the Master.

I am at present quite a distance from our own church and probably will not get to attend it any more until spring. But God be praised, I have the privilege of casting my cares upon Jesus and learning the Word of God from that blessed book, the Bible. In my weakness my Lord has given me strength. In my sorrow, he is my comfort. When temptations hover round, he helps me overcome them. I can say for myself that I am trying to walk in that straight and narrow path that leadeth unto life. Dear ones remember me in your prayers. I would like to meet you all face to face, but as that is impossible I will say, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

LYDIA A. EVANS.

Indiana.

Dear Restitution:

When reading the suggestion by Bro. Dwiggins in this week's issue of THE RESTITUTION, I seemed to wonder why all the readers of that valuable paper did not simultaneously make the same request, but, as he is pioneer in expression, of this I am assured, all will in thought if not by pen thank him for the suggestion, and also the Management for their consent to the devotion of a whole issue for its report. I doubt not, with the latter, the suggestion will extend to the desirability of stereotyping the plates for subsequent issue and sale, for distribution by its sundry readers. The solitary condition of many of the brethren almost indicates the isolated thought of the prophet. Rom. xi. 8. But such a sheet of testimony as proposed would veto the thought in the minds of the reserved but scattered forces of the giant strides of antichrist in its multifarious forms.

In these portentous times it is refreshing to know that all are not bowing the knee to the image of Baal. Carlyle whom you quote is supposed to have been tinctured with Voltairism, but the quotation of his given, would indicate a closer and deeper acquaintance with, and belief in Bible doctrines than is possessed by very many of his strongest opponents. What means the experiences of to day consonant with his suggested expressed thought? The naval and military coquetry among the nations, under the guise of peace? Is not this bringing to pass 1 Thess. v. 3? Also, the rapid increase and growth of communism—assuming the deadly form of anarchism, with its thunder rumblings throughout the continent of Europe? The unrest arising from commercial depression among all nations creating conflict between capital and labor, so manifest in numerous strikes and consequent dire distress. And, also the frequent earthquakes with its multiform calamities, and continuous rumors of war? I ask—are not these indications, with their sequence, sufficient to arouse us, who have awakened to gospel light, to the consideration of deep practical thought and action in view of approaching events. Heb. x. 24-25. How often we are confronted with the thought, what can we individually do amid the surges of the rushing of the day? I am convinced but comparatively little beyond the formation of character, which after the pattern of Christ will be more effective in our immediate neighborhoods than words. It does not fail in the exercise of these as opportunity affordeth as he or she strives to illustrate his or her new life in their sphere of commercial and social experience as a life of example. I am convinced the time is short, prophetic declarations too numerous to quote in limited space are thickening around us, and wrapt in these contemplations we would not lose sight of our many obligations. We are daily the subjects of our heavenly Father's care, and recipients of his bounty and mercy, but especially for the light of the gospel which has dawned upon us. May we be found faithful to the trust in the exercise of family and social duties, that those intrusted to our care may be led by our faith and example (as in the case of our late Brother Cotton of Indianapolis) to embrace the gospel and thus exemplify family faith and unity in the hope set before us, and in our social intercourse and enjoyments, never to forget the Christ, but that our relationship to him in our general deportment and conversation may savor of his life, and prove unmistakably that we have been with Jesus and learnt of him to the extent, that others seeing in us the reflection of his character may be led to glorify God and thus resound to his praise. Fearing I have already trespassed on space I conclude with the prayer

"Lord help us to build each other up,
Teach us ourselves to prove,
Increase our faith, confirm our hope,
And perfect us in love."

Yours in Israel's hope,

J. T. SHAVER.

Canada.

Dear Restitution:

Having received a copy of THE RESTITUTION of Dec. 6th containing Bro. Dwiggins' proposal of a Christmas Love Feast, I am much impressed with the idea and consider it the duty of all Christians to cheer and exhort one another and so much the more as we see the day approaching. Heb. x. 25.

Let us hold fast the profession of our faith without wavering. (Heb. x. 23.) for to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. iii. 21.

Christ said to his disciples, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, rejoice and be exceedingly glad for great is your reward in heaven, for so persecuted they the prophets before you. Matt. v. 11, 12.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

May the Lord's greeting when he comes to his kingdom, be to us, "Well done thou good and faithful *servant*, thou wast faithful over a few things, I will make thee ruler over many things, enter now into the joys of thy Lord," (Matt. xxv. 23,) is the humble prayer of a sister in the Faith.

IDA I. SHAFFER.

Dear Brothers and Sisters:

I have no desire to refuse to tell what God has done for me. I wish that I were able, but no words of mine can express all I feel of thankfulness and praise for all his gracious and wonderful ways to me and to all the children of men. I feel glad to know that if we are faithful to the end our tongues and hearts will be tuned to his praises and eternity will not be too long in which to learn and tell the story. Oh, he is faithful, he is true, not one of his promises can fail, and full of love and mercy. Dear halting ones outside the fold, why do you wait? Oh, believe him, put yourself and all you have into his hands. There alone can you be safe. Dear brothers and sisters, be strong and of good courage, fear not, be faithful. Let the memory of past deliverance and mercy make you strong for the future. Let us love one another with pure hearts fervently, and pray one for another. Let us be diligent and strive to do what we can while we may. The time is evidently short and our Master near. May he find us watchful and faithful, is the prayer of your unworthy sister.

ALICE ADAMS.

New York.

Dear Restitution:

As I sit alone this beautiful Sunday evening while my husband is away preaching "The Word of Life" to hungry people, and our children, Pauline and Kate, are asleep, my thoughts are turned to the "Christmas Love Feast."

Dear brothers and sisters, I am glad to meet with you, and I can say I rejoice in the hope of the gospel, and I wish to live better each day, to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We are to know Jesus [illegible] to study his character. He says, "I am the way, the truth and the life." We should grow better on our Christian journey, for I realize that the chosen ones will be those who have attained nearer to the character of Christ. Because we believe the gospel and have been baptized, we must not expect salvation if we do not work in his vineyard and live up to the commandments. I have entered the school of Christ and I want to climb higher and work my way through that I may enter the kingdom.

ANNA B. EVERANER.

P. S. I much like the articles of Brother and Sister Woodward in THE RESTITUTION of Dec. 6. I wish there were more of them. What we need most is personal holiness, personal consecration and personal responsibility. My prayer is, that we may wake up to that fact and seek to attain.

A. B. E.

Iowa.

Dear Restitution:

I am glad of the opportunity of giving my testimony on the Lord's side. I have learned the truths of the Bible, and know in order to put on Christ I must be baptized; and intend doing so at the first opportunity. I love the Lord and want to be ready and waiting for him when he comes to make up his jewels. Pray for me, that he will enable me to fulfil all his laws and ordinances. Yours in hope of eternal life.

LOTTA FORSYTH.

New York.

Dear Brothers and Sisters in Christ:

As we have been *granted* the privilege of speaking to each other through the columns of our good paper, I am very glad the brother thought of having such a Love Feast, for it will indeed, be a feast to read the testimony of the brothers and sisters. I put on Christ by baptism five years ago, and O how grand it is to understand the gospel of the kingdom as taught by Christ Jesus. How it strengthens us in times of sadness and sorrow to have the promise of that glorious kingdom when Jesus comes, if we do his will. God grant that I may prove faithful. God *bless* each brother and sister and may we soon meet in his kingdom.

ELLA T. KNOWLES.

Ohio.

Dear Restitution:

To all the brothers and sisters scattered abroad, Christmas greeting. Dear ones in Christ, I will drop my small mite into THE RESTITUTION. As I write my mind runs out to dear brethren east, west, north and south, whom I have met in *other days* and with whom I have held sweet fellowship. And as I think of the living; in sadness do I remember the dear sleeping ones that are resting from their labors. Oh, how sweet the resurrection morn seems when we think of meeting *our Father's family* all together. Jesus said, "I came to seek and to save that which was lost," so what ever was lost through Adam will be saved through Christ. Herein is the great love of God manifested. Oh friends, amidst the darkness of these days, let us keep close to our chart that our hearts may not be led away. May the glories of the future shine out before us and beckon us on to joys immortal. The gathering time will soon come and robed in splendor will all who sleep in Jesus come forth; no more to die, but to live on the new earth when the glory of God and the Lamb shall be the light thereof. Until then, dear brothers and sisters, adieu. May God keep you in his loving care, is the prayer of your sister.

HANNAH PROSSER.

Missouri.

United to Christ.

On Sunday, Dec. 17, I had the pleasure of baptizing into the saving name of Jesus, Miss Cora Elvey, the youngest daughter of our beloved Brother and Sister Charles and Fannie Elvey.

Our young Sister is out of health and starts this week in company with an older sister for California to try the effect of the climate.

May our Heavenly Father bless the means used to restore her to health.

Cora was always a good girl, is much loved by all who know her. She loves the truth, and we all know she will honor it by a correct walk in life.

I trust before long other young people will render obedience. It is a glorious thing for all, both old and young to obey, and then honor that Sacred name by a godly life. Time is so short, delays are dangerous, and I trust that all who are contemplating obedience will act at once. It is vain to expect salvation, and remain under condemnation, and the only way to escape condemnation is to come into Christ. "There is therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1.

W. H. WILSON.

Death of Brother Henry Heyes.

I have just received a letter from Brother W. Birkenhead of Manchester, England. He says:

"*Dear Brother Wilson:* Though unknown to you personally, yet at the request of Sister Heyes, I take the liberty of writing you, to inform you of the decease of our aged brother Henry Heyes, who spent most of his former life in the United States of America, but during the last ten or twelve years has been a resident of this country.

He died Nov. 15, at the age of 8[illegible] years, after much severe and continued suffering. He maintained his faith and integrity to the last, trusting in the living God, and he did not trust in vain, for although his resources entirely failed, and he and his wife were entirely dependent on the contribution of the saints, they were provided for all along, through the generosity of the brethren in Britain and America. And I wish to express my own thanks to those who in answer to my appeal, have given him reason to thank our heavenly Father for his care and guidance.

He was laid in the grave on the 18th of November, in close proximity to other saints, who will with him come forth at the trumpet's sound, to renewed life and beauty. To that time we look for a joyous reunion with those we have loved in the Lord.

Sister Heyes is now to take up her abode in the house of a brother and so considerably reduce her expenditure. She will, however, still need caring for; and a part of our duty will be to *provide for* her as she is now 75, and unable to earn a living for herself. Any little help the brethren feel themselves able to send to her, will be received with much gratitude."

I thank God we have so many kind and tender-hearted brethren and sisters in the Household of Faith, who though not rich in this world's goods yet can feel for another's affliction. In answer to my appeal some time since, on behalf of Bro. Heyes, I received one hundred and [illegible] dollars. I received from Bro. Heyes thankful acknowledgement for your generosity. And now that he has fallen asleep, he needs no more, and the good you have done him, is the same as if you had done it to the Savior personally. But our aged and afflicted sister still needs both your sympathy and material aid, and I feel assured she will receive both at your hands. I shall be pleased to receive, and send her any contribution you may see fit to send me." Address, W. H. Wilson, 1511 Harrison Street, Chicago, Ill.

[illegible] of The Restitution

[illegible] full well that no appeals have been made of late in its columns. Its managers have known that the finances of our patrons have in most cases been low, and we considered them. However, at this time when the old year is almost done and a new year about to open upon us, it is necessary to present our case for consideration.

The Restitution has been issued each time during the year promptly. The articles selected for filling its pages have been generally satisfactory to all. To be sure, some differences of opinion have been found, and discussed, but all in a spirit of Christian love.

Our expectation is to continue through the year 1894 as in the past year. We therefore, ask all our old patrons to not only renew promptly their subscriptions, but to make an effort to increase our circulation. If each one now taking our paper will induce one more to subscribe,— and at the low price it seems as if this might be done — our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894. New subscribers sent now will be given the remainder of the issues of 1893 free. Get your new subscribers now.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of being put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

* * *

Special Evangelist Fund.

Dear Sisters in Jesus:

I have glad news for you. One of our dear young men has at last made the venture, and has begun proclaiming the precious tidings of a coming King and Kingdom, and has made the hearts of the brethren greatly to rejoice.

Another will soon start out. Let not your hands slacken in giving. God will find ways to use the money if we bring it willingly to him.

The day of grace for this dispensation shortens fast. "The King's business requires haste." Let us help to gather in the jewels. We shall be happy when we get over there to have done something for the Master.

S. Roxana Wince.

Report.

Thinking that some would like to know what I have been doing for the Master, I will report.

I attended the conference at Ashton, Kansas, over the third Sunday in October, and it was one of the best meetings I ever attended. Bro. T. E. Adams helped with the preaching, and all was peace and harmony. The Word was listened to by large and attentive audiences, and we hope fruit will be brought forth in due time.

From here I returned to Attica and filled my regular appointment. On Tuesday evening a few of us met at the water and an intelligent young brother was buried in the watery grave, from which he rose to walk in newness of life. May God sustain him in the race for a crown.

On the 25th we started for Oklahoma. We traveled by team across that noted country called the strip which at this time of the year looks quite desolate, but is destined to become a rich country. We arrived at Bro. Albert Oberholts on Saturday evening, and found that he had gone to Kansas.

We began our meeting on Sunday and continued until Thursday evening, with a good turnout, and the best of interest to the Word spoken, and a desire that I should return in the near future. We found some of the faith, and we will never forget the kind treatment while there, and we would mention H. Oberholt and wife.

From here we drove to Perry, a distance of thirty miles, and stayed all night. This place is in the new country and has the name of being a rough place.

From here I went to Oxford and filled my regular appointment. We have some zealous brethren here, who are doing all they can for the Master.

I went home from here and found all well. I then filled my regular appointment at Otto, Kan.

From here I went to Ashton, where Bro. Arthur Chaplin lives to hold a weeks meeting. Bro. T. E. Adams helped with the preaching. Bro. I. S. Miller and daughter of Wichita, and O. B. Cleveland of Attica were also with us. On Thursday we went to the water near Geuda Springs, and after breaking the ice we led three young sisters down into the water, where they were buried with Christ in baptism, that they may be like him in the resurrection. May God help them to run the race with patience ever looking to Jesus the Author and finisher of their faith. Always keeping in mind the great reward at the end.

We have some noble workers in this community, among others, Sister Lydia Chaplin, who is secretary of our evangelist committee. We were greatly encouraged, and this meeting will long be remembered. We realize that the time is short and what is done must be done soon. We fear that some are too much taken up with the cares of this world, and to such I would say, stop and think before it is too late.

I visit this place every third Sunday. Our next quarterly meeting will be held at Attica over the third Sunday in February. Brethren, make a note of this, and remember time and place.

S. C. Oliver.

* * *

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$185.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$16.00

* * *

Why not renew your subscription to this paper today? Also get a neighbor to try it.

Try and get a new name for our paper for 1894.

Has your subscription expired? If so, don't let it remain so.

See Here.

An Exposition of John xvii. 5, being the article in Restitution of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Address of Treasurer of Ladies' Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Holiday Excursions on the Nickel Plate Road Dec. 23 24 25 30-31 and Jan. 1st.

Holiday Excursions via Pennsylvania Lines.

On December 23d, 24th, 30th, and 31st, 1893, and Jan. 1st, 1894, excursion tickets at low round trip rates will be sold from stations on the Pennsylvania Lines West of Pittsburgh to points on those lines in Western Pennsylvania, Ohio, Indiana, Illinois, Kentucky and West Virginia. Return coupon will be valid until January 2d. For details please apply to nearest Pennsylvania Line ticket agent.

See Nickel Plate Agents regarding Holiday Excursions. Tickets will be sold at reduced rates between all stations on the Nickel Plate Road also to points on many connecting lines.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Spend Christmas with friends on the Nickel Plate Excursion rates.

Excursion Rates for the Holidays via Vandalia Lines.

Excursion tickets will be sold between all points on the Vandalia Line, also to points on connecting lines, for the holidays. Dates of sale December 23d, 24th, 25th, 30th and 31st, 1893, and January 1st, 1894, good returning to and including January 2d, 1894. Rate one and one-third fare for the round trip. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

California and the Pacific Coast reached cheaply via the popular Nickel Plate Road. Special reduced rates on account Mid Winter Fair.

Holiday Excursions.

Lake Erie & Western R. R. Fort Wayne, Cincinnati and Louisville R. R. (natural gas route) will sell for the Christmas and New Year Holidays, excursion tickets between all stations on its line, at the very low rate of one and one-third fare for the round trip.

Tickets will be sold on December 23, 24, 25, 30 and 31, 1893, and January 1, 1894, limited going to date of sale, and good returning up to and including January 2, 1894. For tickets, rates, time and general information, call on any ticket agent of the above route, or address C. F. Daly, Gen'l Pass. Agt., Indianapolis, Ind.

Holiday Excursion rates via the Nickel Plate Road Dec. 23-24-25-30-31 and Jan. 1st. Good returning until Jan. 2nd '94.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 3?4 pages, 5th edition. Cloth, 80 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their use in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Santa Claus has induced the Nickel Plate Road to sell Excursion tickets at very low rates during the Holidays.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. The contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00

Special rates to California via popular Nickel Plate Road on account Mid Winter Fair.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.59
EXPENDITURE	
Previously used	$30.20

The time to travel cheaply will be during the Holidays. Special rates on the Nickel Plate Road.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$216.78
For first half of 1894,	
Mrs. C. W. Russell	10.00
S. Roxana Wince,	10.00

The Sunny South Tourist rates via the popular Nickel Plate Road. See Ticket Agent.

The Thief on the Cross.

This is the title of a tract that needs no introduction, having been printed in this paper substantially as it appears in the tract. Written by M. Joblin. The design has been to issue this work as cheaply as possible, and sell it as near cost as can be. It makes 16 pages, and the price is placed at one cent each in quantities, the buyer to pay postage. The postage and wrapper on 100 cost about 20 cents, so that $1.20 pays for 100 postpaid. Single copy 5 cents, 25 copies 30 cents, 50 copies 60 cents. For any quantity above 25, at rate of 1 cent each with an additional charge of 20 cents per hundred for postage.

Merry Christmas and Happy New Year to Patrons of the Nickel Plate Road. Special Excursion dates Dec. 23-24-25-30-31 and Jan 1st, good returning until Jan. 2nd 94.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts go the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by [illegible] in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and the [illegible]. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 20 cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 50 for 25c; 100 for 40c.

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and counsel of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 15 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon this subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., Jan. 19, 1890, by Jos. Lasier. Can be had at this office at 10c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Teachings of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. Searle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 100 pages on the above named subject, is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts., or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with [illegible] full page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants including a brief [illegible] sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 25 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

The Unspeakable Gift. J. H. Pettingell. With an introduction, by Mr. Edward White of London, England. This is a book of 2?? pages, neatly printed and is out in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50cts.

Cruden's Concordance—Unabridged. This work is too well known to need commendation —every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.25.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 12cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page.—"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 250 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of Christians at home and in the Sunday School, by Mrs. [illegible] Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 20 cents single copy; 3 for 50 cents; 12 for $1.80; 50 for $6.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of word that go to the music, making over 470 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as Agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 12 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is in paper covers, and sells for 25 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

G. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
H. T. Baker, Belle Plaine, Iowa.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 638 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1826 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, Pa. [illegible] Services each Sunday 10:30 a. m. and [illegible] p. m. Visiting brethren always welcome. [illegible]

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings at their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and [illegible] streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Ipswich?, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Anderson on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 31 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Watson, Elder; Elner Siple, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun....	12:?8pm	For St. Joseph.
No. 56, "	10:?8pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.......	6:??am	For Terre Haute.
No. 53, "	?:50pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

J. M. Chesbrough,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

CHICAGO GREAT WESTERN RAILWAY.

The Popular Route between Chicago and Dubuque, St. Paul, Minneapolis, Waterloo, Cedar Falls, Waverly, Marshalltown, Des Moines, St. Joseph, and Kansas City. Connects at Terminals for all Points Northwest, West and Southwest. Fast Time, Perfect Comfort, Safe Transportation. F. H. Lord, Gen. Pass. & Tkt. Agt., Chicago Ill.

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Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. $3 a year. Sample copies sent free.

Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

Pittsburgh, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	Times
Pittsburgh lv.	[illegible]
Alliance	[illegible]
Canton	[illegible]
Massillon	[illegible]
Wooster	[illegible]
Mansfield	[illegible]
Crestline ar.	[illegible]
Bucyrus	[illegible]
Lima	[illegible]
Van Wert	[illegible]
Ft Wayne	[illegible]
Arcola	[illegible]
Columbia City	[illegible]
Larwill	[illegible]
Pierceton	[illegible]
Etna Lake	[illegible]
Warsaw	[illegible]
Etna Green	[illegible]
Bourbon	[illegible]
Inwood	[illegible]
Plymouth	[illegible]
Grovertown	[illegible]
Hamlet	[illegible]
Davis	[illegible]
Hanna	[illegible]
Wanatah	[illegible]
Valparaiso	[illegible]
Wheeler	[illegible]
Hobart	[illegible]
Liverpool	[illegible]
Clarke	[illegible]
Chicago ar.	[illegible]

Eastward.	Times
Chicago lv.	[illegible]
Clarke	[illegible]
Liverpool	[illegible]
Hobart	[illegible]
Wheeler	[illegible]
Valparaiso	[illegible]
Wanatah	[illegible]
Hanna	[illegible]
Davis	[illegible]
Hamlet	[illegible]
Grovertown	[illegible]
Plymouth	[illegible]
Inwood	[illegible]
Bourbon	[illegible]
Etna Green	[illegible]
Warsaw	[illegible]
Etna Lake	[illegible]
Pierceton	[illegible]
Larwill	[illegible]
Columbia City	[illegible]
Arcola	[illegible]
Ft Wayne	[illegible]
Van Wert	[illegible]
Lima	[illegible]
Bucyrus	[illegible]
Crestline ar.	[illegible]
Mansfield lv.	[illegible]
Wooster	[illegible]
Massillon	[illegible]
Canton	[illegible]
Alliance ar.	[illegible]
Pittsburgh ar.	[illegible]

JOSEPH WOOD, General Manager, E. A. FORD, General Passenger Agent,
12-?-93 PITTSBURGH, PENN'A.

For time cards, rates of fare, through tickets, baggage checks, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. HANKS, Agent,
Plymouth, Ind.

Local Time Table,

Solid Trains between Sandusky and Peoria *AND* Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 23, Passenger, Leaves	....	10:42am
No. 25, "	"	10:40pm
No. 151, Local,	"	11:10am

GOING SOUTH.

No. 22, Passenger, Leaves	....	11:20am
No. 24, "	"	10:37pm
No. 150, Local,	"	11:35pm

†Daily except Sunday. *Daily.

No. 11, via Tipton, arrives Bloomington at 9:32 p. m., making direct connection with C. & A. fast train arriving Kansas City 8:55 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 9, 10, 11 and 12 connect at Tipton with main line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on C. R. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

H. C. PARKER, Traf. Manager. CHAS. F. DALY, Gen Pass. Agt,
Indianapolis, Ind.

NICKEL PLATE.

[illegible]

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, JANUARY 3, 1894. NO. 1.

The Restitution.

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The Restitution.

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Poetry.

The Coming Year.

[illegible] to the Lord to bless thee,
Wait on the Lord to guide thee,
So shall no ill betide thee,
Day by day.

Rise with His hour before thee,
Tell of the love He bore thee,
Sleep with His shadow o'er thee,
Day by day.

Clouds with their silver lining,
Hopes and fears intertwining,
[illegible] lead thee through them shining
Day by day.

Each may be thy surrounding,
Still let His praise be sounding,
Praise for His grace abounding,
Day by day.

Waiting for His appearing,
Watching the mist-clouds clearing,
Bright hopes thy spirit cheering,
Day by day.

Take this as New Year message,
Bringing the sweet, glad presage
Of coming strength and courage,
Day by day.

—Ella Travers Poole.

A New Leaf.

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf, so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now, my child."

OUR "LOVE FEAST."

Being letters of greeting from scattered members of the Household of Faith, as suggested by our Brother R. S. Dwiggins. Continued from our issue of Dec. 27, '93.

Dear ones of like precious faith:

Let us watch and pray, that we may be accounted worthy to stand before the Son of Man when he comes with all his holy angels. May we live in such a way that the signs of his coming will be a source of comfort and joy, instead of terror and dismay. Don't let us become over-charged with surfeiting and cares of this world, and that day take us unawares. Let us be ready to meet our Lord with joy and gladness, and not to pray that the rocks and mountains might fall upon us to hide us from his glorious majesty. There will be a day when the one shall be taken and the other left. Watch and pray, lest we be the left. For in such an hour as you think not your Lord cometh. Your sister waiting for that day,

Sadie Skeels.

Kentucky.

Dear brothers and sisters in Christ:

Remembering Bro. Dwiggins' suggestion, I come with a few thoughts, as follows: Dear ones who are striving for Christ's spirit to dwell in you, not all are striving for some do not care for it. with many it is a long and toilsome journey to the point where we are hungering and thirsting after righteousness; but ye who are struggling against sin and temptation—don't give up. If Satan knocks you down you will still have strength enough to craw, to the throne of grace, to Jesus' feet. His dear face will look down in compassion upon you and his dear hand will reach out to lift you up, and if we cry mightily to him for aid—what joy to know that he will aid us. We must be willing to let God deal with us as with sons. He sees the ugly traits of our characters as no one can. Oh, I have felt sometimes there was not a vestige in me for God to begin on, but some flowers of his truth have sprung up in my heart and he is stooping down to water them with the dews of his grace. I see so many ways that he takes to show me how deformed I am. These lessons come in unexpected forms about our daily life and in our intercourse with each other and with those who are outside of the great truths of God, and let us remember that others are passing through their Gethsemanes, as well as we, and think of them kindly. This new man in Christ Jesus, how far has he progressed towards manhood? Beside him walks the man of the flesh: but is the new man growing in strength and beauty and the old man dwindling away? Dear Jesus, you have said, "Blessed are they who hunger and thirst after righteousness for they shall be full," but dear Savior, we don't know how to thus hunger, and will you not teach us in thine own way, and will you help us to bear all the bitter suffering that must come between, and will you deign to teach us? We want to walk with thee, but the way is thorny and blood-stained, and we lag behind; but you are patient and long suffering, and we see your face far away at the end of the journey. We must strive to meet you, for without you it is death, eternal death.

Alice J. Kerr.

Illinois.

Dear Household of Faith:

I hope this beautiful Christmas eve will find us all watching and ready for the Lord's return, whether it be at midnight or noonday. I do hope that we will always keep our lamps trimmed and burning, that when the Bridegroom comes we will not have to say, lend us your oil. Why depend upon some one else? Haven't we the Word: We have the promises of the Father to keep us from sin and temptation if we only ask him in humble prayer. He is our comforter in time of trouble.

Let us on this Christmas eve resolve to try to live more like our dear Jesus, (We have his history while on earth), and where we fail, try again and never give up trying, for the prize is worth all our trials and persecutions. Yours in hope of his coming.

Viola Skeels.

Kentucky.

Dear Restitution:

I write to let the dear brothers and sisters know that I am alive and still trusting in our kind heavenly Father.

My dear husband fell asleep in Jesus, Jan. 22, 1862. I am living with my son-in-law, G. R. Lake, and my daughter, who show me much love and kindness. My words cannot express the loving kindness of our blessed Master toward me.

I subscribed for The Restitution for three months. Shall take it as long as I live, I think.

There is not one of our faith in the circle of my acquaintances. The Methodist is the Church, and I think the minister is a good man.

I circulate the paper, and may it prove a blessing to those who read it is my prayer. Love to all.

H. C. Dewey.

Iowa.

Dear Restitution:

I've often asked myself this question and would like to ask more professors of Christianity the same question, can we say we are ready to meet the Bridegroom. If not, why not? Is there one thing lacking? If there is, what is it? Is it spite that we have at some person that could be made right with a few simple thoughts? Have we got enemies that we do not pray for as we are commanded to do? Has some one offended us? And we will not worship God, or attend church and hear the good news of the kingdom of God? Are we not patient as we should be? Dear ones, if there is one thing lacking, we cannot say we are ready. Be ye also ready, for in such an hour as ye think not the Son of man cometh. Again, can we say we are ready? Yes, if we have done all that we could to gain that abundant entrance into the kingdom. What has our Savior told us to do that we might gain that unspeakable gift. 1 Cor. xvi. 13. Watch ye, stand fast in the faith, quit you like men, be strong. 1 Pet. iv. 7. But the end of all things is at hand, be ye therefore sober and watch unto prayer. And now go with me to 2 Tim. iv. 5, Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Rev. iii. 5. May we overcome that we may be clothed in that white raiment, and that our names may not be blotted out of the book of life, and that we may be confessed before the Father. And may we so live that we can say, I have fought a good fight. I have finished my course, I have kept the faith, is the prayer of your sister of the precious faith.

Emma Lindsay.

Illinois.

Dear brethren and sisters in Christ, greeting:

I am so glad to tell you of our good meetings at this place conducted by our excellent Bro. J. F. Wagoner. He gave us twenty-four sermons in all. Commenced the first night in December and closed the twenty-first. He had the pleasure of assisting three willing souls to put on Christ by baptism, and left a great many studying their Bibles to see if these things be so. Now there are just eight of us here waiting for the glorious promises to be fulfilled. Waiting till the Lord shall comfort Zion—he will comfort all her waste places and he will make her wilderness like Eden and her desert like the garden of the Lord, joy and gladness shall be found therein and thanksgiving and the voice of melody. Therefore the redeemed of the Lord shall return and come with singing unto Zion and everlasting joy be upon their heads: they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. li. 3, 11. Your sister waiting the Master's return.

Laura Skeels.

Kentucky.

Dear ones in the Gospel:

I wonder if any one would care to hear a "Merry Christmas" from Mother Woodward. I have lived over 86 years, and to-night I say, Praise the Lord. O, my soul, and all that is within me praise his holy name. My life is passing swiftly, but as it nears its close my faith grows stronger, my love for the truth deeper, and my anxiety to see the King is greater every day. My ears are growing dull, but my mind is yet clear and memory good, for which no days pass that I do not thank my Father.

The statement in a late Restitution was considerably mixed before it reached the place from which it started. I wish to correct it. All my life long I have been an earnest Bible reader, but for the last sixteen years I have read each year, the New Testament through six times, the Prophets twice, Psalms six times. For several years I read the Old Testament each year twice through but later I have given more time to the Prophets and New Testament. I am just finishing the New Testament the fifth time through. My eyes are not quite as strong as they were, and I have been eagerly studying Totten for the last two years, having read all from No. 1 to 10, twice through and am going through them the third time. His works are meat and drink to me as he draws so often from the Holy Writ.

Now, loved ones, be faithful, be strong, quit yourselves like men, for the coming of the Lord draweth nigh.

A Merry Christmas, Bro. Dwiggins, and all the faithful.

Yours in hope of the soon coming King.

Margaret Woodward.

Michigan.

Dear Restitution:

For the last week I have been thinking of the mercy, the love, the long suffering and forbearance of God, our heavenly Father towards me who am so unworthy of all his goodness. Day by day he has fed me: clothed me and given me all things necessary to my comfort in my old age. Sons and daughters to lean upon as an earthly prop. In sickness I have been cared for, and when they thought me at death's door, I had no fear but sweet peace and trust. Through the loving kindness of the Lord I have been raised up. For all things I thank and praise the dear Father in heaven. When I think that God so loved the world that he gave his only Son to die to bring us back to God, and when I think of the love of Christ in giving himself up to cruel mockings and scourging and then the agonizing suffering on the cross, I feel as if every fibre of my being ought to praise God. Glory to his holy name, let all the earth praise him, amen, and amen.

We celebrate the Christmas time as the time of the birth of a Savior who comes to bring peace on earth, and oh, what hope to a fallen world came with him if they lay hold upon the hope set before them in the gospel. How few there are who realize that the consummation is so near at hand, that soon Jesus, that same Jesus, who, as a babe in Bethlehem will come again in power and great glory. Come to reign, now, a King, then, a man of sorrows and acquainted with grief. Now he comes to rule over his people, and to bring all else into subjection to himself. Then will be a time of peace, such as never was since sin entered into the world. May the time of peace soon obtain the consummation of the Christian's hope, even the resurrection of the believer in Christ to eternal life through Christ, our Lord, at his coming. Even so come Lord Jesus.

Mrs. E. J. Rathbun.

Illinois.

Dear Restitution:

Christmas greeting to the brethren and sisters in Christ. Bro. Wagoner has been preaching out here in central Kentucky over three weeks. He is a bold and fearless proclaimer of the truth. There were three who came forward and demanded baptism, and Brother Wagoner baptized them into the all-saving name of Jesus. There seemed to be many more almost persuaded. May they search the Scriptures for themselves and settle the question of life and death. May we all be found watching. Come Lord Jesus, come quickly.

B. F. Skeels.

Kentucky.

Brothers and Sisters:

How I long to meet with you all in some of your good meetings. It has been a number of years since I have had the chance of meeting with any of the like precious faith, except a few sermons preached by Bro. Eychaner here last Spring. Some thirty-five years ago, I in company with my dear parents, Bro. Wince, Bro. Guffin, Bro. Seymore and Bro. Clark attended the third conference of the state of Indiana, held near Fairfield, and on Sunday one hundred members and twenty-five preachers partook of the emblems of Christ. This was a scene long to be remembered by me. I wished I did not have to go home, but stay in the house of worship all the time. Little did I think where my house of worship was to be; but now I find it is my home along with my family where we read God's Word and sing, such grand praises to our Lord for the goodly blessings he is bestowing upon us, and for the hope of eternal life and to reign with him on the earth. And although my children never heard any preaching of the truth, yet I am rejoicing over two sons that have obeyed, and also feel to thank the Lord when I hear others of them show a love for the truth. And now through these many years I have stood some hard trials and deep afflictions, yet I found a friend in Jesus. He was my physician when sick, and he was my company when alone. He gave me food when in time of need, he spared my life when man's hope was gone. Now, age is creeping on and he is still my friend, and I know I shall see him soon, and I hope there to meet with you all in the kingdom of God.

Jennetta Tilman.

Iowa.

To the Brothers and Sisters:

A Merry Christmas to you all.

I cheerfully accept this present opportunity of casting my mite with those of like precious faith. The year is almost gone, and I have been permitted to pass my 57th year, and at least 10 of these years have designedly been given to the development of a holy life. How far I have succeeded I cannot tell. God only knows.

I have sometimes felt as though this life was a failure. Sore trials and temptations beset me on every hand. My confidence in man becomes very much shaken, then comes disappointment, sickness, and death. All these roll up like mountains before my little boat, seemingly unsurmountable, but, brethren, I have all confidence in the Grand Old Ship. She has brought me through troubled waters. Sometimes like Peter, I have felt like going down, but oh, that loving Savior bears me to a lofty position, yes, on top of the wave. Praise his holy name, and amidst all the ups and downs of life and sore trials.

I have a glorious hope and my prospects are far brighter than when I first believed, and suffering of whatever nature only serves to draw me nearer to the cross. My race will soon be done. A few more storms on the wild ocean of life, then a calm, a sweet repose. I see a light across the way, a city pure and clean, which hath foundations, whose Builder and Maker is God. No disappointment there. No sickness, no death, no sorrow, for our sorrow will be turned to joy, and all tears wiped from off all faces. Patiently I am waiting, and while waiting, I look back some 30 years and looking over the ground I find one here and another there, missing. Where are they? They have long since died. In my present wanderings I take a look at old Antioch, near the home, of Bro. Corkaley, or used to be, and this is the place I delight to go. As I near the altar I see vacant seats that used to be promptly filled. I look around, yes, there is where Bro. Corkaley used to be, and Bro. Chaplin, and Bro. Barnhill, and just across there is Bro. Tuber, and Sister Barnhill, and Sister Roberts, and many others that I could mention but space forbids. But, where are they? The enemy has summoned some of them, and they are in prison; but listen, Jesus says, he has the keys to open prisons and let them go free again.

Brethren, the grandest event of all ages is yet future, and while many are slumbering, and waiting the Captain of our Salvation, who will try to fill up the broken ranks caused by death? Yes, while those familiar scenes break up the fountains of my heart, I look forward to the time when all hearts will be gladdened, and no more vacant seats, and we pray none missing.

I must stop and give others room. Come on brethren, let us have a feast as Bro. Dwiggins has suggested. May the Lord bless him abundantly, and also, we pray that Bro. Underwood may be blessed in his faithfulness to God and his Word, and as servant for the body, the church. We realize what a task he has before him. Brethren, let us tender them a vote of thanks for this grand privilege.

May the darkness that hangs over us give way, and the light of God's eternal truth shine brighter until that perfect day.

Remember us in all your devotions.

I. S. Miller.

Kansas.

Dear Brothers and Sisters in The Christ:

Myself and dear companion wish to be represented in the Love Feast of God's dear people, through The Restitution.

We are still strong in the faith, and although beset with many tribulations, trials, and temptations, and disappointments in this unfriendly world, we know in whom we have trusted and we hope *to come off more than conquerors through him who hath loved us.* We hope to be numbered with the overcomers, and meet you all in the Kingdom of God's dear Son, in the Sweet Bye-and-Bye, when Jesus comes. We believe it is near at hand, thank God. Dear faithful ones scattered all over the land, let us be faithful, take courage, and persevere in the path marked out by our Heavenly Father. Live closer to him, nearer my God to thee, nearer to thee.

Pray for your brother and sister in Christ.

W. & H. Tuttle.

Indiana.

Dear Restitution:

I hope to be able to renew my subscription before long. (The Lord willing.)

My poor sick mother is still with us, but very low and not able to turn herself in bed. She has been bed-fast about six months, and most of the time has suffered untold agony, but at present writing does not suffer as she has before.

Oh, how strong her faith is in her Redeemer, and her constant prayer is praise to his Holy Name for his goodness to her in all her life down to the present time. She is looking and waiting for his return to earth again. Glorious day, when this mortal shall put on immortality, and death shall be destroyed. No more pain or sorrow. Soon may he come, and come quickly.

On the 16th Bro. T. J. Whitsett and wife made us a pleasant visit, and preached for us over a week, and would have remained longer but the weather turned cold and the people could not attend. At some future time he will return and hold a meeting, the Lord willing. From here he went to visit Bro. Fisher. His mission is to preach the Kingdom of God and his dear Son wherever he goes.

Mother and I wish to say to the brethren and sisters, that we love to read the good letters. They cause us to rejoice in the Lord for his tender mercies over us, and his precious promises found in his Holy Word. Soon may he come is my prayer.

Your brother, waiting for the Kingdom, and return of the Lord in great power and glory,

Geo. W. Haynes.

Iowa.

Editor Restitution:

Dear Brothers and Sisters scattered up and down through the earth, grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord.

I rise this morning to tell of God's goodness toward me, one of his poor pilgrims traveling toward the promised land, firm and fixed, with shoes on my feet, and staff in my hand, ready at a second's warning. Although poor in this world's goods yet rich in faith, an heir of the Kingdom.

We are one year nearer home, and are we one year's growth better prepared for that home? Brethren, let not our religion consist in form only, but let us let our light shine out in both our dealing with the outside world and our means and might. Let us spread the gospel east, west, north, and south.

Since Oct. 18, I have traveled over 1000 miles, preached 69 discourses, baptized 17, and married one couple. Last Sunday I preached at the Grady School-house and baptized three young ladies.

I feel the effects of this fall's labor, but strong in faith, giving glory to God in the highest, peace on earth, good will to men. Let us then, who know the blessed story of the love of God in Christ, tell abroad the gracious message, the foundation which was laid in the birth of Jesus. "Behold, I bring you glad tidings of great joy which shall be to all people," not a few, but to all.

He shall save his people from their sins. Let us make sure that we have accepted him and are his people. Let us be true wise men, and present to him our treasures. May we speak from the heart and not from the lip. Lip-service wont do in the coming kingdom. It may sound very nice and eloquent on paper.

I will close by asking an interest in your prayers. Yours in hope of eternal life when Jesus comes.

John Foore.

Dear Restitution:

I again attempt to report a few meetings. I left home on Oct. 14, for Brother C. W. Titus', arriving there the same evening. On Sunday we had a meeting. We held one Bible Class at Sister Petties in Sac City, and preached at Bro. Titus' house. The next Friday evening I began a meeting at the Fowler School-house in Calhoun Co., and continued over Sunday. From here returned to Sac City and held meetings at the house of Bro. Rose, and on the next Thursday began meetings at the Fowler School-house and continued over Sunday. From here I went to Farnhamsville, and from there we went to Bro. Fisher's in Polk Co., holding meetings at both places.

It seems good to be able to get around again after three years and four months.

As Dec. 28, is the time designated that each one take a part in the "Feast of love," I would offer my love of him who gave himself, or his life for the life of the world. Peter said, "Ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God had raised from the dead," and we believing this claim the promise which is spoken of by Paul when he said, "If we believe that Jesus died and rose again from the dead, them in Jesus will God bring with him, for this we say unto you by the word of the Lord, we which are alive and remain unto the coming of the Lord, shall not precede them that have fallen asleep, but shall be caught up with them to meet the Lord in the air, and so shall we ever be with the Lord." This ought to be enough to keep us from turning aside from our Master. May his promises and love be sufficient to keep us faithful until he comes again. Then shall we ever be with the Lord.

Your Brother in Christ, waiting for the King in His Beauty.

T. J. Whitsett.

Iowa.

Has your subscription expired? If so, don't let it remain so.

See Here.

An Exposition of John xvii. 5, being the article in Restitution of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

[illegible]
Directors of the C. P. Association.
[illegible], Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 3, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE flowers that came to us on Christmas day were not from Bro. Geiselman in Florida, as we at first thought, but from Sister E. T. Morris, of Southern California. Thanks for them. They were very beautiful.

SUCH a number of letters for our "Love Feast" come that this issue had to be given to them. We have more on hand, and every mail brings more. We are glad of this, as showing the lively hope that the friends have, and that they are not ashamed to confess their entire reliance on the promises of God. Next week, and we hope to have them for several weeks to come, we will devote a part only of our paper to these letters. It is a feature that has been neglected, and yet it is read first by nearly all. Write short letters of encouragement. We need them. We thank you for the expressions of favor for our paper. In our next issue we will give Bro. Wiley Jones' next, also Bros. Wilson and Eychaner. Thanks for your patience, brethren.

The New Year.

The year 1893 has died, and 1894 has dawned upon us with its cares and toils and sorrows and joys. Everything goes to show us that the Key to Jehovah's Purposes we have been using for many a year is surely the Divine Key. The troubles of the last day are still brewing; the groundswell of discontent is ever more distinctly felt; crime of blackest hue is ever on the increase, and at the same time the crimes of the polished and educated are annihilating the hopes born of liberal education; science, so-called, is taking the place of God's Word, and the times are full upon us when men will not endure sound doctrine, but are heaping to themselves teachers having itching ears —having *enmasse* turned unto fables. But we trust that the Great Body of our readers can humbly, gratefully, joyfully appropriate the words of the Spirit, "But ye brethren, are not in darkness that that day should overtake *you* as a thief." What hallowed joy this fact affords. What solid comfort it gives when the sky is overcast and the hearts of men fail them with apprehension of some dire calamity, they know not what. Yes; God's adopted children occupy a position that enables them to look beyond the storms and clouds to a haven of peace beyond.

There are indications that the year upon which we have entered will be fraught with gravest import to every waiting disciple. In the history of the world never was there such deep down agitation, and such gigantic preparations for something. Look at France, look at Prussia, look at Austria, look at the frantic efforts of hungry, almost starving Italy to keep abreast of the times and be prepared for any emergency. Look at Russia. Money is passed out lavishly for death-dealing implements, and the ingenuity of man is taxed for the invention of yet more destructive weapons. Peace is on the tongue of earth's rulers, but war is in their hearts—the war spirit is rampant indeed. But beloved, the wrath of man will again praise God. He who has been called to God's kingdom and glory sees God's purpose back of their ambition.

An English magazine just to hand brings word of the intention of the government to add 88 new war vessels and 80 torpedo boats to their already formidable navy, on account of the alliance of France with Russia, and in view of proposals for a Russo-Turkish alliance that never seemed to have entered into the calculations of the other Great Powers. It seems that M. Nelidoff has instructions to push this matter home. The basis of this treaty will be the guaranteeing of the Sultan's dominions in the event of war, coupled with the absolute right of way for Russian men-of-war in perpetuity, the latter clause [illegible] to take effect until the outbreak of hostilities. We think [illegible] of prophecy have generally held that Russia would seize Constantinople; but if we remember rightly, Professor Weethee has stoutly maintained that she would be preserved intact; and the present outlook certainly favors that view. It is with no small concern that England sees that the Russian Mediterranean fleet is to visit Constantinople, and this will surely mark a step toward an alliance.

In order to keep our readers posted in regard to passing events in the East we have arranged to recive from England semi-monthly the latest intelligence bearing upon the interests dearest to us, so that they may keep up with passing events and mark the finger posts to the consummation of their hopes.

We hope if the Lord shall appear for those who are his before the close of the year he may find all who have taken the name, clothed with the righteousness of God and faith, and like a ripe shock of corn fit to be gathered home. But it will require vigilance thus to be found. Besides the purification of our own hearts by obedience to the truth, it is the duty of every one to do something to uphold the Lamp of Life to others; "occupy till I come is the standing order.

Dear Brethren and Sisters:

I appear before you as a youth of seventeen, and I thank the Lord that he has given me Christian parents to teach me the truth. I have never had the privilege of hearing the true gospel preached as some of you young people have. I have only heard a few sermons by Bro. Eychaner, and never meet in social meetings, which I would very much like to do; but I am determined by the help of God to search that good old Book, and learn its truths and increase that talent he has given me, so when he returns he will say, well done, good and faithful servant. Brothers, pray for me that I may hold out faithful.

KARIE TILLMAN.

Iowa.

Dear Brothers and Sisters:

Our dear Savior has said, Behold I come and my reward is with me, to give every man according as his work shall be. What a glorious promise to those that love and serve him. How careful we should be each day of our life, that we should walk in that straight and narrow path that he has pointed out to us in his holy Word. With all diligence and patience run the race that is set before us, for we know not how soon we shall be called to give up this life. Then our doom will be sealed, for the Bible teaches us, that there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Then, let us work, watch and pray, that we enter not into temptation, looking for our blessed Savior, who will quicken our mortal bodies and fashion them after his most glorious body at his appearing and kingdom. Your humble sister in hope of eternal life.

MARY M. RENNER.

Illinois.

Dear Restitution:

As I like to hear from the dear ones that are scattered abroad over the land, and read of their hopes of the soon coming kingdom, I feel as though I must say a word for my Lord and Savior Jesus Christ, he is my all in all. It is about twenty-seven years since I put on Christ, to walk in him and live a new life. I have been much instructed and comforted and strengthened in the faith once delivered to the saints. My hope is in the Lord's coming. I hope we may all walk worthy of his high calling to the end, and at last receive the prize. It does me good to see the brethren stand firm in the cause of the truth. All the preaching I hear is in THE RESTITUTION, that is true and unmixed with the devil's lie. Oh, how I appreciate the reading of this paper. I can't do well without it. A lover of the truth in its true light.

SARAH BOWMAN.

Iowa.

Dear Restitution:

And all my dear sisters and brothers of the one faith: As THE RESTITUTION is all the preaching I have oh what a comfort it is to me, for I am so lonely since my companion died, for all his thought and talk for many years was to try and spread the truth, and many readers of THE RESTITUTION are familiar with his name, P. Plummer.

Just one more brother and sister lives here, Bro. James Haynes and wife, and they are deep in the faith. Fifty miles from here (Scholls Ferry) we have a new church, and Bro. Skeels has just closed a very successful meeting; 70 came out and put on baptism. Oh may they hold out faithful is my prayer. Before another year comes again I may be asleep in Jesus, blessed sleep. I am 80 years old.

I will close, wishing all the brothers and sisters in Christ a merry Christmas.

As ever your sister waiting for the kingdom.

E. PLUMMER.

Oregon.

Dear Brothers and Sisters, Greeting:

And Bro. Dwiggins, who suggested our love feast, for we claim to belong to it, or as Bro. Joblin says, we are blood relation, that is through the precious blood of Christ. And what joy it gives us to read of the loving testimonials of the brethren and sisters, of their firm faith in the promises of Israel's King. And we are so glad to hear of so many in Nebraska coming into the faith. Our heartfelt prayer is that we may all be admitted to that other love feast which Jesus is going to prepare for us, if we remain faithful to the end, in his kingdom.

Yours in patient waiting.

JOHN AND ABBIE BAKER.

Delaware.

Dear Restitution:

Brethren at Lanark desire to join in the "love feast" and take this opportunity to say that an "honest confession is good for the soul," and that while the little body of Lanark have not done for the cause of Christ what we might have the past year or two, we have not been dead, but perhaps a little dormant. Since June last Brother and Sister Woodward have made us two visits and Bro. Geiselman one; and Bro. D. M. Hudler has been with us and the neighboring churches for nearly three months, doing good work—enlivening us all to such a degree that we have buckled on the armor more firmly and enter the battle for Christ, teaching the gospel and life through Christ only, as we are the only people who do teach that future life comes only to the obedient in fact and not to professors (only). May we be among those who shall hear the applaudit, "Well done good and faithful servant."

J. M. GLOTFELTY,
For the Brethren in Lanark.

Illinois.

Dear Restitution:

Here is my mite towards making up the love feast that Bro. Dwiggins calls for. I can say of a truth, Bro. D., as the beloved disciple said who wrote so much about love, although we have never seen each other in this life, yet we have that fervent charity for each other which Paul says is the bond of perfectness. And why? Because you have seen and believed the same Bible that I have believed for the last thirty-six years.

As a result we have the like precious faith; having believed the gospel preached to Abraham we have the same faith that our father Abraham had, and I trust, hope and pray that we are not holding this one and only true faith in unrighteousness, but that we are yielding the peaceable fruits of righteousness, which saith the Word is love, joy, peace, longsuffering, gentleness, goodness, etc. If so, we have the blest assurance based on the Savior's words that when he comes his people will come from the east, west, north and south, and see Abraham, Isaac and Jacob in the kingdom. Then will our prayer taught us by the Savior at least be answered, thy kingdom come. Then, dear brother, will be the good time alluded to in your letter, when the Redeemed of all eyes will meet and shake hands immortal. This is the way Paul understood it, for he has said, first the natural, afterward the spiritual; first the mortal, then the immortal. O for a thousand tongues to thank the God of our fathers that the Christian's hope is a glorious reality.

Dear brethren and sisters of the household of faith, let us strive mightily, lawfully, for the prize that will be given us when Jesus comes. Our light afflictions are nothing when compared to the unfolding glory that will be realized in our Father's kingdom that is to be under the whole heavens when the earth is filled with God's glory as the waters now fill the mighty deep.

'Tis a land of fair beauty, a realm of delight,
O'erflowing with gladness refulgent with light;
Its verdure ne'er withers, its flowers ne'er fade,
O I want to cross over and immortal be made.

J. T. PRIME.

Nebraska.

Dear Readers of The Restitution:

I read the letters of the brothers and sisters, and they are a source of much interest and pleasure to me, so I thought I would write a few words hoping they might encourage some one. We have in our community a membership of about twenty-five. Had Bible reading every Sunday at school house while the weather was warm, but since it has grown cold, at the houses of the brethren. We are but a little band, but we meet together to try to learn something more of God's promises and plans, believing that where two or three are gathered together in His name, there will Christ be also. I only fear we are not doing enough. Brothers and sisters, let us each look to ourselves individually, and see if we are doers of the word or hearers only, and if we find we are neglectful begin at once to do better, and try each day to live nearer to Christ. Sickness in my family has made it impossible for me to meet with the class for a long time. I read an announcement of a meeting to be held at the Baptist church at Blair, subject to be a Bird's-eye View of the Bible. Too many people are satisfied with a bird's-eye view, and never come any nearer, and have only a bird's-eye understanding. But we are told to search the Scriptures. Then let us read carefully and prayerfully and see for ourselves the things that God has promised to those that love him.

Your sister in the hope of the kingdom.

CARRIE FREE.

Nebraska.

Dear Restitution:

According to your request, I feel that I must write something. But what shall I say? I am reminded that "If any man speak, let him speak as the oracles of God," and conclude that the same rule applies to *writing*. I think the rule a *good* rule if every one who speaks or writes would but speak or write according to these *oracles* what a different state of things we would have! The oracles of God! *Living* oracles! Where are they? All are contained in the Bible, the oldest of all books—the most *loved*, the most hated, the most honored, the most abused,—of all the books in the world no other has had half as much said *for* it, or *against* it! Only think of volumes upon volumes written to destroy it and the same to uphold it! And yet we can all get a copy of it for a few cents. It is the most valuable Book in the world, and yet no other is so cheap. I certainly do not find fault because the good Book is so cheap—but I am not quite sure but it would be better if it cost a little more. I am inclined to think that in years gone by when a copy could not be found in every home, but several neighbors joined together in order to get a copy, that it was more appreciated. Someway that which costs us but little or nothing is apt to be thought but little of. It is not always the real value of a thing that makes it high or low, but the plentifulness of it, or its scarcity. If the supply of silk goods were so great that we could buy for five cents per yard, and calicoes were so scarce that we could not buy any for less than $2 per yard, then ladies' fancy dresses would be made of calico; not because calico is really worth more than silk or satin, but because it costs more. So I am afraid it is with the Bible, it costs but little and is too often but little appreciated. Of course we must have a copy, but where is it? Of course the big family Bible lies on the stand, but then, that is too large to be read. The family record is in it, and as the Bible is the Book of Life, we have our names in the Book of Life. But really how little is known by the people generally as to what the Bible really contains. In ages gone by the people have taught that it was not for them but for the priests—that the people could not understand it—it was a mysterious book that must be interpreted for them by the priests who have to be trained for that purpose. Though times have changed very much, even yet we have not got entirely free from such thraldom. We are too apt to feel that it does not mean just what it says, but must be explained, and that very often it is explained to mean something very different from what it says. Now let me say to all our brothers and sisters, don't be led away from what it says by any one. No matter how much learning a man may have, if he tells you the Scriptures mean something other than what they say, reject him. No matter who he is—to the law and the testimony, if he speak not according to that—there is no light in him. The wise, and prudent or the learned and the sages never did understand God's will. It was not revealed to them but to babes like the humble fishermen, the apostles. It is so yet. I have read the Bible for nearly or quite sixty years, and I say now that I am fully convinced that an honest-hearted man of good common sense and education, who is unbiased, is more likely to rightly understand the Scriptures than the most learned man in the world.

Brothers and sisters, let us stick to exactly what the Bible says. Insist on a "thus saith the Lord" for everything we believe or teach. Depend upon it that your salvation does not depend on your believing anything that is not plainly stated in the Scriptures. If it needs explaining or interpreting—it is not a matter of faith but of opinion. God has revealed but one faith—if a passage needs explaining it is not revealed. There may be many opinions but only one faith. We are not required to be all of one opinion. Opinion is a thing that is doubtful—is not revealed. There is room for men to honestly differ on. A man may have faith, may be weak in the faith even, but should be received by the brethren, but as to his opinions (doubtful things) don't dispute with him. (Rom. xiv. 1.) He has a right to his opinions, and so have you and I.

My paper is already long enough for once, or I would like to write showing the difference between knowledge, faith, and opinion, which is too often overlooked. We are too apt to think we know, or believe a thing when really we only think so. And yet if a brother or sister differs from us we will not regard him or her as a brother or sister. Brethren, this is wrong—it is dogmatism.

Now, dear RESTITUTION, if you wish any more of this you can have it, and as to this you can put it into the waste basket or print it.

In the one hope,
GEORGE ELTON.

Ohio.

Dear Restitution:

Your very welcome visits stirs us up by way of remembrance, and every number awakens the desire afresh to add our testimony in regard to that blessed hope, and the glorious appearing of our Savior, Jesus of Nazareth, King of the Jews.

To make our story short, we have an "exhortation" in RESTITUTION, of Dec. 6, from Bro. Woodward. "Let all things be done decently and in order," 1 Cor. 14, 40, and we would suggest that it be read as one of the articles in our "Christmas Love Feast" proposed by Bro. Dwiggins, also the composition for the last day of school, given us by Sister Mabel Carpenter.

Paul says that, "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the father's" Rom. xv. 8. In connection with this see, Acts iii. 18, and Rom. iv.

Let us also "walk in the steps of that faith of our father Abraham, which he had being circumcised, for the promise that he Abraham, should be heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith."

On Saturday night the 1st inst., Bro. Jas. L. Moncrief and I met the church at Mt. Pleasant, where we were much refreshed after a toilsome journey. The meeting continued with interest increasing until Sunday night.

The most solemn and encouraging of all was that of commemorating the sufferings and death of our Lord, with our aged and esteemed Bro. Wm. P. Ryland, who has been confined to his bed for six weeks. At his request 14 of the brethren met in his room on Sunday evening and after an earnest exhortation from him, we proceeded while the fire burned within us, to bring to mind what these blessings are, and what it cost our Lord.

And now, brethren, if he so loved us, we ought also to love one another in the same manner. "A new commandment I give unto you."

On Monday, with Bro. Russell we returned home. He remained a day looking about the country.

Wishing you a happy Christmas, and that we may meet all of like precious faith in peace when Jesus comes. We are yours truly.

R. A. HUMPHREYS.

Arkansas.

Dear Brethren and Sisters:

I wish to join you in the Christmas Love Feast, and tell you that by God's help, I am striving to walk in the narrow way, and do rejoice always, and gladness fills my heart as I meditate upon the coming of our King and his Kingdom, for then, Satan will have no power to cause so much misery and distress in the human family.

I ask an interest in your prayers that I may stand firm till the last.

ELIZA A. RAHE.

Kansas.

Dear Restitution:

I have been a reader of your paper for the last two years and as it is proposed to have a Christmas Love Feast, I thought I would add my mite. It is my desire to live in grace and grow in the knowledge of the Gospel for it is able to make us wise unto salvation. May we never be found so cold and in such darkness that we will lose sight of that beautiful home that is promised to the faithful. May we never be found weary in well doing, for in due season we shall reap if we faint not. I earnestly contend for the faith once delivered to the saints.

Pray for me, that I may be faithful to my trust, and be among the Redeemed when Jesus comes.

Yours in hope of eternal life.

RACHEL A. OKEY.

Ohio.

Editor Restitution:

I will send a few lines to] you and if you think them worthy you may publish them.

My subscription is up, and you will find enclosed $1.50 to pay for another year. I cannot think of doing without the paper as it is the only preacher that I have here. I am 65 or 70 miles from any organization or preacher of our faith, and I think that a good preacher would do much good.

This is a fine country, good land, good health and good climate. I have been here 29 years and it has been about 26 years since my wife and I embraced the faith and were baptized. The rest of the church scattered soon after and we are left alone ever since. We read the Bible and THE RESTITUTION, and the more we read and study the stronger our faith is in the coming kingdom. We love so much to read the letters from the brothers and sisters isolated like ourselves. I would like to see an article in the paper on the millennial reign of Christ as there are some here that teach that it is past. They say the devil was bound from A. D. 6, to A. D. 15, and that it was at that time. The Seventh Day Adventists teach that all that do not keep the seventh day holy will suffer the second death.

I remain your brother in Christ.

WM. GOIN.

Oregon.

Editor Restitution:

As it has been suggested by a brother, that we all of the one faith write a few words for THE RESTITUTION, as a Christmas Love Feast, I will respond for one in the West, that is waiting and desiring the presence of our blessed Savior, as our Redeemer, who is to be the one King in that kingdom, that God will establish on this earth, that is never to be destroyed, through which all the nations of the earth are to be blessed. Dear brother, you and I have a part in that kingdom to perform, if we are faithful to our Master. Fear not, little flock, for it is your Father's good pleasure to give unto you the kingdom. Surely, if it his pleasure to give, we should be pleased to receive. To Abraham and his seed, were the promises made, not to seeds as of many; but to thy seed which is Christ, and if ye be Christ's, then are ye Abraham's seed, and an heir according to the promise. Just think, to become an heir to the promises made to him. He is to be heir to the whole world, and king of the whole universe. He is to remove the curse, restore life, raise the dead and rule with righteousness on David's throne. It is time that we were preparing ourselves to be ready, for soon Christ will come to reign, and he will not know to call our name, and if such should be the case, we have ourselves only to blame. May we all have our lamps trimmed, and be ready, for when he comes he will not tarry.

ABNER OLIVER.

Kansas.

Dear Restitution:

If it will be God's will, I will try and be present in letter at the Love Feast. Here we all assemble our letters together in this paper, to tell our hope, just as God's Word says, "that people shall flow into Zion to worship him." I think Zion would be a good Bible name for THE RESTITUTION for 1894. I wish every one a merry Christmas The times are fulfilling so fast, that not many more Christmases will pass before Christ will return with the rewards for the righteous, the ones that suffer for his sake, for Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We must hold out faithful to the end, if we expect such a reward. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No persecution shall separate us. Then, let us look forward to the coming of Christ in that glorious kingdom, when Satan shall be chained, and the rough places made smooth. Then God's elect shall be immortal like Christ and be governors, and not be governed.

MABEL CARPENTER.

Missouri.

Dear Restitution:

I have been a member of the Church of God of the Abrahamic faith for about thirty years, and I love to read the letters in THE RESTITUTION from those of like faith, scattered throughout the land; and though I feel my inability to write to the edification of others, yet I feel that I ought to write a few lines telling of my hope and of the encouragement it gives me to read the letters of others. They help to lift the cares when I am wearied of this mortal life. Let us brace up and be strong in the Lord, and not neglect to pray for others, especially those of like precious faith. And let us remember those who are laboring in word and doctrine; striving always to keep our lamps trimmed and burning, and not as the foolish virgins—have no oil in our vessels. I am expecting the return of our Lord and Master very soon, and let us strive to be ready. I ask those of like faith to remember me in their prayers.

MARY J. CRATON.

Missouri.

Dear brethren and sisters in Christ, greeting:

I feel that I want to rejoice with you by adding to the letter drawer, and reading the letters that others write telling of the hopes of us all meeting and seeing each other face to face and enjoying the presence of our blessed Savior. Oh if we could only shovel time together and hasten the time of the coming of our dear Redeemer. Oh what will it be when we can behold his glorious face through the clouds, as the angels said he would come as he went away, and that was in a cloud, I long for the time when this change will take place, and it surely will not be long, for it seems to be plain that everything is fulfilling the Scriptures and pointing to the nearness of that day. Dear sisters, let us be more careful in living the Word of God daily, so that the number of crown wearers will soon be fulfilled and hasten the coming of our Great King that the earth will be ruled with justice, and then sin will be banished from the earth and this will be a place of peace.

MRS. SARAH BUTCHER.

Kansas.

Dear Restitution:

In complying with the request made by Bro. Driggins, that all who are waiting the coming of the Lord, should write, I feel that I am personally requested, as I am one of them.

Without knowledge there is no salvation for man, therefore we all should be thankful to God for the gift of the Bible—God's Revelation of earth and man, the Kingdom of God the restitution of all things spoken by the mouth of all the holy prophets since the world began. That Blessed Book that tells us how man was made, and how he was un-made, and how he will be re-made again.

Man was un-made by disobedience, and re-made by obedience.

God has revealed the awful consequence of disobedience to be death, and when he passed this sentence on the first man, he gave Mother Eve his word of promise that her seed, not a God, should crush the serpent's head, and from that time on, the human family became Adventists, looking forward to the time when that Word of God given in promise, would be verified, and made flesh. John i. 1, reads, "In the beginning was the Word, and the Word was with God, and the Word was God." The 14th verse reads, "And the Word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father."

Now John says, "In the beginning," and that surely was the beginning when the man, and woman was made. The Word of God is Spirit, and is Life.

Now, 4000 years after God gave his Word to Eve, that her seed not a god, should crush the Serpents head, Jesus was born in Bethlehem of Judea, and wrapped in swaddling clothes, and laid in a manger, then God's Word was made flesh and dwelt among the apostles, just as John said, and the Word of God was literally fulfilled.

The Spirit of God said to King David, out of thy loins he would raise up Christ to sit on his throne. This promise was confirmed with God's oath. Acts ii. 30-31.

Then the Children of Israel said, "now we know where that seed is to come from that is to crush the serpent's head," then they kept a record of *all the sons and daughters* of David, down to Mary and Joseph. When Jesus was born they ceased keeping the record because the Wise Men from the East came and said, "Where is He that is born King of the Jews, for we have come to worship him." The 61st chap. of Isa., reads thus: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." 700 years after this was written, Jesus at Nazareth stood up and read the same Word of God, and after he had read he closed the book and sat down, and the eyes of all them that were in the Synagogue were fastened upon him, and he began to say unto them, "This day is this Scripture fulfilled in your ears," for they had heard of the things he had done at Capernaum. Christ stopped reading at just the right place. After telling what he had come to do then, and the rest of the chapter relates what he will do the next time he comes.

How important it is to rightly divide the Word of God.

In John iii. 5, Jesus says, "verily verily, I say unto thee, except a man be born of water and the Spirit he cannot enter into the Kingdom of God." Now to rightly divide that declaration, is to stop at the birth of water now, and wait for the Spirit birth until the resurrection morning. I find *many* who claim to be born of the Spirit, but when tried by the Word I find they are flesh yet, and lack "of the Spirit." I fear many of them were buried before they were dead to the world.

I would say to all, let us examine ourselves and see if we are dead to the world, and alive in Christ, for if we have not the Spirit of Christ, we are none of his.

Dear Brothers and Sisters, you must not think your trials and crosses are greater than others have to bear. I am not going to tell my trials but I believe no one will enter the kingdom of God who has not been baptized into Christ, the Second Adam, and bore a cross, but remember, the heavier the cross, the brighter the crown.

Brothers and Sisters! I say as did Peter, "To them that have obtained like precious faith with us, through the righteousness of God, and our Savior, Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue."

Paul says, "we are not of them that draw back to perdition, but of them that believe unto the saving of the soul. And the very God of peace sanctify you wholly, and I pray God your whole Spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren pray for yourselves that we may all meet in the Kingdom of God in the New Earth. I hope to meet you all there, and then we will make heaven and earth ring with "Glory to God, peace on earth and good will to man" through Christ, who redeemed us by his blood.

H. M. Babb.

Wisconsin.

Dear Brethren and Sisters in Christ:

I come to join you in your Love Feast. I am one of the isolated ones, but hope to meet all the dear ones in the "Sweet Bye-and-Bye." I know I shall if I live up to my privilege. What a comfort is derived from living the life of the faithful. I do regret that I have not lived more faithful. I do not have the privilege of meeting with the brethren and sisters, and as Sister Alice Taber says, "We lose our Christian Graces." I would say to those, if there are any such that read these lines who have never known the mercy that endureth forever, make haste to find in him a refuge from the storm, a covert from the tempest, the shadow of a great rock in a weary land.

May we all so live that we may meet on the Evergreen Shore, there to live forever.

Yours in hope.

Mrs. Jno. Armitage.

Ohio.

To the Brethren scattered abroad Greeting:

Dearly beloved, that have obtained like precious faith, grace and peace be multiplied unto you through the knowledge of God, and our Lord Jesus Christ, who hath given us all things that pertaineth unto life and godliness, and hath called us unto glory and virtue. Whereby are given us exceeding great and precious promises, that by these we might be partakers of his divine nature, having escaped the corruption that is in the world through lust, having our hearts sprinkled from an evil conscience and our bodies washed with pure water, let us hold fast our profession unto the end, looking for that blessed hope, and the appearing of our Lord Jesus Christ, who will change our vile bodies and fashion them like unto his glorified body, whereby he is able to subdue all things unto himself. Therefore, let us give the more earnest heed to the things we have heard, for we are not following cunningly devised fables, knowing that no prophecy of the Scripture is of any private interpretation, for the prophecy came not by the will of men, but holy men spake as they were moved by the Holy Ghost. Therefore, brethren, let us consider our high calling in Christ Jesus, who became perfect through suffering, and for the joy set before him endured all things, that he might bring us to God, having been put to death in the flesh but quickened by the Spirit, whereby he lives not after the flesh but after an endless life whereby *he is* able to succor all that come unto him. Therefore, let us lay aside every sin that doth so easily beset us and run with patience the race that is set before us, counting all things as nothing, that we may win Christ, and be found of him not having our own righteousness, but the righteousness which is of God by faith in Christ, that we may attain unto the resurrection of the dead. Wherefore take unto you the whole armor of God, having your loins girded about with truth, having on the breastplate of righteousness, and take the shield of faith, the helmet of salvation, the sword of the Spirit, which is the Word of God, that we may be able to stand in the day of temptation. And when the Lord whom ye seek shall come to his temple, even the messenger of the covenant whom ye delight in. But who shall abide the day of his coming and who shall stand when he appeareth, for he is like a refiner's fire, and he will sit as a purifier of silver. They that fear the Lord and think upon his name, they shall be mine, saith the Lord of hosts, in the day when I make up my jewels, and I will spare them as a man spareth his only son that serveth him. Then shall ye discern between the righteous and the wicked, between them that serveth God and him that serveth him not. Therefore, brethren, let us labor to enter into his rest lest any of us should come short, for if every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation, of which salvation the prophets have enquired and search diligently, who prophesied of the grace that should come unto us, of which thing the angels desired to look into. Therefore, as brethren, let us lay aside all malice and guile and hypocrisies and envies and evil speakings, in honor preferring one another that we may prove what is that good and perfect will of God, that ye love one another, by this men know that ye are the disciples of Christ, so shall an abundant entrance be ministered unto you into the everlasting kingdom of Jesus Christ.

Seeing ye have purified yourselves in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, for as much as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, for we by him do believe in God who raised him from the dead, that our faith and hope might be in God. And to the elders which are among us, I exhort that ye feed the flock of God, taking the oversight over them not by constraint, but willingly, not for filthy lucre but of a ready mind, neither as lords over God's heritage, but as examples to the flock, and when the chief Shepherd shall appear, we may receive a crown of glory that fadeth not away.

D. M. Hudler.

Iowa.

Dear Brethren:

In response to Bro. U's request, I take my pen to take part in our social meeting. As the social gathering of a congregation may be made the most profitable meeting we have, so the social or letter column of our paper, is often more eagerly read and profitable to a larger part of the brethren than any other department.

Strong meat is good, but an over supply will as surely destroy the life of a congregation or an individual Christian as will the literal article if taken as an exclusive diet destroy physical life. Paul at Ephesus did not shrink from declaring the whole counsel of God. His course pursued by each one of us at all times would prove an efficient cure for the disastrous effects of the hobby riding too often, not intentionally perhaps, practiced among us. The cause of truth is not at a stand still here in Oregon. Since our annual conference meeting in October the congregation at Scholl's Ferry has been augmented by nineteen of our neighbors, who after hearing of the Gospel of the kingdom for years, most of them, have decided to put on Christ in the appointed way and join us in the struggle for eternal life. We have been cheered too by the determination of another young brother, Edwin Groat, to enter the ministry and proclaim the gospel of life to a dying world. He will succeed.

Bro. Skeels has just closed a discussion with a U. B. bishop at Sherwood, this county; the questions discussed being, the nature of man and the endless misery question. The brethren who heard the discussion think it was profitable for the cause of the Master. What a field there is open for those who are willing and able to preach the grand truths of the gospel. Personally, I am convinced more and more upon a closer examination and acquaintance with the grand central truths upon which which we are all agreed, that we are indeed, building upon Jesus the Christ, and that in turn he is the Christ, the Son of God. Now if any man build upon this foundation—gold, silver, precious stones, wood, hay, and stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. We have every reason to be cheered, if we are indeed founded upon the sure Word of God. Do we hear of wars and rumors of wars? Such things are foretold as belonging to the last days. Are professed Christians growing more and more worldly and less spiritual? It is foretold that men in the last days shall be lovers of pleasure more than of God. As we are not the children of darkness but of light, we are forewarned and should be discouraged by nothing, but instead, rejoice that our redemption draweth nigh. With love for all the brethren of Christ.

W. W. Jaquith.

Oregon.

Dear Brethren and Sisters of the Household of Faith:

I have often thought of writing during the year, but most of the time have been sick or had sickness in my family, and for some time have dreaded to take a pen in my painful hands. Our daughter who was sick all the summer, is now well. We have many reasons to thank God and take courage. If I may be made better through suffering, may I be enabled to rejoice and say, even my affliction is a blessing. I esteem it a great blessing to be able to see and read. I have read with much interest the many stirring epistles in The Restitution, as well as the many able articles by the corresponding editor and others. Continue dear friends, to exhort with all long suffering and doctrine. There is much in the world at the present day to corrupt our minds from the simplicity and pureness that is in Christ. May we all stand; having our loins girt about with truth; our lamps trimmed and burning like the wise virgins who were *ready* at the coming of the bridegroom, or like men who wait for their Lord to return, that when he comes and knocks, they may open immediately, and welcome his arrival, and be permitted to hear him say: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. The Lord be praised for his precious promises. Pray for me, that I may patiently bear my afflictions, and, if consistent with God's will, be raised up to further usefulness in this life. Yours in love.

E. R. Boyer.

Virginia.

Editor Restitution:

We received our paper of Dec. 6, this evening. In seeing the call for those of like precious faith to write, I deem it a duty, as well as a great privilege, to let the scattered ones hear from us.

My home is at Arcata, Humboldt, Co., Cal., which is 20 miles from Scribner. I am engaged in teaching here, thus we are compelled to be away from our home.

In Arcata of the same faith, are brother and sister Morris, brother and sister Ogilwy, brother and sister Canbarns, brother and sister Wright, brother Faxon, brother Ranor and my wife and I. Sister Wright was baptized into the one name by the writer. As believers of old, she came to my house, desiring baptism. There being no meeting in progress she had simply read the Word, and like those of apostolic times had faith to take God at his word and is now walking in the new life. We have had our Bible readings and I have talked to the believers as well as all others who would come to hear. We always had a good and attentive audience and my labors were well received. "The fields truly are ripe but the laborers are few." If I could devote my time to the cause of my *Master*, in calling sinners to repentance, I should be glad to do so. But I have a very large school and it requires all my time. We have ten months of school each year, so you see, dear ones, I have but little time to talk to the perishing ones; but I want to do all that I can for my Master, for I realize our time to work is so short. Oh, if there were brethren to work, churches could be organized and so much done to call out a people for his name. The people here, as well as in other places are in darkness concerning the great truths of God's Word. I think there is but one organization of our faith in this state, and that is at San Deigo. The few of us here are of limited means and our cry is: "Come over and help us."

We are always glad to receive The Restitution, for it reminds us of our dear friends in Marshall County.

I close by saying, "Blessed are they which do his commandments that they may have a right to the tree of life, and enter in through the gates into the city. Yours in hope of eternal life.

Myron Young.

California.

Dear Brother and Sisters:

As brother Underwood has opened the way, that we can assemble ourselves together in praise to our blessed Master, although we are absent in body, we are present in mind. I rejoice that we are not bound together as so many are binding themselves together for protection; but instead, we are bound together in love, and trust in one that is able and willing to protect us in these times of trouble. As we can all see by the signs of the times, the gospel age is about to close, we can lift up our heads and rejoice that our repemption draweth nigh. I thank God for his blessed hope and the precious promises that are free to all, if they will only come to Christ, and obey the gospel. Often when reading the letters written by the brothers and sisters of the one faith, and see how much they are doing for the Master, I fear lest my work will be so little I will hardly be permitted an entrance into the kingdom. But my earnest prayer is to God, to have mercy on me, that I may hold out faithful to the end, and be counted with the worthy ones that have been tried and overcome the evils of this world. I want to say a word in praise of our dear paper, The Restitution. I have been a subscriber about fifteen years, and a *great* comfort and help it has been to me, and not only to me, but to all I could get to read it. Yours in hope.

Mrs. N. G. Calkins.

Missouri.

Dear brothers and sisters of the one faith:

I think it was a very good suggestion, that we all write a little as a Christmas greeting to one another.

We do not live near any of the brethren and I take much comfort in reading the articles of the dear Restitution. It does seem as I see and hear of so much wickedness going on in the outside world, as though we ought to have on the whole armor of God. It does seem sometimes, as though people turn ears from the truth, but we must not get weary in well doing, for there are great and precious promises to them that overcome. Oh, what a grand hope when we think of it, that we will all meet in the kingdom, and that Christ will dwell with men and be their king. How thankful we ought to be that Jesus was born, and was sacrificed by God to be put to death so that we might have a chance to inherit that eternal blessing.

I wish you all a merry Christmas and a happy *New Year*. Yours in the hope of eternal life.

Inez M. Garton.

Iowa.

Brethren and Sisters of like precious faith:

I thought I would write a *few* lines to you through the dear old Restitution. It is all the preaching we have here since Bro. W. H. Wilson left. There are only a *few* of us here, but we meet regularly every first day to break bread and search the Scriptures. There are lots of meetings here, such as they *are*, but we do not take *much comfort* in attending, as they so often contradict the plainest statements of God's Word. We would like so much, if we could have some meetings that were in accordance with the Word. We believe that the time for work is very short, and that ere long our King will come, and we desire to be found among those that are ready to meet him, even though the world may think us odd or peculiar. Your sister waiting for the kingdom.

Arloa Siple.

Louisiana.

Editor Restitution:

The year 1893, now drawing to its close, I am reminded among other things, that my subscription for The Restitution should be attended to, you will therefore find enclosed a postal order for $1.50. The Restitution with my Bible, the Word of God, has been my meat and drink for many years, and is the last thing I should think to cut off in practicing economy, which is so necessary these days. And now, may the God of heaven bless The Restitution and its editor and its readers and contributors, *whose names I often scan with* pleasure, is the prayer of your brother waiting for the redemption of Israel.

J. M. Olmstead.

California.

Dear Restitution:

Having recently obeyed from the heart that form of doctrine once delivered to the saints, under the ministry of Bro. J. F. Wagoner, we feel it is our duty to write you a short letter expressive of the hope that is in us. How different and how much brighter the future seems to us, being without hope in the world, until we heard the truth from the lips of that dear brother. We have turned away from the majority and fallen in line with the little flock, knowing that if we continue faithful a little while longer, we shall receive the promised reward. Yours in hope of the soon coming King.

Emma & Lee Southerland.

Kentucky.

Dear ones of like precious Faith, greeting:

There are many that I would like to see, but that is impossible in this life; there may be some that have not forgotten me (Ollie Skeels). We will have to be content with their names and a few words of cheer. Many I remember, but I never see their names any more, where are they? Are they dead? If not, let us have their names, if no more. I am one of the few who are still looking for the King of beauty to come and reign on earth, although I heard a man say a short time ago, that the kingdom had come. If it has come, I am very much disappointed. It is not the glorious time the prophets said it would be, and so we will conclude that this man was mistaken, for Christ taught us to pray, thy kingdom come, and we will pray that prayer till it does come. Even so come, *Lord Jesus*.

Mrs. Ollie Bradley.

Kentucky.

Editor Restitution:

To the brothers and sisters scattered through this sin cursed earth, I would say, wife and I are still in the faith, and are looking for the soon coming King, Christ Jesus, to rule the earth in righteousness. I love to read the cheering letters from the brethren and sisters, and would say, I am a constant reader of our Restitution and other journals; but above all the papers, give me The Restitution.

This is a new field and much good might be done here, if we had a good preacher to preach for us. Why don't some of our preaching brethren come to Oklahoma and locate? Don't be afraid of the Indians.

Finally, brethren, be of good cheer, and if we are not permitted to see each other in this life, may we meet in the kingdom of Christ. I will gladly answer all letters from the brethren, desiring information as to our country. I remain yours in hope of eternal life.

M. L. Adams.

Oklahoma.

Dear Restitution:

You will find enclosed $3, one-half to apply on my subscription for The Restitution, and the rest for some of the Lord's poor, you can put it where you think it would be best read; as for us we could not do without it. The Restitution is all the preaching we have here in the far west. There are a few names here that claim to believe the faith of the gospel, but are drifting down with the tide. Husband and I are trying to live so as to be accepted when Jesus comes. We have been scattering papers and tracts to those who will read them, but no one is interested. There are a few searching for truth. My desire is, that Jesus may soon come, and put down all evil and restore all things. We are very lonely here, we read our Bibles and papers Sundays. We take great comfort in the letters in The Restitution, it seems like a social meeting, it cheers us on our lonely way. Perhaps I have written enough. Yours in the blessed hope.

Mrs. E. T. Morris.

California.

Editor Restitution:

As my subscription expires in a few days I enclose money order for $1.50 for which you will please send me the paper another year, as its weekly visits are very welcome to us. I am not doing much in the Master's vineyard just now, surrounded by blind sectarianism it seems but little can be done. The Methodists have just closed a long protracted meeting at their church in our neighborhood; they done but very little. After a rest for the people of a few weeks we expect to have a meeting at our school house to continue for several nights. This seems to be the only way anything can be accomplished, as it takes so much reasoning to get the people's minds settled on the important truths of the Bible. The popular belief to get one's name on a church book and pay the preacher well is all that is necessary, is very popular nowadays, but a faith that is based on Bible truths, that makes a man a better man in every sense of the word, is very unpopular, and people are slow to believe. But let us that have obeyed from the heart that form of doctrine, stand firm in the faith, as the reward will be sure.

Wishing The Restitution and all its readers a Merry Christmas and a Happy New Year,

Your brother,
J. F. Pierson.

Kansas.

Report of Labor.

Since the 22nd of September, I have been in the field all the time.

I first went to Ingraham, Ill. I preached 12 discourses, and immersed one lady from Clay Co. Ill., we had good meetings.

From here I went to Mount Morish and held meeting seven days. Preached 8 discourse.

The next point was New Hope, Ill. Held meetings ten days and preached 11 discourses.

From here I went to the Claypool neighborhood and remained eight days, or over two Sundays. Preached 11 discourses. I then went home. Found wife and son both well.

After two nights and one day, I left for Argos, Ind., and held meetings from Thursday night until the next Tuesday. I found the brethren alive to the truth. I then came home and rested over one Sunday, and then went to Ripley, Ill. On account of bad weather the meetings were closed sooner than had been expected. Preached 8 discourses. Found the brothers and sisters alive to the truth. I will always remember their kindness to me. May the dear Lord reward them in his everlasting Kingdom. A few of the brethren here have been battling for the truth for many years. God bless them. Sister Jennie Cox, came from Cooperstown to attend our meeting and remained until the close. She is one of our faithful ones in the good cause. While others have gone to other churches for a home she has remained firm on the promises of God. May she reach the everlasting Kingdom of God's Son. We fear that when some are called to give an account of their stewardship in the day of reckoning, they will find they have been away from home. The command of God is, "Come out of her, O, my people, that ye be not partakers of her sins, for her sins have reached [illegible] heaven."

J. S. [illegible]

Has your subscription expired? If so, don't let it remain so.

[illegible] the Way.

[illegible]tion:

Believing that each effort, however humble, that is put forth to send out the Word of life, will be of interest to the Household of Faith, I herewith send brief report of my visit to Kentucky. Many years ago Bro. Bro. L. Skeels with his family was journeying to Tennessee, but stopping awhile in central Kentucky gave a number of illustrated lectures on prophecy and the leading truths of the Bible. A goodly number became interested, and after a number had obeyed from the heart the significant form of doctrine, the original intention of going to Tennessee was abandoned. Brother Skeels and family located on a little home where both father and mother fell under the power of the enemy death, leaving four daughters and one son, one of the daughters is married, the others with the brother reside in the humble little home where by industry and the possession of rare gifts as musicians they live comfortably, enjoying the sweet social pleasures that the Christian religion so largely increases. The eldest daughter possesses in addition to fine musical attainments a high order of artistic talent, some of her paintings being highly appreciated by admirers of the beautiful art. Only social recognition is needed to bring the products of her brush into successful competition with the most popular artists. But how often the words of the poet find living illustrations in the struggles for existence:

> "Full many a gem of purest ray serene,
> The dark unfathomed caves of ocean bear,
> Full many a flower is born to blush unseen,
> And waste its fragrance on the desert air."

It was from this family that the pressing invitation came, the earnest Macedonian cry, "come over and help us," to which call we responded, leaving the dear ones at home, invoking the Father's care for them. November 30th found us speeding southward over the L. E. & W. to Indianapolis where after a short halt took the fast train over the J. M. & I. to Louisville, and as the night train did not stop at our destination on L. & N. road we staid over night in the busy city. The morning train pulled out of the city as a bright December sun was shining down upon the Kentucky hills. The road runs near a chain of hills that extend across the state. The eye is constantly feasted upon the grand scenery that varies just enough to break the monotony. The hills seem as if dropped from above, hill upon hill, as if the mythological giants of creation had "piled Pelion upon Ossa." Sometimes the train swept through a beautiful gem of nature's choicest green.

> "There's a low green valley on the old Kentucky shore,
> Where I've whiled many happy hours away."

Then from the slope of some bold hill and nestled amid the green cedars could be seen a lonely cabin, where no visible means of substance could be seen, and the wild, weird spot was suggestive of the secret operations of the "moonshiner." At the station we met Bro. Frank Skeels and in a few minutes were speeding over a good road over hill and dale to the little home on the hill that has obtained the appropriate name of "Happy Hill," christened by the songs of the happy inmates of the home. "Happy Woods" in Louisiana gave birth to the finest products of Bro. Wilson's pen, and there seems to be a kind of inspiration in the scenery here, and I have been firm in the belief since I came here that some where earnest prayers were being offered for the success of the precious Word. Do you ask why? The answer is simple, before coming here I could only endure the labor of three or four discourses, while here for fifteen nights and two days I was enabled to speak not less than one and one-half hours and sometimes longer, and to reach these seventeen meetings walked a distance of over fifty miles, besides the trips of social visits and sight-seeing in this land of wonders. The interest increased from the beginning until the [illegible] "crowded houses" was the order. The direct results of this meeting as previously reported were three, one a Baptist, one a Disciple and the other his wife a Methodist; but the law of adoption required a new name, ignoring Jew, Greek, Baptist, or Methodist. So they were adopted into the Household of Faith, taking the family name which we earnestly pray they may keep sacred. At least a dozen others were almost persuaded, and hopes are entertained that they will yet obey.

The course of teaching these people was slightly different from my usual practice, instead of a lesson read there was given an exposition of some misapplied passage, this being followed after a brief interval of singing and prayer by the regular discourse. Invitations were given from time to time to the audience to present doubtful texts or such as were supposed to teach the Platonic theory. The usual texts of course were given, and the harmony shown which in most cases was satisfactory. The interest we think was increased by the distribution of tracts, and the interests of THE RESTITUTION were we hope forwarded by the distribution of about twenty sample copies at this place. All missionary efforts ought to be supplemented by a free distribution of tracts. And it would relieve the missionary if some generous souls who say they cannot preach orally would aid in this commendable work. Let every legitimate effort now be put forth, and let us "compel" them to come to the rich feast that will soon be partaken of. The arrangement was made before I came to hold meetings some ten miles from where we began, and while this was for the purpose of accommodating some of the brethren at the other place I cannot help thinking we should have remained when the interest seemed so good, but we are here and shall try with the blessing of God to awaken an interest. Bro. Terhune just before his death built a comfortable house for worship, but met a sudden death by accident. The seed sown here by Bros. Terhune, Skeels and Hatch is yet bearing fruit. And it is yet to be hoped that the humble effort now being made will result in the salvation of others. Are we not too anxious sometimes, brethren, to see immediate results of our labors? Paul may plant, Apollos water, but God only can give the desired increase. Is the truth compared to seed? Should we then not wait patiently for results? Seeds must have time to germinate. So must truth. Let us be faithful and patiently wait. The meetings will be continued here a few nights and then if the Lord wills I shall return to the field in Indiana, or wherever calls for labor may demand. The first meeting was held upon land that thirty-one years ago was the scene of deadly strife. I have been shown the places where brother met brother in a hand to hand struggle for life. In walking over the field, I picked up a minnie ball that on that bloody October day was sent on its deadly mission. I saw trees that yet show the marks of that terrible leaden hail that covered the ground with dead soldiers so thick that one could walk on the dead across that bloody field. The Confe[illegible] had formed their line of battle [illegible] the steep bluffs of Chaplin R[illegible] which with its tributary [illegible]" formed a triangle, w[illegible] Federal troops held a hig[illegible] of land a half mile to the south-east. The intervening ground was the arena of one of the fiercest conflicts fought during the war. Standing on this blood-drenched soil the scene came most vividly before me and I thought how grand the hope that when our blessed Lord comes,

> "He will make all wars to cease,
> Man no more shall hate his brother;
> But shall dwell in quiet peace."

God hasten the day when the curse shall roll from the earth as the vapors vanish from the sunlight. As ever in hope.

J. F. WAGONER.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Try and get a new name for our paper for 1894.

Please Read and Heed.

The readers of THE RESTITUTION know full well that no appeals have been made of late in its columns. Its managers have known that the finances of our patrons have in most cases been low, and we considered them. However, at this time when the old year is almost done and a new year about to open upon us, it is necessary to present our case for consideration.

THE RESTITUTION has been issued each time during the year promptly. The articles selected for filling its pages have been generally satisfactory to all. To be sure, some differences of opinion have been found, and discussed, but all in a spirit of Christian love.

Our expectation is to continue through the year 1894 as in the past year. We therefore, ask all our old patrons to not only renew promptly their subscriptions, but to make an effort to increase our circulation. If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894. New subscribers sent now will be given the remainder of the issues of 1893 free. Get your new subscribers now.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men. Some will plead that they can pay better some months in the future than now. We do not wish to doubt your word, and do not, but you must remember we are totally unacquainted with you, and while we might if we personally knew you be willing to trust you, we are not ABLE FINANCIALLY to carry your account. We therefore suggest that you borrow the $1.50 from some friend at home, and that will shift the burden of your account to some one else. Thus the load will be distributed to many instead of being put on one, and will be much easier borne.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Midwinter Fair Excursions.

On account of the Midwinter Fair at San Francisco, special low rate tourist tickets to that city as well as to San Diego, Los Angeles, San Bernardino, and other winter resorts in California, will be sold via Pennsylvania Lines. Tourists can have the choice of routes from Chicago and St. Louis. Tickets will be limited for return passage until April 30th, 1894. Tourist tickets to Portland, Oregon, valid going or returning via California, are also for sale over this first-class route. For details apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$39.20

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 381, Grand Rapids, Mich.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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The Doctrine of Baptism as taught by the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, [illegible] lexicographers and ecclesiastical historians. 44 pages, price 5c.

Christ's Kingdom—Where Is It? What Is It? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1883, by Jos. Lacier. Can be had at this office at 5c. each, 3 for 10c. or 25 for $1.

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[illegible] Church of God meet for worship and [illegible] the Scriptures every Sunday at 2 [illegible] p. m. All interested in Bible study are cordially invited to meet with us at 12[illegible] Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and [illegible] Ave. [illegible]

The Chicago [illegible] have [illegible] the Vanburen Hall, [illegible] street and [illegible] Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their own [illegible] street, as follows: Preaching [illegible] J. F. Wagoner, every 2 of Sunday in the [illegible] every Sunday, and [illegible] meeting every [illegible] evening.

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The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kettle, Kessler, or H. L. Lehman, West Milton, Ohio.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA. JANUARY 10, 1894. NO. 2.

The Restitution.

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Original.

The Gospel According to Loukas. Chap. 16.

1. And he said also unto the disciples. There was a certain rich man who had a steward: and this one was accused unto him of scattering his property.

2. And summoning him he said, what is this I hear about thee? Render the account of thy stewardship. for thou canst no longer serve as steward.

3. And the steward said to himself, what shall I do, because my lord is taking away my stewardship from me? To dig, I am not strong enough, to solicit, I am ashamed.

4. I know what I will do, that when I shall have been transferred from my stewardship, they may receive me into their own houses.

5. And summoning each one of his lords debtors, he said unto the first, how much dost thou owe my lord?

6. And he said, one hundred baths (a bath was one-tenth of an omer Hebrew measure) of olive oil. And he said unto him, accept thy writings (bills I suppose) and sit down quickly and write fifty.

7. After that he said to another, and thou, how much dost thou owe? And he said one hundred koroi of wheat (a Hebrew measure equal to 10 Greek medmini attic measure. A medminos was about forty-eight quarts our measure. So he owed about one hundred and fifty bushels). He saith unto him, accept thy writings (bills) and write eighty.

8. And the Lord praised the steward for the wrong-doing, because he had acted (authorized) in a thoughtful (or prudent) way. Because the sons of this age are more thoughtful (prudent) than the sons of the light are toward their own generation (or race).

9. And I say unto you, do ye make friends for yourselves with the mamon of injustice, that when it shall have failed, they may receive you into the eternal tabernacles.

10. The one who is faithful in a least thing is faithful also in much; and the one who is unjust in a least thing is unjust also in much.

11. If then ye have not become faithful in the use of the unjust mamon, who will entrust you with the true?

12. And if ye have not become faithful in the use of another's, who will give you your own?

13. No house-servant can serve two lords as a bond-servant, for either he will hate the one and love the other; or he will cleave to one and despise the other. Ye cannot serve God and mamon as bond-servants.

14. And the Pharisees who were lovers of money heard these (statements) and mocked at him.

15. Ye are they who are justifying yourselves in the sight of men; but God knoweth your hearts; because the thing that is exalted among men is an abomination in the sight of God.

16. The law and the prophets were until Joannes, from that time on the kingdom of God is announced as good tidings, and every one is forcing himself into it.

17. But it is easier for the heavens and the earth to pass away than for one letter point of the law to fail.

18. Any one who divorceth his wife and marrieth another, committeth adultery; and any one who marrieth one who hath been divorced from a husband committeth adultery.

19. Now there was a certain rich man and he was clothing himself in purple and fine linen, and giving himself good cheer day after day in splendor.

20. And there was a certain beggar Lazaros by name, accustomed to be cast at his gateway, who was afflicted with ulcers and who longed to be full-fed from what fell from the rich man's table. Moreover the dogs came and licked his ulcers.

22. And it came to pass that the beggar died and was carried away by the angels into Habraam's bosom. And the rich man also died and was buried.

23. And in Hades (the grave) he lifted up his eyes, being in extreme trial-tests (touch-stone tests) and he seeth Habraam afar off and Lazaros in his bosom.

24. And he called and said father Habraam, have mercy on me, and send Lazaros, to dip the tip of his forefinger in water and cool my tongue, because I am suffering woe in this flame.

25. And Habraam said, child, remember that thou didst receive thy good things in thy life time and Lazaros likewise the bad things. And now here he is being comforted and thou art suffering woe.

26. And with all these (objections) a great gulf hath been fixed between us and you, so that those who desire to cross over from here to you cannot, nor may they cross over from there to us.

27. And he said, I request thee then Father to send him to the house of my father;

28. For I have five brothers, that he may go through the testimony to them that they may not also have come into this place of extreme trial-test.

29. And Habraam saith; they have Mouses and the prophets. May they have hearkened to them.

30. And he said no, no, Father Habraam, but if some one shall have gone unto them from the dead, they will repent.

31. And he said unto him; if they do not hearken unto Mouses and the prophets, neither will they have been persuaded, should some one have arisen from among the dead.

COMMENT.

"Toward their own generation" instead of "for their own generation," R. V.

The words translated "wiser" and "wisely" C. V. and R. V. mean "thoughtful" or "prudent" which gives an entirely different trend to the argument.

"Lords" instead of "masters" R. V. Why switch and take a side-track instead of the straight route in an argument like this. We start with a "lord" and a "steward." The word translated "master" here by the R. V. is the same word translated "lord" at the outset. There is an object in this. What is the object? Not a mere question of literary style and repetition I think. There is a difference between "lord" and "master" both in Greek and English, and if a train is started with a conductor I don't think it is the thing to call him an "engineer" before you get to the end of the route.

"House-servant" instead of "servant" merely here R. V. "The household of faith" is the constellation in the firmament here.

The idea of "bond-service" contained in the verb also left out by the R. V. and a knowledge of this thought necessary to any proper understanding of the argument. "Bond-service" remember was voluntary and for life and very different from any other kind of service. Though God owns us body and soul, he gives us Christians the "choice once for all" to serve him as "bond-servants" or be "the slaves" of sin and Satan. This is our Christian liberty so-called. To stand fast in an infinity of rectitude with its possibilities or be ensnared in the narrowness of wrong inefficiency and inability—to live in the truth or die in the wrong.

"Is forcing himself into it" instead of "entereth violently into it" R. V. There is a vast difference between my making a forcible attempt and succeeding in what I attempt. Now, you do not suppose that Christ said or meant to say that people after Joannes' time were actually storming or going to get into the kingdom of heaven by violence do you? No, he meant to say that they would think they could, and this is well illustrated in our day even.

"A letter-point" instead of a "tittle" R. V. Until the Hebrew scholars get some accurate knowledge of the "letter-points" according to this they'd better drop the Hebrew argument and give their attention to the Greek it seems to me. For they can't get a text to translate accurately until they get this first question settled. The Greek was good enough for the early Church of the apostolic day, and ought to be good enough for us it seems to me. When the theological seminaries take the time they waste on Hebrew and give it to the Greek Scriptures they'll turn out ministers and scholars who won't be fooling away their own and other peoples' time wrestling over the new theology. There is no new theology. It is all as old as Mouses and the prophets.

"Was clothing himself" instead of "was clothed" R. V. The contrast is between the way God clothes and the way man clothes, between the selfishness that clothes itself while it neglects to clothe others in need and the way God does in his good time.

"Accustomed to be cast" instead of "was laid" as though this occurred only once R. V.

"Extreme-tests" instead of "torments" R. V. God applies "extreme tests," but he does not "torment." Read Ezekiel on this subject.

He uses this same term to interpret God's "sword," "famine" and "pestilence," which he brings upon Hierousalem and Israel. The term is "Basanos."

When was Lazaros carried away by the angels? Unless the Scriptures contradict themselves it cannot occur before the "resurrection of the just" (justified) at the beginning of "the thousand years." When does the rich man lift up his eyes in the grave (Hades)? Not until the final resurrection of the small and great a thousand years afterwards.

It being an unconscious state of death that he has been in he naturally infers that he has not been dead very long. "As the tree falleth it will lie."

"Go through the testimony" instead of "testify" R. V. It does not take as long to go through the necessary "testimony" as it does the shorter catechism to say nothing about the thirty-nine articles or the "new theology."

"Should some one" etc. This some one is Christ of course and this very thing referred to here has occurred. How much easier is it now to reach an obdurate sinner than it was with "Mouses and the prophets?" How is it with "Bob Ingersoll?"

Chas. Gardner.

The Immortal Book. No. 6.

"I rejoice at thy Word, as one that findeth great spoil." Psa. cxix. 162.

The historical fulfilment of the marvellous prophecies found in Dan. ii. and vii., matches all the cunning of infidels. It is a fact well authenticated, that many prophecies related in that book were made hundreds of years prior to their fulfilment and at a period of time when there was little or no probability that they ever would come to pass. And yet many of them have been fulfilled, even to small details. There is nothing surer in this world than that every word spoken by the Most High will surely come to pass. To illustrate this, I will quote a remarkable paragraph from Rollin's ancient history, relating to the division of the dominion of Alexander. This citation is as remarkable as the one submitted in No. 5. relating to Christ from Josephus. Says Rollin: "But it had already been written, that the kingdom of Alexander should be divided and rent asunder after his death, and that it should not be transmitted in the usual manner to his posterity. Dan. xi. 4. No efforts of human wisdom could establish a sole successor to that prince. In vain did they deliberate and consult and decide; nothing could be executed contrary to the pre-ordained event, and nothing short of it could possibly subsist. A superior and invincible power had already disposed of the kingdom and divided it by an inevitable decree, as will be evident in the sequel. The circumstances of this partition had already been denounced nearly three centuries before this time; the portions of it had already been assigned to different possessors, and nothing could frustrate that division which was only to be deferred for a few years. Till the arrival of that period, men might indeed raise commotions, and concert a variety of movements; but all their efforts would only tend to the accomplishment of what had been ordained by the sovereign Master of kingdoms, and of what had been foretold by his prophet. * * *

After the battle of Ipsus, the four confederate princes divided the dominions of Antigonus among themselves, and added them to those they already possessed. The empire of Alexander was thus divided into four kingdoms, of which Ptolemy had Egypt, Libya, Arabia, Coelosyria and Palestine; Cassander had Macedonia and Greece; Lysimachus, Thrace, Bithynia, and some other provinces beyond the Hellespont, with the Bosphorus; and Seleucus, all the rest of Asia to the other side of the Euphrates, and as far as the river Indus. * *

* These four kings are the four horns of the he-goat in the prophecy of Daniel, who succeeded in the place of the first horn that was broken. The first horn was Alexander, king of Greece, who destroyed the empire of the Medes and Persians, designated the ram with two horns; and the four horns, are those four kings who rose up after him, and divided his empire among them, but they were not of his posterity.

They were likewise represented by the four heads of the leopard, which are introduced in another part of the same prophecy. These prophecies of Daniel were fully accomplished by the last partition of Alexander's empire; other divisions had, indeed been made before this, but they were only of provinces, which were consigned to governors, under the brother and son of Alexander, and none but the last was the legal partition. These prophecies, therefore, are to be understood of this alone, for they evidently represent these four successors of Alexander, in the quality of 'four kings,' 'four stood up for it.' But not one of Alexander's successors obtained the regal dignity until about three years before the last division of the empire. And even this dignity was at first precarious, being assumed by each of the several parties, merely by his own authority, and not acknowledged by any of the rest. Whereas after the battle of Ipsus, the treaty made between the four confederates when they had defeated their adversary, and divested him of his dominions, assigned each of them their dominions under the appellation of so many kingdoms, and authorized and acknowledged them as kings and sovereigns independent of any superior power. These four kings are Ptolemy, Seleucus, Cassander, and Lysimachus.

We can never sufficiently admire, in this and the other places, wherein the completion of the prophecies of Daniel will be observed, the strong light with which the prophet penetrates the thick gloom of futurity, at a time when there was not the least appearance of any thing he foretells. With how much certainty and exactness, even amidst the variety of these revolutions, and a chaos of singular events, does he determine each particular circumstance, and fix the number of the several successors! How expressly has he pointed out the nation that was to be the Grecian; described the countries they were to possess; measured the duration of their empires and the extent of their power, inferior to that of Alexander; in a word, with what lively colors has he drawn the characters of those princes, and specified their alliances, treaties, treachery, marriages and success! Can any one possibly ascribe to chance, or human foresight so many circumstantial predictions, which at the time of their being denounced, were so remote from probability; and may we not evidently discover in them the character and traces of divinity, to whom all ages are present in one view, and who alone determines, at his will, the fate of all the kingdoms and empires of the world?"—*Rollin's Ancient History.* Vol. iii. pp. 228, 206, 207.

Again, there is nothing more touching, pathetic, and remarkable than the prophetic lament of Jeremiah over the destruction of the Holy City, the holy and beautiful house, the destruction and devastation of Israel, by sword and famine. Jeremiah in this truly pitiful and heart-rending lament, relates the particulars of that memorable seige by Titus, in the year A. D. 70. This lament was written 658 years before the things related in the lament, became facts. Josephus was an eye-witness of this siege. Read the following selection from Jeremiah's lament and compare it with Josephus' account of Titus' siege, and you will be able to place beside each prophetic lament, an exact fulfilment.

"The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together.

Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more: her prophets also find no vision from the Lord.

The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people: because the children and the sucklings swoon in the streets of the city.

They say to their mothers, where is corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity: but have seen for thee false burdens and causes of banishment.

All that pass by, clap their hands at thee: they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?

All thine enemies have opened their mouth against thee: they hiss and gnash their teeth: they say: We have swallowed her up: certainly this is the day that we looked for: we have found, we have seen it.

The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied; and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest: let not the apple of thine eye cease.

Arise, cry out in the night: in the beginning of the watches pour out thy heart like water before the face of the Lord: lift up thine hands toward him for the life of thy young children, that faint for hunger in the top of every street.

Behold, O Lord, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thine anger: thou hast killed and not pitied.

How is the gold become dim! how is the most fine gold changed? the stones of the sanctuary are poured out in the top of every street.

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

The Lord Jesus, forty years prior to its fulfillment, predicted the same thing. He says: "There shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations," Luke xxi. 23, 24.

In fulfillment of this, I quote from history as follows:

"Sixty thousand Roman soldiers unremittingly besieged them; they encompassed Jerusalem like a wall, and hemmed them in on every side; they brought down their high and fenced walls to the ground; they spared not the people; they burned the temple. With it the last hope of the Jews was extinguished. They raised, at the sight, an expiring cry of sorrow and despair. Ten thousand were there slain, and six thousand victims were enveloped in its blaze. The whole city, full of the famished dying, and of the murdered dead, presented no picture but that of despair, no scene but of horror. The aqueducts and the city sewers were crowded as the last refuge of the hopeless. Two thousand were found dead there, and many were dragged from thence and slain. The Roman soldiers put all indiscriminately to death, and ceased not till they became faint and weary and overpowered with the work of destruction. But they only sheathed the sword to light the torch. They set fire to the city in various places. The flames spread everywhere, and were checked but for a moment by the red streamlets in every street. Jerusalem became heaps, and the mountain of the house as the high places of the forest. Within about five months eleven hundred thousand human beings perished. In the siege, and in the previous and subsequent destruction of the cities and villages of Judea, according to the specified enumeration of Josephus, about one million three hundred thousand suffered death. Ninety-seven thousand were led into captivity. There was a curse on the land, that hath scathed it, and a judgment on the people that scattered them throughout the world. The prophecies are as clear as the facts are visible."

"There is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world, without a country. They have trod the snows of Siberia, and the sands of the burning desert: the European traveler hears of their existence in regions which he cannot reach." God said they should be "sifted among the nations as corn is sifted in a sieve."

"Among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart."

"In the reign of the tyrant Phocas, a general sedition broke out among the Jews in Syria. They and their enemies fought with equal desperation. They obtained the mastery in Antioch; but a momentary victory only led to a deeper humiliation, and to the infliction of more aggravated cruelties than before. They were soon subdued and taken captive, many of them were maimed, others executed, and all the survivors were banished from the city. Gregory the Great afforded them a temporary respite from oppression, which only rendered their spoilition more complete, and their suffering more acute, under the cruel oppression of Heraclius. That emperor, unable to satiate his hatred against them by inflicting a variety of punishments on those who resided within his own dominions, and by finally expelling them from the empire, exerted his influence so effectually against them in other countries, that they suffered under a general and simultaneous persecution from Asia to the farthest extremities of Europe. In Spain, conversion, imprisonment, or banishment, were their only alternatives. In France a similar fate awaited them. They fled from country to country, seeking in vain any rest for the sole of their foot. Even the wide-extended plains of Asia afforded them no resting-place, but have been often spotted with their blood. They were everywhere the objects of popular insult and oppression, frequently of a general massacre. A time of festivity to others was often the season of mockery and persecution to them. It was the custom at Thoulouse to smite them on the face every Easter. At Beziers they were attacked with stones from Palm-Sunday to Easter, an anniversary of insult and cruelty productive of bloodshed, to which the populace were regularly instigated by a sermon from the bishop. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur. According to Mezeray, they were seven times banished from France. They were expelled from Spain; and by the lowest computation, one hundred and seventy thousand families departed from that kingdom. At Verdun, Treves, Mentz, Spires, Worms, many thousands of them were pillaged and massacred. A remnant was saved by a feigned and transient conversion; but the greater part of them barricaded their houses, and precipitated themselves, their families, and their wealth, into the rivers or the flames. These massacres and depredations on the Jews were renewed at each crusade."

"We'll not give up the Bible,
But spread abroad its light,
Until our absent Lord shall come,
To end this weary night;
We'll bow before its gracious power,
And with one voice and heart,
Resolve that from God's sacred Word,
We'll never, never part."

W. H. Wilson.

Organ of the C. F. Association.
[illegible], Corresponding Editor.
PLYMOUTH, INDIANA, JAN. 10, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

A THOUGHT for the times:—Daniel Webster said, "If you divorce capital from labor, capital is hoarded and labor starves." •

BROTHER JOBLIN writes from Cleveland that "two more children of Adam have recently become Abraham's seed by induction into Christ, and we thank God and take courage."

SOME one has said that "mind without heart, intelligence without conduct, cleverness without goodness, are powers in their way, but they *may* be powers for mischief. We may be instructed or amused by them, but it is sometimes as difficult to admire them as it would be to admire the dexterity of a pickpocket or the horsemanship of a highwayman." •

THE great historian, Sismondi speaking of his attendance at a church of England while visiting that country, said, "I left the church in haste, that I might not have to speak with any one of the indignation that the minister had excited in me by his preaching about eternal torments. . . I am determined never again to enter an English church again that I may be forced to listen to such blasphemies." •

WE recently met with a paragraph which we commend to every reader of THE RESTITUTION, it read in this way: "The most common *error* of men and women is that of *looking for happiness outside of useful work. It has never yet been found*, and never will be while the world stands. Of all the miserable human beings it has ever been our lot to know, they were the most wretched who had retired from useful employments in order to enjoy themselves." •

DISPATCHES from Vienna show that Austria is waking up to the fact that her neighbors have quite outstripped her in war preparations, and she must make haste to remedy that state of things by increasing her cavalry fifty per cent., and the creation of *reserves* of infantry, and increasing the number and efficiency of the landwehr. The minister who announced that the government was about to augment its forces being loudly cheered, it would seem to be a popular move. •

AN astonishing piece of information is found on page 47 of Prof. McWhorter's "Yahveh Christ." It is to the effect that two mysterious, supernatual, winged figures, and between them a sword-like revolving flame, were stationed eastward from Eden, not so much to keep Adam *out* of the garden, as to preserve the knowledge of the "way of the tree of life, *in* the world. . . . To man in his altered relations 'the cherubim' with the flaming fire between them, took the place of the tree of life in the world, by a direct appeal to the *eye*, telling of judgment, and yet, under the relations of the promise, speaking of Mercy." •

AN English writer recently said, "It seems most systematic that as the papal power has been extinguished after a period of 1260 years, with three terminal periods, the Mohammedan power should *also* be broken after a similar period, especially seeing that the two earlier dates have been marked by significant events. What shall be the exact nature of the events of 1897, or thereabouts, cannot be definitely stated, but there is good ground for anticipation that the year will see, at least, the termination of Mohammedan power, and a great step towards Israel's *restitution*. We also hold most decidedly to this opinion, and look for great changes in the immediate future. The present signs are very interesting to the prophetic student. Apparently they are insignificant and the forces quiescent; but the undercurrents are strong, working all things in the direction of the appointed consummation." •

[illegible] among the high. officers of state in Germany is causing the Kaiser trouble. He wishes to keep both sides with himself and finds this a difficult task.

THE killing of some English troops, who were sent on a little expedition against natives, by a body of French soldiers, though claimed by them to have been caused by mistake, is making some very plain talk. "It would not be surprising if an attempt were made before long in France to *raise* the cry that war would be cheaper than peace. It must be insisted, however, that the general tendancy of the holiday season throughout Europe has been to calm the war fever in the popular breast, and unless the West African or some other incident revives it midwinter will pass under more peaceable auspices.

Sicily is fairly in revolution and the peril of the constitutional government in Italy is grave. Such information as the telegraph has been permitted to give of events in the islands and of the situation in Italy itself presents an inadequate picture of the nature of the crisis."

"BEHOLD," says the Spirit, "I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." This is the rock, the Anointed Jesus, and hence the foundation of the Father's spiritual house—the basis of our faith and hope the *living stone* indicates the nature of the building, and suggests—*are we living stones?* •

WHAT next? Pope Leo XIII. is strongly exhorting the priesthood of the Catholic church, and in particular its patriarchs, primates, archbishops and bishops to study the Bible, in order that this glorious source of revelation may be more safely and abundantly opened for the use of the Lord's flock. After quoting 2 Tim. iii. 16, 17, "All Scripture is given by inspiration of God," etc., the encyclical says it is God's intention to prove by the examples of Christ and the apostles that Jesus was in the habit of appealing to the Bible for his own limitations and divine origin; and warns the clergy not to use their own language in preference to God's words. •

REGULARITY of effort is as conservative of moral health, as it is of physical strength. Practiced on any line of labor, it is sure to give one a creditable place sooner or later. "Seest thou a man that is diligent about his business, he shall stand before kings." This would seem to apply to any calling one could honestly engage in. And we think the principle holds good in spiritual things as well. And the young Christian does well who sets his mental house in order by establishing the habit of regularly studying the divine record, and laying a good foundation for a successful career in the Master's business. It is no easy matter to eradicate tendencies to irregularity and impropriety of thought and action, to weed out old habits born of convention and indulgence. •

Rejoicing in Hope.

"Rejoice in the Lord always, and again I say, rejoice" is what Paul said to the saints at Philippi and all other saints. Only saints are *in* the Lord, and of course no others could rejoice in him. We learn from the fifth chapter and second verse of the letter to the saints at Rome that they and the apostle were rejoicing in hope of the glory of God. And in 1 Thess. i. 12 we learn that the glory hoped for is in connection with the kingdom of God. The saints at Thessalonica had been invited to God's kingdom and glory; and from the 21st verse of the 3rd chapter of Revelations we learn that all the overcomers share the throne of the world with Jesus the first-born among many brethren. And it would seem impossible for one who fully realized the highness of this calling of God in the anointed Jesus *not* to rejoice in hope of it. We know of a surety that flesh and blood are not eligible to the kingdom of God—we *must* be born again, born of the spirit,—born from above, before we can see the kingdom;—be lifted clear out of the human into the divine. Oh, transporting thought! The thousand and one ills of life that now afflict us will then have passed away. We shall see Jesus and be made like him; our weakness changed into his might,—our frailty into his strength, our corruptibility into his undecaying nature, our deformity into his effulgent glory; these tottering limbs will be endowed with endless vigor; these eyes that fail with weakness or blink with age, or are sightless with disease will behold him and glory in the sight and feel weak no more. We shall be like him. Our whole nature will be changed and aglow with unutterable glory, shining as the brightness of the firmament, and glisten as the stars forever and ever. Oh what a hope! What can hinder its possessor from rejoicing in the Lord always? •

Original.

Experience.

"Shall see him as he is. Shall be like him. Purifieth himself, even as he is pure."

In my early youth, while a student of the Ohio university, being then without hope, having no love for God, nor for his only begotten and well beloved Son, being in my first tuition days, I often visited my parental home, distant ten miles. One of those visits looms up in my memory, as if it had been but a day since, a walk and a vision of yesterday, so bright and so enchanting. My pathway was through a lonely primeval forest, densely clothing a two mile ridge, with no human voice nor feathered songster to break the silence or cheer me in my loneliness. The morning was one of alternate lights and shadows, while the heavens showed partly its pure etherial and one-half of light cumuli. Suddenly, by an impulse foreign to myself, my eye was turned upward, when a vision of enchantment covered the opening heavens. There were fields of deep blue sky, and others of flying clouds, but between them, what a ravishing sight! If God is light, then his glory (brightness) filled my celestial vision and I was standing within the vestibule of Jehovah's uncreated glory, surrounding and filling me with ecstacy and bliss. I saw no shape, neither was I made blind for a season, nor did I hear a voice as one of old; but since the morning of that vision of light, whose extent upward was without limit, I have required no interpretation of Saul's day vision near Damascus; nor has the impression been less effective. It shaped my life from that day, and onward.

The vision found me a careless, thoughtless unbeliever—the son of a professed infidel, who scoffed at the Bible, at Jesus and his mission—it left me a penitent believer with a firm resolution so to live that I might have my home in that ineffable glory, when the earth shall be full of it. More than three score annual revolutions of our bright luminary have passed into the ocean of eternity since the morning of that bright vision, yet its foot prints on my memory and on my affections are as distinct as if made but a month or a day since—his magnetic pole of my faith and hope. As the magnetic needle, vibrating and trembling under the attraction of various disturbing objects, finally settles down pointing to the magnetic pole, so my faith and hope, agitated at times by worldly influences, always found their rest and happiness in pointing to the drapery enveloping that heavenly vision. For more than three score years, I have been looking for the coming Messiah to fill the earth with his royal glory. It is that blessed hope—Messiah's reign on the earth made new. It cannot be too literally understood and interpreted. Jesus said to John in Patmos: "Behold I come quickly," my whole being answers with the bride. "Even so come Lord Jesus." Why not love and earnestly desire his blessed appearing? Why seek shadows when the substance is so near? We shall be sons of God, joint-heirs with his beloved Son—members of his family, clothed with his likeness and his life—for we shall see him as he is, not as he was, the humbled babe of Bethlehem; but the lion of the tribe of Judah, King of kings, and Lord of lords, who shall roar out of Zion and utter his voice from Jerusalem. We shall see him as he is—in his true character, when all questions as to his nature and sonship will be at once and forever solved. Amen, come Lord Jesus—quickly.

J. P. WEETHEE.

Feed My Lambs.

A subject to which I have given much thought and to which I would like to call the attention of my fellow laborers, as I conceive our experience has been very nearly the same. Very much of my labor has been lost for lack of a good following up. The evangelist works hard, presents the saving truth, a number embrace it, and then he has to leave the little flock to starve and freeze, or to be devoured by wolves,—almost as well never to have done the first work.

I was once asked a question by Bro. Weaver while working in Southern Michigan. He said, "Bro. Woodward, what would you think of a hen that would hatch out sixteen chickens and then go off, thinking her work all done, and let them starve?"

"Well," I replied, "I would consider her a better setter than mother."

"Well," he said, "that is just what you are going to do."

Sure enough, the little flock had to be left to go on a six months or a year or more fast. Our Lord was very thoughtful of the little tender lambs; yes, he would carry them in his bosom. "Feed my lambs," don't get their rations so high in the manger, the little creatures can't reach it, or even smell it, their little stomachs can't digest straw any more than the babes can Greek, and it is quite common to give an over-dose in English. I have found that out more than once. Milk for babes. I sometimes think too much of the spiritual food is prepared expressly for the old sheep that have very strong stomachs and very sharp teeth.

O I just want to praise the Lord for putting that "love feast" thought into Bro. Dwiggins' mind. Now the lambs will get a genuine sumptuous meal. May God help them to enjoy this rich repast.

Now, dear brethren, is it not possible to devise some means by which the distant churches, and especially the new ones, can have the necessary help which they so much require? Is it not quite as necessary to save those we have got as to reach after more and leave them to bear the same fate? Can it not be so arranged that each church can have preaching at stated times, though perhaps of necessity not very often? Perhaps the older churches which are thoroughly established can do with a little less preaching, in order that their hungry brethren can have a few crumbs. Then I would suggest that each brother, and especially each sister, for the sisters make much better missionaries than men, consider themselves a self-constituted committee to visit every member in each church and persuade just as many as possible to take THE RESTITUTION, for this is next to the living preacher, and may God bless our effort this coming year as never before.

B. W. WOODWARD.

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The Dermatologist.

Dear Children:

You see I have placed a long, hard word at the top of this page. Why did I do it? To make you think. A dermatologist is one who treats diseases of the skin. He takes off ugly spots and wrinkles from the face and hands, but there are some wrinkles that he cannot make go away, only God can do that. Can you guess how? Does it not seem strange to think that God can make your faces smooth and sweet-looking and beautiful, when he is so far away? But He can. The dermatologist will tell you that there are some disfiguring lines that you can only make go away by living right. And that is how God smooths out the face. He gives us the Bible to live by. People who are like Jesus do not seem homely, but those who are fretful and angry, and fearfully wicked, are sure to mark their faces.

It is clearness, purity and nobleness of character that makes us beautiful; your noses, your chins, your ears and your foreheads are all affected by your characters. If you set yourselves to serving the dear Lord, a look of patience, submission, and holy love, will come creeping into your eyes, and will irradiate all your features.

Think it all over, and take your Bible for your dermatologist.

AUNTIE WINCE.

Poetry.

The New Year.

Untried, and new and fair,
With [illegible]
[illegible],
Unfolding any wealth of [illegible]
Undimmed by care [illegible],
The New Year meets us face to face,
Laden with gifts of grace:
The wealthy hours with [illegible]
fraught,
Fair space for earnest toil and [illegible]
For kindly deed and generous deed
For binding up the hearts that bleed
For conquering self and sin,
For waxing strong within.

And old, pale and cold,
[illegible], withered and shrunk and
old,
We see the Old Year [illegible] ghost,
[illegible]
The [illegible]
The idle word and thought,
The waiting [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Sweet Heaven, [illegible]
The Old Year [illegible]

[illegible]
[illegible]
[illegible]
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Letter Drawer.

OUR "LOVE FEAST."

Being letters of greeting from scattered members of the Household of Faith, as suggested by our Brother R. S. Dwiggins. Continued from our issue of Dec. 27, '93.

Dear brothers and sisters, Greeting:

We have been reading the Love Feast letters in our paper (THE RESTITUTION) from the scattered ones of like precious faith, which makes our hearts rejoice to hear, or are so many testimonies, and such a pleasant and lovely spirit manifested. If it is so pleasant here now, how will it be when our blessed Savior comes to reward all of his faithful ones. Oh, if we are only ready to meet him and receive the welcome applaudit, well done thou good and faithful servant. Then, there will be more joys unspeakable, and a Love Feast that will always last. Oh, let us all try to be ready to meet our dear Savior when he comes to set up his glorious and everlasting kingdom. When the earth shall be filled with the glory of the Lord as the waters cover the sea. Let us stand, therefore, having our loins girt about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation of the gospel of peace, and above all taking the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the Word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. We must work while he calls today for the night cometh when no man can work. So let us do all in our power to spread the blessed truth of the gospel. Each one try to get a subscriber for THE RESTITUTION, and scatter tracts, and every way we can to spread the truth, for we have but a short time to work and a great reward for it. Pray for us that we may be faithful and true to our blessed Lord. Yours in the blessed hope.

ROBERT RAILSBACK.

Indiana.

Dear Restitution.

God has placed his people on the watch tower, he has also placed them in his vineyard. It is the duty of those on the tower of observation, not only to give warning of approaching danger, but also to sound forth the glorious news which indicates the fulfilment of prophecy and the near approach of the time of the coming of the Bridegroom. "The night is far spent, the day is at hand." Behold the Bridegroom cometh, be ye ready to go forth to meet him, should be the bugle note which every watchman should sound forth from the God-given trumpet placed in his hands. Lift up your heads and rejoice, oh ye beloved ones, who are fully prepared for the Master's coming, for your redemption draweth nigh. "Blessed are they which are called unto the marriage supper of the Lamb." "Behold I come quickly and my reward is with me to give to every man according as his works shall be." What a prospect for the tired saint who has long worked, toiled and struggled, sometimes so faint and weary that he is almost ready to complain of his hard lot, but remembering the promised reward that lays at the end of the race, he has taken new courage and now he can almost see through to the end of his journey, and hear the words "the Master hath come and calleth for thee." Blessed hope, blessed prospect, soon to be realized by the faithful ones.

Dearly beloved, what a good Father we have. How long he has borne with our short comings. How many times we have to ask him to forgive us our trespasses. How patient he has been with us. How much he loves us without any merit in ourselves. How he takes care of us and preserves us from all manner of danger, without being under any obligation whatever to do so. In consideration of all these things, let us in the future be just as good children as we can, and do all we can to push forward the Master's cause.

Look upon yonder canvas while I paint a picture of the events which now cast their shadows before us. See the blue sky away to the east. On the right and the left is the waiting church, looking, longing and waiting for the expected Lord. Behind them is the world in midnight darkness. See that little cloud away to the east, as far as the eye can go. It is growing larger and coming nearer. Look very close and you will see, near the lower edge of the cloud, in letters of living fire, the word "Bridegroom." Listen, the angels are singing. Nearer and nearer comes the cloud. Now, it stops. There is a rift in it, and we behold the Savior in all his beauty. Again the cloud thickens and we no longer see the face we love so much. While we are gazing up into heaven, we see the dim outline of an angel just emerging from the clouds. Look, the angel is coming towards us, he is dressed in white apparel. He approaches us and says, ye children of God, why stand ye gazing up into heaven, this Jesus which ye are looking for and whom ye have just seen, has come for his saints.

Looking again we see a great company of angels coming with the great sound of trumpets. Watch them while they go from cemetery to cemetery waking the sleeping saints. See the saints coming from the fours corners of the earth. Multitudes upon multitudes which no man can number. The angels are going among the living saints, changing them from mortality to immortality. The living saints now go to meet the risen ones. There is a great rejoicing. Families are being reunited, loved ones long separated, meet and rejoice together. The trumpets of the angels are sounding, the risen saints are shouting glory to God in the highest and the living saints are singing songs of praise and thanksgiving. In the midst of all this rejoicing a voice is heard from the cloud, saying, my well beloved, come up hither, and at once this great company are caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord. Reader are you ready for the coming of the Master?

R. S. DWIGGINS.

Illinois.

Dear Restitution:

A Christmas Greeting to Editorial Staff, Corresponding Editor and readers of THE RESTITUTION, from an aged and feeble pilgrim. We, my aged companion and myself feel that we are strangers in a strange land, journeying towards a better country, that is, a land soon to be made better by the removal of the curse. Very much alone in this world, shut in, and shut out.

Some of my readers will doubtless understand what it means. Having passed the allotted age of man, we can say with one of old, beyond that age we are beset with "labor and sorrow." We have many things to make us sad, but, dear brothers and friends, unite with me this Christmas in praising God for having shown us the way of life and salvation from sin and death, through the life and death of his only begotten Son. Although we have for a long time been chastened yet we are made to rejoice every day for the hope of something better in the near future. Although my eyesight will permit me to read but little, yet, I am able to get a square meal every morning before breakfast of that Bread that came down from heaven. Yes, as I have understood it for many years, it came in the promises of the One Only True God: through Moses, and the other prophets, including the One like unto him. I feast every day on that bread that alone can give eternal life. I have much I would like to say, but cannot.

Yours in the one hope,

J. D. SHERIDAN.

Dear Restitution:

I will give a report of a meeting held by Brother D. M. Hudler, in what is called the Eaton Schoolhouse. He preached 11 discourses to attentive congregations. It is four years since we have had any preaching here and that was by Bro. Hatch.

Bro. Hudler gave the privilege of asking questions, and the Presbyterian minister sent by his son, the following: "Who was Cain's wife, and who were the sons of God that married the daughters of men?" They were meant to hurt the meeting, but Bro. Hudler answered them in a brotherly spirit, and with the knowledge of the Scriptures.

There are but a few here in the faith of the things concerning the Kingdom of God, but I pray that we may be lively stones that we may make up part of that building of Christ.

I bid you a Merry Christmas.

Your brother in hope of eternal life in the Kingdom of God.

AMOS EATON.

Illinois.

Dear Restitution:

It is with prayer and much meditation that I undertake to write as it is such a task for me, but hoping to encourage some one, I write. Let us do all that we do with faith, nothing doubting, and then may we anticipate a blessing from the Lord. If we doubt we sin. Let us see that we doubt not his Word for it will make us wise unto salvation.

Brothers Moncrief, Reed and Humphrey preach for us every fourth Sunday at Shady Grove, and we have some good meetings if there are but few of us. We had preaching yesterday, and in the evening we partook of the emblems of the sufferings and death of our dear Lord and Master, which was strengthening to me, and I hope to the rest. Though some seem careless, my faith is sure and steadfast in the Lord. Pray for me brethren and sisters, that I may continue to grow in the favor and knowledge of the Master.

Bro. Humphrey read from the Bible this morning concerning the keeping of the commandments, and it did us good. Let us practice keeping them, that we *may* receive the blessing.

I delight in reading letters from those scattered abroad, and would like to hear from Sister Abbie Howard again.

Your sister in hope of life through Christ only.

E. J. MERRITT.

Arkansas.

Dear Restitution:

As my subscription for the year 1893, has expired I enclose $1.50 for renewal. It is with great pleasure that I peruse its pages, especially those articles of Bro. Joblin, Wilson and many others; also Bro. Eychaner's "Sermons at Hickory Grove. It was almost like sitting under the sound of his voice.

I would say to the brothers and sisters abroad, I am trying by God's grace, to so live as to be worthy of a crown at the appearing of our Lord and Master. I oft times feel sad and discouraged when I see our friends and neighbors turning away from the truth, and saying by their actions they will not have it. Then I hear the sweet words of Jesus saying, fear not little flock, it is your Father's good will to give you the kingdom. So dear brothers and sisters, let us be firm and steadfast, for who shall separate us from the love of Christ. Yours looking for the King in his beauty.

MRS. F. W. CHAPIN.

Iowa.

Dear Restitution:

It being some time since I have written a few lines for your letter drawer, I thought that I would write, thinking perhaps there might be some this would interest. I would say that from last March until October the 11th, myself and husband have been making our home with the dear ones of like precious faith, at Scholls Ferry, Oregon. We were with them to their June meeting, which we enjoyed very much. Heard some splendid sermons from Bro. Skeels, Bro. Jaquith and one by Bro. Eshleman, from Seattle, Oregon. It was a feast to us, as we had been deprived so long of hearing any gospel sermons. We also enjoyed their Sunday schools every Sunday. Sister Almira Brooks being the superintendent, and often after Sunday school, when we would listen to Bro. Skeels or Bro. Jaquith preach, the words of the poet would come in our minds:

> "Oh, could I stay with friends so kind,
> How it would cheer my fainting mind;
> But pilgrims in a foreign land
> We oft must take the parting hand."

We would love to have stayed until after the conference, but we had been gone so long from home we thought not best to stay, but it was hard to tell all those dear ones, good bye, and we shall never forget their kindness and hospitality, nor how much we enjoyed going from one home to another, and our desire and prayer to God is, that if we meet no more in this life, we may all meet in the kingdom where there will be no more parting. On the 11th of October, bro. and sister Charles Brooks conveyed us to Portland, where we got on the cars for Fresno, Cal. We arrived at home the 14th, found all well, but our aged mother, who was sick. She lingered until the 24th of October, when she fell asleep to wake no more, until the trump of God shall sound. She was 78 years, 2 months and 25 days old. Her race is run, she has kept the faith, and we hope there is a crown of righteousness laid up for her, and not for her only, but for all those that love the appearing of Jesus. Oh, how we long for that blest time to come, when sickness, sorrow, pain, fear and death will be felt no more, for the last enemy which is to be destroyed is death, then we can sing: oh, death where is thy sting, oh, grave where is thy victory. It is hard to part with our loved ones here, to see them laid away in the cold and silent tomb, to see the empty chair, the vacant place at the table, but we sorrow not as those without hope, for we expect, if we live faithful, to see our loved ones, who fall asleep in Jesus, come again from the land of the enemy, clothed with immortality and eternal life. I would say to all of like precious faith, let us strive to live faithful, have our lamps trimmed and burning, being prepared to go out to meet the Bridegroom when he comes, then we can strike glad hand in the kingdom, no more to part. We here enclose express order for $1.50, for THE RESTITUTION, as we see our time is up and we do not feel as though we could do without it. It has been a welcome visitor to our house ever since it first started, and we enjoy the splendid gospel pieces, also the letters of exhortation written by dear brethren and sisters. We would be glad if we were able to aid in the circulation of it, but as our health is poor and times are hard, we do not feel able at present, but may God bless and prosper it, and also the editor, is our prayer. Yours in hope of the soon coming King.

MRS. M. A. CALDER.

California.

The Restitution, Dear Brethren and Sisters:

If it were possible for me to do so I would send you words of cheer and comfort, but as you have words of cheer and comfort, the word of Father, and Son, as recorded in Holy Writ, same as myself, I shall content myself with writing down a few thoughts as they occur to me. I would say that the Lord is indeed my shepherd, my shield and hiding place, a present help in every time of need, I have tested and know that His grace is sufficient for me. When in trouble or distress I go to Him, He is ever ready to illuminate my path and speak peace to my troubled spirit. If it is not so with you, my brother, my sister, it is because you do not confide trust in God, you do not heed the injunction of Holy Writ. Says Inspiration, "Cast your care on Him, for He careth for thee." He does indeed, His words are powerful, life-giving and life-preserving words. His words as recorded in the Scriptures of truth are able words, able to make one wise unto salvation, able to save our souls and to give us an inheritance among the sanctified.

The Lord has been indeed very gracious to me. When darkness and trouble seems to overwhelm me, and I go to Him in prayer, I never fail to get relief. I am always enabled to see my way then clear, praise God. A way in this desert of sin He has provided, that his saints may escape the snares and pitfalls of the evil one.

Although afflicted and tempest-tost, and almost isolated from brethren of like precious faith, my faith is strong and reaches to that within the vail where our forerunner even Jesus has entered for you, for me, for us, while we wait without for His return, our High Priest, our Advocate, our Deliverer. O he will soon cease pleading for us at the bar of eternal justice. His office of an advocate will soon be succeeded by his other office, Judge of living and dead, whom He will judge at His appearing and kingdom. Now is the time to engage an advocate at the Supreme Court of the Universe. If we sin we now have an advocate with the Father, the Creator of heaven and earth, even Jesus Christ the Righteous, who is acquainted with our frail, mortal nature. He knows all about our infirmity, our ignorance, the cause and the wherefores of our actions and thought. Then let us learn the words of wisdom today, improve the time for the days are evil, make our peace, calling and election sure, by adding the Christian graces. By so doing an abundant entrance will be administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

I ask an interest in your prayers. Pray for me when at the mercy's seat, that God may bless, and comfort us all, and that He may order the affairs of this age so that we may be enabled to spend our sojourn in peace here, and that all of us may be kept by the power of God unto salvation.

Yours in Christian love,

H. MURPHY.

Missouri.

Editor Restitution:

Let us each and every one of the brethren, try and testify for Christ. I think, like Bro. Dwiggins, it would be a Christmas well spent, to testify for our Savior. What a glorious thought it must be, my dear brethren, to think of meeting our loved brethren, when sorrow and tribulation will be over, when we shall put on our crown of righteousness, and rule in the kingdom with our Master, so let us put on the whole armor of God and be accepted when the Master does appear. He says, in 1 Timothy iv. 12, 13: "Let no man despise thy youth; but be thou an example of the believers, in words, in conversation, in charity, in spirit, in faith and in purity." We must do what our Master requires us to do. These are some of the Christian graces, which are very important to our eternal salvation. Let us not neglect our duty in things which lead us on to a higher, better life. Our Savior was not slack concerning the graces, when he set us the example. He is the first fruits of them that slept; then we that have put on Christ, must give attendance to reading, to exhortations, and to doctrines. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. Exhort one another with the spirit of love for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, for we have need of patience, that after we have done the will of God, we will receive the promises. Let us ever be ready, so when the chief Shepherd shall appear, we may be clad with immortality, and reign on the earth with our Redeemer on his throne. What a great blessing it is to have a friend ever guiding our footsteps. Pray for those that are out of Christ, that they may become willing to accept the Savior as their guide and protector, and be obedient to his commands. Pray for me brethren, that I may be an overcomer, and be crowned with a crown that fadeth not away. A sister, waiting in hope.

ELLA R. GATES.

Kansas.

Dear Restitution:

I want to participate in this Love Feast, the dear brother proposed, to write a few lines to the dear ones of like precious faith, to let them know there are a few here striving to walk in the straight and narrow way. I am so thankful to our Father in heaven for our good paper, as a medium of speaking words of cheer to each other, and for our own talented brethren and sisters, who manifest so much love and zeal for the Truth. We live quite a distance from our church, so we don't get to meet with those of like faith very often. I see we are not all that are debarred of this glorious privilege. I trust it is for discipline. Bro. Hatch came to Ripley the seventh of December, and preached until the fourteenth. I had the privilege of making a visit among the good brethren and sisters, and hearing the truth preached in its purity. I did enjoy it for it had been some over a year since I had heard a gospel sermon. Oh, that we all may live so that we will win the prize of the high calling in Christ Jesus, is my prayer. Much Christian love to all.

JENNIE COX.

Illinois.

Dear Brethren:

My time expires on the fourth of next month, and I will renew in time so that I will not miss any number of the paper, for it is valuable to me. I have received and read number 48 and will say, that the short letters therein contained did me good. While I was reading, I thought what a Love Feast we could have if we of the Abrahamic faith could meet each other face to face. It certainly would be a feast of love long to be remembered. Then I thought of the glorious and grand meeting in prospect, when at last we meet in the kingdom of God. There with the redeemed. Then, I thought of the joy of this heavenly host, and of the grand singing that will be there, of the hundred and forty and four thousand immortal voices tuned by God himself. And how long will this glorious state of things last? We read of this kingdom, there shall be no end. We also read that there will be no more death, neither sorrow nor sighing, for the former things have passed away. Glorious thought, my brethren, let us praise God and take fresh courage, let us weary not in well doing, nor faint by the wayside, for behold our King cometh to take unto himself his great power and reign, and to gather to himself this glorious company of which John saw. Will you and I be there? If so, we must give all diligence to make our calling and election such. Your brother in hope.

W. H. STEWART.

Virginia.

Editor Restitution:

I see that the time for which I have paid for our paper, THE RESTITUTION, that we prize so highly has expired. I had one dollar saved to send to you but sickness has compelled me to use it for medicine, therefore I cannot pay for it at present, but it seems to me that I can hardly do without it. If some brother or sister who has plenty can send it to me for six months, I hope by that time to pay for it.

My husband's eyesight has failed him so he cannot read any more except our coarse print Bible. I read the paper to him. We are of the isolated ones and it is all the preaching we have. I will close by wishing you a "Happy New Year," and praying that the Lord will bless you in your good work.

Yours in the one faith.

MRS. M——

[Here is another case, brethren and sisters. It is one of the many. Can you let these "little ones" of the Master's flock, go without the paper they want? We will do all we can, but it must be evident to you that we must have aid to carry this work on. Who is willing to lend a little to the Lord? —ED.]

Why not renew your subscription to this paper today? Also get a neighbor to try it.

Conference Report.

According to previous notice the first quarterly conference of the Church of God in Nebraska, convened at the New Church in Fountain Co., Dec. 15 to 17, 1893.

The meeting was opened on Friday evening, by a discourse on the "Second Coming of Christ," by Eld. J. T. Prime.

Brother Adams spoke on Saturday evening on "The Christian Race," and Brother Prime discoursed on Sunday from Ps. xxx. 5, and the closing sermon was delivered by Elder Adams, text 1 Tim. iv. 16.

These sermons were especially good. The attendance and attention were all that could be desired. Beside the brethren in the immediate neighborhood, twelve earnest brethren were there from Fairview. Bro. and Sister Morgan, Brothers Newell and Schultz from Moorfield, Brother Harlan from Arapahoe, and Brother Jas. W. Hammond of Fairbury, Neb. Considering everything this was as good a meeting as the writer ever attended.

The treasurer's report for the last quarter was as follows: Received, $145.90. Paid to evangelist, $125.00. In treasury, $20.00.

The evangelist reported: Received, $125.00. Expenses, $10.40. Less expenses, $108.41. Miles traveled, 1075. Discourses, 75. Baptized, 44. Churches organized, 2. At St. Paul with 32 members, and at Wannetta, with 18.

The assistant evangelist reported, Received, $21.00. Expenses, $6.50. Days employed, 23. Discourses, 15. Baptized, 1.

At this meeting an organization was effected to be known as "The Church of God Tract Association of Neb.," which received a hearty endorsement by all present. The following officers were elected for one year. J. W. Hammond, Fairbury, President. Dora Harlan, Arapahoe, Secretary, and James Prime, Beaver City, Treasurer. On motion Elder Adams was appointed to select vice-presidents from the different churches whose duty it is receive tracts from the association, and distribute the same, and solicit membership. The following is the list.

Etta Johns, Blair. Nancy J. Watkins, Gordon. Emma Elton, Irvington. Mary Cole, Ainsworth. Ada Honeywell, St. Paul. Alice Meadow, Wannetta. Sarah Sellick, Hartley. Mildred Wilkins, Beatrice. Mrs. E. A. Morgan, Moorfield. Mrs. H. B. Cramer, Cambridge. Mrs. Ella Adams, Truer, Kansas.

It was moved that the Conference Board be empowered to draw up a "Constitution and By-laws" governing said Association, the object of which is to form a Tract Depository, by which books, tracts, and other religious literature can be kept on hand to distribute through the vice-presidents in all parts of the State. Any one can become a member by paying 25 cts. Here is an opportunity for every brother and sister in the state by a little effort and means to help advance the cause of truth.

Send your name and 25 cents to the Secretary, Dora Harlan, Arapahoe, Neb. Donations of larger amounts will also be thankfully received. Great care will be taken in the selection of these tracts, and if the work is taken hold of with the proper zeal and energy that it should be, great good will inevitably be the result. Scattering tracts is a matter that has been sadly neglected by us as a people.

It is a good thing for other denominations, why not for us? Who will help in this grand work?

It was decided to hold the next quarterly conference at Fairview, March 16, 1894.

J. J. CADY, Sec'y.

MARRIED

At the residence of the bride's father near Laurel, Ia., at Christmas tide, Miss Cora Williams and Albert E. Benny. We trust that our brother and sister may so live that at last they may be called to the marriage of the King's Son at the New Year Jubilee of the world.

A. J. EYCHANER.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Still at Work.

Dear Restitution:

During the last two weeks before Christmas we have been holding meetings at Van Allen school house, in Marshall county. The attendance was not large yet there was good interest, and we believe the Word preached will not be without profit in those who heard it. We are now preaching at Irving.

At Gladbrook we hold regular meetings and Sunday school each Sunday. The members are faithful. We are going to build a house to meet in this summer if we can raise the means. We need a house, as we now go out over a mile into the country to hold our meetings at the school house. Brethren, pray for us. Even prayer will help us build it.

A. J. EYCHANER.

Killed by Accident.

Clarence, youngest son of Bro. and Sister J. E. Robbins, of Sac City, Iowa, on Dec. 28, aged about 8 years.

It seems from curiosity or some other reason Clarence crawled under the place where the grain was dumped from the wagons in the elevator, and being under that place when a load was dumped, the heavy load pressed upon him in such a way as to break his neck, thus killing him instantly. The sudden death was a shock to the parents, and especially to the mother, yet it was borne with Christian fortitude and submission. Sermon and words of consolation from the Scriptures on the great doctrine of the resurrection, by the writer, in which Bro. Emery took part in the service. We sorrow not without hope, for we believe that one who notices even the sparrow in its fall will not be unmindful of the darling we tenderly laid to rest.

> "We shall sleep, but not forever,
> There will be a glorious dawn."

A. J. EYCHANER.

DIED

Died on October 21, 1893, at his his home in Jefferson Co., Kansas, after a lingering and painful illness, Father A. Arnold. Age 67 years, 7 months and 12 days.

The writer talked to the friends and neighbors about the cause and condition and hope of the dead. That Christ who is the way, the truth, and the life, has passed through the portals of death and obtained the victory, and that it is in and through and by him that we poor frail, dying mortals can live again, and meet to part no more in the resurrection morning.

Aunt Fanny Aiken fell asleep at her home in Ozawkie, Jefferson, Co., Kansas, Dec. 6, 1893. Age 73, years, 1 month and 11 days. We were permitted to call the attention of the friends to the first great, primal cause of pain, sickness, sorrow and death being abroad in the land, and that it was the enemy of God and man that deceived our fore parents in the garden of Eden, and caused them to sin, and death came by sin, and so death has passed upon all men, and that the sting of death is sin, and that the victory over death and the way out of death's domain, the enemy's land, is through and by Jesus Christ our Lord, at the resurrection morning, when this mortal puts on immortality.

T. E. ADAMS.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Announcement.

The second quarterly conference of the Church of God for Southern Kansas will be held at Attica, Harper county, Kansas, commencing on Friday night, February 16, 1894, and will hold over the third Sunday. Business meeting will be held on Saturday at 2 p. m. All should be present at this meeting. All are invited to this gathering. Come and let us have a good time. Gentile times have about run out, and the time for the saints to take the kingdom is near at hand—perhaps nearer than we are aware of. Then it behooves us to do all we can, and it must be done soon.

Now brethren and sisters, let us arrange to be at this meeting. We need your presence, your council advice and encouragement, that we may all be strengthened in the blessed cause.

Place of meeting will be at our church in Attica, about ten rods north of depot, I will again say all are invited and expected to be present at this meeting. Come with hearts filled with love for the truth.

S. C. OLIVER, *Pres.*
E. F. RANDOLPH, Sec'y.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 1012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
H. T. Baker, Belle Plaine, Iowa.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what ye are advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$50.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Midwinter Fair Excursions.

On account of the Midwinter Fair at San Francisco, special low rate tourist tickets to that city as well as to San Diego, Los Angeles, San Bernardino, and other winter resorts in California, will be sold via Pennsylvania Lines. Tourists can have the choice of routes from Chicago and St. Louis. Tickets will be limited for return passage until April 30th, 1894. Tourist tickets to Portland, Oregon, valid going or returning via California, are also for sale over this first-class route. For details apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 300 pages, 4th edition. Cloth, 35 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

... the C. F. Association.
... Corresponding Editor.
PLYMOUTH, INDIANA, JAN. 10, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

A THOUGHT for the times:—Daniel Webster said, "If you divorce capital from labor, capital is hoarded and labor starves." •

BROTHER JOBLIN writes from Cleveland that "two more children of Adam have recently become Abraham's seed by induction into Christ, and we thank God and take courage."

SOME one has said that "mind without heart, intelligence without conduct, cleverness without goodness, are powers in their way, but they *may* be powers for mischief. We may be instructed or amused by them, but it is sometimes as difficult to admire them as it would be to admire the dexterity of a pickpocket or the horsemanship of a highwayman." •

THE great historian, Sismondi speaking of his attendance at a church of England while visiting that country, said, "I left the church in haste, that I might not have to speak with any one of the indignation that the minister had excited in me by his preaching about eternal torments. . . I am determined never again to enter an English church again that I may be forced to listen to such blasphemies." •

WE recently met with a paragraph which we commend to every reader of THE RESTITUTION, it read in this way: "The most common error of men and women is that of looking for happiness outside of useful work. It has never yet been found, and never will be while the world stands. Of all the miserable human beings it has ever been our lot to know, they were the most wretched who had retired from useful employments in order to enjoy themselves." •

DISPATCHES from Vienna show that Austria is waking up to the fact that her neighbors have quite outstripped her in war preparations, and she must make haste to remedy that state of things by increasing her cavalry fifty per cent., and the creation of reserves of infantry, and increasing the number and efficiency of the landwehr. The minister who announced that the government was about to augment its forces being loudly cheered, it would seem to be a popular move. •

AN astonishing piece of information is found on page 47 of Prof. McWhorter's "Yahveh Christ." It is to the effect that two mysterious, supernatual, winged figures, and between them a sword-like revolving flame, were stationed eastward *from* Eden, not so much to keep Adam *out* of the garden, as to preserve the knowledge of the "way of the tree of life, *in* the world. . . . To man in his altered relations 'the cherubim' with the flaming fire between them, took the place of the tree of life in the world, by a direct appeal to the *eye*, telling of judgment, and yet, under the relations of the promise, speaking of Mercy." •

AN English writer recently said, "It seems most systematic that as the papal power has been extinguished after a period of 1260 years, with three terminal periods, the Mohammedan power should *also* be broken after a similar period, especially seeing that the two earlier dates have been marked by significant events. What shall be the exact nature of the events of 1897, or thereabouts, cannot be definitely stated, but there is good ground for anticipation that the year will see, at least, the termination of Mohammedan power, and a great step towards Israel's restitution. We also hold most decidedly to this opinion, and look for great changes in the immediate future. The present signs are very interesting to the prophetic student. Apparently they are insignificant and the forces quiescent; but the undercurrents are strong, working all things in the direction of the appointed consummation." •

JEALOUSY among the high officers of state in Germany is causing the Kaiser trouble. He wishes to keep both sides with himself and finds this a difficult task.

THE killing of some English troops, who were sent on a little expedition against natives, by a body of French soldiers, though claimed by them to have been caused by mistake, is making some very plain talk. "It would not be surprising if an attempt were made before long in France to raise the cry that war would be cheaper than peace. It must be insisted, however, that the general tendancy of the holiday season throughout Europe has been to *calm* the war fever in the popular breast, and unless the West African or some other incident revives it midwinter will pass under more peaceable auspices.

Sicily is fairly in revolution and the peril of the constitutional government in Italy is grave. Such information as the telegraph has been permitted to give of events in the islands and of the situation in Italy itself presents an inadequate picture of the nature of the crisis."

"BEHOLD," says the Spirit, "I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." This is the rock, the Anointed Jesus, and hence the foundation of the Father's spiritual house—the basis of our faith and hope—the *living stone* indicates the nature of the building, and suggests—*are we living stones?* •

WHAT next? Pope Leo XIII. is strongly exhorting the priesthood of the Catholic church, and in particular its patriarchs, primates, archbishops and bishops to study the Bible, in order that this glorious source of revelation may be more safely and abundantly opened *for* the use of the Lord's flock. After quoting 2 Tim. iii. 10, 17, "All Scripture is given by inspiration of God," etc., the encyclical says it is God's intention to prove by the examples of Christ and the apostles that Jesus was in the habit of appealing to the Bible for his own limitations and divine origin; and warns the clergy not to use their own language in preference to God's words. •

REGULARITY of effort is as conservative of moral health, as it is of physical strength. Practiced on any line of labor, it is sure to give one a creditable place sooner or later. "Seest thou a man that is diligent about his business, he shall stand before kings." This would seem to apply to any calling one could honestly engage in. And we think the principle holds good in spiritual things as well. And the young Christian does well who sets his mental house in order by establishing the habit of regularly studying the divine record, and laying a good foundation for a successful career in the Master's business. It is no easy matter to eradicate tendencies to irregularity and impropriety of thought and action, to weed out old habits born of convention and indulgence. •

Rejoicing in Hope.

"Rejoice in the Lord always, and again I say, rejoice" is what Paul said to the saints at Philippi and all other saints. Only saints are in the Lord, and of course no others could rejoice in him. We learn from the fifth chapter and second verse of the letter to the saints at Rome that they and the apostle were rejoicing in hope of the glory of God. And in 1 Thess. i. 12 we learn that the glory hoped for is in connection with the kingdom of God. The saints at Thessalonica had been invited to God's kingdom and glory; and from the 21st verse of the 3rd chapter of Revelations we learn that all the overcomers share the throne of the world with Jesus the first-born among many brethren. And it would seem impossible for one who fully realized the highness of this calling of God in the anointed Jesus *not* to rejoice in hope of it. We know of a surety that flesh and blood are not eligible to the kingdom of God—we *must* be born again, born of the spirit,—born from above, before we can see the kingdom;—be lifted clear out of the human into the divine. Oh, transporting thought! The thousand and one ills of life that now afflict us will then have passed away. We shall see Jesus and be made like him; our weakness changed into his might,—our frailty into his strength, our corruptibility into his undecaying nature, our deformity into his effulgent glory; these tottering limbs will be endowed with endless vigor; these eyes that fail with weakness or blink with age, or are sightless with disease will behold him and glory in the sight and feel weak no more. We shall be like him. Our whole nature will be changed and aglow with unutterable glory, shining as the brightness of the firmament, and glisten as the stars forever and ever. Oh what a hope! What can hinder its possessor from rejoicing in the Lord always? •

Original.

Experience.

"Shall see him as he is. Shall be like him. Purifieth himself, even as he is pure."

In my early youth, while a student of the Ohio university, being then without hope, having no love for God, nor for his only begotten and well beloved Son, being in my first tuition days, I often visited my parental home, distant ten miles. One of those visits looms up in my memory, as if it had been but a day since, a walk and a vision of yesterday, so bright and so enchanting. My pathway was through a lonely primeval forest, densely clothing a two mile ridge, with no human voice nor feathered songster to break the silence or cheer me in my loneliness. The morning was one of alternate lights and shadows, while the heavens showed partly its pure ethereal and one-half of light cumuli. Suddenly, by an impulse foreign to myself, my eye was turned upward, when a vision of enchantment covered the opening heavens. There were fields of deep blue sky, and others of flying clouds, but between them, what a ravishing sight! If God is light, then his glory (brightness) filled my celestial vision and I was standing within the vestibule of Jehovah's uncreated glory, surrounding and filling me with ecstacy and bliss. I saw no shape, neither was I made blind for a season, nor did I hear a voice as one of old; but since the morning of that vision of light, whose extent upward was without limit, I have required no interpretation of Saul's day vision near Damascus; nor has the impression been less effective. It shaped my life from that day, and onward.

The vision found me a careless, thoughtless unbeliever—the son of a professed infidel, who scoffed at the Bible, at Jesus and his mission—it left me a penitent believer with a firm resolution so to live that I might have my home in that ineffable glory, when the earth shall be full of it. More than three score annual revolutions of our bright luminary have passed into the ocean of eternity since the morning of that bright vision, yet its foot prints on my memory and on my affections are as distinct as if made but a month or a day since—his magnetic pole of my faith and hope. As the magnetic needle, vibrating and trembling under the attraction of various disturbing objects, finally settles down pointing to the magnetic pole, so my faith and hope, agitated at times by worldly influences, always found their rest and happiness in pointing to the drapery enveloping that heavenly vision. For more than three score years, I have been looking for the coming Messiah to fill the earth with his royal glory. It is that blessed hope—Messiah's reign on the earth made new. It cannot be too literally understood and interpreted. Jesus said to John in Patmos: "Behold I come quickly," my whole being answers with the bride. "Even so come Lord Jesus." Why not love and earnestly desire his blessed appearing? Why seek shadows when the substance is so near? We shall be sons of God, joint-heirs with his beloved Son—members of his family, clothed with his likeness and his life—*for* we shall see him as he is, not as he was, the humbled babe of Bethlehem; but the lion of the tribe of Judah, King of kings, and Lord of lords, who shall roar out of Zion and utter his voice from Jerusalem. We shall see him as he is—in his true character, when all questions as to his nature and sonship will be at once and forever solved. Amen, come Lord Jesus—quickly.

J. P. WEETHEE.

Feed My Lambs.

A subject to which I have given much thought and to which I would like to call the attention of my fellow laborers, as I conceive our experience has been very nearly the same. Very much of my labor has been lost for lack of a good following up. The evangelist works hard, presents the saving truth, a number embrace it, and then he has to leave the little flock to starve and freeze, or to be devoured by wolves,—almost as well never to have done the first work.

I was once asked a question by Bro. Weaver while working in Southern Michigan. He said, "Bro. Woodward, what would you think of a hen that would hatch out sixteen chickens and then go off, thinking her work all done, and let them starve?"

"Well," I replied, "I would consider her a better setter than mother."

"Well," he said, "that is just what you are going to do."

Sure enough, the little flock had to be left to go on a six months or a year or more fast. Our Lord was very thoughtful of the little tender lambs; yes, he would carry them in his bosom. "Feed my lambs," don't get their rations so high in the manger, the little creatures can't reach it, or even smell it, their little stomachs can't digest straw any more than the babes can Greek, and it is quite common to give an over-dose of English. I have found that out more than once. Milk for babes. I sometimes think too much of the spiritual food is prepared especially for the old sheep that have very strong stomachs and very sharp teeth.

O I just want to praise the Lord for putting that "love feast" thought into Bro. Dwiggins' mind. Now the lambs will get a genuine sumptuous meal. May God help them to enjoy this rich repast.

Now, dear brethren, is it not possible to devise some means by which the distant churches, and especially the new ones, can have the necessary help which they so much require? Is it not quite as necessary to save those we have got as to reach after more and leave them to bear the same fate? Can it not be so arranged that each church can have preaching at stated times, though perhaps of necessity not very often? Perhaps the older churches which are thoroughly established can do with a little less preaching, in order that their hungry brethren can have a few crumbs. Then I would suggest that each brother, and especially each sister, for the sisters make much better missionaries than men, consider themselves a self-constituted committee to visit every member in each church and persuade just as many as possible to take THE RESTITUTION, for this is next to the living preacher, and may God bless our effort this coming year as never before.

B. W. WOODWARD.

The Dermatologist.

Dear Children:

You see I have placed a long, hard word at the top of this page. Why did I do it? To make you think. A dermatologist is one who treats diseases of the skin. He takes off ugly spots and wrinkles from the face and hands, but there are some wrinkles that he cannot make go away, only God can do that. Can you guess how? Does it not seem strange to think that God can make your faces smooth and sweet-looking and beautiful, when he is so far away? But He can. The dermatologist will tell you that there are some disfiguring lines that you can only make go away by living right. And that is how God smooths out the faces. He gives us the Bible to live by. People who are like Jesus do not seem homely, but those who are fretful and angry, and fearfully wicked, are sure to mark their faces.

It is clearness, purity and nobleness of character that makes us beautiful; your noses, your chins, your ears and your foreheads are all affected by your characters. If you set yourselves to serving the dear Lord, a look of patience, submission, and holy love, will come creeping into your eyes, and will irradiate all your features.

Think it all over, and take your Bible for your dermatologist.

AUNTIE WINGE.

Poetry.

The New Year.

[illegible]
With [illegible] and starwreathed [illegible]
[illegible]
The New Year [illegible]
Laden [illegible] of grace
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
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Letter Drawer.

"OUR LOVE FEAST."

Being letters of greeting from scattered members of the "Household of Faith," as suggested by our Brother [illegible] Dwiggins. Continued from our issue of Dec. 27, '93.

Dear brothers and sisters, Greeting:

We have been reading the Love Feast letter in our paper (THE RESTITUTION) from the scattered ones of like precious faith, which makes our hearts rejoice to hear, or see so many testimonies, and such a pleasant and lovely spirit manifested. If it is so pleasant here now, how will it be when our blessed Savior comes to reward all of his faithful ones. Oh, if we are only ready to meet him and receive the welcome applaudit, well done thou good and faithful servant. Then, there will be more joys unspeakable, and a Love Feast that will always last. Oh, let us all try to be ready to meet our dear Savior when he comes to set up his glorious and everlasting kingdom. When the earth shall be filled with the glory of the Lord as the waters cover the sea. Let us stand, therefore, having our loins girt about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation of the gospel of peace, and above all taking the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked and take the helmet of salvation, and the sword of the spirit, which is the Word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. We must work while he calls today for the night cometh when no man can work. So let us do all in our power to spread the blessed truth of the gospel. Each one try to get a subscriber for THE RESTITUTION, and scatter tracts and every way we can to spread the truth, for we have but a short time to work and a great reward for it. Pray for us, that we may be faithful and true to our blessed Lord. Yours in the blessed hope.

ROBERT RAHSBECK.

Indiana.

Dear Restitution:

God has placed his people on the watch tower, he has also placed them in his vineyard. It is the duty of those on the tower of observation, not only to give warning of approaching danger, but also to sound forth the glorious news which indicates the fulfilment of prophecy and the near approach of the time of the coming of the Bridegroom. "The night is far spent, the day is at hand." Behold the Bridegroom cometh, be ye ready to go forth to meet him, should be the bugle note which every watchman should sound forth from the God-given trumpet placed in his hands. Lift up your heads and rejoice, oh ye beloved ones, who are fully prepared for the Master's coming, for your redemption draweth nigh. "Blessed are they which are called unto the marriage supper of the Lamb." "Behold I come quickly and my reward is with me to give to every man according as his works shall be." What a prospect for the tired saint who has long worked, toiled and struggled, sometimes so faint and weary that he is almost ready to complain of his hard lot, but remembering the promised reward that lays at the end of the race, he has taken new courage and now he can almost see through to the end of his journey, and hear the words "the Master hath come and calleth for thee." Blessed hope, blessed prospect, soon to be realized by the faithful ones.

Dearly beloved, what a good Father we have. How long he has borne with our short comings. How many times we have to ask him to forgive us our trespasses. How patient he has been with us. How much he loves us without any merit in ourselves. How he takes care of us and preserves us from all manner of danger, without being under any obligation whatever to do so. In consideration of all these things, let us in the future be just as good children as we can, and do all we can to push forward the Master's cause.

Look upon yonder canvas while I paint a picture of the events which now cast their shadows before us. See the blue sky away to the east. On the right and the left is the waiting church, looking, longing and waiting for the expected Lord. Behind them is the world in midnight darkness. See that little cloud away to the east, as far as the eye can go. It is growing larger and coming nearer. Look very close and you will see, on the lower edge of the cloud, in letters of living fire, the word "Behold [illegible]." Listen, the angels are singing. Nearer and nearer comes the cloud. Now, it stops. There is a rift in it and we behold the Savior in all his beauty. Again the cloud thickens and we no longer see the face we love so much. While we are gazing up into heaven, we see the dim outline of an angel just emerging from the clouds. Look, the angel is coming towards us. He is dressed in white apparel. He approaches us and says, ye children of God, why stand ye gazing up into heaven, this Jesus which ye are looking for and whom ye have just seen, has come for his saints.

Looking again we see a great company of angels coming with the great sound of trumpets. Watch them while they go from cemetery to cemetery waking the sleeping saints. See the saints coming from the fours corners of the earth. Multitudes upon multitudes which no man can number. The angels are going among the living saints, changing them from mortality to immortality. The living saints now go to meet the risen ones. There is a great rejoicing. Families are being reunited, loved ones long separated, meet and rejoice together. The trumpets of the angels are sounding, the risen saints are shouting glory to God in the highest and the living saints are singing songs of praise and thanksgiving. In the midst of all this rejoicing a voice is heard from the cloud, saying, my well beloved, come up hither, and at once this good company are caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord. Reader are you ready for the coming of the Master?

L. S. DWIGGINS.

Illinois.

Dear Restitution:

A Christmas Greeting to Editorial Staff, Corresponding Editor and readers of THE RESTITUTION, from an aged and feeble pilgrim. We, my aged companion and myself feel that we are strangers in a strange land, journeying towards a better country, that is, a land soon to be made better by the removal of the curse. Very much alone in this world, shut in, and shut out.

Some of my readers will doubtless understand what it means. Having passed the allotted age of man, we can say with one of old, beyond that age we are beset with "labor and sorrow." We have many things to make us sad, but, dear brothers and friends, unite with me this Christmas in praising God for having shown us the way of life and salvation from sin and death, through the life and death of his only begotten Son. Although we have for a long time been chastened yet we are made to rejoice every day for the hope of something better in the near future. Although my eyesight will permit me to read but little, yet, I am able to get a square meal every morning before breakfast of that Bread that came down from heaven. Yes, as I have understood it for many years, it came in the promises of the One Only True God; through Moses, and the other prophets, including the One like unto him. I feast every day on that bread that alone can give eternal life. I have much I would like to say, but cannot.

Yours in the one hope,

J. D. SHERIDAN.

Dear Restitution:

I will give a report of a meeting held by Brother D. M. Hudler, in what is called the Eaton Schoolhouse. He preached 11 discourses to attentive congregations. It is four years since we have had any preaching here and that was by Bro. Hatch.

Bro. Hudler gave the privilege of asking questions, and the Presbyterian minister sent by his son, the following: "Who was Cain's wife, and who were the sons of God that married the daughters of men?" They were meant to hurt the meeting, but Bro. Hudler answered them in a brotherly spirit, and with the knowledge of the Scriptures.

There are but a few here in the faith of the things concerning the Kingdom of God, but I pray that we may be lively stones that we may make up part of that building of Christ.

I bid you a Merry Christmas.

Your brother in hope of eternal life in the Kingdom of God.

AMOS EATON.

Illinois.

Dear Restitution:

It is with prayer and much meditation that I undertake to write as it is such a task for me, but hoping to encourage some one, I write. Let us do all that we do with faith, nothing doubting, and then may we anticipate a blessing from the Lord. If we doubt we sin. Let us see that we doubt not his Word for it will make us wise unto salvation.

Brothers Moncrief, Reed and Humphrey preach for us every fourth Sunday at Shady Grove, and we have some good meetings if there are but few of us. We had preaching yesterday, and in the evening we partook of the emblems of the sufferings and death of our dear Lord and Master, which was strengthening to me, and I hope to the rest. Though some seem careless, my faith is sure and steadfast in the Lord. Pray for me brethren and sisters, that I may continue to grow in the favor and knowledge of the Master.

Bro Humphrey read from the Bible this morning concerning the keeping of the commandments, and it did us good. Let us practice keeping them, that we may receive the blessing.

I delight in reading letters from those scattered abroad, and would like to hear from Sister Abbie Howard again.

Your sister in hope of life through Christ only.

E. J. MERRITT

Arkansas.

Dear Restitution:

As my subscription for the year 1893, has expired I enclose $1.50 for renewal. It is with great pleasure that I peruse its pages, especially those articles of Bre. Joblin, Wilson and many others; also Bro. Eychuner's "Sermons at Hickory Grove. It was almost like sitting under the sound of his voice.

I would say to the brothers and sisters abroad, I am trying by God's grace, to so live as to be worthy of a crown at the appearing of our Lord and Master. I oft times feel sad and discouraged when I see our friends and neighbors turning away from the truth, and saying by their actions they will not have it. Then I hear the sweet words of Jesus saying, fear not little flock, it is your Father's good will to give you the kingdom. So dear brothers and sisters, let us be firm and steadfast, for who shall separate us from the love of Christ. Yours looking for the King in his beauty.

MRS. F. W. CHAPIN.

Iowa.

Dear Restitution:

It being some time since I have written a few lines for your letter drawer, I thought that I would write, thinking perhaps there might be some this would interest. I would say that from last March until October the 11th, myself and husband have been making our home with the dear ones of like precious faith, at Sebolls Ferry, Oregon. We were with them to their June meeting, which we enjoyed very much. Heard some splendid sermons from Bro. Skeels, Bro. Jaquith and one by Bro. Eshleman, from Seattle, Oregon. It was a feast to us, as we had been deprived so long of hearing any gospel sermons. We also enjoyed their Sunday schools every Sunday, Sister Almira Brooks being the superintendent, and often after Sunday school, when we would listen to Bro. Skeels or Bro. Jaquith preach, the words of the poet would come in our minds:

"Oh, could I stay with friends so kind,
How it would cheer my fainting mind;
But pilgrims in a foreign land,
We oft must take the parting hand."

We would love to have stayed until after the conference, but we had been gone so long from home we thought not best to stay, but it was hard to tell all those dear ones, good bye, and we shall never forget their kindness and hospitality, nor how much we enjoyed going from one home to another, and our desire and prayer to God is, that if we meet no more in this life, we may all meet in the kingdom where there will be no more parting. On the 11th of October, bro. and sister Charles Brooks conveyed us to Portland, where we got on the cars for Fresno, Cal. We arrived at home the 14th, found all well, but our aged mother, who was sick. She lingered until the 24th of October, when she fell asleep to wake no more, until the trump of God shall sound. She was 78 years, 2 months and 25 days old. Her race is run, she has kept the faith, and we hope there is a crown of righteousness laid up for her, and not for her only, but for all those that love the appearing of Jesus. Oh, how we long for that blest time to come, when sickness, sorrow, pain, fear and death will be felt no more, for the last enemy which is to be destroyed is death, then we can sing: oh, death where is thy sting, oh, grave where is thy victory. It is hard to part with our loved ones here, to see them laid away in the cold and silent tomb, to see the empty chair, the vacant place at the table, but we sorrow not as those without hope, for we expect, if we live faithful, to see our loved ones, who fall asleep in Jesus, come again from the land of the enemy, clothed with immortality and eternal life. I would say to all of like precious faith, let us strive to live faithful, have our lamps trimmed and burning, being prepared to go out to meet the Bridegroom when he comes, then we can strike glad hand in the kingdom, no more to part. We here enclose express order for $1.50, for The Restitution, as we see our time is up and we do not feel as though we could do without it. It has been a welcome visitor to our house ever since it first started, and we enjoy the splendid gospel pieces, also the letters of exhortation written by dear brethren and sisters. We would be glad if we were able to aid in the circulation of it, but as our health is poor and times are hard, we do not feel able at present, but may God bless and prosper it, and also the editor, is our prayer. Yours in hope of the soon coming King.

Mrs. M. A. Calder.

California.

The Restitution, Dear Brethren and Sisters:

If it were possible for me to do so I would send you words of cheer and comfort, but as you have words of cheer and comfort, the word of Father, and Son, as recorded in Holy Writ, same as myself, I shall content myself with writing down a few thoughts as they occur to me. I would say that the Lord is indeed my shepherd, my shield and hiding place, a present help in every time of need, I have tested and know that His grace is sufficient for me. When in trouble or distress I go to Him, He is ever ready to illuminate my path and speak peace to my troubled *spirit*. If it is not so with you, my brother, my sister, it is because you do not confide trust in God, you do not heed the injunction of Holy Writ. Says Inspiration, "Cast your care on Him, for He careth for thee." He does indeed, His words are powerful, life-giving and life-preserving words. His words as recorded in the Scriptures of truth are able words, able to make one wise unto salvation, able to save our souls and to give us an inheritance among the sanctified.

The Lord has been indeed very gracious to me. When darkness and trouble seems to overwhelm me, and I go to Him in prayer, I never fail to get relief. I am always enabled to see my way then clear, praise God. A way in this desert of sin He has provided, that his saints may escape the snares and pitfalls of the evil one.

Although afflicted and tempest-tost, and almost isolated from brethren of like precious faith, my faith is strong and reaches to that within the vail where our forerunner even Jesus has entered for you, for me, for us, while we wait without for His return, our High Priest, our Advocate, our Deliverer. O he will soon cease pleading for us at the bar of eternal justice. His office of an advocate will soon be succeeded by his other office, Judge of living and dead, whom He will judge at His appearing and kingdom. Now is the time to engage an advocate at the Supreme Court of the Universe. If we sin we now have an advocate with the Father, the Creator of heaven and earth, even Jesus Christ the Righteous, who is acquainted with our frail, mortal nature. He knows all about our infirmity, our ignorance, the cause and the wherefores of our actions and thought. Then let us learn the words of wisdom today, improve the time for the days are evil, make our peace, calling and election sure, by adding the Christian graces. By so doing an abundant entrance will be administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

I ask an interest in your prayers. Pray for me when at the mercy's seat, that God may bless, and comfort us all, and that He may order the affairs of this age so that we may be enabled to spend our sojourn in peace here, and that all of us may be kept by the power of God unto salvation.

Yours in Christian love,

H. Murphy.

Missouri.

Editor Restitution:

Let us each and every one of the brethren, try and testify for Christ. I think, like Bro. Dwiggins, it would be a Christmas well spent, to testify for our Savior. What a glorious thought it must be, my dear brethren, to think of meeting our loved brethren, when sorrow and tribulation will be over, when we shall put on our crown of righteousness, and rule in the kingdom with our Master, so let us put on the whole armor of God and be accepted when the Master does appear. He says, in 1 Timothy iv. 12, 13: "Let no man despise thy youth; but be thou an example of the believers, in words, in conversation, in charity, in spirit, in faith and in purity." We must do what our Master requires us to do. These are some of the Christian graces, which are very important to our eternal salvation. Let us not neglect our duty in things which lead us on to a higher, better life. Our Savior was not slack concerning the graces, when he set us the example. He is the first fruits of them that slept; then we that have put on Christ, must give attendance to reading, to exhortations, and to doctrines. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. Exhort one another with the spirit of love for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, for we have need of patience, that after we have done the will of God, we will receive the promises. Let us ever be ready, so when the chief Shepherd shall appear, we may be clad with immortality, and reign on the earth with our Redeemer on his throne. What a great blessing it is to have a friend ever guiding our footsteps. Pray for those that are out of Christ, that they may become willing to accept the Savior as their guide and protector, and be obedient to his commands. Pray for me brethren, that I may be an overcomer, and be crowned with a crown that fadeth not away. A sister, waiting in hope.

Ella R. Gates.

Kansas.

Dear Restitution:

I want to participate in this Love Feast, the dear brother proposed, to write a few lines to the dear ones of like precious faith, to let them know there are a few here striving to walk in the straight and narrow way. I am so thankful to our Father in heaven for our good paper, as a medium of speaking words of cheer to each other, and for our own talented brethren and sisters, who manifest so much love and zeal for the Truth. We live quite a distance from our church, so we don't get to meet with those of like faith very often. I see we are not all that are debarred of this glorious privilege. I trust it is for discipline. Bro. Hatch came to Ripley the seventh of December, and preached until the fourteenth. I had the privilege of making a visit among the good brethren and sisters, and hearing the truth preached in its purity. I did enjoy it for it had been some over a year since I had heard a gospel sermon. Oh, that we all may live so that we will win the prize of the high calling in Christ Jesus, is my prayer. Much Christian love to all.

Jennie Cox.

Illinois.

Dear Brethren:

My time expires on the fourth of next month, and I will renew in time so that I will not miss any number of the paper, for it is valuable to me. I have received and read number 48 and will say, that the short letters therein contained did me good. While I was reading, I thought what a Love Feast we could have if we of the Abrahamic faith could meet each other face to face. It certainly would be a feast of love long to be remembered. Then I thought of the glorious and grand meeting in prospect, when at last we meet in the kingdom of God. There with the redeemed. Then, I thought of the joy of this heavenly host, and of the grand singing that will be there, of the hundred and forty and four thousand immortal voices tuned by God himself. And how long will this glorious state of things last? We read of this kingdom, there shall be no end. We also read that there will be no more death, neither sorrow nor sighing, for the former things have passed away. Glorious thought, my brethren, let us praise God and take fresh courage, let us weary not in well doing, nor faint by the wayside, for behold our King cometh to take unto himself his great power and reign, and to gather to himself this glorious company of which John saw. Will you and I be there? If so, we must give all diligence to make our calling and election sure. Your brother in hope.

W. H. Stewart.

Virginia.

Editor Restitution:

I see that the time for which I have paid for our paper, The Restitution, that we prize so highly has expired. I had one dollar saved to send to you but sickness has compelled me to use it for medicine, therefore I cannot pay for it at present, but it seems to me that I can hardly do without it. If some brother or sister who has plenty can send it to me for six months, I hope by that time to pay for it.

My husband's eyesight has failed him so he cannot read any more except our coarse print Bible. I read the paper to him. We are of the isolated ones and it is all the preaching we have. I will close by wishing you a "Happy New Year," and praying that the Lord will bless you in your good work.

Yours in the one faith,

Mrs. M———

{Here is another case, brethren and sisters. It is one of the many. Can you let these "little ones" of the Master's flock, go without the paper they want? We will do all we can, but it must be evident to you that we must have aid to carry this work on. Who is willing to lend a little to the Lord? —Ed.}

Why not renew your subscription to this paper today? Also get a neighbor to try it.

Conference Report.

According to previous notice the first quarterly conference of the Church of God in Nebraska, convened at the New Church in Fountain Co., Dec. 15 to 17, 1893.

The meeting was opened on Friday evening, by a discourse on the "Second Coming of Christ," by Eld. J. T. Prime.

Brother Adams spoke on Saturday evening on "The Christian Race," and Brother Prime discoursed on Sunday from Ps. xxx. 5, and the closing sermon was delivered by Elder Adams, text 1 Tim. iv. 16.

These sermons were especially good. The attendance and attention were all that could be desired. Beside the brethren in the immediate neighborhood, twelve earnest brethren were there from Fairview. Bro. and Sister Morgan, Brothers Newell and Schultz from Moorfield, Brother Harlan from Arapahoe, and Brother Jas. W. Hammond of Fairbury, Neb. Considering everything this was as good a meeting as the writer ever attended.

The treasurer's report for the last quarter was as follows: Received, $145.00. Paid to evangelist, $125.00. In treasury, $20.00.

The evangelist reported: Received, $125.00. Expenses, $19.40. Less expenses, $105.41. Miles traveled, 1075. Discourses, 75. Baptized, 44. Churches organized, 2. At St. Paul with 32 members, and at Wannetta, with 18.

The assistant evangelist reported, Received, $21.00. Expenses, $6.50. Days employed, 23. Discourses, 15. Baptized, 1.

At this meeting an organization was effected to be known as "The Church of God Tract Association of Neb.," which received a hearty endorsement by all present. The following officers were elected for one year. J. W. Hammond, Fairbury, President. Dora Harlan, Arapahoe, Secretary, and James Prime, Beaver City, Treasurer. On motion Elder Adams was appointed to select vice-presidents from the different churches whose duty it is receive tracts from the association, and distribute the same, and solicit membership. The following is the list.

Etta Johns, Blair. Nancy J. Watkins, Gordon. Emma Elton, Irvington. Mary Cole, Ainsworth. Ada Honeywell, St. Paul. Alice Meadow, Wannetta. Sarah Sellick, Bartley. Mildred Wilkins, Beatrice. Mrs. E. A. Morgan, Moorfield. Mrs. H. B. Cramer, Cambridge. Mrs. Ella Adams, Traer, Kansas.

It was moved that the Conference Board be empowered to draw up a "Constitution and By-laws" governing said Association, the object of which is to form a Tract Depository, by which books, tracts, and other religious literature can be kept on hand to distribute through the vice-presidents in all parts of the State. Any one can become a member by paying 25 cts. Here is an opportunity for every brother and sister in the state by a little effort and means to help advance the cause of truth.

Send your name and 25 cents to the Secretary, Dora Harlan, Arapahoe, Neb. Donations of larger amounts will also be thankfully received. Great care will be taken in the selection of these tracts, and if the work is taken hold of with the proper zeal and energy that it should be, great good will inevitably be the result. Scattering tracts is a matter that has been sadly neglected by us as a people.

It is a good thing for other denominations, why not for us? Who will help in this grand work?

It was decided to hold the next quarterly conference at Fairview, March 16, 1894.

J. J. Cady, Sec'y.

MARRIED

At the residence of the bride's father near Laurel, Ia., at Christmas tide, Miss Cora Williams and Albert E. Benny. We trust that our brother and sister may so live that at last they may be called to the marriage of the King's Son at the New Year Jubilee of the world.

A. J. Eychaner.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Still at Work.

Dear Restitution:

During the last two weeks before Christmas we have been holding meetings at Van Allen school house, in Marshall county. The attendance was not large yet there was good interest, and we believe the Word preached will not be without profit in those who heard it. We are now preaching at Irving.

At Gladbrook we hold regular meetings and Sunday school each Sunday. The members are faithful. We are going to build a house to meet in this summer if we can raise the means. We need a house, as we now go out over a mile into the country to hold our meetings at the school house. Brethren, pray for us. Even prayer will help us build it.

A. J. Eychaner.

Killed by Accident.

Clarence, youngest son of Bro. and Sister J. E. Robbins, of Sac City, Iowa, on Dec. 28, aged about 8 years.

It seems from curiosity or some other reason Clarence crawled under the place where the grain was dumped from the wagons in the elevator, and being under that place when a load was dumped, the heavy load pressed upon him in such a way as to break his neck, thus killing him instantly. The sudden death was a shock to the parents, and especially to the mother, yet it was borne with Christian fortitude and submission. Sermon and words of consolation from the Scriptures on the great doctrine of the resurrection, by the writer, in which Bro. Emery took part in the service. We sorrow not without hope, for we believe that one who notices even the sparrow in its fall will not be unmindful of the darling we tenderly laid to rest.

"We shall sleep, but not forever,
There will be a glorious dawn."

A. J. Eychaner.

DIED

Died on October 31, 1893, at his his home in Jefferson Co., Kansas, after a lingering and painful illness, Father A. Arnold. Age 67 years, 7 months and 12 days.

The writer talked to the friends and neighbors about the cause and condition and hope of the dead. That Christ who is the way, the truth, and the life, has passed through the portals of death and obtained the victory, and that it is in and through and by him that we poor frail, dying mortals can live again, and meet to part no more in the resurrection morning.

Aunt Fanny Aiken fell asleep at her home in Osawkie, Jefferson, Co., Kansas, Dec. 6, 1893. Age 73, years, 1 month and 11 days. We were permitted to call the attention of the friends to the first great, primal cause of pain, sickness, sorrow and death being abroad in the land, and that it was the enemy of God and man that deceived our fore parents in the garden of Eden, and caused them to sin, and death came by sin, and so death has passed upon all men, and that the sting of death is sin, and that the victory over death and the way out of death's domain, the enemy's land, is through and by Jesus Christ our Lord, at the resurrection morning, when this mortal puts on immortality.

T. E. Adams.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

See Here.

An Exposition of John xvii. 5, being the article in Restitution of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Announcement.

The second quarterly conference of the Church of God for Southern Kansas will be held at Attica, Harper county, Kansas, commencing on Friday night, February 16, 1894, and will hold over the third Sunday. Business meeting will be held on Saturday at 2 p. m. All should be present at this meeting. All are invited to this gathering. Come and let us have a good time. Gentile times have about run out, and the time for the saints to take the kingdom is near at hand—perhaps nearer than we are aware of. Then it behooves us to do all we can, and it must be done soon.

Now brethren and sisters, let us arrange to be at this meeting. We need your presence, your council advice and encouragement, that we may all be strengthened in the blessed cause.

Place of meeting will be at our church in Attica, about ten rods north of depot. I will again say all are invited and expected to be present at this meeting. Come with hearts filled with love for the truth.

S. C. Oliver, Pres.
E. F. Randolph, Sec'y.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
H. T. Baker, Belle Plaine, Iowa.

IMPORTANT NOTICES

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00

EXPENDITURES.

Previously used	$39.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. R. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Midwinter Fair Excursions.

On account of the Midwinter Fair at San Francisco, special low rate tourist tickets to that city as well as to San Diego, Los Angeles, San Bernadino, and other winter resorts in California, will be sold via Pennsylvania Lines. Tourists can have the choice of routes from Chicago and St. Louis. Tickets will be limited for return passage until April 30th, 1894. Tourist tickets to Portland, Oregon, valid going or returning via California, are also for sale over this first-class route. For details apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Original.

Answer to Reviewer's No. 3.

I find in "the record that God hath given of his Son," that He and Father are "ONE," and that to see the Son is to see the Father. John x. 30; xi. 45; xiv. 9. But if in spite of that record and the *danger* of doubting it (1 John v. 10) I were so puffed up with my little *earthly* arithmetic as to cry out "One plus one equals two *every* time" ("W. H. W."), forgetting the axiom that to every human rule there is *some exception;* how could I expect to understand the great mystery as to how "God was manifested in the flesh?" And to write "Babylon" after every occurrence of mystery would be too absurd for any *sane man*.

The Lord said, "I come unto thee *in* a thick cloud;" and "the Lord descended *in* the cloud." Ex. xix, 9; xxxiv. 5. But I suppose no Israelite was so silly as to imagine that the Lord was mere cloud. And when "they shall see the Son of Man *coming in* a cloud," or "*in* glory," will anybody suppose Him to be mere cloud or mere glory? Luke xxi. 27; Matt. xxv. 31. When one of my reviewers comes to meeting *in* new clothes, do the people suppose him to be mere clothes? And does he not have to put on or get *into* the clothes before coming to meeting *in* them? The analogy though imperfect is sufficiently clear to show how illogical it is to suppose that Christ was a mere man or *mere* flesh because He came "*in* the flesh." He also came "*in* the water and *in* the blood," but was not mere water and blood. 1 John v. 6, American Bible Union, and margin R. V. Where has the Bible ever said that any other being "came in the flesh?" nor does the Bible *anywhere* call *our Lord* "the corruptible Jesus," as my reviewer does in RESTITUTION No. 10.

"It was *not possible* that he should be holden of death, neither did his *flesh* see corruption." We "were not redeemed with corruptible things." Acts ii. 21, 27; xiii. 37; 1 Peter i. 18. Let my *reviewer* take care lest he "preach *another* Jesus" and therefore another gospel than what Paul preached. 2 Cor. xi. 4. The sure word of prophecy had decreed that the true Christ should never "see corruption." Acts iii. 35. This is one of the great proofs of His Messiahship; and I don't see that inventing such a phrase as "immortal soul" is any more subversive of the gospel, than inventing such a phrase as "the corruptible Jesus."

I *see* a manifestation of the Father in the manifestation of "that eternal *Life* which was with the Father and was manifested unto us." 1 John i. 2. If it were true that one plus one equals two *every* time, how could the believer and the Lord be "*one* spirit," or two human beings be "*one* flesh?" Or how could we look in a stereoscope with both eyes through two glasses at two distinct images, and behold only *one* image? So it is false arithmetic to say, even in "earthly things," that one plus one equals two *every* time.

Is it any more difficult to believe that a pre-existent Divine person became partaker of the human nature, than to believe that a multitude of human persons will become "partakers of the divine nature?" If we be ever so blessed as to become partakers of that higher nature at the resurrection, will we not each one be his own *self*; and may we not then look back upon our present as our pre-existent state, that is, as the state in which we existed before entering and partaking of the divine nature? Passing from one nature to the other—however mysterious the process—does not annihilate our previous personality. Abraham, Isaac, and Jacob will still be Abraham, Isaac and Jacob after entering that kingdom which flesh and blood cannot inherit. Luke xiii. 28. As Dr. Thomas says concerning the Word that was God, "This Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit with the flesh annihilate that spirit and leave only flesh? Was the holy thing born a mere son of Adam? or '*the fellow*' and '*equal*' of the Deity? The latter unquestionably. Zech. xiii. 7; John v. 18; Phil. ii. 2."—Eureka, vol. i., page 101.

The Diaglott reads, "And the *Logos* became flesh, and dwelt among us—and we beheld his glory." John i. 14. So it was the *Logos* or Word that dwelt among us, and we beheld "*his*" not *its* glory. The masculine pronoun shows that the nominative to "dwelt" is *Logos*, which is also masculine, not "flesh" which is neuter. Reviewer seems to put the dwelling in place of the Dweller,—the house in place of its inhabitant. How could the "flesh" tabernacle or dwell in *itself?* Does not reviewer know that the Mosaic temple with its indwelling "Oracle typified God manifested in the flesh, and was fulfilled in Christ who called His "body" or flesh "the temple?" John ii. 19-22. What would the mere walls or architectural part of the temple have been without the indwelling Oracle? which in Hebrew is *Debir*, from the same root as *Dabar* or Word. Reviewer calls the Holy Spirit "He," but denies that masculine pronoun to the *Logos*.

Reviewer ought to know that modern writers may be helpful, yet not "*decisive*." The Holy Scriptures are the only decisive authorities that we have. Surely he could not expect me to quote Campbell, Thomas, or Clark as decisive.

Instead of "I shall be perfected," the Diaglott reads, "I shall have finished;" and Campbell's version reads, "my course will be completed." Luke iii 32. The *human* nature of Jesus was perfected *through sufferings* when He arose to die no more. This mode of expression was explained in my fourth article. He performed divine actions in virtue of His divinity, and human actions in virtue of His humanity. Thinking and walking are affirmed of the same person, yet the one act relates to his *mental*, the other to his *physical* nature. When the Bible says that "Jesus" was laid in the tomb, it means only "the *body* of Jesus." Compare verses 42 and 40 in John xix. But when it says He was before Abraham, and John, and all things, and "was God," it means the pre-existent Word. Is my reviewer incapable of understanding such plain language as this?

My expression that "the Word *was God before the human nature* was created," reviewer says is "true in the *abstract*." Does he mean to turn historical truths into mere abstractions!!! He then inquires, "But what has that to do with Jesus of Nazareth, born of Mary?" Does reviewer dare to accuse John of writing incoherently? or to say that verse 1 has nothing to do with verse 14 of John i.? That the Word was God in the beginning has as much to do with the birth in Bethlehem as cause has to do with effect; or as the light and warmth of the sun have to do with the sun itself. The world that He came into is the world that He made. John i. 10. How, then, could there have been any "flesh," or Bethlehem, or Mary, if He had not as the pre-existent Word created the world in which they subsisted? It stands of logical necessity that "He is *before* all things" *because* by or through Him, as the Father's instrumental Agent, all things were created. Colos. i. 16, 17. How could He have ascended to heaven unless first being "with God," He had descended from heaven? for "He that descended is the SAME also that ascended to where he was before." John iii. 13; vi. 33, 62; Ephes. iv. 10. As the ascending on high means more than resurrection, the descending must mean more than burial. *Before* His burial He uniformly spoke of the descension as *past*, and the ascension as future. Although there were many in those days as in these, who "believed not." John iii. 13; vi. 38, 51, 58; xvi. 28.

My reviewer says, "Has it ever been proved that Christ is called the Word in John i. 1? Never; unless the word of Campbell, Clark, Thomas, and a host of other fallible men be taken as proof."

Does my reviewer seriously intend for the balance of his life to *deny* that Christ is called The Word, after the Scripture has so plainly said, "His name is called The Word of God," and has identified The Word that was in the beginning as the same that "became flesh and dwelt among us?" John i. 14; 1 John i. 1, 2; Rev. xix. 13. Let reviewer beware of anything that even remotely resembles a "denial of the name of Christ," for "If we deny him, he also will deny us." Rev. iii. 8; 2 Tim. ii. 12.

Reviewer seems anxious to tear out the capitals W and L from Word and *Logos*, although grammar requires a capital for proper names, especially that "All names of the Deity should begin with capitals." Why does he not propose to tear out the capital J from Jesus and E from Emmanuel, and put small ones in their place, contrary to Scripture and to grammar?

To say that the "Word" in John i. 1 was not a person would be far more illogical than to say that the "Voice" in John i. 23, where Diaglott uses a capital V, was not a person. A note in Diaglott tells of an officer in one of the Eastern countries who is called the *word or voice* of the king, because while the king is screened from view this officer receives and communicates to the people the royal commands. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18.

Reviewer tells us that God "had *no son*" when Isaiah prophesied! What then did the same Isaiah mean by saying, "Doubtless thou art our *Father* though Abraham be ignorant of us?" Isa. lxiii. 16. And what is meant by calling the Israelites "children" of God, *including* sons and daughters, in the days of Moses? Deut. xiv. 1.

Reviewer's self-entangling web of questions about the creation is straitened out and blown away by the harmonious testimony of Scripture that God the Father created all things "*by*" His Word and Spirit. Gen. i. 1; John i. 3; Job xxvi. 13. This three-fold order of operation is beautifully expressed in Psa. xxxiii. 6.—"By the *Word of Jehovah* the heavens were made; and by the *Spirit* of his mouth all their host."—Bagster's Version. This three-fold relation in the Divine nature is revealed in the New Testament as Father, Son, and Holy Spirit. I have used capitals according to the sense of the text. In Hebrew all the words begin with capitals. "Most of the ancient expositors, by the 'Word of the Lord,' and the 'breath' or spirit 'of his mouth,' understand the Son of God, the personal Word, and the Holy Spirit, as proceeding from the Father and the Son."—Comprehensive Commentary.

Reviewer's charge that I teach a thing which I "do not believe' and cannot believe," seems to me too absurd to need any reply. Besides, I am not defending myself now, but something of more importance, namely, the cause of truth.

To say as reviewer does that "Jesus of Nazareth" was "not from the realms of glory," is no new idea, for the unbelieving Jews used almost the same words long ago. Supposing Him to be a mere man they murmured among themselves, "How is it then that he saith, I *came down from heaven?*" John vi. 42. 43.

All that reviewer says about the "One God" is sufficiently explained by the Savior's words, "I and the Father are ONE." Unless a man can believe these six words and the first verse of John, in their unperverted sense, he should not write or speak on this great subject.

Reviewer seems (if I mistake not) to speak of the Son's "reward" as though it were only "for a thousand years." He, and every one who professes to believe the gospel of the kingdom, ought to know full well that the kingdom which the Father has promised the Son is "*everlasting*" and shall have "*no end*." Lu. i. 32, 33; xxii. 29; 2 Pet. i. 11. This, according to the example in Acts viii. 12, is one of "the things concerning the kingdom" which every one ought to know *before baptism*. The *divinity* of the Sonship and the *eternity* of the kingdom are taught so closely side-by-side in the messages of Gabriel and Nathan, that I should greatly doubt my ability to write concerning the former unless I had understood the latter truth. See Luke i. 32, 33 with Sam. vii. 13. 14.

Dr. John Thomas says that Christ and the Father are "*One Jehovah;*" and this union he calls "*plural manifestation in unity.*" He furthermore says, "All true believers who have been immersed into the name of the Father, and of the Son, and of the Holy Spirit,—not three names, but the *One Name of the Divine Manifestation*—are a manifold unit—One in many, and many in one. They are '*the ones who shall be*'—the *Yahweh echad*, the One Jehovah, not yet perfected and glorified: but when so, to be King *over* all the earth. Zech. xiv. 9; Apoc. v. 10."—Eureka, Vol I., Pages 92, 106.

But after these sayings of Dr. T. reviewer says, "We have too much respect for his ability to be able to believe that he could either believe or teach two or three persons in one Deity."

I therefore give the above quotations from Dr. T., not as endorsing them, but simply to show that it is my reviewer himself who "fails to understand" Dr. Thomas.

But how shall we account for such a blunder as my reviewer has made in quoting Liddell and Scott? Their definitions occupy more than two long columns of fine print. Among other things they say in small print which reviewer has given in large capitals, that "*Logos* never means a *word* in the grammatical sense, as the *mere name* of a thing, like *epos* and *rema*, Latin *vox*, *vocabulum*, but rather as *the thing referred to*, the *material*, not *the formal* part;" this I have given *verbatim*, italics and all as found in lexicon; edition of 1849. But reviewer stops the quotation at a comma, and omits the part necessary to complete the sense. This omitted part of the definition is entirely against reviewer's position. The definitions, a little further on, say that "Protagoras" a philosopher who lived about 100 B.C. "was called *logos*." This proves that *logos* was sometimes used as a *proper name* by the Greeks. And in the last paragraph of definitions, the lexicon says, in large capitals, that the "LOGOS" is "GOD THE WORD."

Greenfield's lexicon says the *Logos* is "the Divine Word, *by whom God created all things, and revealed his will to man*."—Philadelphia Edition, 1846.

Parkhurst's lexicon says the *Logos* is "The divine and substantial Word of God, i. e., the second Person of the ever-blessed Trinity. . . . . Christ is called *Debar Jehovah* the Word of the Lord, Gen. xv. 1, 4; 1 Sam. iii. 7, 21; xv. 10; 1 Kings xiii. 9, 17; xix. 9, 15; Psa. cvii. 20. . . . . The Grecizing Jews speak in the same style. Thus Wisdom ix. 1; O God who hast made all things *en logo sou* by thy Word: and chapter xviii. 15, 16, the Almighty *Logos* is described as *a person leaping down from heaven* and executing vengeance on the Egyptians. If it be asked why the second Person of the eternal Trinity is thus called *the Word of God*, the easiest and most natural answer seems to be, because HE hath always been the great *Revealer* to mankind of Jehovah's attributes and will; or because, as he himself speaketh, Matt. xi. 27, no one knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. Compare John i. 18."—London Edition, 1854.

Pickering's lexicon says the *Logos* is "*the Word of God, or Christ*, in the New Testament."—Boston Edition, 1858.

Bagster's lexicon says the *Logos* is "the divine WORD."

Thayer's lexicon says the *Logos* "denotes the essential *Word of God*, i. e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, and shone forth conspicuously from his words and deeds: John i. 1, 14."—New York Edition, 1887.

Robinson's lexicon says the *Logos* "stands for the divine pre-existent nature of the Messiah, which became flesh and dwelt among us as Jesus Christ, the God-man."—New York Edition, 1850.

"The Century Dictionary" says "The Word" is "The Son of God; God as manifested to man; same as *Logos*."—Copyrighted 1891.

Webster's Dictionary says the *Logos* is "the divine Word; Christ."—International Edition, 1893.

After these *testimonies* from seven Greek and two English lexicons, the readers can see for themselves whether I "suppressed" the lexical meaning of *Logos* and Word, in any manner "wrong and cruel to the unlearned." Let them all judge whether it is I *or my reviewer* that more deserves the charge which he brings against me of having "suppressed" the meaning in a manner "wrong and cruel to the unlearned."

After making this charge my reviewer says, "God employs these words as they are defined by lexicographers." [illegible] by this confession of his own, his cause is lost for ever; for lexicographers, as just shown, say that the "LOGOS" is "GOD THE WORD."

Thus my reviewer appeals to lexicographers and they decide *against* him.

Why not, therefore, let this controversy end?

Written kindly, and for the sake of truth.

WILEY JONES.

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Take Courage.

[illegible]

Original.

Hickory Grove Sermons.
No. 5.

A series of discourses delivered by A. J. Eychaner in the Gospel Tent at Hickory Grove, Sept. 9-25, 1893.

We were last evening investigating in the realm of nature to ascertain what is her teaching on the subject of immortality. So far as we had gone we found her testimony in perfect agreement with the Bible, viz: that the things seen are temporal. We wish to continue the investigation this evening and come at once to the propositions relied upon as arguments from nature to prove that man in the present state is in possession of immortality.

6th. The awakening from natural sleep after a night of rest. When we enter that mysterious state called sleep, the senses seem to lose their power and activity. The sight is closed. The hearing gone and all the other senses more or less suspended. The person is said to be asleep. Yet while the senses are thus at rest there is life in the body, and when the rest is completed, consciousness and activity again return, or the person may be awakened by shaking or being spoken to. But in this case as in others already examined, life was not extinct. There was rest but not death. Death in the Scriptures is compared to sleep and called a sleep, from a similarity of the two states and more especially from the fact that from both there will be an awakening. If in sleep the functions of life wholly ceased instead of being at rest, there would be no awakening. The miracle of resurrection would be necessary each time we went to sleep in order that our lives might be continued. In death, these functions wholly cease. If it were not so, those who were dead might at any time wake or come to life again without outside help. The righteous are said to be asleep in view of the fact that they will wake again. That state from which there is no awaking, cannot be called sleep, but it is indeed death. The righteous are said to be asleep not because the functions of life are not all entirely suspended, but because God has promised to restore those functions by a resurrection from the dead. The difference between sleep and death is this, in sleep the person retains life and the power of awaking, but in death life is gone, and the power of awaking lies wholly in the hands of him whose voice alone can waken the sleeping dead. The sleeping man may awaken, but he who sleeps the sleep of death will never awake except through the power of God. Thus Paul declares, that if there be no resurrection of the dead, then they also who have fallen asleep in Christ have perished. If therefore there is no resurrection, there will be no future life. If that be true, then death ends life. If there ever shall be an awakening of God's people from the sleep of death, it will be because life has been restored to them and not because they had possessed it while dead. But in natural sleep life has never been absent. This difference between sleep and death is apparent and stands as an irresistable conviction in the mind of all who look at the facts. To argue that because death is called sleep that therefore the person is not dead, would be strange logic indeed while the sober fact of death remained to be explained away. The argument is as all others are which are sought to be established upon the analogy of nature, viz: assumption of the point to be proved then arguing an analogy from that assumption. We say to our opponents kindly, prove to us that in death life yet inheres in the physical body and then we will admit the perfect analogy of sleep and death. If there is any life in the body in death, it has never yet been demonstrated, but that there is life in a sleeping person admits of the most ample proof. So I conclude that the analogy of death and sleep lies in the *fact* of awaking and reliving and not in the fact of continued life.

There are three other propositions under this head which from their similarity we may consider as one. They are:—6th Somnambulism, the mesmeric and comatose states, and the revival of certain animals and insects after the torpor of winter.

We may state at the beginning of these propositions that they are similar in scope and extent to those already examined, and while they are all natural phenomena and stand as facts in the natural world the question remains, what do they teach? Can they by fair and unsophisticated testimony stand as advocating human immortality. 'Tis true the somnambulist walks in his sleep he scales high buildings, performs difficult feats, and even works out problems, which he fails to do in his waking moments. 'Tis true that persons under mesmeric influence do things that they would not attempt in the natural or normal state. So to with those in a trance. 'Tis true that many insects revive after being solidly frozen up during many months, upon the return of spring. But in each and every case we ask, was there death? Had any of these passed out of the realm of natural life and natural conditions? Had the sleep walker died? Is the mesmeric state beyond the border of this life? Is the trance or hypnotism or coma after death or this side? Were those frozen ants dead? If so, did they have a resurrection as the fire or sun warmed them? The fact in all these cases is, that life has never ceased, or in other words, there had none of them died; and the question still remains, what do they teach? [illegible] unusual conditions in nature, life or a tenacity of natural life. But beyond death they show nothing. They do not even contribute one element of immortality. All are in this life and so prove nothing beyond death. Bear in mind that it is sought by these to prove that man or a part of man does not die? How can sleep-activity show life beyond what we call death? How can the torpor of an animal in life show that immortality is a natural birthright to man, or that because an animal sleeps through winter, that therefore when man dies, he is not dead? The fact that the animal wakes up in the spring is proof that he was not dead. But does man ever wake up from death, and show us by that waking that he was not dead? Give us the proof and faith in present immortality will result. That man will be made immortal through Christ by a resurrection from the dead, we believe, but that he is immortal by nature in sin, we deny. There is yet one more proposition and is considered the crowning proof of the existence of some innate entity which defies death and rises above death and soars away to Elysian fields, a thing of beauty and an emblem of immortality; it is:

7th. The worm and butterfly argument. It is sought to show by this proposition that as the psyche of the worm emerges as the butterfly, so the soul of the body of man emerges as the creature of immortality. Let us take a common butterfly and follow it in the different phases of its life. There are seven stages of its growth, four of which are apparent and easily traced. 1st, the egg, 2nd the worm, 3rd the chrysalis, 4th the butterfly. We should remember at the beginning that all the stages of its existence are this side of death. The point at which the psyche emerges from the chrysalis is not death; but the death occurs at the end of the butterfly stage. There was life in the egg, life in the worm, life in the chrysalis, life in the butterfly until it died, but beyond its death there was no life. Man too lives in different stages of growth. First as an elementary sperm life, second as an embryo, and third as a fully developed being, capable of all the functions and exercises of life. The second stage of man's existence corresponds more nearly to the chrysalis state of the worm. Man casts off the habiliment or covering of his embryotic state at birth, just as the psyche casts off the chrysalis covering when it rises into the butterfly state. Man's death is not at this point, neither is the butterfly's. Death comes to both at the end of the highest period of their active life. Death comes at the end of all these stages, and ends all unless a higher power restores life again. Those who seek proof for continued existence after death from this illustration, invariably make the point where the butterfly emerges from the chrysalis to correspond with the death of man. They *tell us* there is where the soul emerges from the body and soars away just as the butterfly emerges from the cocoon, joyfully essaying its untried wings, and rejoicing in its freedom. But a moment's reflection will serve to show us that there is more poetry here than analogy, more sentiment than good sense. The point at which the butterfly emerges from the cocoon is not its death, neither does it correspond to man's death. But it is the point where the analogy demands correspondence with man's birth. As man leaves the covering in which he was enveloped during embryo at birth, so the butterfly leaves the covering of the chrysalis state when it leaves the cocoon. This is the place where the analogy lies and also in the death of both man and the butterfly further on. There is no analogy between the death of man and the birth of the butterfly. The analogy of the death of man is found in the death of the butterfly. Birth is never death in nature, and we may add birth is never death in the Bible. On the other hand where nature says death, there is no life and no birth. It is assumed by the advocates of this theory, that a soul leaves the human body at death, placing the emerging of the butterfly as the analogy, and then asking us to accept the statement as an argument. It is a kind of ecclesiastical jugglery that easily deceives the unthinking and especially those who want to believe that it is proof.

The birth of man into this state corresponds with the birth of the butterfly so far as correspondence is possible between different orders of life, and the death of one to the death of the other. But where is there any proof of life beyond death in either case? There is none in nature, and clear and unequivocal is her testimony, that death is universal and complete.

It is only when we turn to Revelation that we find immortality possible to man in another state. That state he can only reach by a resurrection or an instantaneous change to immortality at the coming of Jesus. He offers immortality—eternal life upon the terms of the gospel. He brought it to light through the gospel. Eternal life is a matter of promise and hope, each of which is evidence that we do not possess it. We have the natural body now. We are born of the flesh and are flesh. We bear the image of the earthy, but if faithful until death we shall be born into the higher life of the spirit. Then indeed will we be spirit. Then will we wear the image of the heavenly, for those who will be worthy of that world by a resurrection will be equal to angels and can die no more. Mortal now, but immortal then.

* * *

The Gospel According to Loukas. Chap. 17.

1. And he said unto his disciples It is "inadmissable that the stumbling-blocks should not have come; but woe unto him through whom they come.

2. It would be an advantage to him if an ass's mill-stone were hung around his neck and he were cast into the sea than that he should become a stumbling-block for one of these little ones.

3. Take heed to yourselves. If thy brother sin, reprove him; and if he repent, remit unto him.

4. And if he sin against thee seven times a day and return unto thee seven times, saying, I repent, thou shalt remit unto him.

5. And the apostles said unto the Lord, Add to our faith.

6. And the Lord said, if ye had had faith like a mustard kernel as it were ye might have said ur to this sycamore tree, be thou rooted up and planted in the sea and it would have obeyed you.

7. Who of you forsooth who hath a bond-servant doing the work of a ploughman or a shepherd and who hath come in from the field, will say unto him straightway go and lie down?

8. But will not rather say unto him, get ready that which I am to sup on and gird thyself and wait on (deacon-service) me until I have eaten and drunken; and after that do thou eat and drink?

9. Doth he have gratitude towards that bond-servant because he hath done the things directed?

10. In this wise ye when ye have done all that ye have had appointed you, say we are unprofitable bond-servants. We have done what we ought to have done.

11. And it came to pass as he was going his way to Hierousalem and was passing through the midst of Samareia and Galilaia;

12. And was entering into a certain village, there met him ten leprous men, who stood afar off;

13. And they lifted up their voice, saying, Jesous, Master, have mercy on us.

14. And when he saw he said unto them: Go your way and show yourselves unto the priests; and it came to pass, as they were departing they were cleansed.

15. And one of them, when he saw that he had been healed, returned glorifying God with a great voice;

16. And fell at his feet thanking him; and he was a Samareitan;

17. And Jesous answered and said, were there not ten cleansed? And where are the nine?

18. Were there not found to return and give glory to God except this alien?

19. And he said unto him Arise and go thy way: Thy faith hath saved thee.

20. And when asked by the Pharisees, when the kingdom of God was coming, he answered them and said. The Kingdom of God cometh not with lying in wait for it.

21. Nor will they say, lo here or there. For lo the kingdom of God is within you.

22. And he said unto the disciples. Days will come, when ye will long to see one of the days of the Son of Man, and ye will not see.

23. And they will say unto you, lo there and lo here. Go not nor pursue after it.

24. For even as the lightning that lighteneth from out the one part under the heavens shineth unto the other part under the heavens, so will the Son of Man be in his day.

25. But first it behooveth him to have suffered many things and to have his value rejected of this generation.

26. And even as occurred in the days of Noe, so will it be also in the days of the Son of Man.

27. They were eating, drinking, marrying, giving in marriage until the day when Noe entered into the ark, and the flood occurred and destroyed them all.

28. Likewise even as it occurred in the days of Lot; they were eating, drinking, marketing, selling, planting, building; and on the day when Lot went out of Sodoma it rained fire and brimstone from heaven and destroyed them all.

30. According to these things will it be on the day when the Son of Man is being revealed.

31. On that day, he who shall be on the house-top and his utensils in the house let him not come down to take them, and the one in the field likewise let him not turn backward.

32. Remember Lot's wife.

33. Whoever shall seek to preserve his soul will lose it, and whoever shall lose it will propagate it.

34. I say unto you on that night there will be two (men) in a bed. The one will have been taken and the other left.

35. Two (women) will be grinding at the same place (or together). The one will have been taken and the other left.

36. (Not in the best text.)

37. And answering they say unto him, where, O Lord? And he said unto them, where the body is, there also will the eagles have been gathered together.

COMMENT.

"Inadmissable" instead of "impossible" R. V. One of the cardinal truths of Christianity and faith is that "nothing is impossible with God." I have given the true meaning of the word here used and it is a legal term used in a legal sense just as we say that certain evidence is *inadmissable* from a legal stand-point. There is another word for "impossible" in the Greek.

"An advantage to" instead of "well" R. V.

"If ye had had" instead of "if ye have" R. V. Makes the conclusion applicable to that specific time and occasion and not in a *general* way as commentators and preachers usually teach and as might be inferred from the reading in the C. V. & R. V.

"As they were departing" instead of "As they went" R. V. Makes the act of healing take place on the way while they were in the act of going to the priests, while the natural inference from the other reading is that it took place after they had gone to the priests.

"Alien" instead of "stranger" R. V. The former defines a person of another race and organization, the latter a person with whom we are not acquainted simply.

"Hath saved thee" instead of "hath made thee whole" R. V.

"With lying in wait for" instead of "with observations" R. V. The idea of an insidious watchfulness you see entirely left out. It is the same sort of difference there is between the watchfulness of the thief and the officer who is after him.

"Will" instead of "shall" and "shall" instead of "will" along here R. V. The difference is between command and prophecy.

"Have his value rejected" or "to be rejected for value" instead of to be "rejected" merely R. V. This is too important to be disregarded, I think, by any one who wants to understand God's revealed purpose in redemption.

"Preserve" instead of "gain" R. V. One cannot "gain" what he has already got, namely his soul.

"Propagate" instead of "preserve" R. V. One cannot "preserve" intact and "propagate" at the same time. You cannot preserve the caterpillar life and propagate the butterfly; neither can you "preserve" the wild olive nature and successfully graft in the cultivated variety.

"The eagles" no doubt here designate the angels sent out together in "the body" of Christ at the resurrection—that is "the body" of which Christ is the "Head."

There have been many various fanciful interpretations of this passage of which the commonly accepted one that it refers to the Roman "Eagles" gathered at the destruction of Jerusalem. I think the most wanting in spiritual insight and acquaintance with parable teaching.

CHAS. GARDNER.

* * *

Offences.

The Master tells the disciples that offences will come; but woe unto him through whom they come. It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Luke xvii. 1, 2. How very careful and guarded we should be, lest we say or do something that will be offensive to one of the little ones—the weak ones. Offence is often given because we are off our guard, not thinking or designing to offend any one, yet there is no excuse for being off our guard, which is to be negligent in duty. O just think of it, brethren and sisters, better be chained to a mill-stone and cast into the sea without any hope of rescue, than to offend one of the little ones. Solemn thought indeed. And yet how often we take the matter into our own hands, and say offensive things and do offensive deeds, regardless of others' feelings. And even laugh at them and tease them over their weakness. Now this is all wrong, every bit of it, and two wrongs never make a right. And if we had the glory of God, and the good of our fellow man at heart as we should, we would seldom, if ever, offend any one. James says, "For in many things we offend all, or all offend. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Then on the other hand, some are very easy to take offence, it seems they are looking out for offence a good share of their time. And if some brother or sister should say a word thoughtlessly, or do some little deed that was not just as it should be, they catch on and ponder over, and magnify the little deed until their sensitive nature is hurt bad, and they feel discouraged, almost ready to give up and walk no more with the Master or his people. This is all wrong, and our faith must be very weak, and should be cultivated and strengthened. Teach us all to do our duty, dear Lord, and to overcome evil with good.

T. E. ADAMS.

* * *

Wages.

Wages is that which is paid or stipulated for services—hire—reward.

He that reapeth receiveth wages and gathereth fruit unto eternal or age-lasting life. John iv. 40.

They that be wise—or teachers, margin—shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Dan. xii. 3. But how about those who turn people to lies? What shall be their reward?

As a dream when one awaketh; so O Lord, when thou awakest thou shalt despise their image. Psa. lxxiii. 20.

The wages of sin is death. Rom. vi. 23.

The most sublime sin is soul immortality.

It is the solid Word of God or substance thereof sublimated or raised to a state of vapor.

It is the promises to God's people made into wind and confusion, —into mysticism and nonsense.

The greatest amount of wages per se, lie just ahead.

There is sorrow on the sea; it cannot be quiet. Jer. xlix. 23.

On the land there is perplexity.

Remember the covenant God made with Abraham and the blood of its ratification.

Restitution is the word—and for a restored earth we should be looking.

Adam lost the dominion or rulership of earth; not of heaven—for that he never had to lose.

Christ has regained it; and will yet reign in Jerusalem on David's throne.

The zeal of the Lord of Hosts will perform this. Isa. ix. 7.

The penny a day is sure to the faithful.

T. J. WILLIAMSON.

* * *

The Napoleonic Revival.

The revival of the worship, as one may call it, of Napoleon in France is attracting wide attention, and men's minds are busy seeking some explanation of it. Some have given expression to the opinion that it is but a step from the worship of the hero and the military glory he represented to the worship of the imperial idea also, and on that basis are already predicting a revolution. There is no doubt of the fact of the blazing out again of the Napoleonic idea. French literature, the stage, and the fashions in furniture, in dress, and decoration have shown it increasingly for several years. But the fashion has not been confined to France. "Empire" fashions have been increasing in favor in this country also, from literature to ladies' fans. Yet one does not therefore augur an outbreak of imperialism in this country any more than a return to allegiance to the British crown because the jeunesse doree turn up their trousers when they think it is raining in London. To one who looks on from the outside the cause, or a large share of it, does not seem far to seek. The Napoleonic Empire introduced original ideas and fashions, and, for that reason alone, is likely to show variously modified revivals at irregularly recurring periods. But the chief cause would seem to be that Napoleon is conspiculously representative to Frenchmen of an epoch when France stood alone against the world and under this man's sword shaped her own institutions for twenty years against leagued Europe, under the name, much of the time, of the Holy Alliance. Frenchmen feel that the Triple Alliance of to day is the child and heir of the other alliance, and is aimed almost solely at France, and it is this feeling that is at the bottom of the Napoleonic revival. It has *reference to Napoleon as the sword* of France, and not to Napoleon as First Consul or Napoleon as the conqueror at *Marengo or the Pyramids.* As regards republicanism or imperialism it has no necessary significance whatever.—*New York Commercial Advertiser.*

[*Straws thrown in air tell the direction of the wind.*—ED.]

* * *

Laraoid, consisting of sulphur, iron, sillicic acid and alumina, is a new Austrian cement for iron and stone for which great usefulness is claimed. It is applied in a molten condition, melts at about 260 degrees Fahr., and cools quickly. It serves also as an electric insulator.

* * *

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

stitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 17, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

A NUMBER of foreign workers to whom we have sent papers for several years past still wish to receive them. Who will donate a little for this.

JUST as we are preparing to go to press word comes of the sudden death, Jan. 3, at Seattle, Wash., of Bro. George W. Young, well known to many of our readers. The written notice will appear in the next issue.

WE wish to thank the kind friends who have so generously aided, by their donations, in the work of supplying papers to the poor ones. There is still more of this to be attended to, and we trust that others may see that this is a good way to work for the Master.

"OUR thoughts are ever forming our characters, and whatever they are most absorbed in will tinge our lives." •

M. DE QUATREFAGES, the great naturalist, said that the moral and religious sense is the only generic difference that distinguishes us from the animals. •

Divine Teaching.

Behold what manner of love the truth hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is. Happy art thou, oh Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! The eternal God is thy refuge, and underneath are the everlasting arms. Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Bless the Lord, oh my soul, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies; for the Lord God is a Sun and shield; the Lord will give grace and glory; no good thing will be withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. We know that all things work together for good to them that love God. No weapon that is formed against thee shall prosper; and every tongue that shall rise up against thee in judgment, thou shalt condemn. How excellent is thy loving kindness, O God! How precious also are thy thoughts unto me, O God! He brought me to the banqueting house, and his banner over me was love. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. He that *overcometh* shall inherit all things; and I will be his God, and he shall be my Son. All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's. Them also which sleep in Jesus will God bring with him. When Christ who is our life shall appear, then shall ye also appear with him in glory. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; for the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe all tears from their eyes. They shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. So shall we ever be with the Lord. Wherefore comfort one another with these words.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work. This is the heritage of the servants, and their righteousness is of Me, saith the Lord. Blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Amen and amen. •

God's Gracious Condescension.

Our old Bible is apt to fall open at the 6th of Hebrews; the verses 13-20 inclusive show so much of God's condescension and love that we often [illegible] to them: "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply *thee*. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath of confirmation is to them an end of all strife. Wherein God, willing *more abundantly* to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,—which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec."

Oh, what an anchor! Can we imagine an anchor surer, or more steadfast than the hope set before us, and growing out of God's oath-confirmed-promise? This anchor was never known to fail in the most tempestuous sea, or stormiest weather. Were an experienced person to see an anchor lowered from the side of a large vessel when the sea was boiling furiously he would hardly believe it possible that such a little iron appliance would check the drift of such a sea monster; but the officers who had often tested it and never found it wanting, would confidently trust it again to hold the ship amid the fury of the storm.

It is thus with those who have often tested the anchor whose flukes both sure and steadfast enter within the veil. Every test gives additional confidence; every trial gives stronger assurance. Are all our dear readers who have named the name of Christ rejoicing in hope? If not, why not? The fault is not on God's part. He has taken infinite pains to give them strong assurance;—and if the assurance that all the riches of God's favor stored up *for* saints and to be disbursed *to* them in the age about to dawn does not cause them to rejoice in the prospect, it is safe to conclude *that there is a defect in their title.* They must have been losing ground for some cause. May God help them to revive the things that remain, fan the embers to a flame and resolve anew to be out-and-out for God and Christ and Truth.

We are not blessed with the violent persecution of the early church that soon weeded out the *mere* intellectual assenters to the truth, and the milk and water adherents to it; and as time rushes us on to the end of the acceptable time it becomes us all to examine ourselves to see whether we be in the faith, or whether it be dead for lack of works. •

Selected.

The Old Year Abroad.

The old year which has been signalized principally by important political events of a popular nature and distinct gains in the direction of the people's rights and larger freedom. In England particular interest centres in the passage of the Irish home rule bill by the House of Commons Sept. 1 by 34 majority, though on the 8th of the same month it was defeated in the House of Lords by 419 to 41 votes. In its own dependencies the most important event was the suppression of the young Khedive's attempt to take the reins into his own hand and rule Egypt for himself. Last of all the burning question under discussion is the comparative strength of the navy.

France has been in a continuous state of excitement. Ministries have come and gone rapidly. The Panama scandal caused the resignation of the Cabinet in January and M. Ribot formed a new one. Meanwhile the Panama trials resulted in the conviction of Ferdinand de Lesseps, Charles de Lesseps, Fontaine, Cottu, Eiffel, Lequay, and [illegible]. The Ribot ministry resigned on the question of the budget and M. Dupuy formed one which resigned Nov. [illegible] the income tax question, and was succeeded by another formed by Casimir-Perier. The new Cabinet has encountered Anarchist hostility and Dec. 9 a bomb was thrown into the Chamber of Deputies with disastrous effect. The cowardly act, however, has given the opportunity for severe restrictive measures. Other events of interest in France have been the formation of a Franco-Russian alliance as an offset to the triple alliance of Germany, Italy, and Austria and celebrated with brilliant fetes at Toulon and Paris; a short war with Siam over the Annam boundary question, which ended in the success of the French and the acquisition of new territory; and the Dahomey war, which resulted in the abdication of the King of that country.

Germany and Austria also have been the theater of stirring political events. In Germany the army bill was rejected May 6 and was followed by the dissolution of the Reichstag. In the subsequent elections the government secured a small majority and the bill was passed July 15 by 201 to 185 votes, increasing the effectiveness of the army by 85,000 men. The other legislative measure of special interest is the passage of the bill for the return of the Jesuits. The year in Austria was signalized by the resignation of the Taafe Cabinet and the appointment of Count Windisch Graetz as Premier. Among other reforms an extension of suffrage has been proposed as a conciliatory measure. Dissatisfaction is rampant both in Hungary and Bohemia, to such an extent in the latter country that it is now under martial law. Evidently the relations of the different members of the Austrian governmental systems are in a dangerous condition of tension.

Italy also has had its full share of political troubles and public scandals. Early in the year the bank scandals caused the downfall of the ministry and a new Cabinet was formed by Sig. Giolitti, which in turn was overthrown by the same scandals. Sig. Zanardelli formed a Cabinet, of short duration, however, and ultimately Sig. Crispi was restored to power. Both in Spain and Portugal there have been numerous Cabinet crises growing out of financial questions, and the Anarchists have been busy in both countries with their cowardly outrages, which culminated in the bomb explosion in the theater at Barcelona. Spain has had a little war with the Riffian tribes in Morocco and after a three months' campaign has overcome them and secured an indemnity from the Sultan of that country.

The old trouble between Sweden and Norway has broken out more fiercely than ever and the Norwegian Storthing boldly has rebuked King Oscar for refusing to concede to Norway independent diplomatic representation abroad. Should the coming elections in Norway result in a radical majority it will demand the abandonment of political unity in foreign representation, and should it be refused war will be not unlikely. The London *Times*, commenting on the situation, says:

"Despite the superiority of her military resources Sweden would find it a hard task to reduce Norway to subjection, and harder still to keep her in subjection. If the sentiment of the Swedes compels the King to unsheath the sword the European powers who are the sponsors of the union ought to intervene, armed with a European mandate, as in 1814. Sweden might act within limits, leading to an arrangement for the avoidance of a war crisis. Opinion in Norway is, in the meantime, raised on only two issues—union and monarchy or separation and a republic. But among the contingencies acute observers detect a third course—the creation of a throne in Norway, with Prince Waldemar, youngest son of the King of Denmark, as king."

Russia has had a quiet year, being concerned mainly with checking the fatal ravages of the cholera, expelling Jews from the country, and consigning Nihilists to Siberia. In the Balkan regions there has been much stir. In Servia the young Alexander deposed the regents and proclaimed himself king, since which time (April 1) Cabinets have been made and upset with cheerful regularity. There is a speck of war between Albania and Montenegro and the mountaineers of the latter are calling upon the Sultan to restrain the former from further encroachments. Turkey and Roumania have been quiet. Grecian Cabinets have resigned several times on financial issues and at last it has announced officially that Greece is bankrupt. Labor strikes in Belgium have been the rule and popular agitation growing out of them at last took the demand for universal suffrage. The Chambers, forced by the dangerous attitude of the people, finally yielded to their demands and since then quiet has reigned.

Asia has been quiet. The new representative Parliament in Japan is doing well. The most notable event in India has been the stoppage of silver coinage. Siam has had a short and hopeless war with France ending in its discomfiture, the payment of a heavy indemnity, and the loss of territory. China has had trouble with the great powers over the massacre of missionaries, but at last has promised to make reparation and is now in trouble with Russia over the occupation of the Pamir or "the roof of the world." Samoa has had its yearly war between Mataafa and Malietoa, ending in the surrender of the former. In Africa the only events of consequence have been the trouble between Egypt and England, growing out of the appointment of a new ministry by the Khedive without consulting England. The young man, however, was brought to terms speedily. In South Africa there has been a long struggle between English residents and the Matabele ending in their defeat and the capture of their King, but not without considerable loss to the English. —

Our Southern neighbor, Mexico, has had its share of revolutions, though not of a very serious character, and our Northern neighbor, Canada, has had a tolerably happy year and a new Governor-General, the Earl of Aberdeen. Central and South America have been in almost constant turmoil. Honduras has a revolution, beginning in April, and still progressing. Nicaragua would have had trouble with Honduras but for the fact that it too has had its revolution which ended in the success of the rebels, the resignation of the President, and the appointment of Zavala as dictator.

In Brazil revolution continued in some of the States during the earlier part of the year, but in September the Peixoto Government encountered its most serious danger in the revolt of the navy under Admiral Mello. The revolt still continues. Rio Janeiro several times has been bombarded, but without serious loss. The end of the struggle probably will come when Melleo's vessels meet the vessels purchased by the government and fitted out with dynamite guns in New York. The Argentine Republic also has had its revolution which finally has been suppressed. Rumblings of discontent have been heard in Ecuador, but its most dangerous prospect is the possibility of war with Peru over the boundary question. Chile, except for the loss of a Cabinet, has been quiet. Guatemala has distinguished itself by a proclamation of free labor.—*Chicago Tribune.*

War of the Sects.

Bismarck remarked some years ago that the next European war would not be caused by the triple alliance, but would come from the side of Morocco. The war between Spain and the Moors, who live near her possessions on the Moorish coast, renders the fulfilment of this prediction possible for several reasons. As the Turk is the sick man of the east of Europe, so the Moor is the sick man of the west whose succession is coveted by several powers. England wants Morocco, or at least a part of it, to enable her to command the Straits of Gibraltar. Spain because the Moor is her neighbor, and she is naturally the principal heir, and France is interested because the country adjoins Algeria, and the Arabs who are her subjects are bound to the Moors by the common bond of kinship and religion. If there is a general uprising of the Moors there is no telling where it will lead. The population of Morocco is composed of tribes more or less under the control of their chiefs, and half of them ready at any moment for a revolt which their isolation always renders difficult to subdue. They are the most ignorant and warlike, and consequently the most fanatic and dangerous of all the followers of Mohammed. If the Sultan were not able to control the rebels the foreign powers would be obliged to interfere to protect their own subjects, in which case the situation would be most delicate, and the worst would have to be *feared.*

It would be fortunate if the trouble ended here, but there would be other complications to be feared. The war against the "Christian dogs" is an article in the creed of every Mohammedan, the more deeply implanted as he is the more ignorant. If the Sultan, who is the lineal descendant of Mohammed and more respected by the faithful than the Sultan of Turkey, were unable by his moral influence or by force of arms to control his subjects, there would possibly be a general uprising throughout Northern Africa, beginning in Southern Morocco and extending among the tribes of the south of Algeria partly isolated by the desert of Sahara, among those of Tunis, infecting Tripoli, perhaps causing the Madhi to renew his exploits in the part of the Soudan south of Egypt, and making its effects felt among all the petty Mohammedan kingdoms and chiefs in other parts of the Dark Continent. A sacred war of this kind would affect the interests of all the great powers of Europe, Russia and Austria excepted, having colonies in Africa. When the rebellion of the Madhi occurred it remained circumscribed in spite of the emissaries sent by the prophet to excite the Arabs of Tunis and Algeria. It was the affair of Egypt and England alone.

If the troubles between Spain and the Moors do not end in the speedy and utter defeat of the latter a general uprising of all the Arab tribes that border the desert of Sahara is possible and has for some weeks past furnished matter for reflection for the press and the diplomatists of Europe. The French are particularly alarmed for Algeria, not only on account of a certain agitation perceptible among the tribes near the boundary of Morocco, but on account of the cluster of oases called Tuat, south of the western part of the Province of Constantine, also claimed by Morocco.

An expedition prepared to be sent into this region was countermanded a few weeks ago on account of the revolt of the Moors at Melilla, because it was feared that if it went so far into the desert it might be destroyed by the hostile tribes excited by the Mohammedan priests sent among them by the Moorish insurgents.

A Madrid newspaper reports that an officer of the American navy, whose ship stopped in a Spanish port, remarked casually in a conversation that the only way to deal with the Moors was to treat them as the United States had treated the Indians—that is, annihilate them. It is true that the Indians in this country are in process of annihilation, but it is the result of circumstances rather than of a policy deliberately pursued by our government. The remark attributed to our officer probably changed its form in passing through a Spanish medium. Yet it contained a germ of truth, which is this: All human beings who are incapable of being civilized, and who are the natural enemies of civilization, are destined to disappear, as the American Indians are disappearing. This is eminently true of the Arab tribes in Africa, who are fanatic, aggressive, and a standing danger to their civilized neighbors. They are barbarians of the worst type, and absolutely useless to the rest of the world. Slavery is a Mohammedan institution and the slave trade is carried on by Mohammedans alone. No one can object to the followers of Mohammed believing as they please, but their creed is most intolerant, teaching directly or indirectly the hatred of all other sects and their conversion by the sword. These peculiarities of the faith partially disappear in a Moor or a Turk who is educated, but in the mass of believers, who take literally the teachings of the Koran, they are accented and lead to atrocious consequences. If their ancient power were restored to the Moors, the Turks, or the Arabs Christianity would again be obliged to defend its citadels, as it did a thousand years ago, against the hordes of Mohammed advancing from every side. Fortunately Christianity is better equipped for defence than in those distant epochs. In matters of religious faith, as in external nature, it is doubtless the fittest that will survive. But the processes of evolution are slow, and we shall have to wait.—*San Francisco Chronicle.*

The Massed Soldiers of the Czar.

Gen. Sir Archibald Allison's article in the December number of *Blackwood* is not exactly cheerful reading for those who appreciate the blessings of peace. Sir Archibald draws attention to the fact that while France has been increasing her army more rapidly than Germany, she has now about come to the end of her tether; while Germany, though she has been moving at slower pace, is able to continue her present rate of progress for many years to come.

We are, in the opinion of this authority, slowly but surely progressing towards a "war of giants." That the struggle will find Russia and France on the one side, and Germany, Austria, and Italy on the other, is, he considers, evident from the present localization of the various forces. Referring to the Russian army, Sir Archibald finds that out of a total force of nearly 1,000,000, 784,000 men are massed on the German frontier and in the reserve behind it; while Odessa and the Crimea are held and Constantinople watched by only 80,000; and the Caucasus occupied and the Turkish frontier in Asia Minor observed by 50,000: while in the whole of Transcaspia, along the Afghan and Chinese frontiers, there are only 51,000; and on and about the Sea of Japan some 12,000.

From a general survey of the disposition of Russia's forces, Sir Archibald Allison comes to the conclusion—first, that she is straining every nerve to mass men on her Polish frontier, so as to be able, in conjunction with France, to crush Germany, even though aided by flanking Austria and distant Italy; next, that until this contest is over, Russia has determined to give up designs on Constantinople; and, finally, that she has no present intention of making any move upon Afghanistan or India.

Further than this, Sir Archibald regards it as certain that Russia never really intended to undertake such a distant and difficult enterprise as that of moving a force sufficient to seize our Indian Empire through the inhospitable and hostile country of Afghanistan. What she will probably do, in his opinion, before making her great move is to endeavor to induce us to believe that she is really about to invade India, so as to chain our large European force there to that country.

When the German system attains its full development Sir Archibald estimates that her available trained force of war will reach the enormous number of 1,300,000 men. At present he reckons that the dual alliance (France and Russia) has in peace 362,000 men under arms more than the triple alliance (Germany, Austria, and Italy,) but that the latter has in war the superiority by 503,000.

Razing of the Mosque of Damascus.

Private letters received this week from American travelers in Asia, make mention of the curious fact that the Turkish authorities seem to have suppressed all extended mention of the destruction of one of the most noted edifices in the world—the great Mosque of Damascus—though that event occurred many weeks ago. No particulars have been given, though the destruction of property in connection with the burning of the mosque must have been great. The fire removed one of the most noted buildings in the world, whose site is the center of associations extending back into the mists of antiquity, and which was one of the principal points of interest in a city full of historical attractions. The great mosque stood near the castle, occupying a quadrangle 163 yards long by 108 wide. Along the north side was an open court surrounded by cloisters resting on pillars of granite, marble, and limestone. The mosque itself extended along the whole southern side, and its interior dimensions were 131 by 125 feet. In the center was a dome resting on four massive piers. Underneath was a cave in which the head of John the Baptist was said to be preserved in a golden casket. The mosque had three minarets, one of which was 250 *feet high*, and upon it, according to Moslem traditions, the Savior was to have descended on the day of judgment. Round the mosque were traces of a court 1,100 feet long by 800 feet wide, encompassed by colonnades similar to those of the temple of Herod in Jerusalem and the temple of the sun at Palmyra. Authorities have thought it highly probably that this was the site of the temple of Rimmon, mentioned in 2 Kings v. 18, and that it became in after time the seat of the worship of Jupiter. In the fourth century it was converted into a church and dedicated to John the Baptist, and in the beginning of the eighth century it was seized by the followers of Mahomet.

What of the Night?

"Watchman, what of the night?" This was the anxious inquiry of one long years ago, and today the cry resounds with renewed energy.

"What of the night?" Darker and more dense the gloom with every day that passes. Men's hearts are indeed failing them for fear, and for looking after the things that are coming upon the earth.

When will the morning dawn? The Watchman of Old said, "The morning cometh," and the Watchmen of today tell us that the golden tinge of the glorious dawn is appearing, and soon this long dark night will end, therefore be ye glad and rejoice, for a day of joy and gladness is about to be ushered in.

"Behold the Lord cometh with ten thousand of his saints, to execute justice and judgment upon the earth. A King shall reign in righteousness, and princes shall rule in judgment. The wilderness and solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."

Who among you will hearken and hear? Look unto the Lord and be ye saved. Trust in the Lord forever. "He was wounded for our transgressions, he was bruised for our iniquities, and by his stripes are ye healed."

In the Lord is everlasting strength and underneath are the everlasting arms. L. A. C.

Try and get a new name for our paper for 1894.

Poetry.

Linger Not.

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With his reward
He comes, he tarries not; his day is near;
When men least look for him will he be here;
Prepare for him!

Let not the dust
[illegible] the feet from the eternal rock;
Face calmly, solemnly, the billows' shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayst live;
Be faithful to the end, thy Lord will give
The crown of life.

Letter Drawer.

To all the beloved ones, greeting:

"A word fitly spoken is like apples of gold in pictures of silver." A blessed foretaste of the coming gathering, the general assembly, where will be recounted the trials and struggles, the alternating hopes and fears that culminated in eternal deliverance. This Love Feast came just at the right time. All along the line drooping, despondent hearts needed a word of good cheer. Yes, pass the word from lip to lip, till, like the Alpine shepherds awaking the echo from hill-top to valley, let the joyful news be heard from Maine to California, and from the Gulf back to the Great Lakes. Shout till the echo rends the sky "our King is coming," and let us all be ready. The darkening shadows of the last gloom are spreading rapidly over all the earth. The "distress and perplexity" that was to precede his coming are being rapidly developed. All eyes are turned to the East, and intently watching the rising storm that is to convulse the political powers of Europe. The fearful scene may burst forth in all its sublime fury at any moment. God's purposes are ripening fast, and in view of all these things "what manner of person ought we to be?" Can there be but one answer to this momentous question? Human enterprises may fail, business schemes may perish, but let the Lord's work be done, and that quickly too. Let this year be consecrated to the Master's service. The highways and hedges must be visited. Who will carry the invitation to the feast? A few vacant places are yet to be filled. Let us all bear the message, and constrain them to come.

J. F. Wagoner.

Editor Restitution:

My dear brethren, I am sorry to let you know that I am so reduced in health. I have been walking on a wooden leg for 11 years, but now my leg and hip are in such a condition I can hardly walk on it. I cannot earn any money to spare for the paper as it takes all we can get to live on. I will have to ask you to stop sending me the dear Restitution. I am so sorry, as it is our only preacher. I think it will not be long until my Lord will come and call for those who love him, to meet him in the clouds.

I ask an interest in your prayers that I may so live as to meet you all in the kingdom of our dear Lord, Jesus Christ. Good bye, my brothers and sisters.

George R. Ridlen.

Indiana.

[Who will have the pleasure of sending the paper to this brother. It will be very pleasing to hear the Savior say, "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me." Who will hear this?—Ed.]

Dear Brethren:

I have never written to The Restitution before. Seeing so many have written I thought I had better write a letter too. I think The Restitution is a very good paper, and I enjoy reading it very much.

The New Year is here and may each of us resolve to read its pages more than we did in the year just past, and may we profit by it, for the things that are coming to pass show us that Christ's coming is near. In Luke xxi., Christ speaks of the things that shall come upon the earth. He says, "Behold the fig tree and all the trees. When they now shoot forth ye know that summer is near. So, likewise, ye, when ye see these things come to pass, know ye that the Kingdom of God is at hand." He also says, "Lift up your heads for your redemption draweth nigh." May we draw near to the Lord and he will draw near to us.

Hannah M. Barber.

Dear Restitution:

If you will allow me space I will tell the readers something of myself, of my faith and hope.

I am living about 30 miles north of Spokane, Wash. I and my wife are the only readers of, and believers in The Restitution, in this part of the country. We are poor in this world's goods, but rich in faith of the restitution of all things. We daily read the paper and the Bible and compare them together, and with the times we are living in, and we find a beautiful harmony in them. We have learned more of the truth of the Scriptures in the last two years than ever before. I tell you the Old Book has become new, and the more I read the more I want to, and enjoy it.

Yours in search of the truth.

Hiram Coddill.

Washington.

Dear Restitution:

I thought while I was renewing my subscription, I would just say to the brethren, that since coming to California, we are isolated from those of like precious faith, but I have not neglected to speak a word for the Master at every opportunity. I got one subscriber to The Restitution, who has embraced the truth. I wish and request the preaching brethren to come and preach for us awhile at least.

I became obedient to the truth about twelve years ago through the teaching of Bro. T. E. Adams of Kansas, and was baptized by him. How plain and easy to be understood is God's revealed will, since we received the truth. Enclosed please find $3.00 for The Restitution.

Your brother, in hope of eternal life when Jesus comes.

Chris. Arnold.

Dear Restitution:

I see that my time has run out, but I still want the paper but have not the money, as our crops dried up and we did not raise enough to feed the stock and ourselves. I would be pleased if you would still send it as it is all the preaching we have that is worth hearing. I do not want to beg, but if you can send it I will send the money some time in '94. I would not give The Restitution for all the other papers in the world.

Your brother in hope of eternal life.

G——

Nebraska.

[We hope and trust that the friends are not through with their donations for sending the paper to the unfortunate. Some have done nobly in this line, and we thank you for it. Still there is need for more.—Ed.]

Dear Brother Underwood:

I have been feasting on the letters written through The Restitution.

How cheering to read the testimonies of those of like faith. It is well known to those of our church people with whom I have labored, that the most enjoyable service to me is that of a social service. One in which all may participate, and tell of the precious things of God. Hence the blessing imparted by the reading of the letters.

We are here in Florida, isolated from believers of the truth, and as we read we almost imagine ourselves at home, listening to some cheering words from Grandma Taylor, Bro. Roberts, or Whited. Some others we know would willingly speak if we were all together in a public service.

A Brother Miller from Kansas has spoken of Old Antioch, and the missing faces. We could add to the dead roll until the picture would be dark and appalling, and our hearts be broken with grief, for we remember open graves over which we have stood. As we think upon these things, we thank God that there are variations in the life of a minister, as well as other servants of the Most High, and our experience is much like that given by our Brother Miller, whom we have never seen, but we expect to see.

When we think of Plymouth, North Union, Argos, and Antioch, there comes with the names sweet remembrances and the blessing of God in meetings held there.

We remember well the time when it broke our hearts to bid adieu to friends and say a last farewell, and as we look forward with the bright anticipation of a Christian's hope, amidst the dark things of earth, a flood of light and joy comes into our very hearts. We read in that Blessed volume "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psl. xxvi. 6.

The last six weeks have been the darkest days of our life. All through our life, from our earlier boyhood day has been characterized with hardships and disappointment, as we have related some of the incidents of our life it has brought tears to the eyes of the listener. But, amidst these things we love the Lord, and his Holy Book, and when affliction comes like a storm, God has prepared a place of refuge, and to that place we go.

We are so thankful our little children are almost well, and we are encouraged, and will soon be at work in the vineyard, the Lord willing. Pray for us that much good may result from our efforts.

We thank our friends for the letters of condolence in our affliction.

We are yours, working for the Master.

N. H. Geiselman.

Florida.

Bro. Underwood:

I can find no word that will express my appreciation of our paper as well as the word *good*. May it still live in its good work.

Our faith in the coming King is still strong, and we think his coming is near, even at the door.

Father and Mother Appleyard are still with us. They are in their 70th and 83rd years. Their faith in the promises increases with years, and their hearts desire is that their Redeemer may come before the enemy claims them.

When surrounded by the cares and miseries of this world, and at times almost drowned by them, we can but think that, if all the reward we are to receive, is received in this life as we pass to the grave, it is scarcely worth the living. But, there is a brighter and better world for the faithful. Our great anxiety is, shall we be there? Will you? Will those dear friends so dear to me in this life be there?

Let us be true to our Lord, and he will be true to us.

Wishing The Restitution and all its dear contributors a Happy New Year, I will trust in the Lord for a happy 1894.

May F. Appleyard.

Iowa.

Editor Restitution:

At this late day I write a few lines to those scattered abroad, who, like myself love to hear from the brethren. I see letters from several that I am well acquainted with, as I have been a reader of The Restitution for 35 or 36 years, or, eversince Elder Marsh was publisher, with the exception of 2 or 3 years, and find that it grows better as it grows older.

I think the times indicate the Gentile age about to end. I have been a believer of this doctrine for 37 years. Am well acquainted with B. Wilson, H. V. Reed, Geo. Moyer, and W. H. Wilson.

I will close for this time, and if this does not find its way to the waste basket I may say more in the future.

Wishing you a Happy New Year with all the rest of the brethren, I remain your brother.

J. W. Booth.

Illinois.

Editor Restitution:

Dear brother: this is Dec. 30, and I have just finished reading the Love Feast, and indeed it has been one to me, and I hasten to write a few lines for a future number, as the Editor says this number will not publish them all. I did not receive the paper of the first week of this month, and it is the only number of the whole year that I did not get, and not knowing of this great Love Feast, I will send my mite now.

I am delighted with the harmonious teachings of them all. I never read so many from all over these United States, and yet, what a oneness of faith. First, the Kingdom of God on earth, second, the second coming of our Lord, third, the resurrection of the dead, fourth, the reign of Christ, and the Saints over the nations of the earth to restore and bless.

It is a blessed privilege to me to read them over, and what comfort, encouragement, and consolation to strengthen us in the cause of truth as we struggle on our way.

There is one thing that I have failed to do, which we might all do, and that is to make a feast, and invite the poor, the lame, the blind, and the maimed, that they cannot recompense us again, that we may be recompensed at the resurrection of the just. Let us aim to do deeds that will reach forward to the glorious future. Mortify the deeds of the body that we may live when Jesus comes to reign.

My father died two weeks ago, being over 80 years old. We were not able to be there, hence were not permitted to see him laid away, but hope to meet him in the Kingdom of God where death and parting will be no more. Through ignorance we were prevented from joining the Christmas Love Feast, but desire to join in the New Year Feast.

Yours, for the Redeemer's sake.

J. A. Moyer.

Kansas.

Dear Restitution:

Find enclosed $1.50 for the renewal of The Restitution, as we cannot do without it. We get our preaching through its columns. At the present time, my wife and I are alone. We have no meetings of the one faith, but are doing the best we can under the circumstances. We still contend for the faith once delivered unto the saints by trying to keep the commandments which are written in the Bible. By so doing we hope for eternal life when the Kingdom of God comes.

James McLeland.

Indiana.

Dear Brethren of The Restitution:

Enclosed you will find $2.00: $1.50 to be applied on my subscription for 1894; the 50 cents to any one's subscription not able to pay.

About fifty years I have taken this paper under various names, since it was first started by Elder Joseph Marsh, at Rochester, N. Y., as the "*Voice of Truth.*" I like it yet, so book me for a life subscriber.

Yours looking for that blessed hope when the Master comes.

L. W. Page.

Nebraska.

Dear Restitution:

As Brother Dwiggins has suggested, and although I feel inadequate to the task, I will write.

When Bro. Dwiggins shows the love of Christ, how can one refuse to cast in their mite. He does not ask for those most competent to write, but all from the least to the greatest. Such love has caused me to feel a union, a oneness that I never felt before. This is the best Christmas I ever saw.

My prayer is that we are near the time of a grand reunion of all the faithful.

Your sister, in Christ Jesus.

Mary F. Cook.

Virginia.

Editor Restitution:

Enclosed please find $3.00 which you may use for the good of the cause. I do not want to be without the paper as it is all the preaching we have of our choice. How I would like to strike glad hands with all of like precious faith. How the letters of greeting did cheer me in the lonely hours. That paper was a Love Feast indeed. I am afraid I do not let my light shine as I should, but I am determined by his grace not to lose sight of the beautiful city.

The present writing has brought us to a review of our past life in the view of God's Word, and of the soon coming King. How much I have neglected prayer and self examination, and how I have failed in the cross bearing enjoined upon the followers of Jesus, but I am made to rejoice when I think of the redemption in Christ Jesus.

The letters from brothers and sisters help to lighten our labor in the Master's vineyard, and helps us to be better soldiers in the warfare. Let us pray for each other that our trust and confidence in redeeming grace fail not.

I want to be ready and waiting for the glorious appearing of our King.

Mrs. S. F. Anderson.

Indiana.

Dear Restitution:

We are very thankful that we have been enjoying your visits for another year, and we desire them to be continued. We have been very much interested in articles by Bro. Joblin on the "Seed of the Woman." We love the simplicity there is in the Word of Jesus, and also the articles of Bro. Wm. Wilson on "The Immortal Book," and other writers who are too numerous to mention here. I thank God for his precious truth. The Lord seems to have blessed us more than we can mention, even during these hard times. The dear friends in our little church have been very kind to us. We hope that the paper will be just as precious in the coming years, and we hope that they will take advantage of the suggestion of Bro. Dwiggins. Yours in the blessed hope

Martin T. Aslaksen.

Illinois.

Dear Household of Faith:

Which are the heirs that are promised that glorious kingdom from the foundation of the world. Why? Because we are dead to the world, but alive to Christ. Another good proof—I know a good many of the brethren and their works, and to read their letters of testimony and conclusions on the precious Word of God, and to see those great facts reasoned and brought to one center, is very satisfactory to a Bible reader. Brethren, we talk about being isolated, I believe I understand the full meaning of that word (wish I knew the explanation of all others as well), it has been our lot (wife and I) to be alone wherever we have been located for the past fifteen years (to the world I mean); but we have full access to the best company in this world, not being present in the body, but in word and spirit, and we believe fully he is able and will perform all he has promised. My experience in being alone in the faith, to a true disciple of Christ, after having understood the organization of the human family and seen the true light of the Gospel of the kingdom, and obeyed, then we are ready for the fight. It is well to my mind, it don't strain one's system very much to keep clear of the creeds, traditions, doctrines and commandments of men, it is all of the world and condemned by the Word of God. It is lonesome when we cast our eye from the prophetic Word a moment, and look at the congregations and pride and strife, each one trying to outstrip the others in numbers, and to command the fine churches and salaries. I want to say, it is very discouraging in one sense of the word, to hear that some of the brethren have left our ranks and united with the fashions of the world. I don't want to be harsh, but I do not see in the light of knowledge, how any one can leave the true faith, and go to the churches of the world. Our Savior says there will be some that will fall away from the faith, and return to the beggarly elements of the world, but their last position is worse than the first, so if they did not belong to the church at first, how could they now? Nay, there is a greater barrier for me to overcome, it is this, will I have all my earthly arrangements in shape, and will I have formed a character in harmony with the great plan of salvation, that will give me an abundant entrance into that glorious City, which is the new Jerusalem that shall come down from God out of heaven.

How I would love to meet with those of our faith, this is one of the trials for me to endure. I cannot hear the Word preached by some of our good speakers. I hope it will not be this way a great while. Brother Underwood, I am aware my letter is a little lengthy on this occasion, but when you get one of these still ones started they never know when to quit, if you will hear me a few moments longer I will be obliged.

I must tell you all about my start in the narrow path. It has been twenty years this coming spring since I was baptized into the all saving-name, and I shall never forget the sowers that cast the seed before my poor wayfaring mind. What per cent. the fold I will be, I cannot tell—God knows. The sowers will reap their reward all the same. I shall be proud to mention their names in connection with our faith—Bro. J. M. Stephenson and Geo. Moyer. God bless you, is my humble prayer. While one has sheathed his sword for the present and is sleeping, the other is still on deck executing the great commands of his Captain. I doubt if you have an idea of the great good you did do at that time. You two visited our parent's home at Salem and old Bunkerhill, in Mahoning Co., Ohio, the place of my boyhood, and heralded forth the glorious gospel in the face of an almost resistless foe; but right there and then, you planted a rock of safety in that sweeping current of destruction, that whosoever would build on it should be saved, and it stands there today, with quite a number of foundation builders, and all safe, and not one dissatisfied. But oh, what changes since that time. I haven't the time to enter into this sad theme. I will close by asking an interest in the prayers of all of God's people. What honor and glory it will be to have our names called to perform any command in executing the great plan in the future age. Brother, if this letter is too long and tedious, lay it by for something more profitable. Yours, looking for the close of Gentile times, and a permanent kingdom under King Jesus.

Jno. C. Venable.

Ohio.

Dear ones of like precious Faith, greeting:

I will send my testimony. I am trying to serve my Master. I feel sometimes that my light is far too dim, but my trust is in Christ, my only hope of eternal life. Pray for unworthy me that I may grow strong in his service, and be kept faithful unto his coming, that I may have an abundant entrance into his kingdom.

Veronica A. Straight.

Michigan.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Announcement.

The second quarterly conference of the Church of God for Southern Kansas will be held at Attica, Harper county, Kansas, commencing on Friday night, February 16, 1894, and will hold over the third Sunday. Business meeting will be held on Saturday at 2 p. m. All should be present at this meeting. All are invited to this gathering. Come and let us have a good time. Gentile times have about run out, and the time for the saints to take the kingdom is near at hand—perhaps nearer than we are aware of. Then it behooves us to do all we can, and it must be done soon.

Now brethren and sisters, let us arrange to be at this meeting. We need your presence, your council advice and encouragement, that we may all be strengthened in the blessed cause.

Place of meeting will be at our church in Attica, about ten rods north of depot. I will again say all are invited and expected to be present at this meeting. Come with hearts filled with love for the truth.

S. G. Oliver, Pres.
E. F. Randolph, Sec'y.

The Phrenological Journal and Science of Health for January presents in its first pages a character study of Prof. John Tyndall in which Dr. Beall explains many points of great value to students of phrenology. The veteran phrenologist, Dr. J. L. Capen, contributes some very original and surprising views on the organ of weight which will excite interest if not controversy. Prof. Sizer continues his elaborate series, How to Study Strangers, and in this number discusses Quality, with many illustrations. His phrenological delineation of the celebrated reformer, Lucy Stone, is especially sympathetic and closely analytical. It will be read with profit and pleasure. Mrs. Charlotte F. Wells gives an account of George Combe's remarkable experiments with the daughter of Prof. J. J. Mapes, which deserves very particular mention, as it contains certain proofs of phrenological principles which will satisfy the most incredulous and exacting investigators. The editorial features are unusually strong, and a published letter from the eminent scholar, Joseph Cook, on the value of phrenology, will command wide attention. The other departments are replete with good things. Price, 15 cts; $1.50 a year. Address Fowler & Wells Co., 25 East 21st Street, New York.

The *Preacher's Magazine* for January is the first number of the fourth volume of this most excellent Homiletical Periodical. The leading sermon is entitled "Christian Brotherhood," and is by the Venerable William M. Sinclair, Archdeacon of London. The senior editor, Mark Guy Pearse, contributes another chapter on "Moses: His life and its Lessons," taking up "The Story of the Golden Calf." Joseph Parker, D. D., writes on "How to Read the Scriptures" and Dr. C. O. Eldridge, "The Key of Experience" or "Pages for Young Preachers." Outlines and sketches of sermons on various subjects are furnished by many distinguished clergymen and among them we notice a children's sermon with the subject "Room," by the Rev. J. Reid Howatt. There are also excellent articles, by James Stalker, D. D., on "A Young Man's Religion," and "Money," by the Rev. Andrew Murray. Among the other departments are "Notes and Illustrations," the "International Sunday School Lessons," "Outline Addresses on the Golden Texts," and "About Books." The magazine is published monthly, at $1.50 per year, Wilbur B. Ketcham, 2 Cooper Union, New York City.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Answer to Reviewer's No. 4.

Reviewer seems to conclude that the oneness of the Son with the Father consists not of "a oneness of divinity and nature," but means only that "Jesus spake the words of the Father, and the Father did the works by Jesus."

But would the Jews have tried to stone him for claiming such a oneness as *that?* Did not *all* their prophets claim the same? Stoning was the punishment for blasphemy, which the Jews falsely charged him with on this occasion. Levit. xxiv. 16; Jno. x. 30-33. When they heard him in the temple call God his Father, and claim similar power to protect his sheep and give them eternal life; and affirm in addition to this, "I and the Father are ONE;" their reply shows that they understood him to claim not power and inspiration only, but Godhead or divinity also, for they said, "Thou, being *a man* makest thyself *God;*" and they tried to stone him, as they had tried before and on the same charge. Jno. viii. 58, 59; v. 17, 18.

If after the Savior's words, "I and the Father are One," the question be asked, "One what?" Dr. John Thomas answers, "One Jehovah."—Eureka, Vol. i, page 102. It would be ungrammatical to answer, "One words and works." The term to be understood after "one" must be of the *neuter* gender and *singular* number, in order to agree in gender and number with the term for "one," according to the rules of the Greek grammar. The term *Theion*, translated "Godhead" in Common Version, and "Deity" in Diaglott (Act xvii. 29), seems to fill all the requirements of the context, for the oneness of power mentioned there is based on oneness of nature. In him dwelleth all the fullness of the Godhead, and all things that the Father hath are the Son's also. Col. ii. 9; Jno. xvi. 15. Does reviewer believe this? If he had paused to "think" a little, perhaps he might have found out all this without perplexing himself with so many needless questions. Now will he please refer to what I have said about the meaning of Godhead. Don't get thrown off the track by the arithmetic which says that "One plus one equals two *every* time,' for then how can you ever understand the heavenly mathematics which says that Christ will "make in himself of *twain one* new man," and that baptized believers "*all* are *one* man in Christ Jesus." Ephes. ii. 15; Galat. iii. 28. R. V. Has not reviewer heard of "*E pluribus unum*" which means "*One* composed of *many?*"

"The record that God hath given of his Son" goes back in Mark to the ministry of John and the prophets, in Matthew to his descent from Abraham, in Luke to his descent from Adam, and in John to his being in the beginning with God as the Word that was God. We must accept the *whole* record. 1 Jno. v. 10.

Reviewer says the "same oneness" of all believers with the Son and the Father "is prayed for, *not* in the glorified state, but in *mortality*, that the world may witness it and be influenced to believe God hath sent Jesus." Does reviewer then believe, like Post-millennarians, that the world will be converted while the saints are "in mortality," that is, *before* the advent and resurrection!!

The oneness of the disciples in the Father and Son was not the same as that of the Son with the Father an accomplished fact at the time of the prayer, as the difference in the tenses clearly shows. The prayer was "That they *may be* one, even as we *are* one." The oneness prayed for is consubstantial, and realized when the saints are "*made perfect* in one" divine nature and "*glorified* together" with Christ at the resurrection. Jno. xvii. 22, 23; 2 Pet. i. 4; Rom. viii. 17; Phil. iii. 21. By such a "manifestation of the sons of God" with Christ their glorious Head, judgments will be executed on the wicked, and "the world" caused to "believe," and be blessed for a thousand years; for "when the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness." Psa. cxlix. 5-9; Isa. xxvi. 9, 10.

After quoting several occurrences of *logos* as a common noun, reviewer concludes, "There is no *personality* in *logos:* and if it be twice used of a person," etc. I don't know what he means by this, for after making a positive assertion he seems immediately to express a doubt of it. My last answer showed clearly enough the use of *logos* as a personal or proper name. The names of things and even adjectives used as personal and proper names abound in the Bible and out of it. For example, among such titles applied to Christ are alpha, amen, anointed, branch, bread, corner-stone, day, life, light, lion, omega, resurrection, star, sceptre, truth, vine, way. Applied to patriarchs in the sacred genealogy are red (Adam), rest (Noah), laughter (Isaac), praise (Judah), strength (Boaz), beloved (David), gift (Nathan), etc. And above all in illustration of this point we are told that "God is *light,*" and "God is *love.*" 1 Jno. i. 5; iv. 16. Does reviewer see "no personality" in these names?

Does not reviewer know that Gibbon was "a kind of general infidel?" Why then does he quote such a writer, after objecting so bitterly to my quoting Adam Clarke?

I have no apology to make for those who do not believe that "Jesus Christ came in the flesh." The record that God hath given of his Son embraces that as well as Jno. i. 1-3, 20; viii. 58; x. 30, etc. And another portion of that record says, "Not that any man hath seen the Father, save he which is of God, HE hath seen the Father." Jno. vi. 46; i. 18. How is it possible to harmonize the first clause of this verse with the last unless we remember that, as Dr. John Thomas expresses it, "Jesus Christ in the days of his weakness, had two sides—the one, *Deity;* the other, *Man.*" It was by virtue of his *Deity* or Godhead that the Son had seen the Father whom "no *man* hath seen at any time." Divine actions and attributes are affirmed of his divine nature, and human actions and attributes affirmed of his human nature; as already explained.

Reviewer accuses me of "keeping back part of the truth," because in quoting from Heb. i. 8, I did not quote the whole of verse 9, which *he* calls "the explanatory clause." He then quotes verse 9 and *stops* to say, "For our part we do not see any pre-existence in this passage." But if he was sincerely looking for pre-existence, why did he stop so soon and break off the quotation so abruptly, and why did he not quote the very next verse which is *full* of pre-existence, and reads thus, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."

Also when quoting "My glory I will not give to another," why did you not, brother, kindly quote the connected truth, which says, "I am the first, I also am the last;" which shows the Son is not reckoned as "another" in nature but as ONE with the Father, for *he also* says, "I am the first and the last," and that he will "come in the *glory* of the Father." Isa. xlviii. 11, 12; Rev. i. 17; xxii. 13; Matt. xxv. 31.

Concerning the oneness of the Son with the Father reviewer makes what seems to me an unscriptural assertion that, "There is no divinity or divine nature in that oneness." If two coins—one all gold, the other partly gold—are united into one coin, can it be truthfully said, "There is no gold in that unity or oneness?" The Father is supremely Divine, and therefore of logical necessity there must be "divinity" in a union or oneness which includes HIM.

Reviewer again accuses me of being "unjust and cruel to the unlearned." To prove this he says, "In Isa. xlv. 21, the eternal God asserts his unity by saying, 'There is no God beside me; I am God, there is none else.'" But in my Bible it reads, "There is no God else beside me; a just God and a Savior; there is none beside me." Let every reader turn to his Bible and see which quotation is right, for leaving out the "Savior" makes a vast difference in the argument. The word here translated "beside me" is *mibbaladai*, the same that is so translated in Isa. xliii. 11, "*Beside me* there is no Savior." The word *biladai*, of the same meaning, is translated "not in me," in Gen. xli. 16. "Beside me" or "without me" would give a good sense to the rightly informed; but "not in me" would be still more suitable in Isa. xliii. and xlv.; for to understand the Father as saying, "There is no God and no Savior not in me" would beautifully harmonize with the Godhead of Christ who expressly said, "I *am in* the Father," and commanded us to believe the same. Jno. xiv. 11. If "Beside me there is no God" were proof that Christ is not God, would not "Beside me there is no Savior" prove also that Christ is no Savior? which would contradict all the New Testament. See Acts iv. 12. So, according to sound criticism, the text that reviewer fled to for help has utterly demolished his theory, just as the lexicons did when correctly quoted. Isa. xlv. 21 is death to [illegible].

What sort of a translation would that be which would undertake to crowd into one verse all the various meanings (sometimes 10 or 20) of every word in the verse? The intelligent translator therefore tries to select for each word that shade of meaning which best agrees with the text, the context, and the general teaching of Scripture.

Reviewer says, "Jesus certainly excludes himself from the Godhead, by making separate mention of himself by name and official capacity, as well as by supplication to the Father." This shows that my reviewer has not yet learned the difference between person and nature, and needs to read again what I have said on that subject. When Adam and Eve were the only two persons in the *human* nature, did Eve exclude herself from it by calling herself Eve, and sometimes asking help of Adam?

Reviewer also makes the assertion that "a resort to *Hebrew* lexicons is disbelief of God." Does reviewer mean to accuse Peter and Paul of "disbelief of God" for *thinking!!!* And does he accuse Paul of inculcating such disbelief by commanding us to "*think!!!*" 2 Pet. i. 13; 1 Cor. iv. 9; viii. 10; 2 Cor. ix. 5; Phil. iv. 8.

In the same illogical strain reviewer seems to regard as "an awful precipice" the oneness of the Son with the Father, as affirmed by me, as though it might, perhaps, "involve the Father in the death of the cross." Here is reviewer's old error of confounding person and nature. Was Abel's death the death of Adam also, simply because they both had the same nature?

Reviewer says, "We are expected to believe that because Jesus was called God, he must have pre-existed: we see no logical connection." But when we find in a single verse that the same Being who is called God was also "*in the beginning* with God," we have the strongest kind of "connection" established between his Godhead and his pre-existence. Jno. i. 1.

When saying, "We have seen that Jehovah *excludes all and every one* from the Godhead," reviewer seems to forget that in RESTITUTION No. 43 he said, "The Scriptures plainly teach that there can *be* [illegible] of personalities possessing divine nature."

What is Godhead but divine nature? See the dictionaries. Has not my reviewer, therefore, unintentionally contradicted himself? And if Christ be excluded from the divine nature, on what grounds could we *worship* him? We should, in that case, have to tear out of our Psalmody all *prayerful* hymns to Christ; and, worse than all, to discredit all those prayerful addresses to him that abound in the Bible.

The answer to "How could Christ die?" was given several months ago in the fourth article, at the proper place in a systematic treatise. Written kindly in defense of the faith.

WILEY JONES.

ANSWER TO REVIEWER'S NO. 5.

Reviewer, after taking a look at one of my *fortresses* (Phil. ii. 6), turns off and makes a two-column attack on Trinitarianism, of which I am no defender. Then, in the midst of his fight against the errors of Trinitarians, he seems suddenly to remember that he is not *touching* my position,—not even "reviewing" it. So he stops by telling us that his "No. 5" "is intended to prepare the way for an examination of Phil. ii. 6." Until his long-deferred "examination" of that invulnerable fortress, it seems needless for me to make any further reply.

WILEY JONES.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$91.00
EXPENDITURE.	
Previously used	$39.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund, please say whether or not you intend to give a stated amount regularly each quarter. This work needs stated contributions, and quarterly contributions are asked for, though single love gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894.	
Mrs. C. W. Russell,	10.00
S. P. [illegible] Wince,	10.00

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Winer	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, I. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

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The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. Brittle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us fifteen cents for a copy postpaid, or eight copies for $1.00.

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The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 176 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 500 hymns. To this is added 24 pages of Hymns for children to use in Sunday Schools or at Home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 144 pages, written by William Glen Moncrieff, subject, "*Future Probation: Is That Awaiting Any of the Unrighteous?*" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen, 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, [illegible] Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1815 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and [illegible] Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 211 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday School every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in their house at corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Wednesday evenings. W. D. Thompson Elder.

Church of God in [illegible], Ohio, meet every first day of the week at 9 o'clock for Sunday School and at 10 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going [illegible] Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets [illegible] Sunday School at school house in District No. 44 in Frontier Co., and have prayer meeting every Friday evening, from house to house among the brethren. We have no regular preaching but our beloved brother, [illegible] Adams, [illegible] as often as he can. Wm. [illegible] Moore, Clerk.

Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church [illegible] every Sunday morning at 11 o'clock. Brethren [illegible] in this church or sending property [illegible] by introductory letter, will be [illegible] welcomed. At present we meet in the school house on top of the hill; [illegible] come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at [illegible] Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at [illegible] where prayers and exhortation are made to our Father, the giver of every good and perfect gift. All visitors address brother George [illegible], [illegible], or D. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2.30 p. m., to break bread and exhort each other [illegible] good works. Wm. O. Wilson, Elder; [illegible] Slade, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and [illegible] Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dayton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder [illegible] and wife have charge of these four churches.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Primo, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. R. Craton, Fair Haven, Mo.
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No. 52, Ex. Sun......11:56pm For St. Joseph.
No. 54, " ......10:00pm For South Bend.

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No. 51, Ex. Sun...... 6:00am For Terre Haute.
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GOING SOUTH.

No. 23, Passenger, Leaves..........10:40am
No. 2[illegible], " " ....[illegible]pm
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VOL. XLIII. PLYMOUTH, INDIANA, JANUARY 24, 1894. RBC NO. 4.

The Restitution.

Issued Weekly by
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Some of these days all the sky will be brighter—
Some of these days all the burdens be lighter;
Hearts will be happier—souls will be whiter—
Some of these days!

Some of these days, in the deserts upspringing,
Fountains shall flash, while the joy-bells are ringing,
And the world—with its sweetest of birds shall go singing—
Some of these days!

Some of these days! Let us bear with our sorrow.
Faith in the future—its light we may borrow;
There will be joy in the golden tomorrow—
Some of these days!

—Frank L. Stanton.

Original.

Practical Suggestions.

"I know thy works, that thou hast a name that thou livest, and thou art dead." Rev. iii. 1.

In the November Number of *Faith*, (organ of the British C. I. M.) Dr. Edward Foster, a well known writer, complains of the stagnation and want of energy amongst those of our faith. He asks:—

"What is it that palsies our association life and hinders the spreading of our testimony?—Deadness certainly.—Multitudes are hungering and thirsting for the Word. There are hosts of enemies to be combatted, and few warroirs in the field. The warriors are there wanting to be up and doing, hungering for work, real right down Evangelistic work that God requires at our hands, but the sinews of war are lacking." He adds, "Indeed it may come to pass that many of us, sad and sorrowful at the lack of loyalty and high sense of responsibility may drop away from an association that cannot rise to a sense of its privileges.—You dear brother (Editor *Faith*) publish monthly a goodly list of evangelists, but how many of them are solicited by the "churches" or well-to-do friends to visit them for a week or two and proclaim in the open spaces in the streets and villages around, in cottages and schools the Unspeakable Gift of God?—'Tis only by open air preaching and colportage that we can get to the people."

Another writer in *Faith* in continuance of the subject, publishes an article and furnishes a table showing a most painful decrease in the "Mission Branch" of the C. I. Society for the last seven years and adds that unless there is some radical change there can be but one ending.

Another writer states that "open air work alone will avail to reach Christians with our glorious teaching."

The same dry rot that effects our brethren in Great Britain affects us. The question, "Why is it we make so little progress?" may be heard on all sides, and the writer who has the cause earnestly at heart and has given the matter much earnest thought desires to suggest some of the most prominent and probable hindrances at work.

1. Lack of evangelists and preachers.
2. Lack of Church buildings.
3. Apathy, lukewarmness, and lack of zeal.
4. Lack of open air preaching and tent work.
5. Lack of self sacrifice.
6. Lack of money—Idolatry.
7. Lack of organization.

The writer on first acquaintance with our people was greatly struck with the high average ability, profound knowledge of the Scripture and evident research and deep thought on all Scripture points of interest displayed by our preachers and writers, in common with those he would add, of the Adventists. Secondly by their paucity in numbers and inadequate support. Thirdly by their lack of appreciation by a large proportion of their adherents.

Think of one of our foremost states with about one thousand adult members of the faith, not keeping more than one evangelist in the field and he not continually employed except for one month during the tenting season.

Think of the same state (and there are others no better) not raising funds amounting to 50 cents per head.

Think of how many must actually contribute absolutely nothing as the bulk of the amount is in reality contributed by a mere handful.

We have men with talent enough to make their mark in any of the Orthodox Churches, who have refused handsome offers, and sacrificed pay and position for the love of Christ and his blessed truth, and who too often do not seem to be understood or appreciated. No wonder we lose them, that finally they are disheartened and starved out of our ranks, unless they have private means of support and can afford to preach for nothing to those often better off than themselves.

As our competent preachers die off, retire to the poor house or lunatic asylum (as some have) drag out a wretched existence with health ruined in the service of God and disease aggravated by poverty, or secede disgusted to preach on their own account to the outside world. How are we to replace them? It is the urgent and burning question with all our thinking folks who love the cause.

We need a fund to educate preachers and fit them for the work. But, even if we educate a few, how are we to secure their services in the future?

Young men or women, so destitute of means as to require a bestowed education, cannot be expected to preach for nothing and board themselves. The assumption is unpractical, not to say unchristian.

If they earn their own living when wanted for evangelical duties how are they to leave? Business men won't employ hands whose service can not be depended upon.

Their idea of combining the service of God and Mammon is of Satan and will not work. If it did why can not some of our well informed business brethren give half or a third of their time to evangelistic work?

Ask them and they will tell you their family and business affairs need all their time and attention, and most of them cannot even have leisure to attend conference.

But, in the case of the missionary, preacher, or evangelist, the case is different. They are idle or covetous or should be able to support themselves and preach to their more wealthy brethren. Is this true? Who dares to deny it?

Another reason we lose our preachers is because they cannot get regular work. Most of them hunger for constant employment in the Master's work, but few seem to want them and that seldom, and so they hunt their desire elsewhere.

Again in many places where there is a church organization there is a local preacher who has a buisness and preaches semi-occasionly or on the Lord's day, either for nothing or occasionally receiving a few dollars in a burst of generosity.

This is bad for both preacher and organization, especially for the latter. The preacher is often an able man, but he has his family to support and can spare no time for organization or strengthening the spiritual longings of his brethren, or building up the church. These things are neglected therefore, and the members disappear or fossilize and settle down into an indurated or comatose condition. Do you doubt it? Look around anywhere.

Whilst doing this, the local preacher of course excludes a regular minister who would give all his time to these things, for the people love their money and will not hire a minister, if they can get anything in the way of preaching for nothing, and experience shows that they seldom realize the necessity for any thing but preaching, which is after all but one of many branches of the minister's work.

Lack of churches.

The bulk of our preaching is done in secluded School-houses, too obscure to attract the notice of the general public, or too inconvenient to get at.

We need to attract the attention of the outer world, people who are unacquainted with us or our views. To do this we must push ourselves into prominent notice.

We may sneer at the rowdy methods of the Salvationists, but they are wiser than we are by long odds, and all the live organizations are adopting the main idea that brought them success—public preaching and extraordinary methods to attract notice.

Meeting in holes and corners will never reach the public. On the other hand expensive buildings should be avoided. No matter how rough the building if there is room, the site conspicuous and the people know there will be preaching on practical subjects of vital interest, founded on the immutable Word of God, they will come. If you doubt ask our evangelists. The people want God and the consolation of religion. They avoid fashionable and eminently respectable places, where they are not wanted and the religion is of the kind that would chill an ice-berg, and the hearers are gospel hardened sinners of the hopeless class.

Some say, if we dont have nice church members and nice buildings, the nice people wont come. Well, let them stay away. If they wont come, then that class will that the nice people scare away.

"When they all with one consent began to make excuse," what did the Master of the feast do? Luke xiv. 17-24. Did he urge and entreat, and flatter them. Well, hardly. Let us follow his example and then we shall know that we have the Master at our backs, and are not on the wrong path.

Unfortunately we do *different*. We wish to copy the example of the worldly, who get into debt for expensive edifices, and use improper means to draw a crowd, and raise funds, and suggest that their ministers preach nothing that can offend the most fastidious heathen.

It is mortifying to see some of our able preachers (who if known could hold the attention of hundreds) addressing a handful for lack of proper convenience. Given a building large enough, in a good position, and we have men who can keep it filled and draw the kind of audiences required, i. e. intelligent thinking men and women seeking light and truth.

Let it be borne in mind, what one of the *Faith* writers asserted, that "no Church Organization can continue to exist any great while without regular preaching." Apathy, lukewarmness and lack of zeal, lack of self sacrifice and idolatry.

More than preachers, buildings, or money, is required, viz., zeal in our adherents.

How many of these take any active public part or show any great amount of public sympathy in the work, outside of a very few? Hardly any so far as known.

How many subscribe to, or otherwise aid, comfort, and support the papers upholding our views? How many endeavor to get new subscribers or subscribe to send a copy to an unbelieving friend, or some indigent person? Yet all this is strictly a part of the Lord's work. It is an absolutely Christian duty to keep these publications on a healthy basis.

No organization such as ours can exist without an organ, and yet the writer knows at least one body of thirty or forty members where not one "Restitution" was taken last spring, and perhaps not yet.

How many of our members sacrifice their own interests to attend conference?

How many are willing to have the tent meeting in their vicinity at a busy time? How many want it in the slack of winter or spring when a little excitement is quite a Godsend to break the monotony of country life?

How many of our people give a tenth to the Lord? Enough to show that the plan is practicable and possible, and if for some why not for all?

If our Lord condemned the blind Pharisees who gave a tithe of all they possessed, and fasted, (in other words exercised great personal sacrifice and self denial) twice or thrice a week, what will he say to those who having light, draw nigh unto the alter, and thank God they are not as these sinners, and yet do nothing but honor him with their lips, while their hearts are far from him?

If we through the love of money which is covetousness, which is idolatry, (Eph. v. 5) suffer our preachers, evangelists, and religious organs to perish for lack of support how can the love of God abide in us? "No covetous man, which is an idolater, hath any inheritance in the Kingdom of Christ and God." Eph. v.

Our preachers and writers usually or often at least shrink from introducing these subjects as much as required. They are often sensitive men of high purpose and naturally dread the coarse and vulgar retort too often made, either openly or behind their backs, that they are *self-seeking*.

This accusation is senseless, because self-seeking men avoid all such delicate topics, caring nothing for their hearers welfare and knowing their money is invariably most easily extorted by coarse flattery and delusive doctrines.

Dear brothers and sisters in Christ, when you surrendered to Christ, you promised to give up all for him to take up your cross daily and follow him, to lay all at his feet.

Have you done this? or have you sinned against the Holy Spirit, for which there is no forgiveness, neither in this world or in that to come? probably because "if they believed not Moses and the Prophets" and Christ, neither would they believe even should they rise from the dead?

What was the sin of Annanias? He had lied, not unto men, but unto God. Have you done the same? Have you also kept back a part of the price? Let each one answer this question in the privacy of his own apartment, on his knees in the presence of God.

Pray our Heavenly Father that he may send his Spirit and remove your stony heart of covetousness and apathy, and give you a living, loving heart of flesh, or it will be better for those of Sodom and Gomorrah in the day of Judgment than for you.

"Unto whom much is given, from them is much required." You will not be judged by what other self-styled Christians do, or think, for every man shall give an account for himself.

Lack of open air preaching.

We need continuous open air preaching, tent work, lecturing, and preaching in the larger towns. Our ideas especially appeal to the intelligent and thinking classes and to those who are Christians, as well as to the world's people.

The bulk of the thinking classes, are in the towns and cities and in the greatest collective numbers, there we must work or fail in our duty. We have competent men, only funds are lacking.

Lack of organization.

Lastly, we need organization. This does not necessarily mean adopting certain dogmas and rules, but it does mean that we must fail at last or adopt some organized method of confronting the foe. Our brothers and sisters of the same language realize this at last, but they, as we, have to contend with the objections of those who cannot keep up with the necessities of the hour,—good people but unprogressive and behind the times.

Let us watch therefore, lest when the Master returneth he findeth us sleeping.

"Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. xvi. 15.

H. T. Baker.

The Gospel According to Loukas. Chap. 18.

1. And he spake a parable unto them to the effect that they ought always to be *offering* votive-prayers, and not to be cowardly therein.

2. Saying, There was a certain judge in a certain city, who did not fear God and who did not regard man.

3. And there was a widow in that city, and she came unto him, saying, requite me of my opponent.

4. And he was not willing for a time; but after that he said to himself Even though I do not fear God and do not regard man,

5. Yet because this widow wearies me, I will requite her that she may not weary me out with her coming.

6. And the Lord said, Listen to what the judge of injustice saith.

7. And shall not God requite his elect ones who call to him for aid day and night, and be forbearing with them?

8. I say unto you he will *requite* them speedily. However will the Son of Man when he hath come indeed find the faith upon the earth?

9. And he spake unto some who trusted in themselves that they were justified and despised the rest, this parable:

10. Two men went up into the temple to offer votive-prayers; the one a Pharisee and the other a tax-gatherer.

11. The Pharisee stood and offered this votive-prayer to himself: O God I thank thee that I am not as the rest of mankind, rapacious, unjust, adulterous, nor even as this tax-gatherer.

12. I fast twice during the Sabbattic period, I tithe all that I possess.

13. The tax-gatherer though stood afar off and was not willing to lift his eyes toward the heavens; but smote his breast, saying, Be favorable to me the obdurate sinner.

14. I say unto you that he went down to his house justified rather than that one, because every one who exalteth himself will have been humbled, but the one who humbleth himself will have been exalted.

15. And they were bringing him also the new-born babes that he might touch them; and when the disciples saw it they rebuked them.

16. But Jesous invited them saying, Suffer the little children to come unto me and prevent them not, For of such-like is the kingdom of God.

17. Verily I say unto you, Whoever shall not accept the kingdom of God like a little child as it were, shall not have entered into it.

18. And a certain ruler inquired of him saying, Good teacher, Having done what shall I inherit eternal life?

19. And Jesous said unto him, why dost thou say I am good? No one is good except one, God.

20. Thou knowest the commandments? Thou shalt not commit adultery; Thou shalt not murder; Thou shalt not steal; Thou shalt not testify falsely; Honor thy father and thy mother?

21. And he said, all these I have watched to keep (Exoteric watch) from my youth.

22. And when Jesous heard it he said unto him, Still one thing thou lackest, Sell all that thou hast and distribute to beggars, and thou wilt have treasures in heaven; and come hither, follow me.

23. And when he heard this he became very sorrowful, For he was very rich.

24. And Jesous seeing that he had become very sorrowful said:

25. With how great difficulty do those who have the utilities go their way into the kingdom of God.

25. It is easier for a camel to go through a needle's-eye (the side-gate next to the wide gateway) than for a rich man to have entered into the kingdom of God.

26. And those who heard it said, who indeed can be saved?

27. And he said, The things impossible with men are possible with God.

28. And Petros said, Lo we have left our own things and followed thee.

29. And he said unto them, verily I say unto you, There is no one who hath left household or parents or brethren or a wife or children for the sake of the kingdom of God,

30. Who will not have received in return manyfold more in this period and in the age to come eternal life.

31. And taking the twelve aside he said unto them, Lo we are going up to Hierousalem, and all that hath been written through the prophets in respect to the Son of Man will have been accomplised.

32. For he will have been delivered up to the nations and he will have been mocked at and disdainfully treated and spit upon.

33. And after they have scourged him they will kill him, and on the *third* day he will arise.

34. And they understood nothing of these things, and this oracular word was hidden from them, and they did not comprehend the things said.

35. And it came to pass when he was drawing nigh to Hiericho (Hallowed-mounds) a certain blind man was sitting by the way-side soliciting.

36. And when he heard that a multitude of men were going their way along he inquired what this might be.

37. And they told him that Jesous the Nazarene was coming by.

38. And he called for aid saying, Jesous, Son of Daveid have mercy on me.

39. And those who were *leading* forward warned him to keep silent: but he cried out all the more, Son of Daveid have mercy on me.

40. And stopping he directed him to be led to him.

41. And when he had drawn nigh he asked him, what wilt thou have me to do? And he said, Lord, That I may see. (look up.)

42. And Jesous said unto him. See (lit "look up") Thy faith hath saved thee.

43. And straightway he saw ("looked up") and followed him glorifying God. And all the royal-people when they saw it gave praise to God.

COMMENT.

"A certain judge" instead of "a judge" R. V. When the Lord says "certain" we do not want to be uncertain about it.

No "oft" in the text.

"Requite me of my opponent" instead of "revenge me" R. V. Judges do not indulge in revenge or at least should not and this word is never used in this sense.

"And be forbearing with them" instead of "and he is, etc., over them" R. V.

"The faith" instead of "faith" R. V. Leaving out the article leaves out the gist of the whole statement. Of course there will be faith as between man and man if there are any people on the earth.

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

"Justified" instead of "righteous" R. V. There are none and will be no righteous people on the earth until the perfected spiritual state of things has been reached, which will not be "during the time of the Gentiles." There must come a new age and a new order of things (or Kosmos.)

"Votive-prayer" all along here instead of "prayer" merely R. V.

"Who" instead of "which" R. V.

"Possess" or control instead of "get" R. V.

"Sabbattic-period" instead of "weeks" R. V.

"The obdurate sinner" instead of "a sinner" R. V.

"Favorable" instead of "merciful" R. V.

Why "justified" in the last case and not in the first? R. V. It is the same word in each case.

"The new-born babes" (βρέφη) instead of "babes" merely R. V. This word properly means an unborn babe; but is sometimes used of a new-born babe as here.

"Such-*like*" instead of "such" R. V. Makes all the difference there is between a comparison and an identification. He does not mean to say that heaven is made up of "infants" nor is it a fair inference which is frequently drawn that there are infants in heaven—that is this passage is quoted as proof of this inference. There is far better evidence than this of the power and purpose of God to save infants and *irresponsible* children.

"Like a little child as it were" instead of "as a little child" R. V. for the same reason.

"No wise" not in the text.

"Good Teacher" instead of "Good Master" R. V.

"Murder" instead of "kill" R. V. The law in all ages has made this distinction.

"Watched to keep" instead of "observed" R. V. The latter too indefinite to express the Scriptural idea of this word.

"With how great difficulty" instead of "how hardly" R. V. Not the same idea at all. The difficulty seems to be a divine one instead of a human one if we are to judge by the comparison used to illustrate it here. The camel represents the rich man and the owner and loader of the camel is God. It is not to be inferred that the camel is troubled about getting through the narrow gate-way called the needle's-eye, but his Master is, and he would prefer to get him through without unloading him and save time, but this is *impossible* in the natural conditions while in the spiritual conditions and "with God" it is possible. So the conclusion commonly drawn, that riches are a bad thing is all wrong. It is easy enough for God to unload us of our riches if he thinks best: but it is also possible for him to get us through the needle's-eye without unloading us, and that is the comforting assurance here.

"The utilities" instead of "riches" R. V. very suggestive in itself of the true philosophy in all this matter of worldly riches.

"Through the prophets" instead of "by the prophets" R. V. makes them agents or instrumentalities instead of the efficient cause, which makes all the difference in the world in the argument of God.

"Treated" instead of "entreated" R. V. Not the same thought, any one can see.

"Will arise" instead of "will arise again" R. V. No "again"

"Oracular word" instead of "saying" R. V. I repeat this because it will bear emphasizing in view of its importance.

"Comprehend" instead of "perceive" R. V.

"Soliciting" instead of "begging" R. V. The same distinction in the Greek that we make in the English.

"Hath saved" instead of "hath made thee whole" R. V. God's salvation is always organic. We never will be saved as "ghosts."

Chas. Gardner.

[illegible] Association,
[illegible]
[illegible] INDIANA, JAN. 24, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

As there are five Wednesdays in this month our next issue will bear date Feb., 7, 1894.

BRO. CADY reports that Bro. Adams has immersed seven at Ainsworth, Neb. Work is being done somewhere, praise the Lord.

A CARD from Bro. N. H. Geiselman says to give notice that hereafter his address will be Live Oak, Fla.

A SERIES of military evolutions on a large scale are being carried on in places where the snow is very deep. Russia is determined not to be caught napping.

BELOVED, as the seed of Abraham we can adopt the language of Psa. cxxxvii as our own. "If I forget thee, oh Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

The Reviewer Reviewed.

No. 6.

According to promise we now turn our attention to Phil. ii. 6--not to prove Jesus did not pre-exist, because we proved by the revealed purpose of God, in ten articles that no pre-existent person could be the redeemer of mankind. God, in hundreds of passages has revealed that, and *that* truth stands whether we can take all the kinks out of ten or a dozen passages more or less tampered with by the apostacy, or no.

First. This epistle begins by speaking of God as *One*, not two, and the Lord Jesus Christ separately from God, see our No. 2, also verses 6-11.

2d. Being *made of a woman*, but begotten of God, it was the moral and mental traits of his Father which were stamped upon him. And being *Son of God*, a co-partner with Abraham, and heir to David's throne he was rich indeed--rich in his own right yet for our sakes he became poor, that we by his poverty might be made rich. (See 1 Cor. viii. 9.) He knew God was his Father and realized the dignity of being the Son of God; but who--knowing this, for the time being he waived all his claims, and said to his disciples that he was among them as one who served. And

3rd. This Scripture plainly says (verse 8) that he was found in fashion as a man when he humbled himself,--(not as a spirit Son) and became obedient unto death.

4th. Verse 9 proves that his exaltation and a name given him above every name was because of his humility and obedience,--not because of a right to it on account of a prior spirit existence.

5th. It was God who exalted Him (verse 9). How could one God exalt another who was equal to him? How could one God give another, who was equal to him, a name above every name?

6th. Verse [illegible] shows that it was the Jesus who was born of Mary, who had a body of flesh, who received the exaltation and name, not a pre-existent Son.

7th. *Humility* is the lesson of this passage, and we are exhorted to have the same mind as Jesus, who it is claimed thought it not robbery to be equal with God. Strange sort of humility that! It *is pure assumption* to say he was rich in glory in heaven and gave it up. Reviewer says the pre-existent Son of God did *not* die in one article, and in another quotes Phil. ii. 6 to prove that he who humbled himself and became obedient unto death, even the death of the cross pre-existed and was *equal* to the Father! The good work goes on; this discloses the true inwardness of pre-existence. The claim that he was equal with God contradicts John's quotation from Jesus, chap. v. 20, "The Father loveth the Son *and showeth* him all things;" and chap. xii. 49, "The Father who *sent* me, he gave me *commandment* what I should speak;" and chap. v. 43, "I am come in my *Father's name;*" and chap. xiv. 28, "*My Father is*

[illegible] work. [illegible] Was it an act of humility for the pre-existent Son of God to divest himself *of his own form*, as claimed, in order to be made in the *form of God*--the form in which he was found? (verse 6).

9th. If the humility consisted in taking the likeness of men, should not the likeness of men be taken off when exalted?

10th. His humility did not consist in being *made* at all, but in humbling HIMSELF *after* being made of a woman.

11th. It is Jesus the anointed who is to be confessed as Lord to the glory of God the Father. How is God the Father glorified by Jesus being confessed as Lord? We apprehend in this way. He graciously instituted means for a NEW creation; the seed of the woman had overcome, and was the first specimen of perfected humanity, the beginning of the creation of God; the stone which the builders rejected had become the chief corner-stone of the stupendous temple for God to dwell in, and was constituted Lord of life and glory the great reservoir of the spirit from which we can draw the initial fulfillment of his sworn purpose, to fill the earth with his glory. How would a *pre-existent* son being made Lord [illegible] to God's glory, and how could he be benefited by it, seeing he never pre-existed? Pre-existence puts Christ at the Head of the First Creation the old system of things, the natural, which ends in failure and final overthrow. What honor is that, compared with being the head of the system that can never be moved?

12th. We ask what the pre-existent one laid aside? Was it his power and deathlessness? If so, how then is it claimed that he evaded death by evacuating the body born of Mary, and was at hand on the third day to raise it again? Does this look as if he emptied himself? On that hypothesis, had he not his power still; was he not superior to death still? If it be said that he did this by the power of God, what becomes of his *equality with God?*

13th. God has promised to put all his enemies under his feet; does not this settle the equality question?

14th. If it still be asked what, *from* our point of view, Jesus gave up? we may add that he gave up the life by which he was constituted the heir of David's Throne--the life by which he became heir of the promises made to him and his Father Abraham, and heir of the world.

15th. The pre-existent doctrine implies that the Son without a name, divested himself of the form of God, although he thought it not robbery to be *equal* with God. What was he after he thus divested himself? Did he divest himself of his personality--his conscious existence? From the fact that he did not die when the *body* of Jesus died, proves that he does not believe John when he says the word was made flesh; for the flesh died; proves that he classes himself, alas, with more who do not believe that the Anointed came in the flesh. It is painful to write this, but the truth must be told.

16th. We [illegible] that if he left his form in heaven he did not come down from heaven [illegible] from a pre-existent [illegible] because he was [illegible] a woman, and because the form of a person is the person himself. If the "*He*" who had a personal form in heaven came down he did not leave that form in heaven. The duplicate entity or two-nature scheme, or pre-existent son and the human seed of the woman constituting but one Christ or person comes *from* the creeds published in our No. 5, and more,--it paves the way for *us* to return to the immortal-soul dogma, and double nature of man which originated in the mythology of heathendom.

17th. The name "Son of God" was *inherited*, but the name above every name was *given* him;--that name was Jesus. And by the Spirit of the Eternal Father we aver that his name was never *mentioned* before it was mentioned in connection with his mother. "Listen O Isles, unto me, and hearken ye people, from afar; the Lord hath called me from the womb; from the bowels of my *mother* hath he made mention of my name; and he hath made my mouth like *a sharp sword;* in the shadow of his hand hath he hid me and made me a polished shaft; in his quiver hath he hid me, and said unto me, thou art my *servant* O Israel, in whom I will be glorified. Then I said, I have labored in vain; I have spent my strength for naught and in vain; yet surely my judgment is with the Lord, and my reward with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

How can one read these words of his origin and name, and of God making his mouth a sharp sword, and polished shaft, and hiding him in his quiver, and declaring him to be a SERVANT, and saying his reward for his labor is with his God yes; how can one after all this read Phil. ii. 6 in the common version which appears to make him EQUAL WITH GOD, and ask no questions? The Diaglott reads in harmony with God's purpose, as follows: "Let this disposition be in you, which was also in Christ (anointed) Jesus, who though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form; having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross; and *therefore* God supremely exalted him, and freely granted him *that* name which is above every name." [illegible] We thank God that one into whose heart God has shined, to give the light of the knowledge of the glory of God in the face of Jesus (anointed), and whose scholarship is [illegible] conceded even by the enemies of the truth, has helped us over the difficulties of this passage legitimately, so that we need not accept a reading which conflicts with hundreds of other passages, and which was influenced by those unscrupulous enough to forge the words "In heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, 1 John v. 7 8," in order to sustain the creeds published in our last, concerning the *One, Two*, and three Gods in One God. Dean Alford says it is now known that the supposed citations of these words by the early Latin Fathers have disappeared on closer examination and that they are omitted by all Greek MSS. till the 15th century.

Why did not the learned Reviewer bring his classic lore to bear upon this Scripture. At least, he might have given his reasons for his preference for the common version, which Dr. George Campbell regrets was so much influenced by the translation of Beza; and quotes that translator as saying "that he would not have translated some things as he did were it not that he could thereby strike a severer blow against adverse sects, or ward off blows aimed at him." See "Preliminary Dissertation," vol. ii., p. 228. No honest and intelligent person will deny that a correct explanation depends upon a true rendering. This is the best we have to offer by way of explanation. We hope it may help others to prove *all* things, especially Pre-existence; but in case this be not the result, we can certainly profit by what God had previously revealed of his grand design or purpose. All truth is in harmony; and instead of beginning with a few difficult passages toward the *close* of the divine record, let us look at the necessities of the case between the Creator and the creature—the obstacles in the way of reconciliation. On the part of Reviewer we have not noticed the slightest attempt to show what part in the redemptive scheme the pre-existent Christ took, or why it is a matter of life or death to believe or not believe it. This is to be deplored, unless it be that it *has no place* in the plan of salvation; and in that case it should be abandoned. Reviewer is morally bound to tell us what he supposes the pre-existent Christ is to him, so that we may test that, too, by God's own *record* of his Son.

Certain is it that death was and is the wages *of* sin. Adam could only impart a corruptible nature to his children and the whole race honors the law by death. *No one* can evade the penalty of the law, but God has instituted means by which a new race shall be formed out of the old one.' And here the question will be asked, *what means?* Well, there was no remission of sins without the shedding of blood. This proves that *no spirit being could possibly be the Savior of the world of mankind* it must be one of our own race; that it must be one of our race who had no sin of his own to account for.

Foreseeing that no one *begotten* by man would ever live without sin, he determined in his wisdom, love and power to make a son of man for that special purpose not out of the ground, but of a woman, by the power of the Spirit. By this miraculous interposition (see Luke i. 30-35) the Son of the woman was the Son of God, as well as the seed of Abraham and David, and is certainly he by whom all the families of the earth are to be blessed by the coming King over all the earth and putting down all rule and authority, and restoring all things predicted by the prophets.

As all God's promises centre in this special Son of man by Divine begettal, and for four thousand years *made no reference to him as already existing in heaven*, and as it was absolutely necessary for him to keep God's law perfectly when it was *possible* for him to *disobey* it, be perfectly obedient unto death under the most adverse circumstances, absolutely have no sin of his own to account for, so that he could be brought again from the dead through the covenant ratified or made effective by his own blood, (see Heb. xiii. 20) he must have been human in nature.

In the briefest way this shows from the necessities of the case between God and man, how utterly impossible it would have been for a spirit being to have become the world's redeemer; and how supremely ridiculous it is to talk of Christ being *equal* with God, and of a God being placed under his own law and rewarded for his obedience to it, when *disobedience* on the part of that God was an impossibility.

In the love of the Truth [illegible] mitted.

(*To be Continued.*)

[illegible]

[illegible] On Jan. 12th, 1894, at her residence in Sidney, Kosciusko Co., Ind., Mary A. Hahn, daughter of Lewis and Nancy Shatty, and wife of Samuel Hahn, aged [illegible] years, 4 months, and 8 days.

Sister Hahn was born at Mansfield, Richland Co. Ohio, and was the mother of 9 children, 5 of whom preceded her to the tomb.

She was baptized by Bro. James Watkins of Michigan, (now deceased) and united with the church at Gospel Grove, and lived a consistent Christian life, holding the blessed hope of the gospel, the hope of the resurrection of the righteous dead at the personal coming of Jesus.

Sister Hahn possessed those qualities of mind and heart, which endears a mother to her children, being quiet, gentle and kind.

Funeral discourse by the writer, based upon 1 Thess. iv. 9.

Not long will be her dreamless sleep,
The Lord of life and light will come,
Not long will faith await and weep
Beside the gateway of the tomb.

Unsealed will be the sightless eyes
And warmed to life the pallid hand.
The prostrate form in strength arise,
To walk and serve [illegible] grand.

JOHN L. WISER.

Margaret Haynes, Jan. 12, 1894, aged 71 years, 10 months, and 21 days, after a long and painful illness of over ten months of dropsy.

Funeral services were held at Hawkeye School House, Calhoun Co, Ia. Bro. A. J. Eychaner of Gladbrook, Ia., was telegraphed for to preach the funeral, but, being absent from home, could not be here, therefore, by request of the deceased, a portion of Scripture was read by Bro. J. G. Robinson, prayer by Bro. R. J. White, and song, after which she was consigned to the silent tomb to await the coming of the Lord.

She was a kind and tender mother, always ready to help in time of need.

She was the mother of ten children, of whom seven are still living, four sons and three daughters.

She was born in Licking Co., Ohio, Feb. 15, A. D. 1822, and was married to Silas Haynes, Nov. 17, A. D. 1839, and moved to Marion Co., Iowa, A. D. 1840, and lived in Pleasant Grove until A. D. 1883.

Her husband died June 3, 1893, and one monument now marks the spot where they are lying side by side, both having died in faith of attaining [illegible] that life that never ends, when Christ comes the second time. The dead in Christ shall rise first, the captives let free. Death shall be destroyed. No more death nor sorrowing.

Her constant prayer was, "Come Lord Jesus, and come quickly."

Oh death, where is thy sting, oh grave, where is thy victory. Glorious day, blessed hope, soon may it come.

GEO. W. HAYNES.

TRIBUTE TO THE MEMORY OF MOTHER.

[illegible]

George Smith, at his residence in Walnut, Crawford Co., Kansas, Jan. 12, 1894, of lagrippe, after two weeks of suffering. Aged 52 years, 3 months, and 12 days.

Brother Smith was born in Vernon Co. Mo. Feb. 30, 1842. He was married to Matilda Summers, July 15, 1860. They were the parents of eleven children, ten of them now living.

Brother and sister Smith, were both baptized into Christ by the writer about 18 years ago, and they have both lived a consistent Christian life until death separated them. Brother Smith will be missed by many.

The writer preached the funeral sermon from Job xiv. 14. This was his own selection. A large number were present. Death will hold Brother Smith until "He cometh who holds the keys of hell and of death." Let us all be ready to hail that glad day, is my prayer, for Christ's sake. Amen.

JOHN FOORE.

[illegible] Dec. 31st, 1893, Elizabeth, wife of Jacob Elton, aged 55 years, 9 months and 10 days.

Sister Elton was born in Jamaica, Long Island, March 21st, 1838, was baptized into Christ in the year 1891, and lived a consistant member of the Church of God. Having lived for the past 24 years in the nortwestern part of the city of Omaha, Neb. Last October the family removed to their farm, 7 miles distant.

The subject of this obituary leaves a husband and 9 children to mourn her loss—6 sons and 3 daughters. Funeral discourse by the writer, text first Thessalonians 14th chapter, commencing with the 13th verse. After close of discourse, Brother Elton made a few remarks relative to the state of the dead, and the hope of the Christian when Jesus returns to call his own. Then the faithful wife, the Christian mother and our beloved sister was laid in the tomb to await the summons from on high.

LOGAN McCHESNEY.

Conference Report.

The conference, known as the "Northern Nebraska, and Southern Dakota Conference of the Church of God," met at Ainsworth, Nebraska, in the Court House Hall, on Dec. 22, having been postponed from the 15th, on account of the two conferences being on the same date. The attendance was good, and seven were added to the fold by baptism for the remission of sins.

At the business meeting after the reading and approving of the minutes of the last meeting, a number desired that we unite with the State Conference, and at the next business meeting a committee was appointed to draw up written resolutions for the same, which afterward were approved and adopted, after which the conference adjourned.

WM. H. DENSON, Sec'y.

"Surely An Enemy Hath Done This."

George W. Young, of West Seattle, Wash., late of Brooklyn, N. Y., died January 3, 1894.

Just a few remarks in connection with the above case for the benefit of the brethren. First, a few weeks ago our dear Bro. Young, while in the act of breaking up some wood into stove lengths, a piece flew up and struck him in the eye, which quite prostrated him for some days, but he got better so that he could again spend a part of his time at his business as Secretary and Treasurer of the Pioneer Printing Company in Seattle; but the effects of the blow so shattered the nerves of the eye and paralyzed them, that what is called creeping paralysis set in, and worked its way to the brain and then to the heart, which was the cause of his death.

On Wednesday morning, January 3rd, I called on him at his residence about some School Board matters to be attended to at 10 o'clock, but he told me he could not go with me as he was going to the city at that hour; so I left him and went home. He, however, soon followed me to my house and told me what he would do, and then went over to the city at 10 o'clock, in his usual good mood. After arriving at the city, and about 1 o'clock, he and his brother-in-law, A. D. Edelman, went to the Arlington Hotel to visit a friend, and while sitting there a short time enjoying a social chat in his usual way (for he was always social and entertaining when in good health), he was taken suddenly ill and his friends laid him on the bed, but still no relief came, but he grew worse and soon began to gasp for breath to sustain life, which was very fast ebbing away. A physician happened to be in the hotel, who was immediately summoned to try and restore the then dying man, but the enemy of all flesh—Death—had obtained too strong a hold on the vital parts of our dear brother to be induced to let go. He had come for his victim and he must go. This all took place in about fifteen minutes, and he whom we had learned to love, breathed his last; yes, fell asleep in Christ. But, oh! how sad! how sad, indeed! leaving home in the morning in apparent good health, never more to return.

He was a worthy citizen, a good neighbor, a loving husband and father, and a zealous Christian, always ready to lend a helping hand in time of need and willing to do good at all times and under all circumstances. His character was unimpeachable for its sterling quality both as a business man and a private citizen. Only a few days ago, as we were talking together about the customs of this Pacific Coast country, he remarked that it was notorious for its general *sharp practice* in its dealings among men in general, which he was very much opposed to. We have always found him willing to pay for value received in all his dealings.

His religious belief for over forty years has been in strict accord with the Bible and the teachings of this paper—THE RESTITUTION—and always ready to impart the knowledge he possessed concerning the Kingdom of God and the Name of Jesus Christ to his fellow mortals. He was well read in the Scriptures and also history, so that he was always ready to speak of the gospel of the Kingdom of God and of the things that are coming on the earth. He was a man of many books, for he possessed a well filled library of over one thousand volumes of choice literature, occupying a large part of the walls of his library, neatly fitted up with shelves and drawers by the writer.

The funeral services of our deceased brother were conducted at the Arlington Hotel on Friday, Jan. 5th, at 1 p. m. As he died at the rooms of a friend, it was thought best not to remove him to West Seattle, only to take him back again, as a family burying ground was purchased in Lake View cemetery, where we laid him away, to rest until the Life Giver shall come to call him forth to Immortal Glory, when he shall be clothed with immortality and made like unto the angels and can die no more; for, as he lived so he died, looking for that *blessed hope* and the glorious appearing of the Great God and our Savior, Jesus Christ, with a full assurance of hope of seeing the King in his beauty when he shall appear the second time without sin unto salvation. We trust he will be among those that shall recive a part in the first resurrection on whom the second death will have no power, for they shall be kings and priests unto God and shall reign on the earth. He did want to live to see the Lord come in all his glory and not to have to go down into the death state and wait in the cold tomb; but he was satisfied; his Lord had been there and had taken away the dread of the sting of death, and has called back from heaven to his beloved brother, John in Rev. i. 18, saying, "I am He that liveth and was dead; and behold, I am alive forevermore and have the keys of hades and of death;" and in John xiv. 19, he makes one more consoling promise to his faithful followers, saying, "As I live YE SHALL live also." Peter says in i. 3 4. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." As our brother was of a firm belief that we are now living in the last days of Gentile times, he so expressed himself to the writer when in conversation about these things only a few days ago.

Our brother has left behind him to battle with the world a loving companion, four daughters and one son, the youngest, a son, being about ten years of age. All the others are believers in the One faith and hope of the gospel, so that they can say: "We sorrow not even as others which have NO HOPE, for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him."

The writer being requested by the family to say a few words to the assembled friends, offered a few Scripture readings for their benefit and the comfort of the bereaved ones, as follows: Job xiv. 1-14; xvii. 13-18; 1 Cor. xv. 20 30 and 35-58; Phil. iii. 20-21; Rev. xx. 6-9; vii. 15-17; xxi. 3-7; Titus ii. 12-14; 1 Thess. iv. 13-18; Jer. ix. 1; Rev. xiv. 13. Also offering a few comforting words to the bereaved family, advising them to continue in their course marked out in the Gospel of the Kingdom, and in due time they would reap if they faint not, and holding fast the beginning of their confidence firm unto the end. Arriving at the cemetery we quietly laid away our brother to await the summons to come forth, by our Lord, the life-giver, all clad in glorious immortality and the youthful beauty of everlasting life. A short prayer to our heavenly Father, committing him to his care and keeping, and the following, ended the services:

"Earthly cavern, to thy keeping
We commit our brother's dust;
Keep it softly, softly sleeping,
Till our Lord demand thy trust."

L. C. CATTELL.

Dear Sister Young and Family:

We have heard with saddened hearts of the unexpected death of our late brother and associate, George W. Young, and we would hereby express our deep and heartfelt sympathy with you all in this your hour of bereavement. We pray that our heavenly Father in his great love and mercy will grant you his sustaining arm, and give you that peace which passeth understanding. That the consolations of his Word may indeed be precious unto you, and make you resigned to his will in the trial that has befallen you, and that your faith fail not.

To us, Brother Young was most dear, and though of late years parted from us by many miles we always thought of him as being with us in spirit. A loving husband and father, a faithful friend and adviser, and a thorough and sincere Christian we ever found him, and we feel keenly your and our loss, though we "sorrow not as others who have no hope." We hope to meet again in that kingdom, where there is neither sickness or sorrow, where God will wipe away all tears, and we shall behold the King in his beauty, even our dear Lord and Savior, Jesus the Christ. With much love and hearty greetings to you all, in behalf of the Church at Brooklyn, N. Y.

WM. G. ROTHE, Elder.

Letter

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Letter Drawer.

Dear Brothers and Sisters:

With anxious expecting I shall await the advent of our dear paper this week, for in it I expect to find my Christmas feast. Doubtless it will be brimful of good cheer, for the weary watchers scattered abroad, which all the pleasant dainties of the Holidays utterly fail to supply. If I shall be able to add a word or thought to that volume of testimonies, that may cheer a weary soul, I shall be glad. Heavy with anxious watching, at the bedside of a sick mother for two months, fittingly serves to animate my long cherished desire, namely, that mortality may soon be swallowed up of life, and earth's inhabitants shall not say, I am sick. She is better now, and I hope will continue to improve in health. She is nearing her three score and ten years, but if we can but lift the veil of futurity, and look into the blissful cycles of an endless life, we may see all these years only the childhood of our existence. Dear friends, the more I study the Word of God, the more surely and firmly fixed I find the foundation of all our hopes. We are of royal blood, and the richest and best that ever flowed; heirs together to an inheritance undefiled, and fades not away, reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. The Master is coming soon, may we all be ready. I know the world, yes, and some professed Christians too, will tell us, "O that story is old, there is nothing bright about it." They get seared at the very thought. Our blessed Lord, our elder brother, is the sinner's best friend, and bids them to come to him, and live. But the world is not wise, they will not hearken until the judgments of God are in the land.

What a happy thought that was of Bro. Dwiggins', to set the household into a sweet circulation for a little while. Perhaps we may become better acquainted, and the Master's cause flourish anew. See Malachi iii. 16, 17, and we will find the blessed result of such a Love Feast. I hope every one will read those words over again, and see how precious. And they shall be mine, said the Lord of hosts in that day when I make up my jewels. What a thought? Were words ever sweeter? A blessed promise we cannot fail to understand, it needs no comment.

The old year is dying now, we can almost hear the last strain of its funeral dirge, 'mid the seeming commingling of voices we catch the words sin and death. The new year, ah, what will be its record? We hope and we pray. Thy Kingdom come. Soon may we look into the loving eyes of him who wept over sin, and died to rescue sinners from an endless death. How sweet to remember his last words—Surely I come quickly. Amen. And may we with his beloved John, in one accord respond, even so come Lord Jesus. Your sister in the one hope.

SALLIE BLACK.

Kansas.

Dear Brethren:

Knowing the time that we are indeed living in the last days, it is now high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, and the day is at hand. Let us, therefore, cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying. Ma, we have on the Lord Jesus Christ, that we may be able to stand in the evil time. And having done all, to stand, having on the whole armor of God; living soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of Jesus, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, for as much as we know that we were not redeemed with corruptible things, as silver and gold from our vain conversation, received by tradition from our fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. Yes, the blood of him who offered himself without spot to God, that our faith and hope might be in God, who raised him from the dead and gave him glory; and when he comes again in the glory of the Father, and all the holy angels with him, then will he say to all of his waiting children, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then, this time of suffering will come to an end, when God's own hand shall wipe away the tears from every weeping eye; and pains and groans, and sighs and fears, and death itself shall die. Oh, glorious time, may it soon come. In view of this glorious time, may we heed the Savior's injunction to the apostles when he told them to watch and pray always, that they might be accounted worthy to escape all these things that shall come to pass, and be enabled to stand before the Son of Man, and not be ashamed. Farewell, dear friends, strive to enter in at the strait gate, for many will seek to enter therein, and shall not be able. Yours, looking for the blessed hope.

P. H. BECK.

Canada.

Dear Restitution:

I am a little late coming in with my letter; at the same time I am glad that I am one that am trying (in my weak way) to "contend for the faith once delivered to the saints," which faith Abraham first had delivered to him. Paul beautifies it by saying, "Know ye, therefore, that they which are of faith, the same are the children of Abraham." Gal. iii. 7. "So then they which be of faith, are blessed with faithful Abraham." Gal. iii. 9. Now, brothers and sisters, let us all try this year and keep ourselves unspotted from the world, trusting in God to deliver us from wrong doing, and praying to him not to abandon us when trials and persecutions overtake us. I am afraid some of us do not trust him enough, but depend on self too much. Peter says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. 1 Pet. ii. 9.

I am one of the isolated members, all the preaching that I hear is in THE RESTITUTION, and I thank God that I am able to have that come to me. When I read the letters from those of like faith, it makes me want to be with them, and I sometimes think that I must be acquainted with them; they speak my ideas so perfectly; and then, I console myself when I realize that they are my brethren. I have been asked by members of several of the so-called Christian churches to unite with them, and have a home; but, let me say right here, that I prefer to be alone in the truth, rather than have a home with error. I fail to find any compromising grounds. And to close, let me say to all of the brothers and sisters of like precious faith, if it is not our lot to meet in this age, let us so live that in the age to come, we may be classed as children of faithful Abraham, and be seated with him in the kingdom of God. Yours in hope of eternal life.

P. H. OATMAN.

Missouri.

Editor Restitution:

Enclosed find $3.00 to apply on my subscription and one other. I am glad to see so many of the brothers and sisters respond to the invitation to the Love Feast. While I am so late, I feel like taking a back seat, just inside the door, if happily I am not shut out all together. I am in hopes I shall not be too late for the marriage supper of the Lamb. I am trying to so live, that I may be accepted of him when he comes.

WALTER BALES.

Ohio.

Dear Restitution:

The Christmas number came last night, and I was so interested in reading the *many letters* that I thought I would try to add my mite. Bro. Siples family and ourselves hold our weekly meetings regularly. The words written by Sister Wince struck a responsive chord here. I love our meetings, it is the happiest time of the week. There are but five of us here, but we have the Lord's promise that where even two or three are gathered together, there he will be in their midst.

We hope to have some sermons preached here this winter. It may be there are some who would believe and obey. I want to say a word about prayer. I know from experience that the Lord is always ready to help us when sorrow and trouble come, if we go to him in faith and trustingly for help. I hope there are none of us who do not know the pleasure and profit derived from prayer. Let each one try the coming year and see that we take every opportunity for doing something for the Lord. If we teach that the coming of Christ is almost here we should show by our lives that we believe it. Your sister in Christ.

CARRIE ANTRIM.

Louisiana.

Dear Restitution:

Enclosed please find money order for $3.00, $1.50 to continue my subscription for another year and the other $1.50 to send THE RESTITUTION to some one too poor to pay for it. If our social meeting is not closed yet, I would say to the household of faith, I am still trying to fight the good fight of faith still trying to stand fast in the liberty wherewith Christ has made us free. I would ask one and all, are we denying ourselves of ungodliness and worldly lusts, and living soberly, righteously and godly in this present evil world? Are we doing our whole duty? Our Savior said of a certain one, She has done what she could. Will he ever say the same of us? God forbid that any of us should become discouraged, or faint by the way, or that our lives should prove a stumbling-block for others to fall over. That we may all prove faithful, and at last meet in that better land, is my prayer.

ELIAS SIPLE.

Lousiana.

Bro. Underwood:

Find enclosed a money order for $3.00. You will send THE RESTITUTION to the name given. I send you two new subscriptions to commence with 94. We have been engaged the past week in a meeting at Benwick. Some interest is manifested, one has asked to be baptized. We will close our meetings Sunday night, hoping for the best good. You may say in THE RESTITUTION that my P. O. address is still Marathon, Iowa. Brethren can address me there. I will go home before a great while. I have been out on this trip since the 14th of October. I am standing the trip much better than I expected when I started from home. Yours truly, wait for the King.

T. J. WHITESITT.

Iowa.

Dear brothers and sisters in Christ:

I take up my pen for the first time to converse a little to the household of faithful ones. I feel to rejoice when I read the good and interesting letters from so many of the dear ones in Christ. It makes me feel as though I must help on a little in the good cause. It certainly is a great and glorious privilege to speak to each other through the columns of our dear old paper. I have been a reader of it for 25 years, and consider it one of the best I have ever read for explaining the Scriptures. I should feel very much lost without it. I don't for a moment intend to neglect reading my Bible, for that is the true light, such as our heavenly Father has left for us all to consult, and to make us wise unto salvation.

I send you an order for three dollars—$1.50 is for the renewal of my paper, and the other is to pay for some one who is not able to take it. Dear brothers and sisters, *pray for me* that I may hold out faithful unto the end. With love to all who are in Christ, your sister in hope of the soon coming kingdom such as will be established here on earth.

E. V. BAKER.

Ohio.

Editor Restitution:

I have enjoyed reading the letters in the Love Feast very much, I want to add my mite also. After due deliberation, I yesterday (Jan. 17) was baptized in the all-saving name of Jesus Christ, by my father—J. S. Hatch. I can see my duty plainly before me, and I want all those of like precious faith to offer up prayers, that I may be strengthened to walk in the narrow way that leads to the better life to come. My daily prayers will be, that we all may enter into the kingdom of God's dear Son, and that the time may soon come. I am at present working at the Invalid's Home, in Kokomo. May THE RESTITUTION continue to shed its glorious light upon the faithful. Yours in the hope of eternal life.

JENNIE E. HATCH.

Indiana.

Dear Restitution:

We are indeed living in an age of crime, when the votaries of Satan assemble with the world living church, and would-be professors are frequently found in the house of revelry, rather than in the house of prayer. Evil men and seducers wax worse and worse deceiving and being deceived. And the few tried disciples of Christ will seek the old paths and rejoice as they behold the approaching day. Though the church of today has no Paul making personal appeals to them to secure a crown that fadeth not away, it has a record of his teaching, his exhortations and his glorious example; and also, the admonition of our Savior, "Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping." Mark xiii. 35, 36. If by our actions we show our love for thee, we also prove that we are his servants. If, on the contrary our labor and affections are given to the world, it proves conclusively that we are not servants of God, but followers of mammon. A sure index of a person's zeal for the truth may be found in his daily walk and conversation. For says Jesus, "Out of the abundance of the heart the mouth speaketh." And again, "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other." It is the duty of every person to examine themselves and determine whether they be doers as well as hearers of the Word.

It is sad to think that in the last decade of our century so many of those who for years have been baptized into the Church of God should as yet be only babes in the truth. The Scriptures have fallen into comparative disuse among them; and even the ministers, their instructors and guides, have many of them sought out shallow speculations, and are teaching their own private opinions instead of God's truth. This course has imparted to the church a spirit of worldliness, and now, the earnest, zealous, God-living Christian is superseded by the world-loving professor, who fills up the hour of divine worship with drowsiness, or frivolous *talk*. Brethren, because we do not know the appointed time when our absent Lord shall return, is that any reason why we should fall into a sleep of carelessness? Should we not rather ever be watchful and ready to receive him? Let us earnestly contend for the faith once delivered to the saints, now in our trust and keeping. Shall we defend it, or will we let it linger in darkness, and trample it under our feet? Shall we be found among the slothful servants, neither hot nor cold? Shall we be found at our post, on our guard, doing our duty, or shall we be lingering along as though nothing concerned us, as though eternal life were a mere *trifle*? Oh, how many there are who do not realize these things, but they will soon realize what they have lost; when they will pray for the rocks and mountains to fall on them and hide them from the wrath of the Lamb. Yours in the faith.

H. J. PROSSER.

Oregon.

Dear Restitution:

The highly prized RESTITUTION comes regularly and it is a source of comfort and consolation to me to read the choice articles which it contains, some of which are worth a year's subscription. Bro. Joblin, Wilson and *others* are no doubt working for a recompense at the resurrection of the just. I have been well pleased with the Christmas greetings, and should have constituted my mite, but ill health prevented. I have an old chronic trouble, which I do not expect will be removed until this mortal puts on immortality. It will be a day of rejoicing when the Lord of hosts shall reign in Mount Zion and in Jerusalem before his ancients gloriously. Oh, that glad morning, that morning without clouds, when the sun of righteousness shall arise with healing in his wings. Oh, how we long to see the King in his beauty. The cares, anxieties, disappointments, sickness, sorrow and sighing will be a thing of the past, never more to be repeated; to be like the angels, to die no more, to have our vile bodies made like the glorious body of Christ, to live forever in the everlasting kingdom of God's dear Son, to sing the song of victorious redemption on the evergreen shore and dwell in the light of God's heaven-lit countenance as long as the sun and moon shall shine and the days of heaven roll on. Oh, dear brothers and sisters, is it not worthy of our consideration? Let us battle for the truth without faltering, for the kingdom is now nigh at hand. The heaping up of treasures for the last days is plainly visible, distress among the nations with perplexity, wonderful preparations for war in the east, all tell us that Gentile times are fast drawing to a close. So then, dear loved ones, cheer up, for your redemption draweth nigh. Oh, the glad day, may it soon come. Dear brothers of the editorial staff, you have my best wishes and prayers. Your brother in hope.

W. M. BUZZELL.

Wisconsin.

Dear Restitution:

I noticed among the many letters from the dear ones scattered abroad, in last week's RESTITUTION, that Nebraska was not represented at the Love Feast. I send in my mite, and trust that the suggestion of Bro. Dwiggins be carried out each year at Christmas time until the Lord comes and calls us from our labors here, to a position as kings and priests in the age to come

There are many brothers in this state who do not take THE RESTITUTION. Every one who is able should give it their support, and having read it, you should lay it away and when you know of a friend who is interested give him a bunch of them. It may be the means of causing him to embrace the blessed truths you hold so dear. Time is short. Our life is compared to a vapor that appeareth for a little while, and then vanisheth away. Therefore, we ought to improve every opportunity for doing good; but we are not apt to see those *oportunities*, unless we look for them. May we all double our diligence during the coming year, and finally meet in the soon coming kingdom. Yours.

J. J. CADY.

Nebraska.

Dear brothers and sisters:

We are on the eve of another Christmas. We are trying to work for the blessed Master. I do praise his holy name. We are glad we have another opportunity of speaking a word in and through the columns of our dear paper we prize so highly. We are so isolated and don't hear any preaching except through the dear paper. We can't wait till it comes, we are so glad to hear from so many good writers as, Bro. Adams, Bro. W. H. Wilson and all others I can't mention. My husband is blind, and it falls on me to see to all, and to look after him too. I am glad the blessed Master has given me health and strength to take up my cross, and work for my family and care for my poor, blind husband. He bears his affliction with Christian patience for he thinks when the Savior comes, he will give him his eye-sight. It fills my soul with joy to hear him talk on the Bible. He had been a great Bible reader until he went blind. He is still contending for the faith, if he is blind. The people around us are not worshipping the same Lord we do. They claim their Lord never dies; our Lord says, I am he that was dead, behold I am alive for ever more. From your brother and sister.

I. T. & NANCY FOSTER.

Indiana.

Original.

Troublous Times.

There shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the Book. Dan. xii. 1.

1. This is a national trouble and all nations will be involved in it.

2. It is to surpass in magnitude and severity all other national troubles of past time.

3. It is at or near the time of the resurrection of the dead as shown in the next verse.

4. It is in close connection with the deliverance of God's ancient covenant people Israel, and especially Judah or the Jews, whose doom as a people is foreshown in the vision of the 8th chapter.

5. According to the language of the Great Teacher as recorded in Luke xxi. 25, it is closely related in point of time with the signs in the heavens; but subsequent to these in the order of occurrence.

6. It is near the close of the time of the Gentiles.

In Luke it is worded, "distress of nations with perplexity."

This great trouble is clearly predicted on the prophetic page, and the period of its occurrence sufficiently well defined so as not to take the Bible student by surprise. He is expecting just such a condition of affairs among the nations as will perplex and confound the deepest wisdom of statesmanship. The believer in the doctrine of the nearness of the advent, though styled a "pessimist" and "a prophet of evil" is at the same time an optimist in the highest sense of the word, for he can sing:

"There's a good time coming, the Saviour saith,
When the righteous shall be blessed,
When Christ shall reign over all the earth,
And give his people rest."

He lifts up his head and rejoices because his redemption draws nigh. He sees the gloom now, but beyond the glory; the night of darkness for the world followed by a day of gladness for the poor and oppressed sons and daughters of want who are starving in the midst of corrupting abundance. The time of this great trouble has arrived. This condition of things did not come upon the world without adequate causes, nor has it come suddenly without any premonitory symptoms of its approach. Wise statesmen have seen for years some causes operating that they regarded as likely to put a check to the progress and prosperity of our nation, but thought that the crisis when it would come would be temporary, and no worse than former reverses which came periodically. They thought that a little judicious legislation would soon make matters all right. At the present time the state of affairs confronting them, and the problems pressing upon them for solution, they feel to be more than a match for the combined wisdom of modern statesmanship. Men by the thousands are out of employment in all the great cities of our land, to say nothing of the hundreds of small towns where half the population fold their hands in enforced idleness; asking in vain for work. A conservative man in Boston estimates that the number of unemployed in that city is increasing at the rate of 1000 daily. He further says "there are probably 80,000 who cannot obtain work enough to buy one meal. It is impossible to form an idea of the destitution of a great number of these people. Some have for months eaten not one full meal. They have pawned every thing available, and are but half-clothed." A man on the floor of congress put the number of unemployed at 3,000,000 men. This is a sad picture to contemplate at the beginning of a long winter. If so bad now what a terrible history of suffering and destitution will fill the columns of the daily and weekly papers by spring. Men try to be hopeful that matters will improve soon and base this hope on the fact that a few factories that were closed for months have resumed operations, and reemployed hands that had remained idle so long; but the number who are finding work are many times outnumbered by those who are being daily thrown out of work. Various causes are assigned for this deplorable state of things. Tariff by one, and free trade by another. Demonetization of silver is thought by some to be the principal and primary cause. Combines, trusts and boards of trade are by many regarded as being at the bottom of the mischief. Some believe that over-production is the main factor that has brought about the evil result. Several of these causes, no doubt, combined to bring on this unparalled crisis in human affairs, which began to be felt first in the west and south, and afterward in the north and in great manufacturing centers of the east. Nor is the trouble confined to the United States—all Europe is experiencing the like trouble. The same great questions which demand an answer here, are loudly and urgently demanding an answer there. The conflict between capital and labor in the old world, as well as here, is a perplexing problem not likely to be solved very soon, if at all, by the wisdom of this world; and the socialistic element which is atheistic and lawless is increasing in numbers in strength and daring. The avowed purpose of which is, when it gets *strong enough, to level all distinctions* of titles and wealth, destroy all systems of religion, annul all existing rights and claims, to properly divide this world up evenly. Jesuitism there as here, is intriguing in various ways, working as it ever has worked since the society was founded by Loyola, to corrupt courts, control legislation and undermine free institutions. The *condition* of things may improve a little in the spring, but the change will only be temporary. Trouble will go on till the Lord comes.

Human wisdom is not equal to the present task of righting the wrongs which are multiplying on every hand, and bring order and harmony out of this chaos of difficulties. God is testing human governments to their utmost extremity, and when every system fails, God's Son will take the throne of empire, sway a universal sceptre and then peace and plenty will abound. May this mighty change come soon.

JOHN L. WINCE.

MARRIED

Hamlin—Brenner.—At the home of the bride's parents in Warren Co., Ind., Jan. 7th, 1894, Mr. Edward Hamlin and Miss Hettie Brenner. Their wedding was a private one, immediate relatives only being present. The young and happy couple start out in wedded life to bear each others burdens, and share each others joys with the best wishes of their many friends, and, better still, the promises of our kind heavenly Father. May they ever be faithful to each other, that this life may be a joy to them; and true to the Master's cause, that life eternal may be theirs.

L. E. CONNER.

Evans—Smith. At the home of the bride's parents in Warren Co., Ind., Jan. 16, 1894, Mr. Cyrus Evans and Miss Nettie Smith.

More than ninety invited guests were present to witness the ceremony and offer congratulations to two of their young friends who that evening formed a new relationship to each other, and assumed new responsibilities. With their hearts bound together with the strong cords of love, with the help of a heavenly Father whom they serve, may their efforts be one, their reward in this life be a cheerful happy home, and in the sweet by-and-by "a crown of rejoicing" be given them.

L. E. CONNER.

"God weighs our prayers rather than numbers them." That we should pray often, and even without ceasing, is important, but that we should pray with sincerity and earnestness, is still more so.

It is by faith we do great things—faith in ourselves, faith in others, faith in God.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Immortal Book.
No. 7.

"Great peace have they which love thy law."
Psa. xix. 165.

The Mosaic history of the deluge has been a subject of extreme hostility on the part of those who love not the Word of the Lord. Everything that false science and philosophy could invent, has been cited to prove the Mosaic account untrue. But in these last days, not only science but geology, history, and tradition, unite with one voice, with clear and reliable evidence in proclaiming the Mosaic record perfectly credible.

In support of this assertion, I will now call your attention to the following historical citations. Treasure them in your memory, and they will help you. "The relation of the deluge by the Hebrew historian, is confirmed by the fossilized remains of animals belonging to another world, which are found in every quarter of the globe. Thus the highest eminences of the earth, as the Andes, the Alps, the Appenines, the Pyrenees, Libanus, Atlas, and Ararat in short, all the mountains of every region under heaven, where search has been made, conspire in one uniform and universal proof that the sea was spread over their *highest summits*; for they are found to contain shells, skeletons of fish, and marine animals of every kind. The bones of extinct animals have been found in America, at an elevation of seven thousand eight hundred feet, and in the Cordilleras at seven thousand two hundred feet, above the level of the sea. In central Asia, evidence is still more decisive; the fossilated remains of the horse, deer, and bear species having been brought to England from the Himalay Mountains, from an elevation of more than sixteen thousand feet. Further, as skeletons of the elephant and rhinoceros, natives of Africa and southern Asia, have been dug up on the steeps or table-lands of Tartary and Siberia; and remains of elephants have been found in various parts of England. Crocodiles, chiefly of the Asiatic species, have been found in the various parts of Europe. The gigantic mammoth, an animal supposed to belong exclusively to the antediluvian world, has been found in the most northern parts of Russia, and also in North America, and in Iceland. The fossil bones and teeth of the rhinoceros, hippopotamus, tiger and hyena, (animals found in Africa and the East), and of the bear, and numerous other animals have been found in England; to which we may add trees of vast dimensions with their roots and tops, and some also with leaves and fruit, discovered at the bottom of mines and marl-pits, not only in regions where it is *demonstrably impossible* that they should grow; which effect could only be produced by the fountains of the *great deep being broken up*. Further, the drifting of the ark northward, from Noah's settlement to Mount Ararat, leads us to infer that the main current of the waters of the came deluge from the south; and that this was the case, is most evident from the present appearances of the great continents of the terraqueous globe, whose deep southern indentations and bold projecting capes on the north, together with the chaotic subversions of the ghauts of Hindostan, as well as the mountains of Abyssinia and Caffraria, and of those in the neighborhood of the Straits of Magellan, all conspire to prove that such tremendous disruptions were originally caused by the waters of the great deep, which rushed northward with considerable fury at first, though they afterward grew less violent toward the end of their progress. There are also traces of prodigious disruptions of the earth in high northern regions, as if on purpose to absorb the redundant waters from the south; and in some parts, as in Norway, whole countries have been uplifted on one side, and half buried on the other in vast gulfs which opened to receive them. To these facts we may add that all the researches of the most eminent geologists tend to prove the recent population of the world, and that its present surface is not of very ancient formation."—*Horne's Intro.*

Aside from the marvelous evidence as given above, we have ancient traditional history, which in the main corroborates the Mosaic account with the exception of a few embellishments added by tradition. The evidence is, that there must have been some fact upon which this history is based, or so many nations remote from each other, could not hold the *same* historic tradition.

"Berosus, the Chaldean historian, following the most ancient writings, according to Josephus, has related the same things as Moses respecting the deluge, the destruction of mankind in it, and the preservation of Nochus, the restorer of the human race, in an ark, which was carried to the summit of the Armenian Mountains.

The same things are mentioned Hieronymus the Egyptian, Nicolaus of Damascus, and many others. Abydenus, an ancient Assyrian historian, of whose works a fragment is preserved, mentions the deluge, which he asserts to have been foretold before it happened; and speaks also of birds having been sent forth three different times to ascertain whether the earth was dried. Cyril of Alexandria also Alexander Polyhistor, another ancient historian, who says that in the reign of Xisuthrus (Noah,) there was a great deluge, and that Xisuthrus was saved in an ark which Saturn had directed him to build, foretelling the approaching calamity; and that he sailed in it, with the fowl and creeping things and cattle. Plutarch, in his treatise on sagacity of animals, observes that a dove was sent out by Deucalion, (Noah) which entering into the ark again, was a sign of the continuance of the flood, but afterward flying away, was a sign of serene weather.

Lucian mentions that the former generation was a wicked and profligate race, whose vices brought upon them this great calamity, in which they were all destroyed except Deucalion, who for his prudence and piety was preserved in a great ark which he had built; into which not only himself, but his wife and family, and pairs of all creatures which the earth contained, were admitted and rode in safety; while the *earth*, says he, gave forth *great abundance* of water, great showers of rain fell, and the rivers increased, and the sea swelled to such a degree, that all things were under water, and all men perished. Lucian expressly states that he derived this account from the Grecians. At Apamea, in the reign of Philip the elder, a coin was struck, on the reverse of which a kind of square chest is represented floating on the waters. A man and woman are represented advancing out of it to dry land. Above flutters a dove bearing an olive branch. On one of the panels of the chest is the word "Noe," in Greek characters.

Mount Ararat, upon which the ark is stated to have rested, is still called by the Persians in the neighborhood, *Kohi Nouch*, or The Mount of Noah; and Turks, Armenians, and Persians, all unite in representing it as the haven of the great ship which preserved the second father of mankind from the waters of the deluge."

Is it not strange that so many heathen nations have the tradition of this fact if there was nothing in reality upon which the tradition was based? It is an old proverb that where there is smoke there must be some fire.

Men who would deny the testimony above cited would certainly deny the *value of all* testimony, and shut themselves up to blind unbelief.

The Mosaic account itself bears the impress of faithfulness and veracity. Such must have been our Lord's opinion of it, as he endorsed it, and declared "But as the days of Noe were, so shall also the coming of the Son of Man be." And as to the value of Moses' testimony did he not teach, that he who believed not Moses, neither would he be persuaded though one rose from the dead?

W. H. Wilson.

JUST TRY IT!

THE RESTITUTION
ON TRIAL THREE MONTHS
—FOR ONLY—
Twenty-five Cents

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

There is very little revealed in the Scriptures concerning the ages beyond the millennium. Sin and death will be abolished, and the inhabitants of the earth will consist of the glorified sons of God, for whom during the previous thousand years the earth will have been prepared, perfected and beautified (1 Cor. xv. 24-28; Rev. xxi. 1-4, 23-26; xxii. 1-5). The worshipers of the beast are tormented in the great tribulation in the days of the apocalypse of the Son of Man. They experience the wrath of God, and are destroyed by his fiery judgments in the presence of the holy angels, and the presence of the Lamb. "And the smoke of their torment ascendeth up for ever and ever;" or until the age of the ages. As their torment is produced by the "fiery indignation" of Jehovah, "smoke" is a fitting symbol to represent its outpouring, and the "ascending" the continuance of the same. The smoke ascends until the full establishment of the kingdom. Hence the torment ceases when righteousness and peace are manifested by having experienced the scathing judgments of God. The person or power constituting the post millennial "devil" will be utterly destroyed in the fiery deluge which will overthrow the rebels encompassing the camp of the saints and the beloved city. That part of the earth will then, most probably, literally become "a lake of fire and brimstone," similar to that into which "the beast and the false prophet" had been cast whose torment continued until the age of the ages."

Announcement.

The second quarterly conference of the Church of God for Southern Kansas will be held at Attica, Harper county, Kansas, commencing on Friday night, February 16, 1894, and will hold over the third Sunday. Business meeting will be held on Saturday at 2 p. m. All should be present at this meeting. All are invited to this gathering. Come and let us have a good time. Gentile times have about run out, and the time for the saints to take the kingdom is near at hand—perhaps nearer than we are aware of. Then it behooves us to do all we can, and it must be done soon.

Now brethren and sisters, let us arrange to be at this meeting. We need your presence, your council advice and encouragement, that we may all be strengthened in the blessed cause.

Place of meeting will be at our church in Attica, about ten rods north of depot. I will again say all are invited and expected to be present at this meeting. Come with hearts filled with love for the truth.

S. C. Oliver, Pres.
E. F. Randolph, Sec'y.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$55.26

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$240.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893

J. L. Wince	$20.00
C. G. Roberts	20.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Midwinter Fair Excursions.

On account of the Midwinter Fair at San Francisco, special low rate tourist tickets to that city as well as to San Diego, Los Angeles, San Bernadino, and other winter resorts in California, will be sold via Pennsylvania Lines. Tourists can have the choice of routes from Chicago and St. Louis. Tickets will be limited for return passage until April 30th, 1894. Tourist tickets to Portland, Oregon, valid going or returning via California, are also for sale over this first-class route. For details apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 10,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies [illegible], or assorted packages of 100, 20 cts.

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10 for 10c; 20 for 15c; 50 for 25c; 100 for 40c.

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Life and Death. A concise statement and contrast of the two uses of these terms, to wit: the Theological and Bible use.

Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week or Lord's Day? Chas. Stevens. The above is the title of a 16 page tract. Price 5c. each, 12 for 50c., 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 5c.

Christ's Kingdom—Where Is It? When Is It? The above is the title of a discourse delivered at Cleveland, O., Jan'y 20, 1879, by Jos. Lawler. Can be had of this office at 5c. each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Tradition of the Churches. The above is the title of a neatly printed pamphlet of 17 pages, by W. Bristle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts, or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and several maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.20.

JESUS CHRIST—His Paternity, Generation, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being [illegible] lectures delivered by Dr. L. C. Thomas. 100 pages, price 30 cts. or four for $1. postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an Interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

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Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines, a reference manual. By Wiley Jones. 115 pages, cloth bound, for 15 cts.

The Law, the Covenants, and the Sabbath. By L. C. Thomas. Title page.—"The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 2[illegible] pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our churches at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.80; 50 for $4.50. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 156 pages, handsomely bound in cloth; printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children in the Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in Restitution of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 686 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1349 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastors residence 801 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every 3 at Sunday in each month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in M. E. Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 34 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but one beloved brother, Almos Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This council regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife. Kessler, or H. L. Lehman. West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Sime Siple, secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
H. T. Baker, Irving, Iowa.

VANDALIA TIME TABLE.
In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun. . . . 12:02pm For St. Joseph.
No. 54, " . . . . 10:30pm For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. . . . . 5:27am For Terre Haute.
No. 53, " . . . . . 1:26pm " "

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J. M. Chesbrough,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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When desiring your address changed, give both your old and new address.

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Pitts'gh, Ft. Wayne & Chicago Ry.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

Westward.						
Pittsb'gh lv.	[illegible]	[illegible]	[illegible]	[illegible]		
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]		
Canton lv.	[illegible]	[illegible]	[illegible]	[illegible]		
Massillon "	[illegible]	[illegible]	[illegible]	[illegible]		
Wooster "	[illegible]	[illegible]	[illegible]	[illegible]		
Mansfield "	[illegible]	[illegible]	[illegible]	[illegible]		
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Lima "	[illegible]	[illegible]	[illegible]	[illegible]		
Van Wert "	[illegible]	[illegible]	[illegible]	[illegible]		
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Valparaiso "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wheeler "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Clarke "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chicago ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Eastward.					
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Wheeler "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Hamlet "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grovertown "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Etna Green "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Columbia City "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arcola "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
FtWayne ar. / lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Lima "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bucyrus "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Crestline ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mansfield lv.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Massillon "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Canton "	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Alliance ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Pittsb'gh ar.	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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No. 21, Passenger, Leaves . . . . [illegible]
No. 20, " . . . . [illegible]
No. 151, Local, " . . . . [illegible]

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, FEBRUARY 7, 1894. NO. 5.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the [illegible] saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Coming Storm.

The Autumn is gone,
And Winter is here,
Hark! I hear the winds,
In their mad career.

Oh those howling winds
In their anger fierce,
The hearts of sin,
They most surely pierce.

For a [illegible] is coming,
Which sinners fear
With none to protect
When the storm is near.

That [illegible] while,
[illegible] to the [illegible]
Though weary from wandering
O'er desert so drear.

Their yokes are so heavy,
They faint on the plain,
Their hearts are exhausted,
Their search is in vain.

Fatigued are their feet
Their burden is life,
Without God in the world
'Tis a wearisome strife.

If only they'd hear
The Redeemer's loud call
'Twould make the yoke easy
The burden so small.

If they'd only be washed
In the blood of the Lamb
Their fears would be [illegible]
And happy they'd stand.

O sinners [illegible] heed
Repent from your sin,
That Ark [illegible] of safety,
The Lord shut you in.

[illegible]

Copied by S. Roxana Wince.

Letter Drawer.

Beloved in the Lord:

I thank the good Father for the "flood" of letters that have been published in the "Love Feast" edition of THE RESTITUTION contained in the three last editions of the paper. It has been truly a feast of good things. That we may fully appreciate the rich blessings that comes to us when so many take a hand and help push the good Gospel Ship along, I will give a short resume of the letters, simply quoting a single sentence from each letter, as there will not be room in the paper for more than that.

No one can read these letters without coming to the conclusion that the writers are terribly in earnest.

Brother John Boyd leads off with the thought "Let us strive to enter into the kingdom." What a good admonition.

Claude L. Austin, with his ringing letter says, "He will not turn us away empty handed."

Bro. D. T. Halstead comes next with a letter full of advice and giving us his personal hope in a single sentence "the anchor still holds." He who is anchored to the rock Christ Jesus is safe.

E. D. Hanson urges the "importance of believing the Word of God."

R. S. Dwiggins "how much the world needs a righteous Ruler."

J. E. Forsyth says fervently "I thank God I have heard the call." Amen.

Fannie T. Dwiggins. "Fit us for the Master's service."

A. W. Darby exhorts us to "cling to the Rock that is higher than I."

Almira Brooks proves her faith by the statement "Jesus is able to forgive our sins."

J. L. Barnes calls attention to the "good news of the kingdom."

T. E. Adams encourages us with the statement "Jesus is soon coming."

J. B. Craton clinches Bro. Adams statement with "the Lord of the vineyard will soon return to reward his servants."

Mrs. J. C. Whitten says "We need words of encouragement and good cheer sent along the line of this little army oftener than we receive them." To which let all respond, amen, and then aid in the good work.

John L. Wince, suffering from the terrible loss of his home says, "We feel very thankful to our Father in heaven." What a blessed thing it is that we have a father that we can go to in times of trouble.

S. Roxana Wince, still suffering from the effects of the fire which destroyed her home, looks up to the throne, and says "God help us all to stand in the ranks." Amen. We will soon have a home that cannot be destroyed.

Mrs. L. W. Cummins steps to the side of Sister Wince and says "I shall gain an inheritance incorruptible."

J. W. Thorp says, "Let us start anew in the good warfare."

Hester V. Cummins rejoices us with the statement "We have much to be thankful for."

Walker Perrine with warning voice says "These epistles may be the last that many of us will ever pen until Christ comes in glory."

Mrs. Mary Forsyth exclaims "Praise the Lord."

L. A. Chaplin quiets our fears with the words, "We have Jesus at the helm, he will guide us."

Jennie Compton says "I am trying to serve Jesus." May God help us all to serve him.

Mrs. M. E. Knowles rejoices in the statement "We see the day of redemption is drawing nigh." May the Lord hasten the time.

Lizzie B. Oliver says she is "Striving for that dear home where sorrow and trouble can never enter."

S. P. Renner says, "We are still battling for the truth." Glorious warfare.

S. R. Clinkerbeard prays "May God bless the loved ones." Amen.

W. S. Finn in poetic strain says,

"While glory casts her golden leaves
And says, 'I've come to stay'
New laws are given to the race,
The mists are chased away."

Abbie A. Howard exclaims "What a strange time we are living in." Truly it is so.

J. B. Lent in anticipation of the good things contained in the "Love Feast" edition, says, "How it will fill our hearts with pleasure to read the testimonies of the faithful ones." He was a true prophet.

Mrs. O. B. Cady from the warmth of her Christian heart says, "We must be vigilant in the Master's cause."

R. H. Sherrill looking over the Lord's vineyard says "Let us labor on." So be it.

Lydia A. Evans feeling the necessity of going to the Father for strength says, "In my weakness my Lord has given me strength."

J. T. Shupter following the same line of thought as Sister Evans, says, "We are daily the subjects of our Heavenly Father's care." How the thoughts of Christians run in the same channel. Here is a sister in Indiana and a brother in Canada expressing the same sentiments.

Ida I. Shaffer says, "Cheer and exhort one another."

Alice Adams with her heart full of love, looks outside the vineyard and says, "Dear halting ones outside the fold, why do you wait?"

Anna B. Eychaner tells of her hope in the words "I rejoice in the hope of the gospel."

Lottie Forsyth proves her faith by the statement "In order to put on Christ I must be baptized."

Ella T. Knowles rises in her place in the Buckeye state, and says, "How grand it is to understand the gospel of the kingdom."

Hannah Prosser looking forward to the "sweet by and by" exclaims, "How sweet the resurrection morn seems when we think of meeting our Father's family all together."

W. H. Wilson in his concise manner says, "Time is short, delays are dangerous."

S. C. Oliver says, "we are greatly encouraged."

Sadie Skeels in exhortation says, "May we live in such a way that the signs of his coming will be a source of comfort and joy."

Alice J. Kerr in the poetry which fills her very being says, "Flowers of his truth have sprung up in my heart and he is stooping down to water them with the dews of his grace." What a beautiful thought.

Viola Skeels gives us this beautiful sentiment, "Live more like our dear Jesus."

H. C. Dewey rejoices in the statement "I am alive and still trusting in our kind, heavenly Father."

"Emma Lindsey asks us, "Can we say we are ready to meet the Bridegroom?"

Laura Skeels says, she is "waiting for the glorious promises to be fulfilled."

Margaret Woodward is a heroine who has been long at the front fighting the Master's battles. Listen to the cheering words of a veteran "I have lived over 80 years. My life is passing swiftly, but as it nears its close my faith grows stronger, my love for the truth deeper, and my anxiety to see the King is greater every day." May God bless and keep our dear mother Woodward.

Mrs. E. J. Rathbun. Here is another veteran. Listen to her while she says "Praise God. Glory to his holy name."

B. F. Skeels says, "May we all be found watching. Come Lord Jesus, come quickly." Amen.

Jennetta Tillman in the consolation of a life well spent says, "Now age is creeping on and He is still my friend." Yea, he will always be your friend.

I. S. Miller looking out on the stormy voyage says, "I have all confidence in the grand old ship."

W. and H. Tuttle unite their voices and say, "We know in whom we have trusted."

Geo. W. Haynes says. "Mother and I wish to say we love to read the good letters."

John Foore with his characteristic zeal says "Let us spread the gospel east, west, north and south."

T. J. Whitsett says, "May his promises and love be sufficient to keep us faithful until he comes again."

Karis Tillman writes "I thank the Lord that he has given me Christian parents."

Mary M. Renner says. "Let us work, watch and pray, that we enter not into temptation."

Sarah Bowman writes, "My hope is in the Lord's coming."

E. Plummer. "Before another year comes I may be asleep in Jesus."

John and Abbie Baker unite in saying, "What joy it gives us to read the loving testimonials."

J. M. Glotfelty speaking for the Church at Lanark, says, "We have buckled on the armor more firmly and entered the battle for Christ."

J. T. Prime breaks forth with "O for a thousand tongues to thank the God of our fathers that the Christian's hope is a glorious reality."

Currie Free says "Learn something more of God's promises."

Geo. Elton with his mathematical precision says, "Stick to exactly what the Bible says."

R. A. Humphrey with love in his heart says, "Brethren, if he so loved us we ought also to love one another."

Eliza A. Rahe says, "By God's help I am striving to walk in the narrow way, and do rejoice always."

Rachel A. Okley exhorts to "Live in grace and grow in the knowledge of the gospel."

William Goin writes, "The more we read and study the stronger our faith is in the coming kingdom.

Abner Oliver "May we all have our lamps trimmed and burning."

Mabel Carpenter, "Hold out faithful to the end."

Mary J. Craton, "I am expecting the return of our Lord and Master soon."

Mrs. Sarah Butcher, "I want to rejoice with you."

H. M. Babb, "I hope to meet you all there." Glorious hope, Father Babb.

Mrs. John Armitage "May we all so live that we may meet on the Evergreen Shore."

D. M. Hudler, "Labor to enter into rest." Brief and to the point.

W. W. Jaquith, "Rejoice that your redemption draweth nigh."

E. R. Boyer, "The Lord be praised for his precious promises."

Myron Young, "I want to do all that I can for my Master."

Mrs. N. G. Calkins, "God have mercy on me that I may hold out faithful to the end."

Izen M. Garton, "We will all meet in the kingdom."

Arlon Siple, "Ere long our King will come."

J. M. Olmstead, "May the God of heaven bless THE RESTITUTION."

Emma and Lee Southerland, "We have turned away from the majority and fallen in line with the little flock."

Mrs. Ollie Bradly, "I am one of the few who are still looking for the King of Beauty."

M. L. Adams, "Wife and I are still in the faith."

Mrs. E. T. Morris, "We are very lonely here." There is a time coming when you will not be so lonely.

J. F. Pierson, "Stand firm in the faith."

J. S. Hatch, "May the dear Lord reward them in his everlasting kingdom."

J. F. Wagoner, "God hasten the day when the curse shall roll from the earth as the vapors vanish from the sunlight."

Robert Railsback, "There will be more joys unspeakable."

J. D. Sheridan, "I feast every day on that bread that alone can give eternal life."

Amos Eaton. "I pray that we may be lively stones."

E. J. Merritt, "my faith is sure and steadfast in the Lord."

Mrs. M. F. Chapin, "Who shall separate us from the love of Christ?"

Mrs. M. A. Calder, "Strive to live faithful."

H. Murphy, "My faith is strong."

Ella R. States, "Hold fast the profession of faith."

Jennie Cox, "Christian love to all."

W. H. Stewart, "The glorious and grand meeting in prospect."

A. J. Eychaner. "Every prayer will help."

Finally Bro. B. W. Woodward closes the meeting with the statement, "O, I just want to praise the Lord." Well, let us all join him in praise and thanksgiving to him who liveth and reigneth forever. Bless his holy name forever and ever.

Here is the testimony of one hundred and three Christian believers, residing in twenty-one different states and in Canada. All arising in their places and testifying to the truths of the Bible, verified by their experience as Christians. I venture to say that there has never been anything like it before. The written voluntary testimony of one hundred and three persons, residing thousands of miles apart, given on invitation, at once and without delay or time to consult and all testifying to the same thing. The evidence of these witnesses is sufficient to overthrow all the arguments and assertions of all the infidels the world has ever produced.

R. S. DWIGGINS.

Dear Restitution:

We have read with pleasure and profit the many testimonies from the scattered members of the household of faith, contained in the last number of our paper. Many of the names of those who have responded to the call of Bro. Dwiggins, for a feast of letters have been familiar to me since my earliest childhood, and household words in my father's family. Many others are new, while the names of many have become familiar through the pages of THE RESTITUTION, and oh, what a cheering reflection it is, that there are so many who are earnestly contending for the faith once delivered to the saints, and waiting for the appearing of our Master, for the return of the nobleman who has gone into the far country to receive the kingdom, but will return as a thief in the night to the world; but to those who are looking for him he will appear without sin unto salvation." It is testified of him that he shall so come in like manner as ye have seen him go into heaven." Acts i. 11. And when he comes we shall be like him, for we shall see him as he is. The testimony is that he is coming to set up a kingdom that shall never be destroyed, and that shall break in pieces and consume all these kingdoms, and it shall stand forever. Dan. ii. 44. The promise to those who believe his word and obey his precepts, who do not stand still, but press onward in the fight, who are not carried about with every wind of doctrine, but who add to their faith all the Christian graces enumerated by the apostle Peter; who fear the Lord and think upon his name, and they shall be mine saith the Lord of hosts in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Mal. iii. 17. And again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." While those who are carried away by the incessant attacks of evil that has swept so many from their moorings, out into the sea of unbelief, who when the "day cometh that shall burn as an oven shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. i. And they shall be "as though they had not been." Obadiah xvi. The Captain of our salvation has entered into the holy of holies, even heaven itself, there to await the appointed time to come forth from heaven to bless his people. The time of that coming is surely very near, for we have the troubles among the nations, men's hearts failing them for fear, and for looking after those things which are coming upon the earth. Wars, rumors of war and unparalleled preparation for war, and all the other signs which were to immediately precede the second advent. We are commanded to watch, and I trust we all are watching, and as the evils of the last days continue to increase, we will surely more earnestly pray "Thy kingdom come."

There are but few of us here. Father still continues to proclaim the Word of life. Some seem to be interested, but the majority will not endure sound doctrine, but heap to themselves teachers, having itching ears. May we hold fast to the end, is the prayer of your brother in the hope of eternal life.

A. L. CORNALEY.

Washington.

Editor Restitution:

We have watched THE RESTITUTION for two months to see a report of our October conference, at Scholls Ferry, Oregon, as prepared and forwarded by our secretary, Sister Brooks. We concluded that by some mishap the report did not reach you.

That conference was eventful, and stands most prominent in the history of the work in this far away northwest. Our attendance was large. Bro. Young was with us, and gave the dedication sermon for our new church, a roomy future home for our conference meetings. Bro. W. W. Jaquith and I continued the meetings over the following week. We enlisted a new standard bearer, a young man giving his first sermon during the meetings. You need not be surprised to hear that this same Eddie Groat is doing effectual work for the Master in coming years. Result of our ten days meeting: eighteen of our neighbors and our neighbor's children immersed.

November 3rd, I started out on second half of my fifth year's work as evangelist for Northwest conference. I visited Flatwood, Washington, where I gave ten discourses, and immersed two. November the 18th and 19, I gave three sermons at our home church (we call it Unity Chapel) spoke on the signs of the times, and immersed one more. Looking over the first month of the conference year, I find that I have buried twenty-one in baptism. Oh! how anxious we are that they may all walk in "newness of life." During a period of several weeks I was detained at and near home by the low lingering sickness of my brother Harvey, but December 13th, the enemy did his last work with him. Oh, how we long for the time when our Lord will fulfill his words, "I will ransom them from the power of the grave, I will redeem them from death. "O, death I will be thy plagues, O, grave I will be thy destruction. When we may hear and take part in the glad joyous shout, "O, death where is thy sting, O grave where is thy victory?"

In the mean time I was under obligation to hold a discussion at Sherwood with Bishop Dillon, D. D. This discussion was arranged by a Friend's minister, a United Brethren minister, and one that in former years preached for the Christadelphians. We discussed the following questions: 1st, Do the Scriptures teach that the soul of man is conscious, or that it is unconscious between death and the resurrection? 2nd, Is the Scriptural doctrine of the punishment of the wicked utter destruction, or is it unending suffering?

It is presumable always, that a disputant does not know, is not competent to know, whether he wins or loses. In this case the Friend's minister told me, that at least half and some say two-thirds of the people are on your side.

I must say that this same bishop of the United Brethren Church is circulating a book, purporting to be a discussion between himself and Miles Grant, which on its face is a very unfair report, it having been prepared by himself after the debate, which took place a year ago last October, in Pennsylvania. I hope this may come to Miles Grant's notice.

W. L. SKEELS.

P. S. I see that so much interest was taken in the social talks through your Christmas and New Year's numbers, that I felt like suggesting that it might add interest to the paper to have a quarterly social meeting through it. Do not think me too forward in making this suggestion. Of course you might have to call some of us down before our talks were complete, so as to give room for others, but if you should announce that rule we would submit in good grace.

W. L. SKEELS.

Oregon.

[The Conference Report was sent by Sister Brooks all right, but was by accident lost. We regret this very much, as this being the first meeting in the new church, it was especially desired that it be published. It cannot be helped now. —ED.]

Dear Restitution:

I have been reading the letters in THE RESTITUTION with great satisfaction. They all speak the same sentiment and hope. They are hoping for the return of the Nobleman that has gone into the far country to receive his kingdom and are looking for his return. This is my hope and has been for forty years. It does my soul good to read them. I am here alone. I have not heard the gospel preached for ten years and I see no one of our faith. It makes me feel lonely but I have the Bible and THE RESTITUTION for which I am thankful. Remember me in your prayers. I pray for all of like faith. Let us all stand fast in the faith that was once given to the saints. Let us be up and doing while the day lasts. Watch and pray, the time will soon come when we will all be together no more to part.

Enclosed find Postal Note for $3.00, $150 to pay for my paper, and $1.50 to send the paper to some poor brother that Brother Underwood may select.

Yours in hope.

JACKSON WALKER.

Wisconsin.

Dear brothers and sisters:

I ask you to bear with this mortal for not being able to send his mite before. I am distressed with Catarrhal Bronchitus in my throat and lungs. I get no rest day nor night. Will you hold me up to the throne of heavenly grace that my faith fail not, and that when my Lord comes I can answer. I am indebted to the brethren and sisters of like precious faith for sending me the paper for these years without money and without price. May the Lord reward you with a bright crown at the resurrection morn that will be your glory for all time. I need more grace that I may be strong in Jesus the Christ. I live here alone, as it were, with no one near me that has the true gospel faith, and many hard names I am called because I believe that the saints will be rewarded at the Lord's second coming. Light has shone along my path and the gospel is more plain since THE RESTITUTION came in my possession. May the Lord bless the Church of God in Christ Jesus, and enlarge our hope from day to day, till we all shall meet in the kingdom of God at last to go in and out no more forever.

Yours in the one faith.

JOHN DOHENY, Sr.

Ohio.

Editor Restitution:

How welcome are the weekly visits of your paper which we have been taking for almost thirty years. I have been a member of the one faith for over four years, being baptized with seven others, two sisters, three brothers, a brother-in-law and a neighbor, by my uncle, Geo. Elton.

How grand it is to read the letters from the different brethren and sisters of like precious faith who are scattered all over the continent.

I do not feel much like writing at this time as my heart is wrung with sorrow over the death of our dear beloved wife and mother.

She was always a devoted wife and loving mother, setting an example that would be well for any one to follow.

She died the afternoon of the last day of the old year. She was on a visit in the East when taken sick and was home only three days when she died. How hard it was to part with her when we know we will not hear that sweet voice or soft footsteps of her who has done so much for us; but we should not mourn as one without hope. She was a devoted Christian, loved by all who knew her. I feel so confident she will be raised at Christ's coming. Any one desiring to write us words of comfort through the columns of THE RESTITUTION would be thankfully read by the heart-broken husband and family.

O may the Lord soon come to reign on this earth is my prayer. Amen, and amen.

I remain your unworthy Sister, waiting for the soon coming kingdom.

EMMA ELTON.

Nebraska.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

[illegible]ORIAL STAFF:
[illegible]bers of the O. P. Association.
[illegible], Corresponding Editor.
PLYMOUTH, INDIANA, FEB. 7, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

WE will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 600 pages.

BRO. A. J. Eychaner writing under date Jan. 29, says, "We have held meetings during the past week at Pierson, Sac City and Gladbrook with good interest.

IT certainly must be recognized as the right of an Editor to ask that names of contributors to his columns be given. Should one wish their name not given in the paper, they may sign as they please, but, the correct name should also be sent as a protection to the publisher. We cannot use articles unless given the name of the writer.

FATHER Mahoney of Brooklyn canvassed his parish from house to house and declares that hundreds of families are starving, and the results will be appalling to contemplate if relief does not come speedily. •

THE increase of knowledge that marks this age is without a parallel. Multitudes are running to and fro in all parts of the world; but alas, it is not the knowledge of God nor Jesus Christ whom he sent, so that eternal life will not be the outcome. •

THE papers report a trial for Witchcraft in the Methodist Church at Salem, Ohio, and an intense feeling against that church by the people. Rev. Hollister of Alliance is to conduct the trial. Surely this is progress backward that was not expected: although there is no knowing what people may say or do religiously who have no foundation of truth to build upon. •

IT is said that Myrtillus' shield secured him in the field and saved him from shipwreck by wafting him to the shore. But how much more serviceable is the shield of faith. By this the Christian overcomes his enemies and triumphs in the midst of difficulties, and like Paul can say at last, "I have fought the good fight I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the Righteous Judge will give me at that day; and not to *me* only, but unto all them also that love his appearing." •

THERE are two widely different answers to the question, what is man? Of course one of them is not true. We must choose between them. The Bible answer is this: "Man is like to vanity; his days are as a shadow that passeth away." One of the most recent answers of human complacence is this: "A man! no line can measure him; no limit can bound him. The archangel before the throne cannot outlive him. The stars shall die, but he will watch their extinguishment. The world will burn, but he will gaze on the conflagration. Endless ages will march on, he will watch the procession. A man! The masterpiece of God Almighty." Yes; we must choose between them. •

The Eastern World.

The information that comes from Europe through those who heed the "sure Word" is to the effect that the ground-swell of restlessness and discontent of every nationality is more and more marked. How *could* it be otherwise, when the excessive and ever-increasing military and naval expenditures is entailing such tremendous sacrifices? No wonder careful observers who know little of Jehovah's programme have fearful forebodings that society as at present constituted is in danger of entire overthrow. Signs of desperations are cropping out, and threats that they will carry such loads no longer are being muttered. Every country has its own grievances, but there is a bond of union between them all. Every year brings them closer and closer; and we notice that an international conference was lately held in Zurich and the proposal of a universal strike against militarism was discussed. *And it is thought by* some that that procedure will be adopted when the governments are engaged in the inevitable struggle now impending.

Cardinal Vaughan, in a speech recently delivered at Portsmouth, England's greatest naval depot, on the "Key to the Social Problem" said communism and atheism have seen a great development in the last two years. One of their societies held 140 meetings in London every week. He had *from time to* time listened to addresses delivered to the very worst passions of humanity. They were seditions, inflammatory and revolutionary, and their methods were wicked and delusive. They were scattering broadcast literature calculated to undermine the very foundations of the government and society.

The overturning of the existing order of things is part of the judgment written, and the means by which the inhabitants of the world learn righteousness. •

Change of Attitude.

We have often been denounced by the press as pessimists for insisting that worse and worse morally will be the condition of the world if the Bible be true, and that a crisis in the affairs of the world was rapidly approaching that would result in the resurrection of the Jews, nationally. But we notice that quite a change has come over the spirit of their dreams of late. Only yesterday one of our dailies remarked that the religious theorizers who believe that the time is not far distant when the Jews will return to their native land of Palestine and take possession thereof in fulfillment of ancient prophecy will see much of significance in the conference recently held in Paris and approved by the Rothchilds and other wealthy Jews of Europe looking to that end; and says that there is much of a wonderful interest in the history of the Jewish people. They never occupied a more remarkable position in the world than they do now. And that after passing through the most awful persecutions ever inflicted upon any people, they have risen through them all to the position where they practically control the money market of the world. And that Jewish bankers dictate to the *princes* and potentates of Europe. They furnish gold with which to change *monetary* systems, as in the recent case in Austria; and that they could return to Palestine and set up there again if they so desired, is entirely possible. But that they *desire* to do so is quite another thing." This means that those comfortably situated as in this country, do not want to go and will not go, no matter what poetic theorizers may say and do about it. God is nowhere. He is not consulted, because not in all their thoughts; they do not believe what God says about it, although their career has been a wonderful one.

And they do not consider that we do not have to *theorize* about it when the Great Jehovah says to them in language that cannot be mistaken for something else, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand." Ezek. xx. 33-34. And when he says again, "Behold I will take the children of Israel from among the nations whither they be gone, and will gather them on every side and bring them into their own land upon the mountains of Israel, and one King shall be a King to them all."......"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever, and my servant David shall be their prince forever...... My tabernacle shall also be with them; yea, I will be their God, and they shall be my people." Ezek. xxxvii. 21-27. There is no room for theorizing after such emphatic declarations from him who changes not, and is all powerful to execute his will. What these people who talk of us as theorizers want, is faith in God; that would straighten them out, and make them stand on tip-toe to catch the first gleam of the morning without clouds ushered in by the Lion of the tribe of Judah—*the bright and morning star.* •

Infidelity.

"Will brother Joblin be so kind as to tell us in THE RESTITUTION, what a *real* infidel is?" All infidels are *real* infidels,—they are *all* *un*believers;—popularly those who do not believe in the Bible as a divine revelation are so called; and by many who live less exemplary lives, are regarded as being awfully wicked. For salvation purposes the mere belief that the Bible is the Word of God is of no value whatever. As long as a person *does not from the heart believe the* good message from God which it contains, and obey the conditions imposed he is an infidel;—an unbeliever. The gospel of Christ is powerful to save only those who believe it. And when we reflect that unbelievers are classed with hypocrites and other vile characters, it is *reasonable* to conclude that those who admit the divine authority of the Scriptures and yet refuse to regulate their lives by it, would be *more* hateful in the sight of God than those who have concluded that it is a human production.

While this subject has been called up we deem it timely to add a word about pious infidels. This may sound strange to some, but alas there are myriads of pious unbelievers; sincere unbelievers,—devout unbelievers. THE RESTITUTION goes out week after week to spread the good message that the gospel of Christ is the power God employs to save people,—and that no intimation has been given that any can be saved on other terms. On looking up the gracious propositions which compose the gospel of Christ we find they comprise eternal life in the kingdom of God on earth, with all their attendant glory, honor, majesty and power; and the conditions exacted are faith in the offer, reformation of life, baptism into Christ for the remission of past sin, and a godly life to the end. But suppose we think we have already the eternal nature of existence, and that at death we hie away to celestial realms, and care nothing—*believe* nothing about the kingdom on earth to which the poor of this world who are rich in faith are heirs, do we have any faith in the gospel? It *is* what is *promised* that makes up the gospel. If we believe something *else* we do *not* believe the gospel, and that constitutes us unbelievers, pious unbelievers. As there is not a passage in all God's Book which says piety is the power of God unto salvation, we have no alternative but to believe what God offers, or be counted as unbelievers—infidels. These are solemn considerations for the household of faith. With what earnestness and tenderness it should induce us to labor with those near and dear to us, to see if we cannot lead them to the Lamb of God which taketh away the sin of the world, before the acceptable time expires. •

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Try and get a new name for our paper for 1894.

The W[illegible]Cloud.

Though t[illegible] scare makes its appearance [illegible]ularly at this season of the year, there is apparently greater danger of an outbreak among the European powers than ever before. The Russian government demands that the Kilia mouth of the Danube be made navigable, which would give her a chance to ascend that river with ships of battle. Perhaps nobody is better qualified to judge of the European situation than Mr. Poultney Bigelow. This American gentleman is received by the highest and most influential persons in Europe, by reason of his eminent trustfulness and integrity. At the request of the Associated Press, Mr. Bigelow gave the following sketch on the European situation, shortly after his return to London from Germany:—

"Russia wants Constantinople, and is preparing to take it. Russia cannot succeed in accomplishing this desire without first fighting Austria. She cannot fight Austria without fighting Germany at the same time.

Russia wants the mouth of the Danube—a desire as strange as if France should want to reoccupy Louisiana. Russia, *therefore*, has one enemy particularly in mind, that is, Germany, and in this hatred of Germany was born the comical friendship between Russia and France, for France means to get back Alsace-Lorraine.

The gravity of the present outlook is not so much in the fact that Russia and France individually dislike Germany, but in the fact that they are united in a hatred that absorbs every other passion. That France is thirsting for war admits of scant doubt to those who saw the delirious behavior of the French people in welcoming the Russian sailors at Toulon and Paris, nor is there any doubt that she is now better fitted for war than she has ever been.

Russia sounded France, and was well satisfied with the result. When war is declared, the two are one, army and navy.

The Russian government has now massed all its active army west of Moscow and the great bulk in Poland. It is persecuting the German language and the Lutheran religion in the Baltic provinces, *and is fanning rather than allaying* the prevailing hatred for Germany. An editor in Poland was recently threatened with transportation to Siberia because he ventured to reprint an impartial article in the *Century Magazine* on the Emperor of Germany. The editor was told that in Russia the people do not need to have the German ruler praised.

Russia has been observing great secrecy of late with regard to movements on her railways. Sometimes several days have passed when all traffic on the roads has been stopped, save that of the government. Oddly enough, the money she has been spending upon forts and stores has nearly all been expended against the German frontier. She knows that she must settle with Germany before she can get the Bosphorus.

The German Emperor, meanwhile, is awake, and knows what is passing about him, but he knows, also, that he has much to lose and little to gain by a successful campaign. German men of business feel this, too, and that the next war will be largely devoted to pulling chestnuts out of the fire for England.

The Kaiser knows that in a war with Russia he will be fighting the battle of all civilized countries against a power representing commercial stagnation, political barbarism, and religious intolerance." —*The Literary Digest.*

Original.

Who are the Evangelical?

This question has of late been discussed among the ministers here. In answer to the question it is important to know what is meant by the word "evangelical."

The Editor of the *N. Y. Witness*, a religious paper that is widely circulated among different sects, says in a late paper that he believes in an "evangelical gospel." This is tautological, as both words mean exactly the same thing. The Greek word translated "gospel" is "evangelon" which is made of Angelon which means a message and the prefix ev, (good) makes it a good message. The gospel of Christ is therefore a good message sent by Jesus Christ the Messenger to the world, more than 1800 years ago. The all-important question is, what is the purport of the good message? It means a great and eternal salvation and the inheritance of an everlasting kingdom on the earth, "under the whole heaven,"—first, a thousand years of millennial peace and glory, and after that the new heavens and earth wherein righteousness alone will dwell. 2 Peter, iii. 13.

The gospel is two-fold.—The first is, the gospel of salvation, which is immediately followed by the kingdom. "In whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation." Eph. i. 13.

What is meant by the good message of salvation, and when will the promise of it be fulfilled to those who comply with the conditions?

Salvation means the redemption of the body, and the change to a spiritual, immortal body at the resurrection of the just. Proof.—Paul wrote the church at Rome that he was "waiting for the redemption of his body, for we are saved by hope." These words make redemption of the body and salvation identical, and that he was only saved by hope—"waiting for the redemption of his body." Rom viii. 23.

Again, "For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ." "So, Christ was once offered to bear the sins of many and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28.

Salvation then will be at the second appearing of Christ.

Now the Christian can only be an heir of salvation. The heirship always comes first and afterwards the inheritance. "Are they not all (the angels) ministering spirits sent forth to minister to them who shall be heirs of salvation?" Heb. i. 14. Jesus said to the people and his disciples, "Whosoever will come after me, let him take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it, for what shall it profit a man, if he shall gain the whole world and lose his own life? R. V. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Mark viii. 34.

Paul writes to the Romans, "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth it." Rom. i. 15.

God has done his part in giving the strongest kind of testimony to prove the truth of the good message he has sent to the world, and those who believe it with their whole heart and are baptized shall be saved at the second appearing.

It is also very important to understand and believe the "Gospel of the Kingdom of God."

In the 2nd and 7th chapters of Daniel, five universal, consecutive kingdoms were predicted, and the first four have arisen and fallen in exact fulfillment of the prediction.

The fifth universal kingdom must be somewhere near. Babylon, Medo-Persia, Greece and Rome were literal kingdoms. The fifth predicted in connection, which the God of heaven will set up on the ruins of the fourth must be literal also, or the plain rules of grammar be sacrificed.

This kingdom was to be preached in all the world as a witness during this Christian Era, that as many as possible might be taken out of both Jews and Gentiles to become heirs of the promised kingdom, in this age, and in the age to come inheritors. So the apostle James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" When will the promise be fulfilled? Ans. "When the Son of man shall come in his glory and all the holy angels with him, he will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared from the foundation of the world." Matt. xxv. 31.

Hear the apostle Paul, (1 Cor. xv. 50) "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. Then death will be swallowed up in victory. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

There must be a victory over death, "our last enemy" and the grave, and the saints of all ages become incorruptible, spiritual bodies, before they can inherit an incorruptible kingdom.

Let us take the testimony of another apostle nearly at the close of the Bible. In his inspired vision of the future, he saw, after the battle of the great day of the Lord, and the binding of Satan, that he should deceive the nations no more till the thousand years or millennium was past, he saw "thrones, and the millions of martyrs and others sitting upon them, and they lived, (came to life) and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were ended. This is the first resurrection. Blessed is he that hath part in the first resurrection, for on such the second death hath no power, for they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. xx. 5.

The last plagues spoken of and the last great contest for universal empire between the King of kings, and Lord of lords, and the beast and the kings of the earth and their armies, described in the 19th chapter of Rev., also the binding of Satan for one thousand years must precede the first resurrection and millennial reign of Christ and his immortal saints over the nations. Then will be fulfilled the promise in Luke i. 32, that the Lord God will give to him the throne of his Father David, and he shall reign over the house of Jacob forever.

The prophet Isaiah says, ("xxiv 23.) "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Jerusalem and in Mount Zion and before his ancients gloriously. Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle. The Lord my God shall come and all the saints with thee, and he shall be King over all the earth." Zech. xiv.

"His feet shall stand in that day upon the Mount of Olives." Is not this the true gospel of salvation and the kingdom? If so, I am "evangelical," for I have preached it 50 years.

Paul wrote to a certain church, that if any man preached any other gospel instead of the one he had preached a curse would rest upon them.

A few more testimonies of Christ and the apostles, respecting the true gospel of the kingdom of God.

"Ye are they who have continued with me in my trials, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on my throne judging (ruling) the twelve tribes of Israel." Luke xxi. 28.

"To him that overcometh (in the good fight) will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. This will be at his future coming.

Matt. xxv. 31. "Thy kingdom come, Thy will be done in earth as it is in heaven."

"Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13.

"Blessed are the meek for they shall inherit the earth." Matt. v. 5.

John says, "I saw a new heaven and a new earth. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, neither shall there be any more pain." Rev. xxi. 1 4. "He which testifieth these things, saith, surely, I come quickly. Amen. Even so, come, Lord Jesus."

I claim to be "evangelical" because I believe in the good message of Christ and his apostles, instead of the false gospel that now prevails.

E. HOYT.

Obituary.

Some lives like meteors, influence those around them by their sudden, short-timed and brilliant light; others, like stars, exert a wider and more lasting influence by their steady, never failing light. An example of the latter we have known in the life of Miss Eva Halstead.

Miss Halstead was born in La Porte County, Indiana, in 1855, and died at Cooper Mt., near Portland, Oregon, September 28, 1893. From childhood she showed a mind of unusual strength and accuracy, and early began that intellectual and religious career which has influenced so many, but especially the young with whom she came in contact as a teacher.

She began teaching in the public schools of Indiana at the age of fifteen and continued in this work until she was twenty-one, when she entered a ladies' seminary at Ladoga, Ind., from which she graduated in three years. Later she completed the classical course in the Central Normal College at Danville, Ind. It was here she met Prof. J. H. Miller. When he was elected President of Campbell University, Holton, Kan., he at once decided to secure Miss Halstead as one of his corps of teachers. Her strong accurate mind, and her happy teaching faculty, coupled with her advanced scholarship and great moral worth, convinced him that she would make a valuable member of his university faculty. Consequently Miss Halstead entered Campbell University as a Professor of Latin and Greek in the fall of 1882. It was in this broader field that she began to make herself really felt along the lines of higher education and moral reform. She remained at Campbell University with great success until 1889, when overwork and failing health induced her to give up the Professor's chair for the lecture platform. She spent one year in Kansas in organizing W. C. T. U. work, and appeared often on the platform as an advocate for prohibition. She then removed with her invalid sister to Portland, Oregon. Shortly after her arrival in Portland she was called to fill the chair of ancient languages in Spokane College, Spokane, Washington. This position she filled to the entire satisfaction of all for two years, when she accepted a similar position in the Puget Sound University at Tacoma, Washington. She filled this position until the end of the school year of 1892-93.

As a teacher, Miss Halstead had few equals and no superiors. Her thoroughness, accuracy and enthusiasm never failed to awaken a desire for like qualities in the student under her. Teaching was her profession by choice, and in all her years of hard toil her interest never flagged, nor her work grew irksome. She allowed nothing, personal interest nor comfort to come between her and her work, and many of the thousands of the young people who came under her instruction can testify that no sacrifice was too great for her to make if she could thereby benefit them. As a result she had a strong hold upon students, was appreciated and was justly popular. Her interest and influence in reform work were, if possible, greater than in educational work. Truth, right and principle were very dear to her, and she could always be counted upon as being upon the right side of every reform movement, and a leader in the same. She was actively engaged in reform work wherever she was, and never failed to create an interest in temperance reform and the equal suffrage movement. She was naturally of a quiet, retiring disposition, and consequently did not make many intimate friends, but she was appreciated and loved most by those who new her best. While she would not allow even a friend to stand between her and right, her friendship was always marked by constancy and charity for the one befriended. She was always cheerful and happy, while impressing people with the idea that life was a reality, she impressed them with the thought that there was something in the present worth living for.

During her last illness she seemed to realize that her work on earth was finished, and although a great sufferer she uncomplainingly awaited her reward. Miss Eva Halstead now rests in Lone Fir Cemetery, Portland. She has gone from us but her life is still felt, and will long continue in its influence on the thousands whom she has helped to make better.—*Holton Kansas Paper.*

Poetry.

Now.

If you have a kind word—say it,
Weary hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some [illegible] thing for tomorrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak thy word, perform thy duty,
Night is coming deep with rest,
Stars will gleam in faultless beauty,
Heaven whisper o'er thy breast.

Days for deeds are few, my brother,
Then, today fulfil thy vow;
If you mean to help another,
Do not dream it—do it now.

Original.

Sign of the Messiahship of Jesus.

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of man be three days and three nights in the heart of the earth." Matt. xii. 39, 40.

The popular supposition that our Lord was crucified on Friday, is out of harmony with "the sign." The supposition is built upon the request of the Jews to have the legs of those being crucified broken, that they may be removed, because the next day was the Sabbath, and it is known that Saturday was the Jews' Sabbath, and the day preceding Saturday was Friday. If we refer to Matt. xxviii. 1, we find our Lord was raised Saturday evening. "Now late on the Sabbath day as it began to dawn toward the first day of the week," etc. (R. V.) Now this was near six o'clock Saturday evening. From this reckoning we have Friday night, and all day Saturday until six o'clock p. m. This gives us only one day, and one night. If this is the best reckoning we can get, then his "sign" is a complete failure.

Now, if our readers will follow me carefully in this brief study, I will prove to you from the Bible that our Lord was in the grave just "three days and three nights," no more and no less, but just the exact time according to his own Word.

In the first place, let me refer you to the law concerning the sacrifice of the passover lamb, as found in Exod. xii. 3-6:

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. Margin (Heb.) "between the two evenings."

The above regulation with regard to the passover feast has a much higher significance than the object for which Israel observed it. It points to another "lamb (that) shall be without blemish," who should also be sacrificed on "the fourteenth day of the first month," "between the two evenings," when all of the "old leaven," should be abolished, by those who observe this feast. See I Cor. v. 7, 8.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Now, "Christ our passover (was) sacrificed for us," on "the fourteenth day of the first month," "between the two evenings," and not after the time for the slaying of the passover lamb has passed, as the apostasy teaches, and in this is the solution of the difficulty. See Mark xiv. 12:

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?"

Here we have a precise date to start with "the first day of unleavened bread, when they killed the passover."

See Mark xiv. 16-24.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

"And in the evening he cometh with the twelve.

And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

And he answered and said unto them, It is one of the twelve that dippeth with me in the dish.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

And he said unto them, This is my blood of the New Testament, which is shed for many."

Now we arrived at the evening of the first day when "they killed the passover." He then enlightens them as to what shall occur "this night." He says:

"And Jesus said unto them, All ye shall be offended because of me to night: *for it is written*, I will smite the shepherd, and the sheep shall be scattered.

But after that I am risen, I will go before you into Galilee.

But Peter said unto him, Although all shall be offended, yet will not I.

And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all." Verse 27-31.

In verses 66-72 we read:

"And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

And the maid saw him again, and began to say to them that stood by, This is one of them.

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

But he began to curse and to swear, saying, I know not this man of whom ye speak.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, *Before the cock crow twice, thou shalt deny me thrice.* And when he thought thereon, he wept."

This brings us to about three o'clock in the morning, when he was before the high priest.

First thing Wednesday morning they took him before Pilate. See Mark xv. 1.

"And straightway in the morning the chief priests held a consultation with the elders and the scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate."

Pilate tries him, and finds "no fault," but yields to the clamor of the Jews, washes his hands in token that he is innocent of his blood, and delivers him to be crucified. See verse 25.

"And it was the third hour, and they crucified him."

The third hour beginning at six o'clock A. M., which would make it nine o'clock on Wednesday morning when he was placed on the cross.

See verses 33-37:

"And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost."

From the sixth to the ninth hour was "darkness over the whole land," that is, *from noon to three o'clock in the afternoon.* At three o'clock Wednesday afternoon he died.

See verses 42-47:

"And now, when the even was come, (because it was the preparation, that is, the day before the sabbath),

Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

And when he knew it of the *centurion, he gave the body to Joseph.*

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

And Mary Magdalene and Mary the mother of Jesus, beheld where he was laid."

We have now arrived at Wednesday evening, when Joseph buried him. And this Wednesday evening was "the preparation, that is, the day before the sabbath." See verse 42, as above quoted.

What sabbath was this which occurred on Thursday?

See John xix. 30, 31:

"When Jesus *therefore* had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away."

No weekly sabbath at any time was ever considered to be a special "high day," but "that sabbath day was." Its origin is found in Lev. xxiii. 5-7:

"*In the fourteenth day of the* first month at even is the Lord's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

In the first day ye shall have an holy convocation: ye shall do no servile work therein."

Now as we have seen, our Lord died on "the fourteenth day of the first month, even the Lord's passover," as will be seen in our citation of Mark xiv. 12, and what follows.

The next day, then, was the "fifteenth day," "an holy convocation: ye shall do no servile work therein." Hence, it was "the day before" this sabbath, on which our Lord died, and not the weekly sabbath.

It was on Thursday, the fifteenth day of the first month, this "holy convocation," on which the Romans placed a guard at the grave. See Matt. xxvii 62-66.

"Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, and make it as sure as you can.

So they went and made the sepulchre sure, sealing the stone, and setting a watch."

This guard held possession of the sepulchre *Thursday*, and *Friday* up to six o'clock Saturday *night. See Matt. xxvii. 1-7:*

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow.

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come see the place where the Lord lay.

And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

The time specified here is "in the end of the sabbath," or as the Revised Version has it: "Now late on the sabbath day, as it began to dawn toward the first day of the week," etc. It was the day previous to the first day of the week." Now this was about six o'clock Saturday evening. At this time the guard was still there. See verse 4: "And for fear of him the keepers did shake, and became as dead men."

Now to sum up the foregoing evidence in brief, what do we find?

Tuesday, 6 P. M. "He sat down with the twelve." Matt. xxvi. 20.

3 o'clock A. M. "The second time the cock crew." Mark xiv. 72.

6 o'clock, A. M. "Behold your King." John xix. 14.

Wednesday 9 A. M. "They crucified him." Mark xv. 25.

Noon. "There was darkness over all the land." Matt. xxvii. 45.

3 o'clock P. M. "Jesus cried with a loud voice." Matt. xxvii. 46.

6 o'clock P. M. "Laid him in a sepulchre." Mark xv. 46.

First day in the grave. Fifteenth day of the first month, the Paschal sabbath, sunset Wednesday to sunset Thursday.

Second day Sunset Thursday to sunset Friday.

Third day. Sunset Friday to sunset Saturday.

First night. Wednesday.
Second night. Thursday.
Third night. Friday.

Hence we find with a clear Scripture proof to back every step, we have just three days and three nights, nothing more and nothing less. Oh, how true and exact is God's Word in every detail.

W. H. WILSON.

The Gospel According to Loukas. Chap. 19.

1. And he entered into and was passing through Hiericho;

2. And lo, a man Zachaios by name, and he was a chief-taxgather and rich;

3. And he was trying to see Jesous, who he was, and was unable by reason of the crowd, because he was small of his age;

4. And running on in front he ascended a sycamore tree to see him, because he was about to pass along that way.

5. And when Jesous had come to that place, he looked up and saw him, and said unto him, Zachaios haste and come down; For it behooveth me today to abide at thy house.

6. And he made haste and came down and received him rejoicing.

7. And when they saw it they were all murmuring, saying, He hath gone in to put up with a man who is an obdurate sinner.

8. But Zachaios stood and said unto the Lord, Lo the half of my possessions, O Lord, I am giving to the beggars, and if I have cheated any one out of anything I am paying it back fourfold.

9. And Jesous said unto him, Today hath salvation occurred unto this house, because he also is a son of Habraam.

10. For the Son of Man hath come to seek and to save that which hath been lost.

11. And while they were listening to these things, he added and spake a parable, because he was nigh to Hierousalem, and they thought that the kingdom of God was to be manifested straightway.

12. He said therefore, a certain well-born man went into a far country to take for himself a kingdom and return.

13. And calling ten of his own bond-servants he gave unto them ten muai (50 make a talent) and said unto them, Engage in business until I come.

14. And his citizens hated him and sent an embassy after him, saying, We do not intend to have this person rule over us as king.

15. And it came to pass when he had received the kingdom he returned and said that those bond-servants should be summoned, to whom he had given the money (silver) that he might learn what business they had done.

16. And the first arrived saying thy mua hath produced ten muai.

17. And he said unto him, Well done, good bond-servant. Because thou hast become faithful in a least thing, be one who hath official-power over ten cities.

18. And the second came saying, Thy mua, Lord, hath made five muai.

19. And he said unto him, Do thou also come to be over five cities.

20. And another came saying, Lo thy mua (50 muai make a talent) which I have had laid away in a coarse linen cloth (a sweat-cloth.)

21. For I was afraid of thee, because thou art an austere man. Thou takest up that which thou hast not placed and thou reapest that which thou hast not sown.

22. Saith he unto him, out of thine own mouth will I judge thee, thou wicked bond-servant. Thou knewest that I was an austere man taking up that which I had not placed and reaping that which I had not sown;

23. And why didst thou not give my money *to a table* (that is loan it) and when I came I should have done it (that is it would have been my act through you as my factor) with interest.

24. And to those standing by he said, Take the mua away from him and give it to him who hath the ten muai.

25. And they said unto him Lord, he hath ten muai.

26. I say unto you, that unto the one who hath there will have been given. But from the one who hath not, from him will have been taken even that which he hath.

27. Moreover these my enemies who purposed not to have me rule over them as king, lead here and slay there in my presence.

28. And when he had said these things he went his way on before going up to Hierosoluma.

29. And it came to pass as he drew nigh to Bethphage and Bethania at the foot of the mountain called the Mount of the Olive orchards, he sent two of his disciples,

30. Saying, Withdraw to the village over opposite; and as ye are going your way into it, ye will find an ass's colt tied, upon which no man hath ever sat, and loose and lead him.

31. And if any asketh you, Why are loosing? In this wise shall ye say, The Lord hath need of him.

32. And when those sent had gone they found *even* as he had told them.

33. And as they were loosing the colt his lords said unto them, Why are loosing the colt?

34. And they said, The Lord hath need of him.

35. And they led him unto Jesous; And casting their outer-garments on the colt, they mounted Jesous thereupon.

36. And as he was going his way, they strewed their outer-garments on the way.

37. And as he was drawing nigh unto the declivity of the Mount of the Olive-trees; all the multitude of the disciples *began hailing to praise* God with a great voice for all the works of ability which they had seen.

38. Saying, Blessed be the King who cometh in the name of the Lord; peace in heaven and glory among highest ones.

39. And some of the Pharisees from the multitude said unto him, Teacher, *reprove* thy disciples.

40. And he answered and said unto them, *I say unto you,* If these keep silence, the *stones* will cry out.

41. And when he had drawn nigh, *seeing* the city, he lamented over it saying,

42. Would that thou hadst known in this day, even thou the things pertaining to peace; But now they have been hid from thine eyes.

43. Because Days will come upon thee, and thine enemies will cast up a trench around thee; and will encompass and constrain thee on every side;

44. And will dash thee and thy offspring within thee to the ground, and will not leave a stone upon a stone within thee, because thou didst not know (recognise) the appointed time of thy visitation.

45. And entering into the temple he began to cast out those who were selling, saying unto them, It hath been written, And my house will (or shall) be a house for votive-prayer; but ye have made it a cave of robbers.

47. And he was teaching daily in the temple; and the chief-priests and the scribes were seeking to destroy him, as were the chief men of the royal-people.

48. And they found nothing they could do; For the royal-people all hung upon him to hear him.

COMMENT.

"Well-born" instead of "Nobleman" R. V.

"Bond-servant" instead of "servant" merely R. V. It makes all the difference in the world here, as the whole gist of the parable turns on this.

"Muai" instead of "pounds" R. V. The gist of the trust committed here is in the primitive significance of this word "mua" something to be remembered and put to good use—The root appears in "mim—[illegible]"—to remember.

"What business they had done" instead of "what they had gained by trading" R. V.

"A least thing" instead of "a very little" R. V.

"A Sweat-cloth" instead of "napkin" R. V. Literally "A coarse linen cloth."

"Placed" instead of "laid down" R. V. The same parlance we use now in handling money or loans. How would it sound now to talk about "laying down" a loan instead of "placing it."

"Unto a table" instead of "into the bank" R. V. Another idiom. They did not have "banks" in those days.

"I should have done it" instead of "I should have required it" R. V. Another idiom in the parlance of "Exchange."

"Ass's colt" instead of "colt" merely R. V. Remember this a fulfillment of a specific prophecy and this is not an unimportant matter, as it had to be an "Ass's colt" to fulfill the prophecy.

"Hail" instead of "rejoice" R. V.

"Teacher" instead of "Master" R. V.

"Would that thou hadst known" instead of "If thou hadst known" R. V. Another common idiom in the Greek where the conclusion is Elidid.

"Cave" instead of "den" R. V. There is another word for a "den" in the Greek.

CHAS. GARDNER.

Dear Restitution:

Enclosed find P. O. Order for the paper. I send 75 cents to pay for Brother Geo. Ridlen. I do not know his address but suppose you do as you made an appeal for him in the Jan, 17, number, but if he has been supplied, send it to any one that needs it. I wish I could pay for sending a dozen copies to the poor ones but do not feel able at present. We think so much of the dear RESTITUTION we want every one who loves the Lord to have it to read. I have to tell you of the loss to Brother Stephen Thomas, whose house was destroyed by fire and nearly all its contents. It comes pretty hard on him as he had just moved and had by hard work laid in his winter's provision and he has six in his family. He was having meetings in his house, and speaking of the "good news of the kingdom" to interested audiences. How strange are the ways of providence as they seem to us poor, short sighted mortals, but, "He doeth all things well" though we may not see at present. Bro. Thomas was a nephew of the late Dr. L. C. Thomas.

Yours in Israel's hope.

JOHN BAKER.

Delaware.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

A through Car to California via the Nickel Plate Road once a week after March 1st.—No. 8.

Dear Brother Underwood:

I have canvassed the State of Florida as I have had opportunity. It has been the decision that what we need is an evangelist to carry the message to the perishing, and bring about organization. To meet with the success we hope for, we need the cooperation of every one who believes the truth. We need your prayers, your sympathy and your financial aid. We do not ask for great things nor large amounts, but, let every one "lay by as the Lord has profited you." Send your offering to Thos. Dowling, Live Oak, Fla. He will appropriate every dollar to the Lord's work.

Brethren, *now* seems to be an open field for work in Florida. Will you come to the rescue, or will you let the opportunity go by. There are no organized churches here and it is a field for missionary work and any one prompted with the spirit of love to help us, your offering will be thankfully received. I know of many in other states who have plenty of everything, and know nothing of the hardships a minister has to undergo to spread the truth where it has never been known. Can you not spare $1.00 or $5.00, or $10.00 for the Lord's work in Florida. Come, brethren, help us. We are willing to do all we can to tell the good news to others who have not yet heard that the kingdom is near.

Your brother in the vineyard.

N. H. GRISELMAN.

MARRIED.

At the residence of the bride's parents, Jan., 21st, 1894, Mr. F. M. Godfrey of Rushville, and Miss Nancy J. Watkins of Gorden, Neb. They took the midnight train for Hot Springs, S. D., their future home, where Mr. Godfrey expects to engage in the mercantile business. The best wishes of their many friends go with them. May God add his blessing.

ALMUS ADAMS.

Has your subscription expired? If so, don't let it remain so.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Remember the patrons of the Nickel Plate Road can take a *through car to California* after March 1st, weekly.—No. 8.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

California.

The well known California Excursions of A. Phillips & Co., beginning March 1st will change their route from the Canadian Lines to the Fitchburg, WestShore and Nickel Plate Roads, leaving Boston, as in years past every Tuesday. These excursions combine Comfort and Economy in the greatest degree and have always been personally conducted and given entire satisfaction. For full particulars and general information about California, address Agents of the Nickel Plate Road or A. Phillips & Co., No. 446 Broadway, Albany, N. Y.—No. 8.

Never compelled to leave your car until you reach California, for the Nickel Plate Road will run a through car weekly after March 1st.—No. 8.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 584, Grand Rapids, Mich.

California reached easily via the weekly through car which will run over the Nickel Plate Road after March 1st.—No 8.

[illegible] Moyer died Dec. 10th, [illegible] at his home Clarksville, Iowa, aged 80 years and 7 months. Father lived to a good, old age, by reason of his strength he exceeded the limit of three score and ten, and passed the line of four score years. He had been gradually failing for the past two or three years. His pain and trouble has ceased, and now that he is in the sleep profound, he will not be disturbed until the sounding of the seventh and last trumpet of God.

About the year 1839, father settled in Laporte Co., Indiana, and shortly afterward united with the Baptists. In 1843, the Baptists became greatly agitated by virtue of lectures and publications of Wm. Miller, on the expiration of the prophetic numbers of Daniel's prophecy. Wm. Miller was himself a member of the Baptist denomination, and from this fact it was but natural that his expositions of the prophecies would enlist attention among his own sect or people. It was not, however, confined to the Baptists, but created a religious sensation that extended all over the country, and more or less among all religious denominations. The stagnant waters of the church-going people were greatly stirred up, and men and women began searching the Scriptures, and especially the old prophets. They may not have revered the church and its creed less, but the Bible more. Although quite young I can remember the lively meetings, and fervency of spirit that prevailed among those styled Millerites. One family in particular do I call to mind, who became very active and zealous in the study of the prophetic Scriptures. I refer to the Catlins, consisting of four brothers and one sister, all of whom have doubtless fallen asleep in death years ago. No religious meeting was lacking in spirit when the Catlins were present. In later years, N. M. Catlin became an able expounder of the Scriptures. It was doubtless through him that father received his insight into the teaching of the Bible. I have in my possession one of N. M. Catlin's publications, entitled "Protestantism versus the Gospel," which is hardly surpassed in clearness of expression and Scriptural soundness by anything published in later years. The prophetic expositions of Wm. Miller were only the beginning of a new era, characterized by many trials and triumphs, as a few at least have learned by sad experience. The truth had for a long time been disjointed, scattered into fragments, and concealed under a prodigious quantity of theological rubbish, which had to be removed before a people could be prepared for the Lord's coming. If the Lord had come in 1843, he would have found scarcely one ready to co-operate understandingly in the great work of the time and age that follows. It can now, in the light of subsequent events, be clearly seen that neither Wm. Miller nor any of his co-laborers realized or remotely apprehended the nature of the work that had to be accomplished before the crisis of the advent would occur. How fortunately for all concerned that the Bridegroom did not then return. Surely the disappointment was a blessing in disguise, both to that generation, and the one that now is. When I take a retrospective view of things in the luminous light of history and actual experience, and reflect upon what in the providence of God we have been compelled to pass through, the separations, alienations, heart-searchings, heart-burnings, and other discouragements incidental to the developement and manifestation of the truth as a divinely revealed system, I am constrained to look upon the past as a 40 years' sojourn in the wilderness, and still we are in the desert. We are still in that condition where iniquity abounds, and love grows cold,—where perversity, rebellion and lawless instincts and appetites hold high carnival in riotous living, deeds of violence, and the carnal pleasures of the hour. It is through much tribulation that men and women must pass to put their loyalty to Christ and his Word to the test. It is not all sunshine,—many gloomy and cloudy days occur. Many trying ordeals come, often times unexpectedly. The Lord's personal coming was but one element of the truth, made very prominent in 1843-4, but afterwards other elements were discovered, then followed contention and separation. They that exercise faith and courage, and appreciated their opportunity moved on, regretting and sorrowing for the disaffected and rebellious that were left behind. The nature of man—the unconscious state of the dead, probation after the Lord's coming, Israel's restoration, what constitutes a valid baptism, the nature and pre-existence of Christ—all these questions speedily followed from 1844 to 1850, and all over the country contention, agitation and separation prevailed. Even to this day some of the foregoing are still in dispute, and there are other items of doctrine which I have not mentioned that created no little discussion.

Many could see nothing but ruin and desolation as the result, and greatly deplored so much disputation, not discerning that God's truth in its apostolic simplicity must be revived in these last days in order to make ready a people, waiting for the return of the long absent Judge of the quick and the dead. Some fell by the wayside, some turned to the world, and became identified with the votaries of mammon and the intoxicating wine of worldly pleasures; others sought comfort in the pews of orthodox churches, and still others excused themselves on the plea of good Lord and good devil, serve both a little, and take your chances as to the final outcome. But distinct and separate from all others is that class, who having tasted the good Word of God, and having discovered in part at least, his revealed purpose, were determined not to be disheartened by trials, nor discouraged by even the glaring and scandalous infirmities of human nature when actuated by the Diotriphesian spirit of selfishness. Their only ambition is to know the will of the Creator and do it. Such do not permit the mere creature great or small to blind their eyes to duty, nor to stand antagonisticly between them and the God whom they seek to serve. The larger a man is exercised in the school of Christ, the more he is sensibly impressed with his own individual responsibility to a Master who requires our all in his service the whole heart, mind and strength. "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." Knowledge incurs great responsibility, and no man under the law to God can afford to be indifferent. Death is the heritage of sin, and came into the world by man. There is no way of escaping until the Lord comes, and changes the course of events. It does now appear as if the groaning creation would soon find relief through the manifestation of the Son of God. The year 1894 as compared with 1844, certainly indicates a ripening of the situation. Fifty years ago there was no sign indicating that Jehovah was remembering his land, or his ancient people Israel. But not so now, for events in the east are surely shaping and moulding into visible form the conditions required by the prophetic word. It is a long time since death entered the world, but it may be a surprisingly short time to the reversal of the present order, and the resurrection of the dead shall have come as an astounding fact. Some one has said, "truth is stronger than fiction." It is not impossible that in the near future, we shall see as facts, what we now cherish fondly, but feebly as a theory, clouded perhaps by the many doubts of the adversary. "Precious in the sight of the Lord are his saints in death" will yet be verified, silencing all human sophistry and removing all doubts forever.

Geo. Moyer.

Died at his home Scholls Ferry, Oregon, Harvey Skeels, Dec. 13th, 1893.

Deceased was a native of Union Co., Ohio. He moved to Piatt Co., Ill., at early manhood where he married. He and his wife were immersed by C. C. Marston, in the winter of 1870. They moved to Oregon in the year 1874. Like many others he drifted considerably from his early religious views. During his last years he held to what is termed the "Larger Hope," but showed a kindly Christian spirit towards those that could not indorse his views.

He was the second one to bid farewell to life of a family of eight brothers and one sister, and died of the same disease that struck down Brother Levi last June; but in Bro. Harvey's case the paralysis was gradual, sometimes called "creeping paralysis." Bro. W. W. Jaquith gave us the comfort of the resurrection hope in an earnest and sympathetic sermon.

Brother Harvey lived an honest conscientious life. May his bereaved widow, his three sons and two daughters, and we of his father's family live equally as honest and conscientious, that we may have the hope of eternal life, as heirs of the Kingdom of God.

W. L. Skeels.

Mrs. [illegible] Warbritton died at Williamsport, Ind., Jan. 22, 1894, at the age of 81 years, 18 days. Her illness was long and tedious, but apparently without suffering. For days previous to her death, she lay in a semi-conscious condition, and the end was merely cessation of breath.

Mrs. Warbritton's life has spoken for itself among those who knew her, and of death and the future, she had no cause to be afraid.

T. C. Smith.

Please Read and Heed.

Brethren, if each one now taking our paper will induce one more to subscribe, and at the low price it seems as if this might be done our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893 the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published [illegible]

EXPENDITURES.

Previously [illegible] $30.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by [illegible] for the purpose of placing one [illegible] man in the field as a promoter of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$216 75
For first half of 1894.	
Mrs. C. W. Russell.	10 00
S. Roxana Wince.	10 00

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 28, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

Announcement.

The second quarterly conference of the Church of God for Southern Kansas will be held at Attica, Harper county, Kansas, commencing on Friday night, February 16, 1894, and will hold over the third Sunday. Business meeting will be held on Saturday at 2 p. m. All should be present at this meeting. All are invited to this gathering. Come and let us have a good time. Gentile times have about run out, and the time for the saints to take the kingdom is near at hand—perhaps nearer than we are aware of. Then it behooves us to do all we can, and it must be done soon.

Now brethren and sisters, let us arrange to be at this meeting. We need your presence, your council advice and encouragement, that we may all be strengthened in the blessed cause.

Place of meeting will be at our church in Attica, about ten rods north of depot. I will again say all are invited and expected to be present at this meeting. Come with hearts filled with love for the truth.

S. C. Oliver, Pres.
E. F. [illegible], Sec'y.

Low Rates to the South.

On Feb. 8th, March 8th and April 9th, land seekers excursion tickets will be sold via Pennsylvania Lines to a large number of prominent points in Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Georgia and Florida. Tickets will be good returning twenty days from date of sale and will be sold to all applicants at one fare for the round trip. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls. Ten tracts for wide distribution: 1. The Gospel. 2. The Coming and Kingdom of Christ, [illegible] 1870. 3. Immortality [illegible] 4. [illegible] 5. Nature of Man and [illegible] 6. The Two Adams. 7. What is Hell? 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies [illegible], or assorted [illegible] of ten, 10 cts.

FOUR PAGE TRACTS.

[illegible]

Life and Death. A concise statement and contrast of the two [illegible] of these [illegible] the Theological [illegible].

[illegible]

What was the Sabbath [illegible] Day of the Week [illegible]

[illegible]

Adam's CHAIN. The Fall, [illegible] Nature and Character in the light of the covenants [illegible] sketch of the [illegible] Thomas. [illegible] price 25 cts, or four for $1 postpaid. Send to this office.

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, [illegible] the readings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references [illegible] improved edition on large paper [illegible] binding $4.00.

The Inestimable Gift, J. H. Pettingell. With an introduction by Mr. Howard [illegible], of London, England. This is a book of 204 pages, neatly printed and [illegible] in cloth. This work conclusively proves the doctrine of Life only in Christ, and [illegible] highly commended. Price [illegible]

Crawford's [illegible] Unfolded. This work [illegible] recommendation [illegible] who knows the value of Alexander Campbell's [illegible]; bound in cloth, price $1.25.

Key Words on the [illegible] where a Hebrew and Greek [illegible] meanings of certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 75 cts.

The Law, the Covenants and the Sabbath. By G. C. [illegible] Title page: "The Law, the Covenants, also the Sabbath. Also an Epitome of the [illegible] and an Appendix including various [illegible]. This work contains [illegible] bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School. By Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 50 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for [illegible]; 12 for $2.00, 50 for $7.00. Free to those not able to pay. Send to this office for them or to the Author at [illegible]

The Christian Hymnal. The above is the title of a Hymn Book [illegible] from THE RESTITUTION office [illegible] pages, [illegible] paper, [illegible] Music on every page, followed by two to four stanzas of words [illegible] To this is added 32 pages of Hymns for Children to use in Sunday Schools or at home. [illegible]

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the [illegible] of Paradise, and [illegible] connection with the [illegible] Faith, and the Baptism. It was written some years ago by the late Mrs. [illegible] Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and circulated until this little 32 page tract is acknowledged as the most effective [illegible] Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received a [illegible] of the new book of 155 pages, written by [illegible] Moncrieff, subject, "Future [illegible] That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15 cents, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Jocelyn, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 638 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1963 Logan Avenue, San Diego, California.

[illegible] of The Blessed Hope, Green St. and [illegible] Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. [illegible] Huntingdon Street.

[illegible] Chicago church has changed its place of meeting. They now occupy the VanBuren Hall, [illegible] corner of Madison street and California Avenue. They meet at eleven o'clock [illegible] Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: [illegible] J. F. Wagoner, every first [illegible] also Sunday school every [illegible] social meeting every Thursday [illegible]

[illegible] of God, Plymouth, Ind., meet on the northeast corner Michigan and LaPorte streets, services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting [illegible] evenings. W. D. Thompson, Elder.

[illegible] of God at [illegible], Ohio, meet every first [illegible] of the week at [illegible] for Sunday School at [illegible] for devotional services. [illegible]

[illegible] of God at Andover, South Dakota, [illegible] Andover is on the direct line of the [illegible] Milwaukee & St. Paul R. R. going [illegible] Aberdeen, thirty miles east thereof.

The Church of God in [illegible] Sunday School at [illegible] Preaching every Friday [illegible] Wm. [illegible] Elder; W. A. Moore, Clerk.

Church of the Blessed Hope of [illegible], Wash. The church regularly meets for prayer and church service every Sunday [illegible]

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at [illegible] where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address [illegible] Knife, [illegible], or H. L. [illegible], West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Tim. [illegible] Wilson, Elder; [illegible], Secretary.

Meetings held at Union Church, Scholls Ferry, Oregon, [illegible] southwest from Portland) [illegible] monthly. [illegible] by Bro. W. W. Jaquith. [illegible] by Bro. Edwin Good. [illegible] by Bro. W. S. Skeels. 4th Sunday, social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at [illegible] in [illegible] Hall, on Willoughby Avenue, near Broadway.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from [illegible], and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Eld. A. Adams Elders. J. J. Cady, Secretary.

The Church [illegible] at [illegible], Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for [illegible] every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder [illegible] and wife have charge of these four [illegible]

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempie, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kalwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2912 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
H. T. Baker, Irving, Iowa.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 53, Ex. Sun.	[illegible]	12:50pm	For St. Joseph.
No. 54,	[illegible]	[illegible]pm	For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	[illegible]	6:00am	For Terre Haute.
No. 54,	[illegible]	12:50pm	" "

For Complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

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Westward.					
Pittsburgh	lv.	3 45	5 4[illegible]	[illegible]	[illegible]
Alliance	ar.	5 40	[illegible]	[illegible]	[illegible]
Canton	lv.	[illegible]	[illegible]	[illegible]	[illegible]
Massillon	"	[illegible]	[illegible]	[illegible]	[illegible]
Wooster	"	[illegible]	[illegible]	[illegible]	[illegible]
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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, FEBRUARY 14, 1894. NO. 6.

The Restitution.

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A Life of Trust.

[illegible]
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Yet through it all her faith was strong,
And stronger when most dark her lot;
She knew that peace was hers ere long,
Where sorrow [illegible] are not,
[illegible] with clasped hands and bended head,
[illegible]
[illegible]
Our daily bread."

She climbed the weary hill of life,
With feet [illegible]
[illegible]
Attended every step [illegible]
Yet, through the gloom there shone [illegible]
A light about her footsteps cast,
And lifting up her voice, she said
[illegible] the land where hopes must come at last.
[illegible]
[illegible]
[illegible]
Our daily bread."

Original.

Thoughts About Christ.

As He was in the Past—As He is Now—And as He will be in the Future.

Whether the religious world is right or not in celebrating the 25th of December as the anniversary of our Savior's birth, it will do us no harm, but may be profitable, to review his life and work from birth to death, or to consider him,—

1. *As He was in the past.* CHRIST is an official title. The word is Greek, from *Christos*, meaning in English, an anointed one. We *read* in the Bible that Saul, and David, and Solomon, were anointed with oil, as kings over Israel. And because commanded to be done by the Lord, they were the Lord's Anointed ones, or his Christs. See 1 Sam. xxvi. 9-12; 2 Sam. xxiii. 1. Jesus was prophetically spoken of as the Lord's anointed. Psa. ii. 2; xlv. 7: Isa. lxi. 1. But as David was not the Lord's Anointed one *until* Samuel anointed him; (1 Sam. xvi. 12, 13;) so Jesus was not the Lord's Christ (Luke ii. 26,) *until* he was anointed by his Father with the Holy Spirit at his baptism. See Luke iv. 18; Acts iv. 27; x. 38. So also, as David was placed under trial for a long time after his anointing, being persecuted by Saul, before he ascended the throne; so Jesus was tried, tempted, and made perfect through sufferings, after he was anointed, before he was called "into a far country to receive for himself a kingdom, and *to return.*" Luke xix. 12. Waiting for "the times of restitution of all things," (Acts iii. 21,) he sits at Jehovah's right hand, "expecting till his enemies be made his footstool." Heb. x. 13.

The apostle Paul speaks of "the *man* Christ Jesus," 1 Tim. ii. 5; and Isaiah prophetically says, "He is despised and rejected of men; a *man* of sorrows, and acquainted with grief." Isa. liii. 3. Jesus Christ our Lord "was made of the seed of David according to the flesh," (Rom. i. 3; Acts ii. 30; xiii. 23,) or according to the geneological tables given in Matt. i. and Luke iii. When the time arrived, previously foretold, "God sent forth his Son, having been born of a woman," Gal. iv. 4. He was begotten by the power of the Highest, born of the virgin Mary, named Jesus by the command of the angel Gabriel, and should be called a son of the Highest, or of God. Luke i. 31-35; ii. 21; Matt. i. 20-25. That this remarkable personage was properly *a man*, everything connected with his life goes to prove. Born as others are—first a babe, then a child, growing in wisdom and stature, then *a man* of mature age; and subject to hunger, thirst, weariness, grief, joy, suffering, and death. But he was a *sinless* man—"who did no sin, neither was guile found in his mouth," 1 Pet. ii. 22; on this account the blood he shed was *precious*, "as of a lamb without blemish and without spot," 1 Pet. i. 19. He left us an example that we should follow in his steps, and *he* said, "Learn of me;" Matt. xi. 28-30; and Paul says, "Let this *mind* be in you, which also was in Christ Jesus." Phil. ii. 5. Thus "we *see* that Jesus, who was made a little while lower than the angels, for the suffering of death, crowned with glory and honor," Heb. ii. 9; and "who *for the joy* that was set before him *endured the cross, despising the shame*, and is set down at the right hand of the throne of God." *Heb.* xii. 2.

The apostle Peter, on the day of Pentecost, speaking to the Jews, being under the influence of the Holy Spirit, called Jesus of Nazareth *a man*, but one approved of God, as was manifest by the miracles which God did through him, in their midst. Acts ii. 22 And he also spoke to Cornelius and to those in his house, of this same Jesus being anointed by God "with the Holy Spirit and power; who went about doing good, and healing all that were oppressed of the devil, for God was *with* him." Acts x. 38. Yes, Jesus was full of sympathy for afflicted humanity; his pity flowed forth from his compassionate heart towards the poor, the sick, the helpless, the afflicted; and in him the prophecy of Isaiah was verified—"Himself took our infirmities, and bore our sicknesses." Isa. liii. 4; Matt. viii. 16-17. The power given him by his Father was not used for his own gratification, as witness his threefold temptation in the wilderness, Matt. iv. 1-11; but always for the good of others, and to manifest the glory of God. He disclaimed that either the *words* he spoke, or the *works* he did were his own. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me He doeth the works." John xiv. 10. Though Jesus said,—"I and my Father are one," (John x. 30,) he did not speak of personality, but of unity of action. There was but *one* will between the two persons. The Father and the Son were *en rapport*—so whatever the Father purposed or willed was known by the Son, through the Holy Spirit which he had in its fulness. See John iii. 34; i. 19. Jesus was not God, as some say, but the Son of God, and the Son of Man, as he himself claimed to be. He never claimed Divine prerogatives for himself, though he did the works of God. The Jews charged him with blasphemy; but Jesus replied —"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?" John x. 34-36. God, the Father, with audible voice from heaven, when Jesus was immersed, proclaimed him as his beloved Son. Matt. iii. 17. The disciples confessed him as "the Christ, the Son of the living God;" and he declared to Peter that on *that rock*, (confession,) he would build his congregation. John vi. 69; Matt. xvi. 13-18; 1 John v. 1.

Finally this Jesus, Son of man and Son of God, was put to death on the charge of blasphemy and treason. But God raised him from the dead, "and exalted him with his right hand to be a Prince and a Savior, for to give repentance to Israel, and remission of sins." Acts v. 31. He has become the *first-fruit* of the sleepers—the *first* to rise from the dead to an immortal life—the *first-begotten* from the dead, and *first-born* among many brethren. 1 Cor. xv. 20; Acts xxvi. 23; Col. i. 18; Rev. i. 5; Rom. viii. 29. And now he is no more in the world, but is gone into heaven, and is on the right hand of God. Luke xxiv. 51; Acts i. 9-11; 1 Pet. iii. 22.

2. *As Christ is now.* Christ died, but he rose again. And the apostle wrote to the Romans—"Christ being raised from the dead *dieth no more;* death hath no more dominion over him." Rom. vi. 9. He was raised to an immortal life, and has become a priest, not of the Aaronic order, for "our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood," but was made one after the power of an endless life. For of him it is testified, "Thou art a priest for ever after the order of Melchisedec." Heb. vii. 14-17: Psa. cx. 4. The superiority of this priesthood over that of the law is seen at once in that it is unchangeable; and because this man continueth ever, "he is able to save to the uttermost those who come unto God through him, seeing *he ever liveth* to make intercession for them," ver. 24, 25. What a comfort it is to the Christian that he knows he has a *living*, personal Savior! One who knows our trials and infirmities, because he has been tried in the same manner. Heb. iv. 15, 16. And for our encouragement it is written—"For if when we were enemies we were reconciled to God by the *death* of his Son, much more, being reconciled, we shall be *saved by his life.*" Rom. v. 10. The man Christ Jesus gave himself a ransom for all, and has become *the mediator* between God and man. 1 Tim. ii. 5, 6; Matt. xx. 28. Moses was the mediator of the *old* covenant, but Jesus is the mediator of the *new* and *better* covenant, Heb. xii. 24; ix. 15; viii. 6. And he is also our *intercessor* and *advocate* with the Father, Heb. vii. 25; 1 John ii. 1. This intercessor and advocate is the risen and exalted Jesus, who as our *forerunner* and *high-priest* has entered "heaven itself, now to appear in the presence of God for us." Heb. ix. 24; vi. 20; iv. 14; Rom. viii. 34.

The present highly exalted position of Christ is on behalf of the *congregation*, which is his body. Paul wrote to his brethren, saying, "He is the head of the body, the congregation; who is the begineing (of the new creation) the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Col. i. 18, 19; ii. 9, 10; Eph. i. 20-23. The close relationship existing between the head and body very aptly illustrates the connection and sympathy there is between Christ and those who are his. He loves them, for he bought them with his blood—his life; he called them by his gospel, and they came and followed him. He has recorded their names in *his* book of life, (Phil. iv. 3) and has promised them eternal life, and declared that they shall never perish. 1 John ii. 25; John x. 28. Even now, in his glorified state, his love, his sympathy, his wisdom, and his power are all pledged on behalf of his brethren. And if we do not obtain all the [illegible] we require, it is all our own fault: for we are exhorted to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

Though the glorified Jesus is now in heaven, yet he promised to be in the midst of even a small company met in his name. Matt. xviii. 20. And he says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20. And again, "If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him, and make our abode with him." John xiv. 23. This is having fellowship with *both* the Father and the Son. 1 John i. 3; 1 Cor. i. 9. For this very close fellowship and unity Jesus prayed—"That they all may be one; as thou, Father, art in me, and I in thee, that *they* also may be *in us.*" John xvii. 21. It may be asked, how can this be, seeing that Christ is a personal being, and now in the heavens? How can he be *with* and *in* us? *By his word and spirit*, as the Father was with the Son. The Father is a personal being, and is in heaven; yet by his Spirit he is omnipresent. Jesus prayed to God in heaven as a personal being, and taught his disciples to do the same, and yet he said that his Father was *in* him, speaking the words and doing the works through him. This was because he was filled with the Holy Spirit, which placed him in connection with the Father in heaven. So of the disciples. Jesus said, "If ye abide in me, and my *words* abide *in you*, ye shall ask what ye will, and it shall be done unto you." John xv. 7. There must be a personal connection with Christ, by belief of and obedience to his word, and continuing therein in order to obtain the fulfillment of this promise. See 1 John iii. 21, 22; v. 14, 15. "If any man be a worshipper of God, and doeth his will, him he heareth." John ix. 31. God sees and hears and answers through his Spirit. And not only the Father, but the Son also: "whatsoever ye shall ask in my name, *that will I do*, that the Father may be glorified in the Son." John xiv. 13, 14. Let the believer have strong confidence in God and in his Son Jesus Christ, and he will certainly find the promise sure.

3. *As Christ will be in the future.* Having considered him as he was in the *past* when on earth among the Jews, and as he *now* is while in heaven, it remains for us to consult the word of God as to what *he will be.* The Bible alone can reveal the future. What the prophets predicted about the birth, life, work, sufferings and death of the Messiah were all *literally* fulfilled; and as these prophecies are so intermingled with others of his great mission and glory which are yet unfulfilled, we conclude that they will be just as surely accomplished. The sufferings and the glory of the Christ were so closely connected, that the prophets themselves did not clearly understand the things of which they spake. 1 Pet. i. 10-12. His work on earth during the time of his humiliation was well and nobly done, and was approved and accepted by his Father. Though he was condemned to death and executed as a malefactor, God justified him by raising him from the dead, and taking him up to his throne, clothing him with Divine authority and glory—"Angels and authorities and powers being made subject unto him."

Jesus being of the seed of David was of the royal line, and heir to the throne. This was according to prophecy and the promise given to David. Read 2 Sam. vii. for the promise and covenant; also Psa. lxxxix and cxxxii. 10-18, for further light on the matter. Now read Isa. ix. 6, 7 in connection with Luke i. 30 35. These texts will be sufficient to prove that Jesus of Nazareth was the seed of David, the legal heir to his throne and kingdom. Jesus knew of this fact; therefore he said to Pilate in answer to his question "Art thou a king then?" "I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xviii. 37. This was "the good confession" Paul referred to in I Tim. vi. 13, for making which he was crucified. He was a king—the anointed one. God anointed him. The prophecy of Psa. ii. 1, 2 is quoted in Acts iv. 25 27, and applies to the events of that time, and especially to Jesus as the Lord's anointed. The apostle's gospel message to both Jew and Gentile was concerning Christ and his kingdom, *for* the purpose of taking out of them a people for his name, or for himself. The references in proof, are too numerous to quote. I will *only* give a few. Acts viii. 6, 12; xv. 13-18; Acts xvii. 2, 3, 7; xix. 8; xx. 24, 25; xxviii. 23, 30, 31.

The first advent was *only* a preparatory one. Jesus was a *teacher* sent from God—taught the people righteousness, truth and love—love to God and man. He was a living *example* of what he taught. He was a *preacher*—sent to preach the gospel to the poor, or the kingdom of God. Luke iv. 18, 43. He was called "*Jesus*, (or *Savior*,) for he shall *save* his people from their sins." Matt. i. 21;—moral, mental, and physical infirmities. In this way he lived and acted until the malice of his enemies put him to death. But this did not end his work. *God raised him up from the dead*, of which fact the apostles were chosen *witnesses*, qualified by the Holy Spirit to preach the same good news of the kingdom, and to offer life to those who would believe, repent, and obey the gospel, in the name of their risen Lord. They testified to all that he was coming back to the earth, as Judge of the living and the dead, and to rule all nations, as "the King of kings, and Lord of lords." This would be in the times of the restitution of all things spoken of by the prophets of Israel. To know what these things are to be restored, we must consult the prophetic word. There is so much on this subject that I can only slightly touch *some* of the points, connected with the glorious appearing and reign of our Lord and Savior Jesus Christ.

Both Jesus and the apostles frequently spoke of the future advent, But they only confirmed by this the prophetic word. All the prophets speak of the coming of the Lord, and his *glorious* work. Moses tells us of a *prophet*, like himself, who should be raised up. Deut. xviii. 15, 18, 19; Acts iii. 22, 23. David speaking of Jehovah's purpose, as though already accomplished, says, "Yet have I *set my king upon my* holy hill of Zion. I will declare *the decree: the Lord hath said unto me*, Thou art *my Son;* this day have I *begotten thee.* Ask of *me*, and I shall give thee the heathen *for thine inheritance*, and the uttermost parts of the earth for thy possession." Psa. ii. 6-8; Heb. i. 5; v. 5. Isaiah said, "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. * * * * Behold, the *Lord God* will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. xl. 5, 10. This prophet wrote so much about the coming Messiah, and his glorious reign and kingdom, that the reader is referred to the book itself. See Isa. ii. 1-4; ix. 5, 6; xi; xv. 5. xxiv. 21; xxxii. 1 5; xxxiii. 20 22; lx, etc. Jeremiah calls him "a righteous *Branch*" raised up unto David, and *a King* who shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, *The Lord our Righteousness*" Jer. xxii. 5, 6. "And at that time Jerusalem shall be called the *throne* of the *Lord*," and "the city of the *great king.*" Jer. iii. 17; Psa. xlviii. 1, 2; Matt. v. 35. The prophet Ezekiel tells us that the diadem and the crown which were removed from the head of Zedekiah, and his overturned kingdom should be no more, until *He come* whose right it is, Ezek. xxi. 25-27, and that is Jesus—the legal heir to the throne and kingdom of David. Daniel speaks of the *Messiah*, the *Prince of princes*, and one like the *Son of Man*, to whom was given a kingdom, dominion, and glory. Dan. ix 25; viii. 25; vii. 13, 14. Micah refers to one who should come out of Bethlehem, who should be *Ruler in Israel*, (Matt. ii. 6,) and who "shall be great to the ends of the earth." Micah v. 2-5. He is also called "the *Lord* of the whole earth." Chap. iv. 13. Zephaniah speaking to the daughter of Jerusalem, says, "*The king of Israel*, even *the Lord*, is in the midst of thee: thou shalt not see evil any more." Zeph. iii. 15. The Lord speaking to the daughter of Zion through the prophet Zechariah, says to her, "*Lo, I come*, and I will dwell in the midst of thee, saith the Lord." Zech. ii. 10. And again he says to her—"thy *King* cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (See this prophecy fulfilled in John xii. 13-15.) "And *He* shall speak peace unto the nations; and his *dominion* shall be from sea to sea, and from the river *even to the ends of the earth.*" Chap. ix. 9, 10. And in chap. xiv. 5 we read, "the *Lord my God* shall come, and all the saints with thee," and verse 9, "The Lord shall be King over all the earth; in that day shall there be one Lord, and his name one:" and in verses 16, 17 he is called "*the King, the Lord of hosts*," whom the nations will go up to Jerusalem every year to worship, and to keep the feast of tabernacles. Called also "*the Lord* of the whole earth" in chap iv. 14; vi. 4. And in Isa. liv. 5, "*The God* of the whole earth shall he be called."

The writings of the apostles confirm what the prophets have said concerning the glory of the coming Messiah, and the greatness and majesty of his universal empire.

Without enlarging further, I conclude by quoting Rev. x. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. xi. 15-18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. xv. 3, 4. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? *for thou only art holy: for* all nations shall come and worship *before thee: for thy judgments are* made manifest."

May that time *soon* come, when "the earth shall be filled with the *knowledge of the glory of the* Lord." Amen.

B. WILSON.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send *so many* times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Israel, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Jesus the Jews' Messiah.

A Christian was once conversing with a Jew, trying to prove to him that Jesus of Nazareth was the Messiah and fulfilled all the predictions of the prophets concerning the Messiah. Look at Isa. ix. 6, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders." Jesus was born in Bethlehem, and was the son given. Those that are truly his, obey his commandments, they are under his government: "His name shall be called Wonderful." Who that has ever lived, has displayed such wonderful qualities as he? His life was a brilliant display of wonderfulness and amazement; even to his enemies. "Counsellor." No one could ever approach him with a question of divine law, but they found him ready to give a correct answer to all enquiries, and a counsellor on all subjects—"the mighty God." He said—"All power is given unto me in heaven and earth." "I and my Father are one." And so "the everlasting Father, the Prince of Peace." If all mankind would obey his injunctions and commandments, there would be no wars, but peace would prevail everywhere. He is emphatically "the Prince of Peace." Said the Jew, "Read the next verse please." Said the Christian —There can be no question but that Jesus fulfilled this prediction literally, then how can you doubt that Jesus of Nazareth is your Messiah. The Christian then read —"Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever, the zeal of the Lord of hosts will perform this." There said the Jew: "Did Jesus literally fulfil this prediction?" "Did he occupy the throne of David to order and establish it?" Said the Christian: "That is to be understood in a figurative sense." "Ah," said the Jew with a look of scorn and supreme contempt: "You literalize the sixth verse because your history says Jesus fulfilled it, but you spiritualize and render null and void the seventh verse, because Jesus did not fulfil it. Away with such Christianity. I want nothing of it. If you spiritualize the seventh verse and make it to mean just what your fancy may dictate; by the same rule, we can spiritualize the sixth verse, and make it mean just what our fancy may dictate."—*Selected by Daniel Howard.*

The Religious Parliament.

The chief of the Buddhist delegation from Japan to the world's fair parliament of religions have returned to their homes and in the report of the proceedings they have this to say: "The parliament was called because the western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings, one very wealthy man from the state of New York became a convert of Buddhism and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is *merely* an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very desolate lives, although it is a very common belief and serves as a social adornment."

If that is a fair indication of the "impressions" made on the heathens of foreign lands by the great congress of religions, the conversion of the world to Christianity is farther away than ever!—*Plymouth Democrat.*

[illegible]itution,

[illegible]ORIAL STAFF:

[illegible] of the C. P. Association.

[illegible], Corresponding Editor.

PLYMOUTH, INDIANA, FEB. 14, 1891.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

JESUS says, "Behold I come quickly and my reward is with me." Even so, amen.

"WHEN a man measures the Bible by conceit the book is sure to be wrong; but when he measures himself by the Bible he is sure to be wrong."

WE apprehend that people have scarcely time to wonder what the future has in store for them, these days, for the *present* almost drives them crazy.

IN honoring the Lord with our substance we have been plainly taught that our Father's measure is one of self-denial, not of amount; in other words, be what *is left*, not what is given.

HIS life will go out in the blackness of darkness forever who thinks to break off from his sins one by one. The night of death will close in upon him before he is rid of them all.

THIS is the way an exchange puts it: "The man is to be pitied who has to rob his own wife and children in order that the political philanthropist, who puts parties in power and men in the ditch, may continue to fare sumptuously every day."

THE intelligent and obedient believer is praying for the peace of Jerusalem with a discernment that with her peace is bound up every good which an enlightened heart can desire for the well-being of man and the glory of God. Does this apply to you, dear reader?

"PATIENCE," it is said "strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, refrains the hand, and tramples upon temptation;" that being so, and we think it is, it must be a good crop to raise at any time, especially the present.

IT has been said that the doctrines of the New Testament are so comprehensive that they involve all moral truth known by man; so extensive the precepts that they require every virtue and forbid every sin. Nothing has been added to either by philosophy or the progress of human knowledge.

BRO. Alonzo Adams reports having immersed ten persons at St. Paul, Neb., on Feb. 4. This is encouraging surely. Bro. L. E. Conner held a two weeks' meeting at Roll, Ind., and as a result sixteen were added to the church there. He also immersed a young lady at this place on Feb. 8. May these all prove faithful and be a part with the redeemed when Jesus comes.

Groaning Creation.

Notwithstanding the noble and self-sacrificing efforts of the thousands of well-meaning people, the moral and physical condition of the world is not improving. The long looked-for good time seems, from a human standpoint, to be farther off than ever. The tears that have so long dimmed the eye have not been wiped away. Instead of peace and better, worse and worse is the order of the day. Robbery and murder and outrage are fearfully on the increase. "The dark places of the earth are still full of the habitation of cruelty." Every human expedient for righting the wrongs and banishing the ills afflicting the human family fails, no matter how promising a send-off it has; and while we admire the courage and zeal of those who think to finally fill the earth with God's glory before Jesus comes again, the divine lamp clearly shows that the best of men are powerless to save the existing state of things, or prevent its growth. To the thoughtful mind who has not been lumined by the entrance of God's Word the outlook will be dark indeed; but light is breaking for those who give heed to the sure Word of prophecy. And it behooves them to watch and pray lest they enter into temptation that will exclude them from the kingdom.

WHENEVER faith flags, napkins come into use, just as money is concealed when confidence is shaken. Opportunities pass, ability departs, spiritual life dies out, indolence becomes more indolent, selfishness more selfish, timidity more timid. When the light becomes darkness, oh how great is that darkness! If we have but one "talent" the only sure and profitable way is to use it. "[illegible] that hath shall be given." The very worst thing to do is to wrap it [illegible] napkin.

THE Rev. George C. Lorimer, pastor of the Tremont Temple Congregation of Boston, preached a dedicatory sermon in the New Fourth Baptist Church at Chicago, which is said to have been startling in [illegible]. Among many other things he said that "the present [illegible] away." Of course [illegible] How could he [illegible] set forth the faith of Christ [illegible] when they have [illegible] the hope of [illegible] "The doctrine of [illegible] God is the [illegible] with him, and not of the world [illegible] only come in to one who repudiates the law for the adoption of Sons published by the Almighty. Does the Rev. George C. Lorimer think the Almighty has [illegible] to say what shall constitute men eligible to Sonship? If so, what sort of a Gospel does he preach? Or, does he deny altogether the utterances of Jesus which exclude [illegible]?

Waiting for Jesus.

Those who are *Waiting for Jesus* are [illegible] coming. Alas, there are but few waiting ones. The majority are asking, mockingly, "Where is the *promise* of his coming?" but even to the scoffers [illegible] to the few waiting ones. This was predicted by the servants of the coming One near two thousand years ago, so that they are living witnesses to the truth, and [illegible] them more than ever determined to trust the sure word of prophecy.

If our dear readers are *waiting* for Jesus it implies that they are *ready* for him. They cannot be ready unless they are waiting; and they cannot be waiting unless they are ready. If they reach the dock of the steamer one minute after the line is cast off and she glides away they are not ready. If they arrive a few minutes *before* she leaves, they are safe; they *wait* for the start. Only those who are ready go in to the supper.

But what is implied in being ready? We read that, "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Clearly this is the same as saying, "without holiness no man shall see the Lord!" Unmistakably, then, those who are waiting for Jesus belong to the spotless band.

Paul seems to have labored on three Sabbaths at Thessalonica with the result that he could afterward write to his converts about their turning from idols to serve the living and true God and wait for his Son from heaven, whom *he* raised from the dead, even Jesus, who delivered them from the wrath to come. Oh, what a blessed hope this is; the glorious appearing of the Great God and our Savior Jesus Christ, who gave himself for us! Yes. blessed attitude; in hope of the glory of God; waiting for Jesus; *looking* for him; and although tears of sorrow will sometimes flow, and the groan of pain and mental agony will sometimes escape them, yet the comforting thought that to them that look for him he will bring salvation, enables them to hope on, hope ever.

Waiting for Jesus is proof of *love* of his appearing. No one would eagerly watch and wait for that in which they had no interest. He is the Lord and Life and All of the Waiting Ones. God help us all to wait patiently, yet vigilantly, for Jesus, that we may hear his plaudit, well done. Amen.

Selected.

Christ is Coming.

Christ is coming! This is a subject proclaimed with impressive assurance in the New Testament Scripture, and for this reason the importance of possessing a knowledge of the subject as a matter of doctrine must be apparent to all minds open to conviction; and we perceive it to be the central object of faith and hope to which the followers of our Lord Jesus Christ are pointed. To the true Christian, the [illegible] of Christ means life [illegible]. For it is an absolute fact that our Lord and his apostles all taught that this one event was to be looked forward to as being the only time of judgment and reward; the time "when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 31-34. This can only be when Christ comes again in a visible and personal form to the earth. If he is not coming, all the nations can never be drawn up in judgment before him, but will still continue even as they now are, living and passing away in one continual state of turmoil and misery; the righteous sleep will never be called to a reward from him whom they love and serve; they will never [illegible] the glories of unending life, but will sleep in the silent grave through the eternal ages, their warfare and struggle against sin and evil having all been in vain; for it is here, upon the earth, and nowhere else, that Christ is appointed to judge mankind, and to reward the righteous and unrighteous accordingly.

That this was the hope of the primitive Church, let me assure you by reading the words of the apostle Paul, in the second epistle to the Thessalonians i. 7-10, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them who know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." And then in the third chapter of Colossians, 1-4, the same apostle sets forth what the present state of the Christian should be, and also declares that the time of reward shall be when the Savior is revealed. These are the words, 1, 2: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." That is, let your mind be set on those things which are spiritual and eternal, for these are the things of God; and not on the things which we now behold on earth, for they are temporal and will soon pass away. "For (3, 4) ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Thus it is not at death that the saint appears in glory; it will be when Christ appears. That this appearing is something for which we have to wait is shown by the exhortation of the apostle James in his epistle, chap. v. 7: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

The testimonies we have quoted, confirm our statement that the coming of the Lord was held as the hope of the early church. This hope was no idle dream on their part. It found expression in the divinely inspired utterances of the apostles; and moreover, will be found to be based upon the very clear and explicit teaching of the Savior himself. Take for instance his words in Luke xii. 35-40, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Some time after giving to his disciples these words of warning, he told them, by means of a parable, that a certain time should elapse before he came again. And he told them for the reason given in Luke xix. 11: "because they thought that the kingdom of God should immediately appear." Then follows the parable of the certain nobleman who went into a far country to receive for himself a kingdom and to return. During his absence his servants are commanded to use the several pieces of money, which he gives them, to the best of their abilities, and at his return they will be rewarded according to the results which they have to show their master. The certain nobleman is Christ Jesus, who has gone into the far country—heaven, and is now seated at the right hand of God. He there awaits the time to receive the kingdom from the Father, and, having received it, he will return. This was the promise made by the angels to the disciples, when, after the resurrection of Christ, they beheld the Savior ascend on high. In Acts i. 10 we read: "While they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." When he comes he will reward those who have professed to be his servants, giving to each even as they have used their talents in the service of his truth; dividing between the sheep and the goats. For it is a reality in the spiritual as well as in the natural world—"that whatsoever a man soweth that shall he also reap." Gal. vi. 7.

Christ is coming! and who can tell how soon he will arrive? Do not think as some of the professed teachers of Christianity in our own day, that his advent will not be until after the millennium, the thousand years of righteousness and peace. Those who believe and teach this doctrine are looking forward to the spreading of the knowledge of the word of God, by means of the increased effort of the churches and chapels at home, and the enterprise of missionary societies abroad. By these human efforts the world is expected to become gradually diffused with an universal law of love to God and man, and everything will be nice for the Savior at his coming.

Friends, if this idea be true, and we may judge by the results of the past, instead of living in joyful anticipation of our Lord's advent, we should rather mourn and sorrow that his coming will be distant. For 1800 years the gospel has been preached, and yet what a state the world is in even now! it is one vast house divided against itself; and as the years roll on, instead of becoming united, the divisions apparently grow wider. We do not say that this is the fault of the gospel; it is because men refuse to accept and obey the gospel in the purity of its teaching. Look how the nations are divided one from another, and the jealousy so apparent among all. Why is this? Is it not because of the inherent selfishness of mankind, each one anxious lest his neighbor should obtain control over more than himself? And to prevent this, or rather, to try to prevent it, each nation sustains a powerful army as a standing menace to its neighbors. And this, we are told, is done to create peace? Peace, to be invoked among fellow-men by the edge of the sword? Nay! it is rather a manifest token of the conviction of [illegible] that peace, under present conditions, is impossible. Every few years testifies to this fact, for every few years witnesses in some part of the world, the breaking out of the pent-up forces of enmity in human nature; quarrels between nations ensue, and the end is strife and bloodshed. Talk about universal love and peace, and preparation for his coming! Ere this state obtains by the proposed efforts of humanity, the world will have grown old and weary by the long delay; the plaintive cry of the watchman will once more ascend: "How long, O Lord, holy and true?" and if the Lord delay until all things are made worthy by man alone, we feel constrained to say the cry will never be answered at all.

But how beautiful the true Christian hope shines out when compared with this mournful outlook. It is great consolation to the children of God to know that the present state of things is not to last for long. This gives them an incentive to be at work in the Master's service, proclaiming his gracious words of life and truth. It encourages them in the duty of seeking in their own lives the "righteousness of God;" inasmuch as they are persuaded of the promise of their Savior that he will come quickly, suddenly, at an hour when he is least expected.

It is nearly 1900 years since he uttered the parable of the "nobleman," since he left the earth for the "far country;" therefore his return is that much nearer today than it was then. When he comes, it will not be to find a world in faith and holiness, for the question was put by himself, as recorded in Luke xviii. 8: "When the Son of Man cometh, shall he find the faith on the earth?" No! the faith of God will not be found to any great extent on the earth. Men and women will be [illegible] as in the days of Noah, so shall it be in the days of the coming of the Son of Man.

What Lieut. Totten Meant.

[The following article was sent us by Sister Wince, and is a clipping from *Messiah's Herald* of some time in 1892. September probably, so that it will be seen it is not a new publication. We give it place on request of Sister Wince, and that all may know just what Prof. Totten says of his critics. Those who are followers of Mr. Totten will be pleased with his explanation, and will gather from this interview that he does not "set definite time." Those who are not convinced of his power to clearly see the future workings of all God's plans, and the time of their happenings, will not be disturbed by this, but will "read between the lines" that Mr. Totten is a "time setter." We make no comments. —ED.]

It is very safe to say that Lieut. Totten has been greatly misunderstood and very often misstated. Particularly is this true concerning his statement in regard to the 20th of March, 1892. We desire to present every one in a true light, and to guard against making any false statement. Hence we wrote to Mr. Totten and asked him to explain his meaning for the benefit of the readers of the *Herald*. In reply, he sent us the following from a recent interview with a New Haven reporter. Since the Lieut. sent it, we suppose it to be the explanation which he desires circulated:

"Lieutenant, did not your prediction as to March 20th fail—that is, as to its being the last day of grace?"

"By no means. I have been persistently misrepresented and misunderstood as to that statement. I believe we are in 'the time of the end,' and that it began on March 20th, and as a matter of fact all of the unprecedented events of this year seem to have occurred since then. The human race owes a debt to its Maker, its legal time ran out, as though it were a note, on March 20th. The three days of grace,' as it were, extended from March, 1889, to March, 1892, and whether the world will see it or not, they exactly cover the period of my own testimony [illegible]. All this is [illegible] we have actually [illegible] be exact!

"I never said or meant that 'grace' [illegible] was to be over with the [illegible] the Holy Spirit would be withdrawn at that time or that repentance [illegible] would be fruitless thereafter. No, and I have [illegible] and am not responsible for what others have assumed I meant. We are now in the days of 'fact,' and this will be more apparent in the future. We were in the days of 'faith.' Now [illegible] faith is more or less [illegible], when fact supplants it, the day of 'grace' is necessarily over when the period of payment or 'judgment,' if you will, has begun, and in that period we certainly now are. This is borne out by the prophetic events upon every line, but particularly the chronological lines."

"But, certainly, professor, you failed as to 'the new star in the east,' which you predicted in Music Hall in Boston?"

"No, sir! [illegible] very plain. [illegible] very day because [illegible] 'morning star' [illegible] the Indian [illegible] For thousands of years the wise men of the east have predicted that [illegible] avatara, the age Kali Yuga would end 'when the sun and the moon rose together near Jupiter,' and the whole subject of the Music Hall lecture was to prove this event took place this year. I had nothing to do with the particular date assigned me [illegible], but Providence so arranged the matter that the very [illegible] selected by the [illegible] was the one, and the only one, on which I could stand, and [illegible] and make such an announcement and seal it with the statement that 'to-day is this ancient prediction fulfilled in you.'"

"But you certainly don't place any credence in a mere heathen prediction do you?"

"How do you know it was a mere heathen prediction?" replied the lieutenant; "and," he continued, "moreover, why should not a mere heathen prediction as to the second advent have as much weight as the one which guided the wise men to Bethlehem 1891 years ago? The fact of the matter is the advent is generally expected all over the earth. Among all classes of men and all races the wise are anticipating 'the coming man,' and this quite as much as at the time of Augustus Cæsar."

MARRIED.

At the home of the bride's parents in Clinton Co., Ind., Feb. 4, 1891, Mr. James A. Skinner, and Miss Elnora Orr. The wedding was a private one, only a few relatives being present. They will settle down in Indianapolis to share the burdens and joys of this life with the best wishes of many friends. May they lead a happy life, and obey from the heart that form of doctrine given by Christ and the apostles.

J. S. HATCH.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for F. C. Oliver, to go to Oklahoma,	$15.00

Dear Restitution:

Enclosed please find draft for $3.00, $1.50 for my subscription and $1.50 for a year's subscription for my sister.

[illegible] would like to say to [illegible] is carried back [illegible] the time when I took the obligations [illegible] hands [illegible] the Word of God's Holy Writ, eyes raised upward to the Great Omnipotent, that I [illegible] and follow the [illegible] and living God. The obligation to me is, believe, repent, and [illegible] baptized. But what? Believe that Jesus is the Son of God, that he died on the cross for our sins, that fallen humanity might be saved through his precious blood, and that he is a rewarder of those who diligently seek him. Repentance now, I feel for your past sins, and being baptized for the remission of the same, and coming to walk in newness of life. That is the obligation but it does not stop here. Imagine now, a picture before us, and in it are these words, "No cross, no crown;" for we have many crosses to bear, and a good deal to work. In John iv. 35 are these words, "Lift up your eyes and look on the fields for an opportunity of doing some one good or dropping a word of encouragement to some poor troubled heart. Dead men have not these opportunities, neither have men who are asleep, realizes what might be a glorious opportunity should he awake to a sense of duty. Men are keenly awake to business opportunities. Every opening is sought for by many eager aspirants but in Christ's vineyard this is too much the reverse. The harvest is plenteous and the laborers are few. Oh, ours is a great opportunity. Satan is awake to his opportunities. Christ proved his earnestness in the great work at the cost of his life. Are we awake and ever on the alert? This is one of our crosses. Christian friends lift up your eyes and look. Imagine a field in a triangular shape and the point end on the downward grade and the broad portion on the upward grade gives a view of work. Start from the centre and go down and see how much faster you go and what a small point you will get to. Now start from the centre and go up and it is a slow steady pull and many obstacles in our path and the field is broader to work and the cross is heavy to carry. I think my reader can now get my idea without any farther explanation. Now let us stop and think a moment and than imagine these words before us, "Where is my hope?" Are they wrapped as in black drapery and plunged down into outer darkness, or are they unfurled and floating to the people as Immanuel's banner and the words inscribed "Lo, this is my God and my King," and rejoicing in the hope of a soon coming Savior, the Redeemer of earth, when it shall be said there is no more sickness, nor death, no more parting of dear friends, no more sad tears are shed, but the trump of God shall sound and the sleeping saints shall come forth and there shall be great rejoicing. I ask an interest in your prayers that I may be one of that number, whether asleep or awake, that I may be ever on my guard and watching for the Master, whether it be day or midnight, for we know not when he will come, and therefore we are warned lest that time come on us unawares, and it would be a very sad thing if we had watched so long and at the last day we would be found off our guard and our lamps gone out. Christ says, "Behold, I come quickly and my reward is with me. Hold fast that which thou hast that no man take thy crown." Therefore let us beware lest our hearts be overcharged with the cares of this life and we be taken unawares. Let us bear up under crosses a little longer and we shall gain our reward. Such is the prayer of one who has established his faith in Jesus, and the hope of meeting you in the kingdom where there will be no parting. Yours in hope.

A. A. FOON.

Indiana.

It is no great matter to live lovingly with good-natured humble and weak persons, but he who can do so with the froward, wilful, ignorant, peevish and perverse hath true charity.

Original.

Six Props to the Sabbath Removed.

Prop 1. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark ii. 27.

This [illegible] is supposed to teach much more than what is in it. [illegible] that the Sabbath was made for all mankind. [illegible] his disciples [illegible].

[illegible] David [illegible] of God and ate the shewbread which it was not lawful for him to eat, neither for them which were with him, but only for the priests. "Or, have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple." Now, if the law was made to subserve to David's necessities, then David was greater and better than the law, and it was made for him, and not he for it. And if the priests in the temple could violate the Sabbath, [illegible] their offering of two lambs as a burnt offering on the Sabbath days, then, which was the greater, the law of offering or the Sabbath day? And if the priests in the temple could violate the Sabbath and be blameless, much more can my disciples without [illegible] that they have done and be innocent. For in this place is one greater than the temple.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." [illegible] as to say, "man is greater and better than the Sabbath, and it was made to subserve his necessities."

The blind Pharisees were constantly watching and accusing the Master and his disciples of Sabbath breaking. The Master nor his disciples never accuse them nor any one of that awful crime. Who do we emulate and imitate in this matter?

Prop. 2. "Therefore the Son of Man is Lord also of the Sabbath." Mark ii. 28. A few words is all that is necessary on this point, as it is in connection with the above, and is a conclusion from the premises laid down by the Master in his masterly defense in behalf of his disciples. We feel safe in saying, there is no favor shown the Sabbath in this statement, as he was not pleading for the Sabbath, which fact changes the nature of the statement materially.

He was greater than the temple, and was Lord also (or ruler) of the Sabbath.

Prop 3. "And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke iv. 16.

It is the universal custom of Sabbath keepers to assert boldly, and positively, that the Master's custom was to observe the Sabbath. One able minister in a recent debate after quoting this Scripture, said "let it be observed, it was his custom to observe the Sabbath." Now I submit that his custom refers not to his observing the Sabbath at all, or it would have said so, but it refers to what he did, and what was that? he went into the synagogue on the Sabbath day and stood up for to read. His object evidently was to meet the people assembled and to read and preach the gospel to the poor, not the Sabbath, see verse 18. Now do you really believe that the Master would choose to meet and Sabbatize with a set of blind bigots who could not endure his teaching, but were filled with wrath and rose up and thrust him out of the city, and led him to the brow of the hill that they might cast him down headlong, and break his neck? See verses 29-30. I will venture the assertion that he never went there again to observe the Sabbath? Do you think you would? Hardly, my brother.

Prop 4. "And Paul as his manner was, went into unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts xvii. 2.

Paul's manner was like his Master's custom "to go into the synagogue on the Sabbath, to read, reason, and dispute with the Jews. Is this your "manner" and according to the commandment? But to say that his manner was to observe the Sabbath is far fetched to say the least. Please read the connections, see verse 17.

Paul's manner was to meet with the people on the Sabbath, because that was the custom, his "manner" was to reason and dispute with them on subjects far more important than Sabbath observance, which often brought down storms of opposition, which made it necessary for the brethren to send him away by night, but, oh, don't tell me his "manner" was to observe the Sabbath with such cruel folks. If I say your "manner" or "custom" is to meet with the people on Sunday, and reason with them out of the Scriptures, I say the truth, but if I infer from this premise that your "manner" is to observe the Sunday and tell it that way, then I tell more than the truth.

Prop 5. "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment", Luke xxiii. 56. This is a record of what those good women did, they observed the Sabbath while Jesus was resting in the tomb; and they observed it according to the commandment. Who does that now? Those good women were sincere in resting on the Sabbath day, no doubt; so were they sincere in coming to the tomb to find their Lord, but he was gone all the same. Hardly a safe precedent. Old customs passed out slowly with the apostles even. It is not presumable that those good women had any idea that the law as a system was changed in one jot or tittle, but that it all remained intact, ceremonies and all.

Prop 6. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. xxiv. 20.

Our friends tell us that in this instruction the Sabbath was recognized and taught at least forty years this side the cross. Wild conclusions are cheap. While the more reasonable conclusion is this; the custom to regard the Sabbath day would prevail with that people not only forty years but through all time, and it was their custom based on their instruction to close the gates of Jerusalem during the Sabbath day. See Neh. xiii. and Jer. xvii. and this closing of the gates on the Sabbath day, like the winter, and the pregnancy, and the nursing mothers, would be a great impediment to their flight. And that we are correct in our conclusion the following will demonstrate beyond a reasonable doubt. Was it a sin to flee on the Sabbath to save life? This must be so or it was simply a hindrance to their flight, and that the first cannot be true, as the Master himself did time and again slip out and away from the infuriated mob to save his life, and I am slow to believe that the Master taught one thing and practiced another. See Matt. xii. 14-15; Mark iii. 6-7; Luke iv. 29-30.

Now we will conclude by asking Sabbath brethren a few questions.

Could the priests in the temple violate the sixth, seventh, eighth, ninth or tenth commandments, and be blameless?

Do you not make a difference yourself, when you admit that some will be saved who do not keep the Sabbath?

If the generally acknowledged day line be wrong, which seems evident, then is not Sabbath keeping very risky at best?

How can you consistently urge the claims of the Sabbath upon dying men and woman as a condition of salvation when the day line in the Pacific Ocean, is being hauled down and transplanted over in the land of Eden, where it evidently belongs?

Submitted in the love of truth.

T. E. Adams.

Sabbath Advocate please copy.

"Peter followed afar off (Luke xxii. 54). To follow Jesus afar off will not do; we know how it turned out in Peter's case; he followed afar off. That was the first wrong step; then, he sat down amongst those who were the enemies of Christ; and afterwards, he denied Christ altogether."

Warning Words.

"My Son, if sinners entice thee, consent thou not.—Enter not into the path of the wicked and go not in the way of evil men." Prov. i. and iv.

The poorer, the more obscure, the less popular or fashionable the church or Christian, the more likely to be spiritual.

The more in accord with the world, the less with God— Ye cannot serve God and Mammon.

Persecution, misrepresentation, poverty, danger, and neglect, are the legacy of the Christian.

The servant is not greater than his master. As with Christ so with his followers.

Friend, do you want to know if you, in very deed, are a Christian? Let me say—whom the Lord loveth he chasteneth, and all who would live godly in Christ Jesus must suffer persecution in some form. There seems no exception to this rule. Unless therefore you have been on the cross you are not of Christ and have no part in him. This is Scripture. 2 Tim. iii. 12

and the only way to avoid it, apparently, is through the aid of the noble science of Scripture interpretation, which is like the wondrous book of the wizard Michael Scott, which—

[illegible]

What does Christ predicate of Christians? They would be few in numbers, despised, poor, rejected, ridiculed, abused, and regarded as cranks.

Do our orthodox churches of today answer this description? What says the Bible?

"Blessed are ye when men shall speak of you as the great ——— church, and join you to be in the fashionable swim and stand well in society and have a good business introduction?" Well hardly, but "Blessed are ye, when men shall reproach you and persecute you and say all manner of evil against you falsely, for my sake."

And how about our great religious lights, our fashionable preachers, the admired of men, the worshipped of women, the caressed of the great, the sleek, the well paid? or our mitred, lawnsleeved aristocratic servants of the lowly Nazarene?

Well the Scriptures say—"Ye shall be hated of all men for my name's sake." "Woe unto you when all men speak well of you, for so did their fathers to the false prophets."

Are we to understand this as an intimation that these men are also false prophets, or is there a Scriptural interpretation of this passage that can reverse the meaning, just as we are informed that the word death (thanatos) means only eternal life?

There seems to be something wrong and as we know the canons and customs of the churches are infallible, because all discussion is forbidden, and dissent is punished as heresy, the error evidently rests in the Scriptures, which we are told are full of blunders.

Yet somehow it seems incongruous to conceive of Christ as decked in purple and fine linen and faring sumptuously every day, or with double storied mitre on head, priceless pastoral ring and staff, borne on the shoulders of his followers, to peddle certificates or pardon from sin, past, present and future. Nor can we on the other hand imagine him, in a long black garment of clerical cut, buttoned to the chin, absurd white choker and that indescribable look of self-appreciation that so often marks the machine-made college-graduated apostle of the day.

Yet we are taught to regard these men as representatives of Jesus, and his imitators, and we must perforce estimate these buffooneries as Scriptural or admit that our teachers are fallible, and if fallible on one point, why not on others?

Once admit fallibility and it may prove "the little rift within the lute" that leads the orthodox sheep to think and inquire for themselves, and perhaps doubt whether, when Scripture says God only hath immortality, it really means that all men possess it as well.

A writer in *Zion's Watch Tower* (a China missionary) suggests that there seems a lack of Scriptural authority for our spiritual guides hob-nobbing with satan and his motley crew at the *Chicago Congress.*

There does indeed. "What fellowship hath Righteousness with Unrighteousness, and what communion hath Light with Darkness?" 2 Cor. vi. 14. Scripture says we should not be unequally yoked with unbelievers, and that Christ has no concord with Belial or one that believeth with an infidel and what agreement hath the temple of God with idols? Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, etc. Verses 15-17.

"Have no fellowship with the unfruitful works of darkness but rather reprove them," Eph. v. 11, for "our fellowship is with the Father and his Son Jesus Christ." 1 John i. 3

Certainly the trumpet gives forth no uncertain sound, and we should be able to prepare ourselves on this point for the day of battle. But our orthodox guides say these are narrow ideas and now-a-days we should have broader aims.

This is another point where Christ seems to differ from the orthodox. He supported the narrow theory quite vehemently. "Broad is the way that leadeth to Destruction and narrow the way that leadeth to Eternal Life."

We are instructed moreover that these idolaters, atheists, demonmongers and followers of the false prophet, are good fellows and all right in short there is much (presumably lacking in Scripture) they can teach us. All we need is to meet them half way, or may be a little more, and all will be joy, harmony and good will.

Why didn't Elijah meet the prophets of Baal half way, or why didn't Moses or Abraham improve the counsels of God by the valuable ideas they might have gained by calling a congress and extending the right hand of fellowship to the Moabites or Sodomites?

If Paul had been a man of broader views what untold benefit he might have received by exchanging ideas and adopting some of the generous practices of Belshazzar and his disreputable pack. And who can estimate what Christianity has lost by the illiberality of Paul in refusing to engraft on his creed some of the broad and liberal teachings of the Pharisees who crucified his Master?

It is safe to affirm that no man who knows history and thinks or has experience of Roman Catholic and Mohammedan ideas could be so absurd as to suppose that any union between them and Christians is possible.

As for Hinduism, Shintooism and the rest of the pagan beliefs, had the self-constituted representatives of Christianity at Chicago had any knowledge of them, it is evident they would have avoided the ridicule they earned at the hands of the better informed.

Do these gentlemen not know (as they should before making themselves conspicuous) what Dr. Pentecost truly stated that, "in ten thousand temples in every part of India are attached from two to four hundred priestesses whose lives are not what they should be?"

Plainly speaking these women are official prostitutes, not merely tolerated, but controlled by the highest priests themselves. The Brahmins admit that this is a part of their system. It is an authorized institution of the Hindoo religion. There is money in it.

Officials in British India know this well and so do most missionaries.

All can see for themselves the carvings on the temples, (Hindoo or Bhuddist,) that would disgrace a brothel and can only be equalled by the paintings of the heathen temples of ancient Greece.

The oily and wily Bhuddist and Hindoo priests who attacked Christianity and criticised its missionaries did so, knowing well the ignorance of their hearers and must have despised and laughed at them in their hearts.

Unfortunately few people know what sin really can be, and what degradation it involves, or they would dread it more and our Christians at Chicago seem not of this class. This knowledge can only be obtained by personal research and experience—it would be impossible to adequately describe, and no one dare publish the facts as they are.

The writer has seen with his eyes, and heard with his ears and will say, that it has entered into the heart of few to conceive the bestialities that envelop paganism.

Abraham could not associate with the inhabitants of the Cities of the Plains on friendly terms. Neither can Christianity fraternize with heathenism. Lot tried it and lost all that he had, fell into like sin and was only saved from entire destruction by the direct intervention of God.

This Chicago Congress is only an additional proof of the ignorance, pride and unreliability of the men the world delights to honor, whether in politics or religion and of the really heathen principles of many so-called lights of Christianity.

One representative (complimented by the president, Dr. Barrows,) said, "The only way to unite is never to mention subjects on which we are irrevocably opposed." This solves the liquor question offhand and had Christ followed this golden rule, he would not have been crucified.

Another Reverend Doctor said, "I would that we might all confess that a sincere worship, anywhere and everywhere in the world is a true worship" (including of course the devil worship of some races) and "whatever worshipper bends before the *Best he knows* has access to the highest blessings of heaven." Do these men ever read the Scriptures? if so, how can they disseminate such blasphemous balderdash? "Thou shalt have no other God but me."

Comment, however, is needless. This was the general tone of the meeting and the speakers were not atheists and agnostics, but men of renown in the "orthodox church." Men like Dr. Briggs, darkening counsel by words without knowledge, telling us "God is true, he can not lie," but when the Infinite God speaks to finite man, must he speak words which are not error? or another "Christ is humanity as it is evolving under the power and grace of God." If the blind lead the blind no wonder both have fallen into the ditch.

The rule seems to be for a body of men with much spirituality as a basis to commence poor, feeble, and domineered over by the stronger sects. In time they increase and get money and influence and become "orthodox" on this basis. If they have luck to get allied to the State, they assume infallibility real or implied and make themselves a general nuisance and terror to mankind until falling into pride, vain-glory and worldliness they come to evil.

The orthodox churches have followed the beaten path, have had their time of usefulness, have retrograded, and now seem ripe to fall into the arms of the dragon, the beast and the false prophet.

In the multitude of counsellors is safety. Truth loves the light. Discussion is good. The church or preacher that binds its followers in narrow limits and fears enquiry and open, honest discussion decently conducted, lacks faith in its own dogmas, is fearful (Rev. xxi. 8) and probably unbelieving at heart. Have no fellowship with such, but come ye out from among them and be ye separate.

Divine authority says, "Search the Scriptures," "The truth shall make ye free." Blind orthodoxy says to its slaves, "Search no further—there is no need—our dogmas are infallible and contain the whole light of the gospel in a condensed and improved form. We have revised and corrected Moses and the prophets to suit the times, and have reproduced the teachings of Jesus in a more compendious form, with all modern alterations up to date. We urge you in Christian love to advance no further, or we will crucify you for the love of God as we did the Savior your Master long ago."

H. T. Baker.

Do you want them?

"*Future Probation, is that awaiting any of the unrighteous?*" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid, $1.20 per dozen. Send to this office for them.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Europe has 120,000 more armed men than one year ago, according to late estimates.

Preaching the Bible.

"They preach the Bible" is the too frequent conclusion of the young convert when he listens to those whose sermons have a little more of truth in them than have the sermons of the popular preachers of the day.

But to preach a little truth is not to "preach the Bible."

No man can get up and teach a lost and undone people that they can be pardoned at the mourner's bench, and "preach the Bible." The law of pardon is "baptism for the remission of sins;" outside of that law what is there of hope? No man can get up and say that "sprinkling or pouring" will answer in the place of baptism, and "preach the Bible." He is teaching for doctrines the commandments of men.

And worship, offered in such a case, Jesus says is in vain; it amounts to nothing, it will not be accepted of God.

Just look at it as it must look to the Author of the Bible. God has made one law of forgiveness, has given us one baptism, and these teachers give us two more, so that those who want to evade the crucifying, humiliating law of the great Jehovah, can take their own way, and deceive themselves into thinking they they will be saved.

No man can get up and say that "man is by nature immortal," and "preach the Bible;" no man can say that "remembered friends are dead and gone to glory," and "preach the Bible;" whoever does so preach, helps to perpetuate the devil's lie,—that awful lie,—that has been the cause of all our sin, of all our misery; of all the diabolical demon worship of the world, of all misrule, of all poverty, of all drunkenness, and war and death,—that awful lie—that has been the father of Anti-Christ and of Mohammed, of inquisition and of stake, everywhere making rivers of blood to flow and opposing at all points the will and the purpose of God.

"Ye shall not surely die" is the foundation-stone upon which is built the ghost-stories of spiritualism and the purgatorial fires of the Catholic and Greek churches.—when it is proven false all error will fall to the ground, and "the kingdoms of men" will become the kingdom of our Lord and Savior, and the knowledge and glory of the Lord will cover the earth as the waters cover the sea.

No man can "preach the Bible" and get up and say that there is an eternal hell, where wicked men will be tormented forever and ever.

This doctrine is but another offshoot of that same awful lie. The wicked are to be destroyed—they are to be blotted out, to be as chaff—to be burned as the fat of lambs—to consume away into smoke,—but are not to live in a furnace of fire through the endless ages of eternity.

I am but a weak woman, but I must "stand up for Jesus" by standing up for the truth of his words. I have been told to "stand fast," to "be not moved away from the hope of the gospel," to "be rooted and grounded in the truth," to build my house on the rock, and that "those who preach another gospel than that which Paul preached are to be accursed when the Lord comes," and again,—that those who "add to," or "take from the word of the Lord," will "have their names taken out of the Book of Life and out of the Holy City," and I dare not write otherwise than I have written.

In my baptism I entered into a covenant with God to enter into his vineyard and engage in his work, letting the light of the truth shine, that by the act of baptism I had professed to the world to believe. I cannot go back on that covenant. All my hopes for the future depend on the resurrection of the dead. Without a resurrection there can be no future life. My money, talents, time, voice and influence, must be thrown on the side of truth. I can give no support to the enemy. "Life only through Christ" is my watchword. I stand on that rock, though I stand alone.

S. Roxana Wince.

We will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 600 pages.

Obituary.

Sister Sarah A. Hamlet, wife of Mr. John Hamlet, died Feb. 6, 1894, at their home in this city. Her maiden name was Sarah A. Roose, and she was born near Mansfield, O. April 11, 1827, and was therefore nearly 67 years old. She was married to John Hamlet in 1851. She was the mother of five children, four of whom are living, and with the husband are left to mourn for her. For many years she has lived in Plymouth, a quiet, unassuming life, but strong in her faith, and ready for her rest when death came. She has suffered for the last few years with Cancer which finally caused her death. The funeral was held Feb. 8, at the residence, after which she was buried in Oak Hill Cemetery, there to await the sound of the angel's trumpet, calling all the faithful ones to their reward. May we each be as worthy to enter as was Sister Hamlet.

U.

James A. Sympson, died Jan. 29, 1894, of dropsy, aged 49 years, 5 months and 7 days.

He was born in Monroe County, Kentucky, Aug. 22, 1844. Here his early life was spent. At the age of sixteen he enlisted in the 9th Kentucky Volunteer Infantry, and served his country faithfully for three years, taking part in some of the severest struggles of the war. After his discharge he removed to Montgomery Co., Ind., where he was married to Harriet Harris, to whom was born six children, five of whom with their mother survive him. I immersed him some 25 years ago. About the 1st of Jan., (the past month) he sent for the writer to come and pay him a visit, and hold communion with him and wife and son, the one I immersed last June. He said he wanted to partake of the emblems once more before he died. I visited him as requested. The writer, at the funeral spoke words of comfort, based on the promises of God. First showing from Paul in Rom. v. 12. that sin entered into the world, and death by sin, had there been no sin, there had been no death. Then I gave Job's testimony in Job xiv. 1-14. At the close I quoted from Paul in 1 Thess. 4. 13-18. Then he was laid away to await the sounding of the last trump. He was a pattern to his children and I hope they will obey soon. May the dear Lord bless and save them in his everlasting kingdom is my prayer.

J. S. Hatch.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

California reached easily via the weekly through car which will run over the Nickel Plate Road after March 1st.—No 8.

Gospel According to Loukas. Chap. 20.

1. And it came to pass on one of the days as he was teaching the royal-people in the temple and announcing the good news (preaching the gospel) the chief-priests and the scribes along with the elders withstood him;

2. And they spake saying unto him, Tell us in (in the use of) what official-power thou art doing these things, or who is the one who hath given unto thee this official-power.

3. And he answered and said unto them, I will ask you also a word and do ye tell me.

4. The baptismal rite of Joannes, was it of heaven or of men?

5. And they reasoned with themselves, saying, If we should say of heaven, he will say, Why did ye not put faith in him?

6. And if we should say of men, the whole royal-people will stone us, For they put faith in the fact that Joannes was a prophet.

7. And they answered that they did not know whence (it was).

8. And Jesous said unto them, Neither am I telling you in (in the use of) what official-power I am doing (causing) these things.

9. And he began to speak unto the royal-people this parable: A man planted a vineyard, and let it out to husbandmen, and went away from home for long (lit sufficient) periods of time.

10. And in season (or at an appointed time) he sent unto the husbandmen a bond-servant, that they might give unto him from the fruit of the vineyard: and the husbandmen flayed him and sent him away empty.

11. And he repeated to send another bond-servant: and that one they flayed and dishonored and sent away empty;

12. And he repeated to send a third; and this one also they wounded and cast out.

13. And the lord of the vineyard said, what shall I do? I will send my Son, the Beloved. Surely they will regard him.

14. And when the husbandmen saw him they reasoned with one another saying, This is the heir-at-law. Let us kill him, that the inheritance may have become ours:

15. And they cast him out of the vineyard and slew him. What then will the lord of the vineyard do unto them?

16. He will come and destroy these husbandmen and give the vineyard to others. And when they heard they said, May it not become so.

17. And looking on them he said, What then is this which hath been written, A stone which the builders rejected for value this hath become a head of a corner?

18. Any one who falleth upon this stone will have been broken into pieces; and upon whomsoever it shall fall it will pulverize (lit winnow) him.

19. And the chief-priests and scribes sought to lay their hands upon him in that hour, and they feared the royal-people. For they were aware that he had spoken this parable in respect to them.

20. And they watched covertly and suborned men, who pretended to be just (justified) themselves to lay hold of his word; so as to deliver him up to the authority and official-power of the leader.

21. And they asked him saying, Teacher, we know that thou speakest and teacheth uprightly, and dost not take a face (show partiality), but truly dost teach the way of God.

22. Is it a proper thing for us to give tribute to Kaisar or not?

23. But he saw through their subtlety and said unto them,

24. Show me a denarion: Whose image and inscription hath it? They answered and said, Kaisar's;

25. And he said unto them, Render then unto Kaisar the things that are Kaisar's, and unto God the things that are God's.

26. And they were not strong enough to lay hold of his oracular word (spoken word) in the presence of the royal-people; and they wondered at his answer and remained silent.

27. And certain ones of the Saddoucees who deny that there [illegible] resurrection asked him saying,

28. Teacher, Mouses wrote for us, that if one's brother die having a wife, and he be childless, his brother should take the wife and raise up seed out of her for his brother.

29. There were then seven brothers, and the first took a wife and died childless;

30. And the second took the wife and he died childless;

31. And the third took her likewise, and likewise also the seven;

32. And the woman died last.

33. Whose wife of these doth the woman become in the resurrection? For the seven had her as a wife.

34. And Jesous said unto them, The sons of this age marry and are given in marriage;

35. But those who have been accounted worthy to attain that age and the resurrection which is from among the dead, neither marry nor are they given in marriage.

36. Moreover neither can they die any more. For they are equal-angels (or messengers, no subordination as in marriage) and are sons of God, being sons of the resurrection.

37. And that the dead are awakened even Mouses indicated at the bramble-bush, when he saith that the Lord is the God of Habraam and the God of Isaak and the God of Jacob.

38. And he is not (a God (dispenser) of dead ones, but of living ones. For they all live unto him.

39. And certain ones of the scribes answered and said, Teacher, thou hast spoken well.

40. For they no longer dared to ask him anything.

41. And he said unto them, How do they say that the Christ is Daveid's Son?

42. And Daveid himself saith in a book of the psalms, The Lord hath said unto my Lord, Sit thou at my right hand

43. Until I make thine enemies a footstool for thy feet.

44. Daveid (then) calleth him lord, and how is he his son?

45. And as all this royal-people were listening, he said unto the disciples,

46. Take heed of the scribes who purpose to walk in priestly-robes and like greetings in the market-places, and chief-seats in the synagogues and chief-couches at the suppers:

47. Who are devouring widows' households and with pretense offer long votive-prayers. They will receive a more exceeding verdict.

COMMENT.

"Withstood" instead of "came unto." R. V.

"Official-power" instead of "authority." R. V. Not the same thought by any means, as I have already explained several times.

"Word" instead of "question." R. V. An important difference here. It is God's word he is talking here, not a mere question of his own.

"Royal-people" instead of "people." R. V. The covenant-people meant the people of the king, God being the king—the word we get "laity" from.

"And went away from home" instead of "went into another country." R. V. It is a great comfort to know that God is away from home when he is away from this earth, as taught here, and in the apocalyptic vision of Joannes.

"For sufficient periods of time" instead of "a long time." R. V. Very suggestive to say the least.

"Flayed" instead of "beat." R. V. Literal and much more suggestive of the kind of beating inflicted.

"This" instead of "the same." R. V.

"Suborned men" instead of "spies." R. V.

"Who" instead of "which." R. V.

"Leader" instead of "governor." This is a common term among all the civilized nations of this day and does not mean what we mean by the term "governor."

"Teacher" instead of "Master" all through this chapter. Do you not see a design in this persistent perversion, gentle reader?

"Not strong enough" instead of "not able." R. V.

"Oracular-word" instead of "saying." R. V.

"As a wife" instead of "to wife," R. V. makes better English I think.

"This age" instead of "this world." R. V.

"That age" instead of "that world." R. V.

"Equal-angels" instead of "equal to the angels" R. V. which destroys the true signification of the passage.

"Bramble-bush" instead of "Bush." R. V. Not unimportant to the thoughtful inquirer.

"And" instead of "for," R. V., which gives an added statement instead of a conclusion.

"Priestly-robes" instead of "long robes," R. V. Every gentleman of this day wore a *long* robe, and would have attracted no particular attention. These wanted to be thought priests.

"Suppers" instead of "feasts." R. V.

"Couches" instead of "places." R. V.

"A more exceeding verdict" instead of "a greater condemnation." R. V. The word here is *κρίμα*, not *κατάκριμα*, and the two words are not used interchangeably. We may infer of course that this verdict will be condemnatory; but why not let the reader draw his own conclusion. Translation is one thing and interpretation is another.

CHAS. GARDNER.

Address of Treasurer of Ladies Evangelical Aid Society. Miss Emma Jackman, Box 384, Grand Rapids, Mich.

California.

The well known California Excursions of A. Phillips & Co., beginning March 1st will change their route from the Canadian lines to the Fitchburg, West Shore and Nickel Plate Roads, leaving Boston, as in years past every Tuesday. These excursions combine Comfort and Economy in the greatest degree and have always been personally conducted and given entire satisfaction. For full particulars and general information about California, address Agents of the Nickel Plate Road or A. Phillips & Co., No. 446 Broadway, Albany, N. Y.—No. 8.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

A through Car to California via the Nickel Plate Road once a week after March 1st.—No. 8.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Never compelled to leave your car until you reach California, for the Nickel Plate Road will run a through car weekly after March 1st.—No. 8.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Remember the patrons of the Nickel Plate Road can take a through car to California after March 1st, weekly.—No. 8.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are here with subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$39.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$216.78
For first half of 1894.	
Mrs. C. W. Russell.	10.00
S. Roxana Wince.	10.00

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

Announcement.

The second quarterly conference of the Church of God for Southern Kansas will be held at Attica, Harper county, Kansas, commencing on Friday night, February 16, 1894, and will hold over the third Sunday. Business meeting will be held on Saturday at 2 p. m. All should be present at this meeting. All are invited to this gathering. Come and let us have a good time. Gentile times have about run out, and the time for the saints to take the kingdom is near at hand—perhaps nearer than we are aware of. Then it behooves us to do all we can, and it must be done soon.

Now brethren and sisters, let us arrange to be at this meeting. We need your presence, your council advice and encouragement, that we may all be strengthened in the blessed cause.

Place of meeting will be at our church in Attica, about ten rods north of depot. I will again say all are invited and expected to be present at this meeting. Come with hearts filled with love for the truth.

S. C. OLIVER, Pres.
E. F. RANDOLPH, Sec'y.

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On Feb. 8th, March 8th and April 9th, land seekers excursion tickets will be sold via Pennsylvania Lines to a large number of prominent points in Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Georgia and Florida. Tickets will be good returning twenty days from date of sale and will be sold to all applicants at one *fare for the round* trip. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Harrisburg, Pa., July 19, 1879 by Eld. Lanier. Can be had at this office at 10c. a copy, 3 for 25c., or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 32 pages, by A. Dittie, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

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A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 636 Woodland Ave., Cleveland Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1843 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Hill Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence, [illegible] Huntingdon Street.

The Chicago church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday school at 11 m. Prayer and social meeting Thursday evenings. W. D. Thompson Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching; but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school [illegible] on top of the hill; [illegible] school house, and every brings [illegible].

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, when prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kulie, Kessler, or L. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elser Sipple, Secretary.

Meetings held at Holy church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Joppich. 2nd Sunday, sermon by Bro. Edwin Geral. 3rd Sunday, sermon by Bro. W. N. Sikerls. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Kenwar Hall, on Willoughby Avenue, near Broadway.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
H. T. Baker, Irving, Iowa.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun....... 12:35pm For St. Joseph.
No. 54, " .... 10:32pm For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun....... 6:00am For Terre Haute.
No. 53, " .... 11:50pm " "

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Mansfield	[illegible]
Crestline ar.	[illegible]
Bucyrus lv.	[illegible]
Lima	[illegible]
Van Wert	[illegible]
Ft Wayne ar. / lv.	[illegible]
Arcola	[illegible]
Columbia City	[illegible]
Larwill	[illegible]
Pierceton	[illegible]
Eagle Lake	[illegible]
Warsaw	[illegible]
Etna Green	[illegible]
Bourbon	[illegible]
Inwood	[illegible]
Plymouth	[illegible]
Grovertown	[illegible]
Hamlet	[illegible]
Davis	[illegible]
Hanna	[illegible]
Wanatah	[illegible]
Valparaiso	[illegible]
Wheeler	[illegible]
Hobart	[illegible]
Liverpool	[illegible]
Clarke	[illegible]
Chicago ar.	[illegible]

Eastward.	[illegible]
Chicago lv.	[illegible]
Clarke	[illegible]
Liverpool	[illegible]
Hobart	[illegible]
Wheeler	[illegible]
Valparaiso	[illegible]
Wanatah	[illegible]
Hanna	[illegible]
Davis	[illegible]
Hamlet	[illegible]
Grovertown	[illegible]
Plymouth	[illegible]
Inwood	[illegible]
Bourbon	[illegible]
Etna Green	[illegible]
Warsaw	[illegible]
Eagle Lake	[illegible]
Pierceton	[illegible]
Larwill	[illegible]
Columbia City	[illegible]
Arcola	[illegible]
Ft Wayne ar. / lv.	[illegible]
Van Wert	[illegible]
Lima	[illegible]
Bucyrus	[illegible]
Crestline ar.	[illegible]
Mansfield lv.	[illegible]
Wooster	[illegible]
Massillon	[illegible]
Canton	[illegible]
Alliance ar.	[illegible]
Pittsb'gh ar.	[illegible]

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, FEBRUARY 21, 1894. NO. 7.

The Restitution.

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Poetry.

At the Turn of the Road.

Where the rough road ends and the valley sweet
Smiles bright with its calm and bloom,
We'll forget the thorns that have pierced the feet
And the nights with their grief and gloom;
And the sky will smile, and the stars will beam,
And we'll lay us down in the light to dream.

We shall lay us down in the bloom and light
With a prayer and a tear for rest,
As tired children who creep at night
To the love of a mother's breast,
And for all the grief of the stormy past,
Rest shall be sweeter at last—at last!

Sweeter because of the weary way
And the lonesome night and long,
While the darkness drifts to the perfect day
With its splendor of light and song—
The light that shall bless us and bless us and love
us
And sprinkle the sweet of heaven above us!

—Frank L. Stanton.

Original.

The Gospel According to Loukas. Chap. 21.

1. And looking up he saw the rich casting their votive-gifts into the sacred-treasury.

2. And he saw a certain very poor widow casting there two lepta (mites)

3. And he said, Of a truth I say unto you, This poor (beggarly *lit*) widow hath cast more than they all.

4. For they all of their abundance have cast in among the votive-gifts (or *lit* into the votive-gifts) of God, but she of her lack hath cast in all the living that she had.

5. And as certain ones were saying of the temple that it had been adorned with beautiful stones and devoted-offerings, he said

6. Days will come when, of these things which ye are gazing at, there will not have been left a stone upon a stone that will not have been taken down.

7. And they asked him saying, Teacher, when therefore will these things be? And what the sign, when these things are destined to occur?

8. And he said, Look out, lest ye may have been led astray: For many will come in my name, saying, I am he, and the appointed time hath drawn nigh, Go not your way after them.

9. And whenever ye may hear of wars and revolutions be not dumbfounded. For these things must occur first; but not straightway is the consummation.

10. Then said he unto them, Nation will have arisen against nation and kingdom against kingdom.

11. And great earthquakes and pestilences and famines will there be in diverse places, and fearful and great signs will there be from heaven,

12. And before all these things they will lay their hands upon you and will persecute and deliver you up to synagogues and prisons, led away unto kings and leaders for my name's sake.

13. It will result in the way of testimony for you.

14. Set it therefore in your hearts not to premeditate the defense you are to make,

15. For I myself will give unto you a mouth and wisdom, which all who oppose you will not be able to withstand or gainsay.

16. And ye will have been delivered up even by parents and brothers and kindred and friends, and they will put some of you to death,

17. And ye will be hated by all for my name's sake.

18. And a hair of your head shall not perish.

19. In your patient-endurance maintain your souls.

20. And whenever ye shall have seen Hierousalem surrounded by military camps, then know the desolation thereof hath drawn nigh.

21. Then may those in Joudaia have fled unto the mountains; and may those in the midst thereof have withdrawn, and those in the provinces not have entered into her.

22. For these are days of requital that all the things that have been written may have been fulfilled.

23. Woe unto those who have in womb and those who are nursing in those days; For there will be great necessity upon the earth and wrath on this royal-people.

24. And they will fall in the mouth of the sword, and they will have been led away captive in among all the nations; And Hierousalem will be trodden down by nations until appointed times for nations shall have been fulfilled.

25. And there will be signs in sun and moon and stars and upon the earth constraint of nations in perplexity because of a sea's echo and leaping.

26. With men discouraged by reason of fear and expectations of the things that are coming upon the inhabited (earth); For the hosts (*lit* abilities of intelligent forces are meant, or forces merely of natural forces are meant) of heaven will have been shaken.

27. And then will they see the Son of Man coming in a cloud with ability (possibly a host) and great glory.

28. And when these things begin to occur, take courage and lift up your heads, because your redemption draweth nigh.

29. And he spake a parable unto them. Ye have seen the fig-tree and all the trees.

30. Whenever they have already put forth ye know of yourselves that the summer harvest is nigh.

31. In this wise also know ye, when these things have occurred, that the kingdom of God is nigh.

32. Verily I say unto you, this race (Israilitish race) shall not have passed away until they all have occurred.

33. The heavens and the earth (a shorter expression for the cosmos of the heavens and the earth) will pass away; but my words shall not pass away.

34. Take heed to yourselves lest at any time your hearts be surfeited with debauchery and drunkenness and with the anxieties of your livelihood, and that day stand over you suddenly.

35. For like a snare as it were will it come upon all those who are sitting at ease upon the face of all the earth.

36. Be wakeful then in every period beseeching that ye may have been accounted worthy to escape all these things that are destined to occur and may stand in the presence of the Son of Man.

37. And he was teaching during the days in the temple and nights he went out and lay out of doors in the mountain called the Mount of the Olive-orchards.

38. And all the royal-people came at dawn unto him in the temple to listen to him.

COMMENT.

"Votive-gifts" instead of "gifts" merely. R. V.

"Two lepta" instead of "two mites." R. V. Why not give the thing just as it is? They did not have "mites" in those days as a denomination of money.

"Very poor" instead of "poor" merely. R. V.

"Beautiful stones" and "devoted offerings" instead of "goodly stones and offerings." R. V. These were not an essential part of the building but ornaments and furnishings of the interior. These were the stones he was prophesying would be "taken down." As devoted offerings they had been "set up" and were sacred. There are some of the foundation-stones of this temple still in place, and if the prophecy had related to these it would not have been fulfilled yet.

"Teacher" instead of "Master." R. V. *of course.*

"Consummation" instead of "end." R. V. This is too ambiguous a term to translate the idea here, and many have been led astray by this vague translation. It is the end *of a period* here being spoken of, not the end of the world *of course.*

"Leaders" instead of "governors." R. V.

"Defense" instead of "answer." R. V.

"Shall" instead of "will" and "will" instead of "shall" R. V. all along here.

"Maintain" instead of "win." R. V.

"Provinces" instead of "country." R. V.

"Requital" instead of "vengeance." R. V. God is not a God of vengeance.

"Discouraged" instead of "fainting" or "expiring." R. V.

"A sea's echo and leaping" instead of "the roaring of *the* sea and *the* billows." R. V.

"Coming upon the inhabited" instead of "coming on the world." R. V.

"And" instead of "but." R. V.

"Ye have seen the fig-tree, etc.," instead of "behold the fig-tree, etc." R. V.

"Whenever they have ready put forth" instead of "when they shoot forth." R. V.

"Summer-harvest" instead of "summer" merely. R. V. For the assertion of the kingdom of God on the earth is "the summer-harvest" in parable language.

"Race" instead of "generation." R. V.

"Until they have occurred" instead of "till all things be accomplished." R. V. It is very evident that the end of all things terrestrial are not meant here and the text does not warrant any such translation.

"The heavens"-not "heaven." R. V. It would be a very sad thing to have "heaven" itself pass away where all the saints expect to go, wouldn't it?

"Anxieties of your livelihood" instead of "cares of this life." R. V. We can get rid of anxieties or worry; but it is not desirable to be divested of cares."

"For like a snare as it were will it come upon, etc.," instead of dividing the two clauses as does the R. V., and attaching the comparison to the first clause instead of the second.

"Be wakeful then in every period" instead of "but watch ye at every season." R. V.

"That ye may have been accounted worthy" instead of "that ye may prevail" R. V.

"And lay out of doors" instead of "lodged." R. V.

This is not the distributive use of day and night here "every day and every night." It is less specific than this and as I have given it.

"And all the royal-people" instead of "all the people." R. V. The laity or the rank and file of the old covenant people who were in the habit of frequenting the temple, not the heathen of course.

The word here translated "olives" in the C. V. and R. V. means "olive-orchards" not the fruit called "olives," and this mountain was so-called in fact because its sides were covered with olive-orchards at this time in a high state of cultivation. There are no little points in God's word. Let us try and get at it just as it is therefore.

CHAS. GARDNER.

Our Relationship to the Apostasy.

It was my purpose, for a time at least, not to write any more upon the above topic, and would not have done so, had not Bro. Joblin's Reviewer in his criticisms on our brother's able articles entitled "The Seed of the Woman," so persistently allied me with him in his criticisms, and quoted from, and criticised statements in my articles in his reviews of Brother Joblin's excellent expositions, that in justice to *myself*, I felt that I must write this one at least.

In THE RESTITUTION of Jan. 10, "W. J." writes an article entitled, "Answer to Reviewer's No. 3," and in place of answering "Reviewer's No. 3," he immediately proceeds to review "W. H. W.," and says:

"I find in 'the record that God hath given of his Son,' that He and Father are 'ONE,' and that to see the Son is to see the Father. John x. 30; xi. 45; xiv. 9. But if in spite of that record and the danger of doubting it ((1 John v. 10) I were so puffed up with my little *earthly* arithmetic as to cry out 'One plus one equals two every time,' (W. H. W.), forgetting the axiom that to every human rule there is some *exception*; how could I expect to understand the great mystery as to how 'God was manifested in the flesh?' And to write 'Babylon' after every occurrence of mystery would be too absurd for any sane man."

There is a right and a wrong way in dividing the Word of Truth. Now I submit whether the right way to divide the Word of Truth is to quote a part of a sentence from one book, and attach it to a part of a sentence in an entirely different book, with a few connecting words and exhibit that to us as the way to divide God's Word. Yet this is the way "W. J." has divided the Word, in this instance, any one can satisfy himself by referring to the first part of the quotation in this article.

He quotes from 1 John v. 10, 11, the following words: "the record that God hath given of his Son," he then quotes some more from John x. 30, and attaches it to the above text, with some connecting words, and by this method he makes the following sentence: "I find in 'the record that God hath given of his Son,' that He and Father are One." But if we take the Word of God straight, just as we find it, we have the following as the record God gave of his Son: "And this is the record, that God hath given us eternal life, and this life is in his Son." "W. J." makes out by his division of the Word, "that he (Christ) and Father are One," in nature, the Bible "that God hath given to us eternal life, and this life is in his Son." So in the case of "W. J." the "record" is a unity of Father and Son, in nature, in the case of the Bible, the "record" is, that we have eternal life in the Son, two entirely different things presented as the record God gave of his Son. Any doctrine can be taught by taking a few words *from* one book and a few words from another book and forming a *sentence* of the two selections, but it is surely a false method in dividing the Word. *Refer to the first* part of this article in RESTITUTION *of Jan. 10, and witness it for yourself.*

I quote again from the same article: "I were so puffed up with my little earthly arithmetic as to cry out 'One plus one equals two every time' ('W. H. W.') *forgetting* the axiom that to every human rule there is some *exception.*"

This "little earthly arithmetic," is indeed so small, that no one need be "puffed up" with that much knowledge. It is a simple lesson that is taught in our schools to every six year old child by object lessons, even before it has learned the alphabet. This is a rule to which there is no "exception." It is the base of all mathematical calculations both human and divine, as for instance: "six days shall work be done," "the tenth day of the seventh month," etc., "the fifteenth day of this seventh month," etc., is all reckoned by the addition of units. There is not a single case of a mathematical problem either in the Bible, or out of it, that can dispense with this rule, and successfully solve any problem. Hence, there can be no "exception," except it may be the retrograde principle of the apostasy, that it takes three gods to make one god, hence by the same principle, six gods would equal two gods, etc. "W. J." uses this same principle. We learn from him that the Father and the Son are two separate and distinct persons, and each of these persons is God, and yet there is but one God, hence these two Gods equal one God.

There is positively no exception to the rule that one plus one equal two, or that ten plus six equals sixteen, etc., etc. It is certainly not true that one plus one equals *one*, or that two plus one equals one. To sustain "W. J.'s" strange "heavenly mathematics," he certainly has to resort to novel methods. Listen: "Has not reviewer heard of *e pluribus unum* which means one composed of many?"

The American government is a combination of several States, but this federation forms but one government, and not two, just like a machine may be composed of several parts, and these several parts compose but one machine. A family may be composed of several members, and these members form but one family. No one would be foolish enough to assert that they formed two families. The unit adheres to the government, machine, and family, and not in the several elements which are necessary to form the government, family, and machine, and yet "W. J.'s" "heavenly mathematics," counts the elements which compose the objects spoken of in place of the object. Would "any sane man," suppose that because a machine may be composed of six parts, that therefore there must be six machines? It is one machine composed of six parts, and not one machine composed of 'six machines, same as the trinity believers have three Gods to make one God, and "W. J." has two Gods to make one God. According to "my little earthly arithmetic," it is on a par with asserting that six machines make one machine, in place of six parts making one machine. The phrase "*e pluribus unum*," (one composed of many,) is rather unfortunate for "W. J.'s" position when applied to God, seeing only one person can be God. "I am God, and there is none else." Isa. xlv. 22. "I" is a personal pronoun in the singular number, and is applicable only to one person, and never to either a dual or tripart God. Those gods are of human creation.

I now wish to call attention to a novel quotation as follows:

"When one of my reviewers comes to meeting in new cloths, do the people suppose him to be mere clothes? And does he not have to put on or get into the clothes before coming to meeting in them? The analogy though imperfect is sufficient to show how illogical it is to suppose that Christ was a mere man or mere flesh because He came '*in the flesh.*' * * * Where has the Bible ever said that any *other being 'came in the flesh?'*"

I hardly think that if Bro. Joblin should put on a new suit of clothes and go to meeting in it, the brethren would think he was *made of* cloth, but would expect to find a real flesh and blood man inside of the clothing. So the teaching "W. J." evidently wishes to illustrate by his novel illustration is, that as the clothes could not be Bro. Joblin, but Bro. Joblin must be inside of the clothing. So the flesh could not be Christ, but the Christ must be inside of the flesh, like Bro. Joblin should be inside of his clothing.

"W. J." evidently thinks the expression "come in the flesh," is something that is peculiar to Jesus alone, when he says: "Where has the Bible ever said that any other being came in the flesh?"

It is simply astonishing that he should ask such a question, and make a point on the words "in the flesh," as though it meant the same as a man getting "into his clothes." Does not know that such expressions abound in the Scriptures, and are applied to mortal man? I will quote a sample: Phil. i. 22, 24. "If I live in the flesh, this is the fruit of my labor," etc., "Nevertheless to abide in the flesh is more needful for you." Now, was it necessary for Paul in order that he might "live in the flesh," or "abide in the flesh" that Paul himself must be a seperate and dispersonality from the flesh he abode in, and lived "in the flesh," like a man lives "in" a house, or "in" a suit of clothes? These expressions are just the same as those that speak of Christ being "in the flesh." If in the case of Christ the phrase "in the flesh," meant that he dwelt in the flesh, like a man does in a suit of clothes, it means the same with regard to Paul, for the language applied to Paul is of equal force.

He also tells us that Christ existed as the second person in the Divine *nature before* his birth of Mary. Such being the case, and he appeared among men "in" flesh, like a man appears among his *fellows* "in" a suit of clothes, and as the clothes was not the man, so likewise the flesh was not the Christ, any more than the clothes was the man. Now if this Christ which took his abode in a house of flesh possessed the divine nature, he could not die, yet Paul in 1 Cor. xv. says "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." "And if Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Now if Christ possessed the divine nature from *his birth* he could not possibly die according to the Scriptures, and if he could not die, he could not be raised from the dead *according to the Scripture.* "Then they also which are fallen asleep in Christ are perished."

"W. J." has evidently felt the force of the Scripture which affirms that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," and seeks to evade it by playing on the word "in" when he says: "When one of my reviewers comes to meeting in new clothes, do the people suppose him to be mere clothes?" The thought is that his reviewer is not clothes, but is inside of the clothes, so likewise the flesh was not Christ but Christ was "in" the flesh. But this teaching leads him into a worse difficulty. He says that the Christ which was in this clothing of flesh, was the "second person in the Divine nature," before he put on this clothing of flesh, and hence, could not die, all that died was his flesh clothing, and this clothing was not the Christ, any more than his reviewer was cloth.

Now, the Scriptures just quoted above presents to us a Christ that "died for our sins according *to* the Scriptures," and "rose again the *third day according to the Scriptures.*" Now to preach a Christ who possessed the "divine nature," both before and while he dwelt "in" *a clothing of flesh,* is to preach a Christ incapable of either death or resurrection. This is a conclusion "W. J." cannot possibly evade. The "divine nature," is life eternal, and he has repeatedly told us that he was the "second person *in* the divine nature" before his birth, and this being the case it was not possible for him to change his nature. Now Paul says: "If Christ be not raised, your faith is vain; ye are yet in your sins. *Then* they which are also fallen asleep in Christ are perished." To preach a *Christ* possessing the "divine nature" before receiving it at his resurrection from the dead, is to preach a Christ incapable of saving those who trust him.

Beware of *false* doctrine!!

W. H. WILSON.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Hell.

It has been some time now since my name has been seen by your readers. I do not want to be forgotten by the readers of THE RESTITUTION. I wish I had something better to write about than the topic selected, but this word has been in my thoughts since last Sunday night.

I had been thinking that my church (the M. E.) had concluded to drop this horrible dogma, but I was mistaken. Our little man had the immortal worms, the unquenchable fire, the never dying souls, Dives and Lazarus, the impassable gulf, everlasting fire and smoke ascending forever and forever! All out in full force. I asked a brother near me, in a whisper, why our preacher looked so pleasant while dilating on Hell, (he looked and talked like an anxious saleslady showing the latest styles to a customer.) "O he don't believe himself that the worms will be immortalized and that the fire will keep burning forever. You know he has been trying to start a revival, and our people don't respond, so he is trying Hell as a motor." A clergyman here a few Sundays ago said from the pulpit, "I wish that every minister of the gospel for the next five years at least, would drop talking about the other world, and give their entire attention to this one. (He is an Episcopalian.) Our Lord had very little to say about the other world in his sermon on the mount, or anywhere."

All this nonsense about immortal worms, smoke from the pit, etc., is caused by our false conception of human nature, human destiny. My preacher evidently believes that all *men are immortal by nature*, born immortal. He has surely never *read* the Scripture which says, "Who only hath immortality," *(referring to God,)* and again, "There is a natural body and there is a spiritual body, but the natural body is first, afterward the spiritual," *(after resurrection.)*

ISAAC MCCURRY, SR.

Future Events.

Christ is to come again, Acts i. 2; raise the dead, John vi. 54; and overthrow all the kingdoms of this world, Dan. viii. 18; 1 Cor. vi. 2, 3; the kingdom of God will be under heaven, Dan. vii. 27; Israel will be restored to their own land, Ezekiel xxxvii. 21, 22; Luke viii. 29; the heathen shall come to a knowledge of the Lord in that day, Ezekiel xxxix. 21, 29: Rev. xiv. 6, 7; the Babylon that now exists shall fall, Rev. xviii. 1-24; the present state of things, both political and ecclesiastical, shall vanish, and a new heavenly state of things exist, Rev. xxi. 1-4, 10.

"In our prayers to God, long words, nicely chosen sentences and phrases are not required of us; the more simple the language the better can we express our wishes, and the more frequent will our prayer be. Oratory is very well to practice before our fellow creatures, it is pleasing to the ear and carries great force with it, but God requires no such thing."

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

stitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, FEB. 21, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"GREAT men are not always wise, neither do the aged understand judgment." Job. xxxii. 7.

BROTHER Joblin writes that still another obedient one has been welcomed to the household of faith in Cleveland.

THE dispatch from the State Capital of Ohio, on the 10th, said, that the House Chaplain caused an excitement by striking out from the shoulder in his prayer, and praying right at them. What a farce!

WE were delighted to see that our old-time brother, E. Hoyt, is still on deck pointing his guns at the enemy. The old warriors have been falling so fast of late that we sometimes feel quite lonesome. Up and at them again, dear brother.

THE living and acting of every one of us, brethren, is a serious thing. Everything we do or say is recorded in the memory of our fellows, and inscribed on our faces and in our manners, and in God's book, and after death the judgment.

DAVID seems to have found the morning the best time for reflection and devotion for he says, "My voice shalt thou hear in the morning, oh Lord." What voice? Doubtless the voice of praise and prayer—the one by looking back, the other by looking forward.

THE power of reflection depends upon the nearness of the object to the mirror; and hence, if we want to be powerful reflectors of Christ we must walk close to him; no two will probably reflect with the same power, nor reflect the same traits: John, reflected love; Paul, zeal; Peter, courage; Dorcas, benevolence, others devotion, others again, meekness, and so on, according to their make-up.

WHEN national affairs are discussed in this country by large bodies of representative men it would seem from the amount of self congratulations and boastings that the whole country belonged to a mutual admiration society—Such progress, such growth, such possibilities, but they seldom speak of, because blind to, the fact that every species of crime is alarmingly on the increase; and seem to forget that it is righteousness which exalts a nation, but sin is a reproach to any people. Some one has beautifully compared our social system to a pyramid, with its broad base resting on the mass of the people, and its sides rising up through legislators and governors until they reach the apex in the chief Magistrate,—and has said that this is the most stable form of human government. But it must be admitted that there can be but little stability about it if the material be as [illegible] that the pyramid is built of. If the mass of the people be corrupt what is to keep the fabric from falling?

NO one can read the epistles to the seven churches without being struck with the perfect cognizance of the Captain of our Salvation, of the thoughts, deeds and actions of every soldier of the cross and crown. Oh, those searching words, "I know thy works." We do not realize the meaning of the words in Heb. vi. 6, "they crucify to themselves the Son of God afresh;" or as the Diaglott, "having re-crucified, and are exposing to contempt the Son of God." There can be little room for doubt that the sufferings of our Lord have not ended yet. The head suffers with the body, and when we remember how his tears would flow when he dwelt upon the unbelief and wickedness of his own people and thought of the doom that awaited them, there can be no doubt that even upon the exalted throne of His Father it is a source of sorrow to him to see his sheep straying out of the fold. Oh, let us study not to grieve him; be careful not to re-open his wound, and be among those who will glorify him when he comes; never forgetting that he knows all about us,—the secrets of all hearts, and the spring of all actions.

IT was a long time after David was anointed before he was established on his throne. And Abraham only obtained the promise after he had patiently endured, and it is after we have suffered awhile that we shall be made perfect. And, so to speak, God's plan is to hold back till creative confidence and human expedients have spread a dark ground on which his glory can be seen to advantage.

IT doth not yet *appear* what we shall be, but we know that when *he* shall appear, we shall be like him, for we shall see him as he is." Yea; we shall see his face; our apprehension of him will be clear; we shall partake of him; and it will be a ceaseless, uninterrupted state,—a perfect state. And whatever we have heard or read or thought of him before, we shall then, doubtless, exclaim with the queen of Sheba at the sight of Solomon. "The half was not told."

THE believer should never forget that he must live soberly, righteously and godly;—must walk in wisdom towards those that are without;—must adorn the doctrine of Christ our Savior in *all* things—eating, drinking, talking, trading—all things. The believer who has intelligently surrendered himself to him who has bought him *knows* all this, but his pure mind may need stirring up by way of remembrance. The beloved Paul tells the Corinthians that the things *he* preached and *they* believed will save them if they are kept in memory. 1 Cor. xv. 1, 2.

WE mentioned the fact some months ago that one of the United States Consuls to Turkey, had renounced Christianity, became a Mohammedan, and would come home and labor in his native country as a Moslem Missionary. The papers state that he is now creating a very favorable impression in Rochester, New York. It is singular indeed that an American could have seen the degradation of women, and the blighting, dwarfing, defiling effects of Islamism in Egypt, Asia Minor and Greece should think America could be lifted to a higher plane of existence by it; but so it is; anything but the truth of God will be eagerly siezed no matter what it costs; the Truth cannot be given away.

SAID Jesus, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." The question has been asked, "what Jesus meant by the words, More than these." Did he mean the fish, the boats, the nets, the appliances by which he had gained his subsistence? Or, did he point to the rest of the disciples, when he said, "Lovest thou me more than *these?*" We do not feel competent to decide; but we are inclined to think that it had reference to these means of subsistence, because if our Lord meant the rest of the disciples, it would imply that Peter knew the hearts of the others sufficient to compare them with his own and had to tell before them that he loved more than [illegible] If any one, having carefully considered this matter, can [illegible] any more light on the question we shall be glad to hear from him.

WE met with a paragraph the other day which said, "Atheism is a disease of towns," and went on to say, "that he who would say there is no God, has first to turn away from hill and vale verdant with waving woods or bright with waving corn, shut out the sun, the moon, the stars from converse with his soul, bury himself in a closet where the wooing face of nature is unseen, and her beating heart unheard; and there weave a chain of argument,—construct his family without a father, his universe without a purpose, and which no will controls, trace laws that lead to a necessity that own no law. Atheism is a disease of the towns and cities. Air and sunshine, sight of the living tribes whom the hand supplies, the music of the winds and waves, one burst of sympathy with the mirth, the melody, the awe that are around us—these are its cure. In nature God is felt. This truly ought to convince reasonable men of the *existence* of a God—as Paul says, they are without excuse.

WE give in this issue Bro. Jones' "Answer to Reviewers' No. 6," and also an article from Bro. W. H. Wilson in reply to mention of his articles. It has been the intention to keep out as far as possible all the writings of others on the "Pre-existence" question, and leave Bros. Jones and Joblin to produce all the arguments on both sides. Bro. Wilson was writing entirely independent and was criticised, hence given opportunity to defend himself. He does not wish to enter the field. We believe the large majority of our readers are willing to have this controversy brought to a close. Many have been interested in it, but they think that all the real *arguments* on both sides are presented, and further continuance will only be sharp bandying of words that will be unpleasant and conduce to personalities very soon, and so be positively injurious. In next issue we will give Bro. Joblin's article that has been on hand for two weeks, and we ask the brothers who have been engaged in this "discussion" to present in as short a space as possible any argument they may have in store not presented as *yet*, and then to please take up some other lines of work. We wish to *give* a reasonable chance for discussion, especially on subjects that will admit of *positive Scriptural settlement*. We know, of course, that each contestant fully believes he has presented enough *evidence* in support of his side to convince the world, but the only thing he has done is to *establish* those who were already believers in his side. The other side are as strong in their belief. Brethren, the sentiment expressed in the lines following are ours Let us all work *together*, and much will be accomplished. Let us publish abroad the good news of Jesus' work for us, and his soon coming, and when he comes and we live and see him, if we have any doubt then, let's ask him for settlement, but we hope the joy of that glad time will banish all doubts and fears we may have.

Go forth, ye heralds, in His name;
Sweetly the Gospel trumpet sound;
The glorious jubilee proclaim
Where'er the human race is found.

The joyful news to all impart,
And teach them where salvation lies;
With care bind up the wounded heart,
And wipe the tears from weeping eyes.

Be wise as serpents, as you go,
But harmless as the peaceful dove;
And let your heaven-taught conduct show
That you're commissioned from above.

Freely from Him ye do receive,
Freely, in love, to others give;
Thus they your doctrines will believe,
And, by the gospel they may live.

THERE is said to have been preserved in the city of Prague, a missal containing the ancient liturgy of the Hussites, one of whose illustrations represents Wicklif at the top of the page kindling a spark. Just below, Huss is portrayed blowing the spark into a flame. And finally, underneath Huss stands Luther brandishing a lighted torch. It is a just portrayal of the relations in which the three men stood historically to each other. Wicklif was the pioneer in the work for which Huss gave up his life, and Luther was put under the ban, the outcome of which has been to scatter the Word of God by millions in all quarters of the globe,—and if but few are *saved* by it the people are being uplifted in many ways so as to appreciate the mighty revolution when it comes.

Selected.

Opinions on Foreign Affairs.

The *Times'* Roman correspondent indignantly denied a short time ago that Italy had ever entered into negotiations at St. Petersburg in order to learn whether some sort of guarantee would be given to her, that she would not suffer should she secede from the Triple Alliance. The same correspondent now admits that he was wrong, and falls back upon the negotiations having been inaugurated by the Government of the Marquis Rudini, and Signor Crispi not having had anything to do with them. As the latter was not then in the Government, no one ever supposed that he had. The present Italian Minister of Foreign Affairs, says the correspondent, is "in absolute agreement with his chief in his adherence to the Alliance and the English understanding as the bases of the foreign policy of Italy."

When Lord Salisbury was in power I several times asked whether there was any understanding between Great Britain and Italy in regard to joint action under any possible contingency. Lord Salisbury denied it, and Mr. Gladstone on one occasion urged me in the House of Commons to be satisfied with the denial, for if any sort of engagement had been given by Lord Salisbury, this would not be binding on the country; as not only had it not been submitted to Parliament, but its existence had been officially denied. On the present Government assuming office, I again asked whether there was any document in the Foreign Office showing, either directly or indirectly, that any understanding had been come to with Italy as to a joint course of action in the event of her finding herself involved in a war with France, owing to her being a party to the Triple Alliance. The reply was that no such document was in existence. For the *Times'* Roman correspondent, therefore, to pretend that such an understanding exists is practically to assert that Lord Salisbury and Lord Rosebery are liars.

The facts are, I believe, these: When Crispi renewed the Triple Alliance, he induced Lord Salisbury to express a pious opinion respecting England not desiring that the *status quo* should be altered in the Mediterranean. Being anxious to carry his point in the Italian Chambers, he caused his journals to translate this pious opinion into an assurance that, if Italy joined in a war to defend Alsace against a French attack, England would protect the Italian coast from any hostile operations on the part of France; but he never ventured to confirm this myth himself in the Chamber. Rudini floated between the Franco-Russian and the Austro-German alliance. Now that Crispi has returned to power, he has again started the myth of an understanding with England in his journals. Italy is bankrupt. Taxation has reached its extreme limit. The country has either to vastly reduce the military expenditure, to which she is pledged as a member of the Triple Alliance, or she has to go into liquidation. Only a very short time ago she endeavored to obtain a loan in Germany by the hint that, if not provided with money, she would withdraw from the Alliance, and at the same time she offered Russia to withdraw from it on conditions. The result is that no one counts on Italy. Were a European war to take place she would in all probability remain neutral, and on its close endeavor to obtain something for herself, by vowing that she had warmly sympathized with the victor.

Not, indeed, that I blame Italy for this. If she be wise, she will remain on friendly terms with all, allying herself with none. In this case, no one will attack her, and she will be able to reduce her military expenditure to a defensive basis. The King has already lost his popularity by insisting on an expenditure based upon the possibility of being able at once to defend his own country, and to send a corps d'armee to aid Germany in defending Alsace. If he does not withdraw from this untenable position, he will lose his throne. This is, however, a matter that concerns Italy. But she must clearly understand that if she goes to war with France in order to aid Germany, we shall not step in to protect her from the consequences of this folly.

When Prince Bismarck got up the Triple Alliance, he had a clear perception of what was to the advantage of his country. This was to secure allies in the event of France endeavoring to regain her lost provinces. The Triple Alliance replaced that of the three Emperors, and Italy assumed the place that had been assigned to Russia in the former. But Bismarck took care to keep on sufficiently good terms with Russia to hinder her from entering into an alliance with France. Count Caprivi did not understand this tortuous policy, and the consequence has been a Franco-Russian counter alliance. Thus Continental Europe is split up into two armed camps. Rudini, very wisely, as I think, sought to withdraw from either camp. Why the *Times* should regard this preference for Italy over other countries on the part of an Italian statesman as a proof of bad faith, I do not know. When I want to know what a country will do, I look to what is most advantageous to it, and, treaties or no treaties, I know that it will pursue this course, unless its statesmen are fools, or are actuated by personal resentments.

There are three causes which may lead to a European war: (1) The desire of France to reacquire her lost provinces, (2) the desire of Russia to obtain a direct maritime outlet, (3) the position of Egypt in regard to ourselves. I would have us leave France and Germany to settle the first without let or hindrance from us; I would not interfere with the Russian aspiration; and I would act upon our international pledges in regard to Egypt. I am an Imperialist in the sense that I would defend the Empire if attacked. I am not an Imperialist, if this means that we ought to meddle in other people's "spheres" or to assume a right to hinder annexations on the part of foreign countries because we deem that these do not meet with our approval.—*London Truth.*

Original.

Does Pardon Come Before Baptism?

Yes, in answer comes from many an honest heart. If we ask for the proof we are told by these sincere souls that they feel that their sins have all been pardoned, that the burden that weighed them down has been removed, and they now feel free from condemnation. This kind of proof proves too much, and therefore proves nothing. This same feeling of a burden rolled off is experienced by every adherent of all the false religions of the world. It matters not what the conditions are, or how absurd, ridiculous, or cruel they may be. To obey them brings the same result, to-wit: the burden removed, and the anger of the particular God sinned against appeased. Implicit faith must be associated with the conditions to be complied with in order to bring about the desired end. The devout and ignorant Romanist, by paying the priest a certain sum of money gets rid of his burden of guilt, and goes away a happy man. The Hindoo mother, by throwing her infant child into the Ganges to be devoured by crocodiles, obtains relief from her burden. The devotees of all religions experience a sense of guilt or feel that they have offended their Gods by some act or word, and seek to put themselves in favor with their respective deities by doing something to secure this end. They must have faith in their gods, and faith in the conditions to be complied with. The same kind of evidence relied on by the Christian (?) is equally good in the case of the heathen. So this kind of evidence amounts to nothing. It is not proof of pardon. But the Christian alleges, at this point, that faith and repentance accompanied by prayer and earnest pleadings, are the conditions of pardon, that these complied with the feeling of freedom from condemnation is experienced. To supplement this evidence this Scripture is quoted: "The Spirit beareth witness with our spirit that we are the children of God." Rom. viii. 16. This statement is construed to mean The Spirit beareth witness through or by means of our feelings. But this is a perversion of the text. "Our spirit" does not mean our feelings or emotions, but our minds or intellectual powers, for these only are capable of weighing and estimating the value of testimony. The emotions and passions can not do this. The rendering in the Diaglott is: "The Spirit itself testifies together with our spirit, that we are the children of God." In the apostolic church the extraordinary or supernatural manifestations of the Spirit were proof of sonship. I think the text in question has reference to these supernatural manifestations. Think of this, and dating at conversion, the word of the Spirit was pledged as proof of pardon and sonship, even in the days of the apostles; and the word of the Spirit must be the proof today. "For ye are all children of God by faith in Christ Jesus." Gal. iii. 26. "For as many of you as have baptized into Christ have put on Christ." Verse 27. Pardon was to be obtained in him, in whom was centered all saving power. Baptism is an act of faith, and puts the penitent believer into the Christ. It is the inducting act. Otherwise there is no sense in this statement, and no force and meaning in the preposition "into." Prior to baptism the believer is out of Christ. Faith and repentance are equally essential in the change from sinner to saint: but stop with these two steps and where does one find himself? Out of Christ surely, and disobedient to the word of the Lord. Is pardon found out of Christ and in a state of disobedience? To ask this question is to answer it.

I will now call the reader's attention to Acts ii. 38. "Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

I want the young readers of THE RESTITUTION to examine this text closely. It stands at the very threshold of the Christian system, at the beginning of this dispensation, was uttered under the inspiration of the Holy Spirit, is a command to be obeyed by all who wish to become Christians, and given in answer to an honest, earnest question. The repentance and baptism embodied in this text have reference to one and the same end, the remission of sins. These Jews believed Peter's preaching. They being pricked in their hearts, and the question they asked showed this. The two things commanded were to be done for, or in order to, the remission of sins. These done, pardon follows as surely as God has spoken. He who teaches that remission takes place prior to baptism and in answer to prayer and earnest pleading, makes void God's command, and puts those who heed the instructions where they can adduce no proof of pardon except their own fallible feelings. God is as good as his word. Appearances of fervor, devotion, love and piety are of no account when the word of the Lord is set at naught. When he commands certain things to be done these must be done, and commands them to be done in order to secure his favor, and he will surely grant it. If the favor is remission of sins he will freely pardon. Can you not believe the testimony of the Spirit on this point? If not you have no faith.

JOHN L. WINER.

From the Dakotas to the Coast.

On Friday night, Dec. 29, 1893, I boarded one of the wonderful chariots with their "flaming torches" of the Northern Pacific. Truly the fir trees were "terribly shaken" as our long train came thundering along laden with so many souls away from dear ones at home, so anxious for their safety.

On the plains "running like the lightnings." Up the ascent of the Rockies and the still more awe-inspiring Cascades, ascending so slowly and with seeming great caution around the many short curves, with the two great iron horses puffing and the chariots swaying and creaking. The passengers the meanwhile seemed oblivious to all danger, being so absorbed in contemplation of the wonders that met their vision. With the lofty fir trees and the clouds of heaven in many places far below them.

At the summit passing through two miles of tunnel, with a great lake over our heads. The descent being not quite so slow, yet with great caution, winding with such abrupt curves around the mountain side. Sometimes seeming to be going directly back from whence we came.

The gushing streams, mountain crags, and lofty firs, transported my mind away to that chosen land of God. The scene of such wonderful things of the past, and the still more wonderful things yet to be, when the mighty King from Zion's brow shall command all nations and "He maketh wars to cease to the ends of the earth." I thought of the beautiful words:

"O land of the Prophets and Fathers of old;
Could say you but half of the story unfold,
[illegible] write me a song that would bring to one time;
I would tell in my verse of that wonderful name."

Between the Cascade and coast range mountains lies the renowned Willamet Valley, into which we merged at the foot of the mountain. What a wonderful, radical change! from two feet of snow on the mountain, to spring-like green grass in the valley below.

This great valley is perhaps unsurpassed in fertility, and production of fruits, vegetables, and all cereals (save corn). The first year of failure is yet to be.

Arrived in Portland Monday night, the first day of the new year. Hastened at early dawn for the home of my daughter, ten miles out, where I much enjoyed my short visit. This was only five miles from Scholls Ferry, where there is a live congregation of the faith, numbering some fifty souls, with whom I enjoyed a pleasant visit. Delivered to the people there three discourses, whether or not to their edification or profit, I know not God knoweth. With preachers they are abundantly supplied, having four: Wm. Skeels (State Evangelist), W. W. Jaquith, Eddie Groat, and last but not least, Bro. Prosser, one of the able pioneers, but now from illness of a nervous character, not in active service, yet fully alive to the cause.

On Saturday, January 27, with daughter and her husband, went to the city of Portland, preparatory to my departure homeward. Remained there over Sunday. Saw the wonderful display of Oregon fruits which took the premium at the World's Fair in Chicago. Visited the beautiful "Lone Fir Cemetery" of East Portland, which contains the tombs where now sleeps my own dear Eva, and grandchild, Ethel, the idol of her mother. Called in the afternoon at the home of Judge Ward, formerly of Kentland, Ind., having a very enjoyable visit with himself and amiable wife. Leaving the city next day for home, stopping at Tacoma, Wash., a short time on business, arriving home on Saturday night, February 6th. Found all well and doing nicely, and the church prospering under the faithful watch care of Bro. Wm. Mills, with the judicious ministration of the word by Bros. E. C. Webster and Walker Perrine. For all which I was indeed thankful and much rejoiced in being permitted to greet them all again.

D. T. HALSTEAD.

After the Love Feast.

Our love feast is now in a sense past, and was you there my brother, my sister? If not you missed a real genuine love feast. And why was you not there? look and see. And like the two disciples that went down to Emmaus, after hearing their risen Lord explain to them the Scriptures, and sat down to meat with them, and took bread and blessed it, and brake and gave to them, their eyes were opened and they knew him, and he vanished out of their sight. Then they said one to another, Did not our hearts burn within us, while he talked to us by the way, and while he opened to us the Scriptures? So now, brethren, can we say that our hearts burned within us, and our whole being was enthused and electrified with divine spirit while the brethren were testifying to the grace of God! And now Bro. Dwiggins, for our good, comes in and refreshes our minds with a summary of the testimonies borne to the truth, to which I for one could but heartily respond—Amen, amen. And as some of the brethren that came in late were not counted, and others no doubt would like to have been in our social class meeting, but felt rather timid to arise and speak, or for some other reason was not there, and as the prophet says, "Then they that feared the Lord spake often one to another." I feel like Bro. Skeels' suggestion is a good one. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endureth such contradiction of sinners against himself lest ye be wearied and faint in your minds. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Amen.

T. E. ADAMS.

Has your subscription expired? If so, don't let it remain so.

Poetry.

Two or Three.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

We knew his look in our leader's face,
So rapt, and glad, and free;
We felt his touch when our heads were bowed,
We heard his "Come to Me!"
Nobody saw him lift the latch,
And none unbarred the door;
But "Peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers
And not like the crash of a storm;
"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster.

Letter Drawer.

Dear Restitution:

I will drop a few lines in your letter drawer. I love to see the names of dear ones scattered abroad giving their testimony for Jesus; for we know the time is short in which we have to work; for Christ will soon come in his glory to reward every man as his work shall be. With how much earnestness we ought to labor and strive to teach those who are out of Christ, the way of truth and life, and we, who have accepted Christ should so live as to set a good example before the world, so they will not say we are not Christians. Pure and undefiled religion is to visit the widows and fatherless in their affliction and keep yourself pure and unspotted from the world. I would love to see letters from many dear ones whose names are familiar to me. Occasionally we see one whom we know and it rejoices us. Pray for me, dear brethren and sisters that I may continue faithful and receive a crown of life that fadeth not away. Your sister in hope of Christ.

Mrs. C. H. Brooks.

Oregon.

Editor Restitution:

Thinking some of the dear ones might like to hear from this part, I will write a few lines.

I am sorry to say our Church is not in as prosperous a condition religiously, as we were a few years ago. Bro. Prosser was then our main stand-by, and there was perfect unity and harmony among the brethren, but his health has been so poor for the last three years that he could not preach to us. I am afraid the church lacks its zeal and enthusiasm, its unity and harmony it once had. A luke-warmness is creeping in. Some are departing from the faith, giving heed to seducing spirits and doctrines of devils, some returning back to their former course of living.

What does Peter say about these things? "For if after they have escaped the pollutions of the world through the knowledge of our Lord and Savior Jesus Christ; they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them but it happened unto them, according to the true proverb, the dog has turned to his own vomit again, and the sow to her wallowing in the mire."

John says, "Ye are of God, little children, and have overcome, because greater is he that is in you, than he that is in the world, they are of the world: therefore speak they of the world, and the world heareth them."

Christ says, "If the world hate you, ye know it hated me before it hated you; if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." What a blessed thought to know that Christ has chosen us out from the world. What ought we to care for the world or any of its allurements, so long as we know we belong to Christ? Our every thought and action ought then to be of Christ. If we feel that we are tempted to do wrong we ought to stop and ask, would Christ do that? When tempted to join in the pleasures of the world, first stop and ask did Christ join in worldly pleasure? Did Christ go to dances, play parties, and theaters? Did Christ ever figure in a game of euchre, or did he condemn all these things? Christ is our example. "Be ye perfect as your Father in heaven is perfect."

Dear brothers and sisters, please consider these thoughts carefully. We ought not to faint or grow weary in well-doing, seeing we have such a glorious promise in view. It will not be long. Though the world sneer at us, though trials and temptations beset us on every hand, the time will not be long ere our blessed and loving Savior will come in all his radiant splendor to gather his jewels home. To those dear ones who have recently made the start, I would say, press onward, the pleasures of this world are nothing, as compared with that glorious time, when the true followers of Christ will be robed in immortality. O be faithful, turn not back from the true and faithful teachings of Christ after you have once accepted them. "Come unto me all ye that are weary and heavy laden and I will give you rest." What a blessed thought. My earnest prayer is that we may live faithful, and ere long be blessed with Christ in his kingdom.

A Sister.

Oregon.

Dear Restitution:

We have read with interest and profit your pages, and especially have we enjoyed the few issues containing the "Love Feast," proposed by Bro. Dwiggins. It has been a long time since we had the privilege of hearing the Gospel of the Kingdom preached except through your pages. Yet, seldom have our names been seen among those of like precious faith. We are resolved however to write a few lines although too late for the Christmas number, yet such letters as we have had would be welcome at any season, and may be ours will be, as we know and are known by so many of your readers.

When Bros. Miller and Geiselman spoke of the good meetings we used to hold at Antioch and Argos, the dear faces mentioned touched tender cords with us for we have been there also, and so often have heard the glad testimonies from hearts overflowing with love for the Master. But, more sacred yet to our memories is to see dear Brother Chaplin at his accustomed place at the Lord's table, and while the waiters go round hear him say, "Eat ye all of it, for as oft as ye do this ye do show forth the Lord's death till he come again." Dear ones could this be realized once it would be a great pleasure to us. Be faithful to the end for our Savior has promised all that are faithful to his commandments to meet us there. "Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." Mark xiv. 25. It depends on ourselves. Will we be there? We are determined by the grace of God to try and be faithful to the end and gain eternal life. We crave an interest in your prayers.

Your brother and sister, in Christ.

Hugh & Bannie Barnhill.

Michigan.

Dear brothers and sisters in Christ:

I have read with great interest all the letters in the two last numbers of The Restitution, and wish to say I have been greatly encouraged, and trust permanently strengthened by the feast, and if in any way my poor name will serve to edify the brethren in these last days of trial and doubting, I am willing to subscribe my awkward hand.

About thirteen years ago I enlisted in the righteous cause of Christ and his truth, and while the years pass by I do not regret that decision, and see no reason to desert. True, we have not always conquered but at times in some forgetful moment have been overcome and fell. We presume it is because of this keen sense of unworthiness that many as well as myself are not heard from more often, but thanks be to God through the richness and abundance of his grace we have been lifted up from all these wounded conditions and made to rejoice still in that glorious hope so soon to be realized. We sometimes pause to consider the past, and how useless we have seemingly been, a help to none and a hindrance to many, and might not the cause progress more rapidly if my poor name were erased from the roll of brotherhood. But how can we thus falter long when the race is almost run, the strife almost o'er, the long night of affliction and sorrow and woe is almost gone, and the bright joyous and eternal day of God in all its glory and splendor so soon to dawn upon us. The past and present are freighted with vice and trouble but it will all be over soon. In the future just ahead lies the unspeakable joy of peace and endless bliss. Thus feasting from God's Word all sufficient we resolve to journey on and meet our King, but brethren, we are weak and need your assistance. Remember we need and earnestly solicit your prayers and a few words of encouragement from each of you or at least your name, as one suggested in his letter, and to the brethren of this vicinity we will make a special appeal. For a number of years a few of us at your request have consented to act as superintendent or leaders of the organization here, and while we were aware of our insufficiency, yet we were willing with God's help to do what we could, and we were so glad when you all would come to the meetings, but how sad when one after another stops coming until the congregation would correspond in number to a set of hens teeth and the meetings must be abandoned. Why is it brothers are sisters you are discouraged? Have you trials or trouble or temptation or afflictions, so have all, so much the more needful then that we meet together for mutual good and edification. Oh brethren, do not faint but take courage. Do not forsake us at the assembling of the house of worship, but help us, if only by your presence. Hoping soon to meet you all, we are, your brother in Christ, waiting for the kingdom.

G. H. Garton.

Iowa.

Dear Restitution:

Our family is one of the scattered ones in the backwoods of Oregon, and in the one respect, of poverty, like many of the dear ones. The Restitution is our only preacher, and the Bible our Christ. We are getting old and broken down—fifty-five this month.

Dear favored brothers and sisters remember the scattered ones who like us have none of the communion of saints to help them on. The "Feast" from the loved ones is looked for anxiously and with joy. The blessed hope of the gospel is ours.

We remain yours.

Thos. F. Rich.

Oregon.

Editor Restitution:

I have just finished reading the "Love Feast" letters in our dear paper, and a feast it has been to me to hear from the dear ones in this way. I think Bro. Dwiggins just hit the right way, for each and every one can give their testimony for Christ and the good cause we are so much interested in.

What a glorious thought it is when we think of the time when all of God's family gets home to the kingdom, and we shall never part. Dear brothers and sisters is it not worth striving for? I for one prize the thought of entering the kingdom more than anything else. Let us keep on admonishing each other through the paper. There are many we could not hear from if it was not for this way. Let us write often and in that way we can help keep up our paper. Let us do all we can to help the Editor, for what would we do if it was not for *The Restitution*? It always comes brimful of such good food to help build us up, for many of us are isolated and have no way of hearing preaching. We were so situated for many years, but thanks be to God we have a brother now, D. M. Fidler, who will preach for us part of the time during the coming year. He is an able talker and a noble brother.

Dear ones, let us one and all try to do more for the cause than we have done before, for the time seems very precious. The time bespeaks our Elder Brother's nearness. Are we ready? If not, why not?

Methinks I hear our brother Editor asking for help to keep the dear paper going, and some dear ones asking for it, not being able to pay for it. I know that most of our brethren can do as much as I have done, pay for two extra papers, for this, dear ones, and see where our paper will be in a year. We believe the Lord is soon coming to set up his Kingdom on this earth and then what of this world's goods? We will have no use for them. Let us be wise and send the paper to some poor, wayfaring sinner, and try if possible to save one soul in so doing, and receive a crown of Life that fadeth not away, reserved in heaven for all those that love his appearing. Often have I thought of my dear Sister Wince, and what she said when her house burned. She was so glad she had her treasure where it could not burn. Let us all strive to have our treasure there, that when the Lord comes we will not be left, is my prayer.

Your sister in the blessed hope.

Mrs. E. S. Gans.

Illinois.

Editor Restitution:

As my subscription is past due, I thought I would send my renewal. Please find money order inclosed for $3.25.

I like The Restitution very much, but I think it would be much better if we had more letters and short articles, instead of those long continued ones which the common reader loses all interest in.

We surely are living in perilous *times*, the world is filled with wickedness and crime. Surely the Lord will soon come, then as Peter says, "What manner of person ought we to be in all holy conversation and godliness. Looking for, and hasting the day of God, (or earnestly desiring his presence.) It now is a matter of faith, but it will soon become a reality. Jesus will be here, the Kingdom of God will have come, then where will I be? Where will you be, dear reader? Solemn thought indeed.

The prophet says, "then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that thought upon his name, and they shall be mine saith the Lord of hosts in that day when I make up my treasure."

As we cannot speak face to face with each other, we can speak through our paper (if the editor will permit) though we may be miles apart.

We are still waiting and striving to enter that rest. It has been about twenty-seven years since we (husband and I) started in the race. What our life has been God only knows, but as we near the end our faith grows brighter and brighter, and by the help of God we are determined to strive on to the end, and we can say with Paul, "We reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us." Then we would say to those of like precious faith let us put forth every effort, that we may be worthy to stand before the Son of Man when he comes and hear him say, "I have chosen you my own, come enter into the joy of the Lord."

Yours waiting for glory and honor.

Mrs. Lizzie B. Oliver.

Kansas.

Dear Restitution:

I have enjoyed the Social meetings through the paper and I hope all the writers will remember the sentiments there presented and live up to them, as talk dont do much good if the mind and works are not in harmony.

I had intended to send in my mite, but I thought I would give way to give the isolated brethren a chance. So, brethren, you have said so many good things that I can add nothing only I would suggest that every writer and those that did not write make a resolution that during this year, '94, each of us will lay by him or her, from 25 cts to $1.00 and let us next Christmas present to the Editor of The Restitution a new printing press, as I understand they have to get their printing done outside. Let us see if faith and works go together. See whether you will prove a priest or a good Samaritan. Box up all your excuses and set a seal on them and get this present. Where there is a will there is a way. Let some one else agitate this question if this don't find its way to the waste basket. Question. What is the reason that the church has lost her healing power? It seems to me that she ought to have that gift now as well as in times gone by. 2nd. Is it essential to fast now, or is not? It seems from the record that Daniel fasted, so did Paul. Why not now or do you think that by a departure from these rules we have lost the power of healing the sick? Would like Brothers Wilson, Moyer or Joblin to write on this subject.

Yours hoping to meet the Bridegroom when he cometh.

J. W. Gamble.

Nebraska.

Dear Restitution:

As I see that my time has expired I will renew my subscription. I look for your weekly visits with much joy as it is the only preaching we have in this vicinity.

There are plenty of churches but they do not seem to understand the Bible. When they preach that we have natural immortality it throws all wrong, and they do not understand. They are blind.

What a blessing it is to hear from the dear ones scattered abroad that understand the Scriptures and know that we get eternal life by patient continuance in well doing. May we continue to hear from the dear ones.

C. F. Phelps.

Pennsylvania.

Editor Restitution:

It is with much pleasure that I write these few lines. It has been about seven years since I heard what is called "soul-sleeper" doctrine, and today the blessed hope and promises come up before me, and with faith in God's blessed Word that he will reward each and every one that strives to do his will my path is lit up, and as the Psalmist of old said, "They are a lamp to my feet, and a light to my path." Let us all consecrate our lives anew to the Lord and live nearer to him day by day, ever looking forward to the time when Jesus will come and gather all his faithful ones home and give them sweet, heavenly rest. Oh that rest that awaits the children of God, where pain and sickness, sorrow and death never come. It thrills my soul with joy to read letters from the brothers and sisters scattered abroad, and then I think of the time when we shall be gathered together in the Kingdom of our Lord, and ever be with him. And now may the love and communion of the Holy Spirit abide now, and evermore, with you all, is my prayer. Amen.

D. K. Lehman.

Iowa.

Dear Brother Underwood:

I very much regard the visits of The Restitution for there are none of like precious faith with us, and its visits are refreshing. There are many very able writers for the paper. Men having their hearts warmed by the love of God.

I would like to ask Bro. W. H. Wilson if any part of Rev. xi. has been fulfilled? This request is made for sake of truth and the love of it. This is with much love to all.

Leonard Davis.

Washington.

Dear brothers and sisters:

Let us be wise unto salvation, redeeming the time as the days grow evil, that God's Word tells us will be in the last days. Let us be able to say at the end of the coming year that we have lived more holy and devoted to God than ever before. God's Word tells us to grow in grace and knowledge of the Word of Truth that is given to guide us.

Paul said, "be instant in season, and out of season. Reprove, rebuke, exhort with long suffering and doctrine, for the time will come when they will not endure sound doctrine." Have we not reached that time? We certainly have. Let us renew our courage, faith, and hope in our God we serve. Do we realize the responsibility resting upon us? If not, why not? Let us wake up knowing that the coming of the Lord draweth nigh. I ask an interest in the prayers of the household of faith, and that God's blessing may rest upon all his children.

Your brother of the one faith and hope of the Gospel.

D. M. Cowardin.

Oklahoma.

Dear Brothers and Sisters:

What a privilege to admonish one another through The Restitution. What strength and courage it brings.

We are all surrounded with the many and various temptations, and so strong is the current that we need to grasp the helping hand. I am glad The Restitution flooded with short letters from those striving for victory, fell into my hands. It encourages us to hear from the isolated ones, to know that their faith is strong in the promises of Jehovah.

I am still striving to walk in the way marked out. I want to be among the redeemed, but, will I be one of the number watching and ready? Solemn thought.

Soon Jesus will [illegible]
Before [illegible]
Then, O how shall we [illegible]
When [illegible]

May we strive more earnestly each day, to walk in the way marked out, that when Jesus comes to rule in righteousness, he will own us.

Nancy Barber.

Ohio.

Dear Restitution:

I expect my letter will not belong to the "Love Feast," but I want you to know that I enjoyed it so much. Was so thankful to see so many dear names that I wanted to see. To them all I would say, be faithful, and pray for me, for I feel very unworthy and humble.

I love the weekly visits of The Restitution. It is all the preaching we have here, and we watch its coming as we would a dear friend. We send money order for $2.00 to renew our subscription to pay for six months for another and also three trial subscribers. I tried to get a new name and had the promise of one but they failed to send the money. Bread cast upon the waters will be seen after many days.

Yours in hope of eternal life.

Mrs. John Allard.

Iowa.

To all the beloved ones, greeting:

I seat myself to join in the "Love Feast" and also to send $1.50 to pay for our beloved paper, The Restitution, for another year.

Wife and I still feel that we are the Lord's people and are striving day by day to let our light so shine that others seeing our good works may be led to glorify our Father in heaven.

I have been proclaiming the Gospel of the Kingdom of late years. I am now holding a series of meetings seven mile from here by invitation from the Disciple Church, and a good interest is manifested. We are quite isolated from the brethren, but feel strong in the Lord and encouraged to press on towards the mark of the prize. We ask an interest in all your prayers, that we may ever be found faithful to our trust. In a short way I want to review our beloved paper, The Restitution, for the last year and will refer to the able brethren and sisters who have contributed to its columns.

I have been very much edified and instructed in reading Bro. Gardner's translations. I Appreciate Bro. Joblin's articles on the Christ of the Bible. I have held these views for many years. May our God bless him is my prayer. Bros. Niles, W. H. Wilson, Wagoner, Elton, and many others and would say to all, continue to edify us as you have been doing. Bro. Elton's articles on "What constitutes a Christian" were good ones. Will Bro. W. H. Wilson give his views on "The Bride the Lamb's wife."

Your brother, waiting the return of the King.

G. W. & N. W. Smith.

Kansas.

Dear Household of Faith:

I am truly glad of Bro. Dwiggins suggestion, for it has been indeed a "Love Feast" to my poor, lonely heart, for my life has been sad since my dear companion fell asleep, but the reunion is near.

How I love to read the letters from east, west, north, and south. It is 48 years since I enlisted in the Savior's army, and I have fought many fierce battles with the world, the flesh and enemy, but, praise the Blessed Name, he has upheld me in all my trials and afflictions, which have been many, and I have come off conqueror through him that loved me. I stand in awe and wonder at the wonderful love of God, and often exclaim, Who could not love God? Who could not trust him? Who can be so unthankful as to spurn offered mercy when it is given without money, and without price? Who can be so blind as not to see what they will gain to obey, and what they will lose to reject?

Dear brothers and sisters who can talk, sound the alarm louder. There are many faithful ones who gladly respond to the Lord's call, and I am glad to know there are those who are able to give into the Lord's treasury, to carry on the work. I wish I could, but if I can bring but one head of wheat to the garner, I will feel that I have not lived in vain.

How sweet are the words of those aged sisters, Mother Woodward, and E. Plummer. They are truly pillars that have stood the storms so long. I well know how to lean on Him who will never leave or forsake. My daily prayer is that I may be trusting and waiting with my lamp trimmed and burning when Jesus comes. Yours waiting for the kingdom.

Mrs. Mary R. Campbell.

Missouri.

The Water of Life.

"Ho every one that thirsteth. Come ye to the Waters." Isa. lv. 1.

God says of Israel, "They have forsaken me, the fountain of living waters." Jer. ii. 13.

Solomon says, "Council in the heart of man is like deep water, but a man of understanding will draw it out." Prov. xx. 5.

Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 14.

Beautiful, wonderful promise. Let us pray as did the woman of Samaria, "Give us of this water that we thirst not."

Bread is that which sustains life. Jesus the Life Giver is the true bread that came down from heaven, "in him was life." He said, "The words that I speak unto you, they are spirit and they are life." Jesus is the Word of God, and as such (in a deeper way, so far as I can see) came down from heaven. The Word of God is what we must eat and drink to give us life. "Except ye eat my flesh and drink my blood ye have no life in you."

Oh sweet indeed is that bread that came down from heaven for us. "Yea, sweeter than honey in the honey comb." Shall we have any desire to return to the flesh pots of Egypt? May our Father forbid. Cool and pure is the living water that flows from the smitten rock. Shall we complain of thirst now, or murmur, or fear to follow wherever he leads? Oh, no, let us not dare to think of such a thing, but press on 'till he says, rest.

Let us pray that we may have in us fountains of living water and that we may draw out of them and give cups of cold water freely to those perishing around us.

With these thoughts I close, hoping they will help some one. I add a few lines from an old hymn.

"The Spirit and the Bride say come,
Freely, freely freely,
And he that is thirsty let him come,
And drink of the water of life.
The fountain of life is flowing,
Is flowing for you and me."

Love to all, from one hoping in the truth.

Alice Adams.

Where Were They?

Col. Copeland delivered a masterly defense of the Bible and its teachings at Luce's hall on Monday evening, to an audience of about fifty persons. When "Bob" Ingersoll, the noted infidel, ridiculed the Bible and denounced it as a worthless sham, Powers' opera house was well filled to hear him. In speaking of the small attendance at Col. Copeland's lecture, *The Times* pertinently remarks:

"The church people and those who would naturally be expected to enjoy hearing Ingersoll's statements and logic refuted, were conspicuous by their absence last night. The fact is worthy of note, as one which tends to prove a thing or two,—a thing or two so self-suggestive as to need no mention now at our hands.—*Grand Rapids.*

[illegible] your Nets.

[illegible] like the deep,
The awful depths of a world's despair!
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand
And sweet and royal is His command
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust not to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power.
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!

Original.

Answer to Reviewer's No. 6.

It is a mistake to cry out "kinks" and "wrong translations," because this or that portion of Scripture was not written to suit our theory. More likely the "kinks" are in the theory, and not in the translation. This reminds me of the old preacher who is said to have been greatly pestered trying to shew away a fly from his text, when behold! it was a painted fly, not on the text at all, but on his own spectacles, painted there by some silly wag.

Reviewer says "the first creation—the old system of things—ends in failure and final overthrow." But my Bible teaches that "the creation itself also shall be *delivered from* the bondage of corruption into the liberty of the glory of the children of God:" as the Revised Version says. Or that "the creation itself will be *emancipated from* the slavery of corruption, into the freedom of the glory of the children of God;" as the Diaglott says. Rom. viii. 21. Also that "the earth abideth *for ever*," and was "created not in vain," but is destined to "be filled with the glory of *Jehovah*." "For of him, and through him, and *to him*, are all things: to whom be *glory for ever*. Amen." Eccles. i. 4; Isa. xlv. 18; Num. xiv. 21; Rom. xi. 36. Does all this look like "failure and final overthrow?"

While speaking of the Diaglott—does my reviewer know that it calls Jesus Christ "our GREAT God and Savior?" Titus ii. 12. Does he dare to say there are any "kinks" in this passage?

Reviewer gets himself into a terrible tangle about the word "form." Now brother, why did you not consult the lexicons and concordances on that word? The lexicon shows that *morphee* (the word here translated "form") denotes "*external appearance*,"—such as may be changed without any change of personal essence or identity. And the Greek concordance shows that *morphee* occurs but three times in the New Testament, namely, twice in Phil. ii. 6, 7, and once in Mark xvi. 12 where we read that our Lord "appeared to them in *another form* (*morphee*)." Does reviewer think that means "another Jesus," and not the *same* who was crucified, and rose from the dead, and was mistaken by Mary for "the gardener?"

From *morphee* ("form") is derived the verb translated "transfigured," "transformed," "changed." This verb occurs four times, but in neither instance denotes a loss of personal identity. He that came down from the mountain was the same that had just worn the glories of transfiguration, when the "fashion" of His countenance was altered. Matt. xvii; 1-9; Mark ix. 2; Rom. xii. 2; 2 Cor. iii. 18; Luke ix. 29

Perhaps reviewer might have discovered all this for himself if he had consulted the lexicons. I am not surprised, however, if he feel *shy* of them after their overwhelming decision against him in reference to the word *Logos*.

I wonder that reviewer does not complain of "kinks" or "tampering" in the Diaglott's version of Phil. ii. 6, 7, for certainly that is also against him, inasmuch as it shows that our Savior first had the form of God, but "divested" (i. e. stripped) himself of it, and took "a bond-man's form." And so it was AFTER He "divested himself" that He was "in condition as a man," though reviewer seems (if I mistake not) to say it was *before!*

Why did not reviewer tell us what was "the form of God?"

Since he has failed to do so, I will state that, so far as I can understand, it was that *external appearance*, that *glory* which He "had with the Father before the world was," and which He resumed at his ascension, and in which he will appear again soon. Jno. xvii. 5; Matt. xvi. 27. And so in Phil. ii. 5-7, four features or stages of unparalleled condescension are set before us as an amazing lesson of humility and self-denial. Being originally in the form of God i. e., *invested* with the glorious eternal manifestations of the divine nature, and not deeming that glory with the Father any act of robbery, yet He (1st) "*divested* himself" of that native external glory, taking the *form* of a servant—not of an angelic servant as Gabriel or Michael, nor as one of "the princes of this age," but (2nd) of a *bond-servant* in the likeness of men. And in addition to that He (3rd) still further "humbled himself," becoming obedient unto *death*, and that not a peaceful natural death, but (4th) "even the death of the *cross*," with all the violence, pain, and reproach attending such a death.

Mere-manism would so pervert the text as to destroy this unspeakably sublime lesson of humility and self-denial.

Reviewer seems to think me "bound" to answer some of his questions. But first let me ask why has he not condescended to answer my two questions propounded in RESTITUTION of Dec. 6th, namely, "Whether he regards Christ as an object of *worship*, and also whether he thinks Christ was a *mere man*, or not?" I have been anxiously awaiting his answer, but have been kept in suspense about two months.

Also in RESTITUTION of Nov. 1st, why does reviewer in speaking of Christ say "*his* foundation was in the dust?" I suppose he was not intentionally applying to Christ the words which Eliphaz applied to those who "die without wisdom" and "perish for ever?" Job iv. 19, 20, 21. Was he quoting Job vi., or not?

In defence of the faith,

WILEY JONES.

Please Read and Heed.

Brethren. If each one now taking our paper will induce one more *to subscribe*,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable *to* pay *for* their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

WE will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 600 pages.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

California reached easily via the weekly through car which will run over the Nickel Plate Road after March 1st.—No 8.

Try and get a new name for our paper for 1894.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

California.

The well known California Excursions of A. Phillips & Co., beginning March 1st will change their route from the Canadian Lines to the Fitchburg, West Shore and Nickel Plate Roads, leaving Boston, as in years past every Tuesday. These excursions combine Comfort and Economy in the greatest degree and have always been personally conducted and given entire satisfaction. For full particulars and general information about California, address Agents of the Nickel Plate Road or A. Phillips & Co., No. 446 Broadway, Albany, N. Y.—No. 8.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

A through Car to California via the Nickel Plate Road once a week after March 1st.—No. 8.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Never compelled to leave your car until you reach California, for the Nickel Plate Road will run a through car weekly after March 1st.—No. 8.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract, and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Remember the patrons of the Nickel Plate Road can take a through car to California after March 1st, weekly.—No. 8.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$39.20

THE SPECIAL EVANGELIST FUND.

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Previously published,	$216.78
For first half of 1894.	
Mrs. C. W. Russell,	10.00
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EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

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J. C. Whitten	5.00

Announcement.

The second quarterly conference of the Church of God for Southern Kansas will be held at Attica, Harper county, Kansas, commencing on Friday night, February 16, 1894, and will hold over the third Sunday. Business meeting will be held on Saturday at 2 p. m. All should be present at this meeting. All are invited to this gathering. Come and let us have a good time. Gentile times have about run out, and the time for the saints to take the kingdom is near at hand—perhaps nearer than we are aware of. Then it behooves us to do all we can, and it must be done soon.

Now brethren and sisters, let us arrange to be at this meeting. We need your presence, your council advice and encouragement, that we may all be strengthened in the blessed cause.

Place of meeting will be at our church in Attica, about ten rods north of depot. I will again say all are invited and expected to be present at this meeting. Come with hearts filled with love for the truth.

S. C. OLIVER, Pres.
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See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 50 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1265 Logan Avenue, San Diego, California.

Church of the Blessed Hope, [illegible] and [illegible] Avenue, Philadelphia, Pa. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 610 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the [illegible] Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every [illegible] Sunday in the month; [illegible] Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in hall northeast corner Michigan and Laporte streets. Services every Sunday at 10:30 a. m. Sunday School at [illegible]. Prayer and [illegible] meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at [illegible], Ohio, meet every first day of the week at 10 o'clock for Sunday School and [illegible] for the usual services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in M. E. Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets for Sunday School at school house [illegible] in Frontier Co., and have prayer meeting every Friday evening [illegible] brethren. We have [illegible] Elder W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill. [illegible] come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brock [illegible], Ohio, meet every Sunday at 10 a. m., for Bible study and Sunday school. Communion at [illegible], where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolfe, [illegible], or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; [illegible], Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, eleven miles southwest from Portland, each month. 1st Sunday, sermon by Bro. W. W. [illegible]; 2nd Sunday, sermon by Bro. Edwin [illegible]; 3rd Sunday, sermon by Bro. W. S. Skeels; 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church of Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in [illegible] Hall, on Willoughby Avenue, near Broadway.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. [illegible] and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dayton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Circleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P [illegible], Fair Haven, Kan.
J. R. [illegible], Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
J. [illegible] 2012 West Corning Ave., Parsons, Kan.
P. P. Haver, Seven Fountains, Va.
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VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

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No. 52, Ex. Sun.	12:26pm	For St. Joseph.
No. 54, "	10:25pm	" South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	5:00am	For Terre Haute.
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VOL. XLIII. PLYMOUTH, INDIANA, FEBRUARY 28, 1894. NO 8.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

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Only a Word.

Only a word [illegible] leave a sting
[illegible]
[illegible]
[illegible] as a dart.

Only a word may [illegible]
And [illegible]
The deepest [illegible] a life,
The [illegible] come too late.

Only a word may be a blow
[illegible] many pain.
And cloud a bright young life is won,
From which it can ne'er rise again.

Only a word may be a ray
Of sunshine in some dismal room,
And help to brighten many a day,
Which would be spent in hours of gloom.

Only a word, but in it lies
The power to change full many a fate.
How little those realize
In but one word what may await?

Only a word may lead the way
From clouds of darkness to the light,
May help some weary one to pray,
And guide them to the path of right.

Original.

The Past, Present and Future Glory of Jesus Christ.

The following interpretation of the 5th verse of John xvii. is from the pen of an esteemed brother in the faith, whom I have not seen for nearly if not quite 25 years. His name is withheld for the reason that I have taken the liberty of transcribing his exposition from a private letter. But thinking that those who have an appetite for spiritual food might relish the thoughts submitted, I have assumed the responsibility of making public what the writer might hesitate to see printed. Not, however, of because of any timidity on his part in avowing his honest convictions of truth, but simply that in a private letter he had not presented as much testimony, or amplified the question, and touched the details as fully as he might desire for the general reader. I welcome every effort that helps to give us clearness of perception in things divine. Life is too short—our probationary career too brief, to miss any opportunity that is helpful. He that will find must seek. he that welcomes the opening of the door to wisdom's home is not too proud to knock. Wisdom's children are teachable.

JOHN XVII. 5.

I take it that verse 1 of this chapter is the key to the construction and interpretation of verse 5. Read 1st verse close and critically.

"Father the hour is come." Hour a short space of time—a season. The time in the divine purpose had come for the fulfillment of some prophetic utterance which Jesus knew about perfectly. The hour is come, glorify thy Son - not the world glory of the age to come, but a glorification at the time then present represented by the phrase "the hour is come." Mark the statement of the next sentence and its dependence upon that which precedes it. So that the "Son may glorify thee."

You see that the glorification of the Father by the Son sometime in the future depends upon the glorification of the Son by the Father in this hour—or space of time in which the glorification of the Son took place. Jesus prayed for that which he knew he would receive according to the record. Consult Luke xxiii. 69; see Diaglott. From this time the Son of Man will sit on the right hand of the power of God. Compare with Psa. xvi. 11, "In thy presence is fulness of joy, at thy right hand are pleasures for an age." Compare Heb. xii. 2, "For the joy set before him he endured the cross, . . . and sat down on the right hand of the throne of God." Turn to Psa. cx. 1, "Utterance of Jehovah to my Lord, Sit enthroned at my right hand until I make thy enemies a stool for thy feet." Compare many passages with Acts iii. 21. Until times of restitution. As to the glory of the world to come it is his by inheritance, by solemn covenant and oath of God. Not so the glory prayed for—there is nothing like it. It stands alone and above all other place of honor. It is in itself unique—nothing like it, or to be compared with it, in all the divine revealments. No one hath ascended into heaven, except the one from heaven descended. The one who ascendeth is the one who descendeth first into the lower parts of the earth. See John and Eph.; 1 Pet. iii. 22; Heb. i. 3.

The glory of the world to come in which the Father will be glorified throughout the earth is the fruit or product of the sacerdotal service in the true tabernacle heaven itself in behalf of his people on the part of the glorified Jesus constituted a Priest for the age according to the order of Melchisedek. He is there to represent a little company who have faith in his ability and goodness to arrange matters at headquarters for the future divine government. Having official power over all flesh, he will give his friends on his return official political positions in harmony with the arrangements made in heaven.

Mark the force of the copulative (and) joining verse 5 with the preceding verse 4. "And now" in view of the statement of verse 4. "And now, O Father glorify me with the glory I had with thee." The glory here is a particular glory which he had before he utters the prayer, and which he did not have at the time he prayed—a glory unprecedented. The sentence "which I had with thee" refers to Jesus himself personally, he being the subject of the sentence. To say this was all in the mind and purpose of God may be granted but this verse is not the place to find such a record. Philological law and usage warrant the assertion that Jesus had the glory prayed for, and desired to be invested with the same at the right hand of the Father in heaven hundreds of years before the world glory of the age to come could be experienced.

The place of glorification is at the Father's right hand, as says prophets and apostles. Therefore he prays glorify me along side of near thy own self. He entered into heaven itself—there to be present in the presence of God, on our account. Heb. ix. 24, compared with verse 12 also with chap. x. The time which Jesus dwells in heaven at the right hand of God spans the period of that glorification for which he prayed. He prayed to be glorified before something mentioned—thus, before that (glory understood) of the world to be. We must admit that Jesus had a glory before he prayed, and prays for a like, and perhaps the same glory in the presence of his Father in heaven, and to continue there until the restitution of all things spoken of by the prophets. The term world here does not mean the universe, or the universal creation of which Moses gives an account. It does mean a constitution of things at that time in the future and yet "to be," as a clear rendering of the original demonstrates. It is a world yet future of which Jesus is the head, foretold by the prophets as a new heaven and a new earth in which Jehovah's name will be fully glorified.

The preconception of all translators and interpreters hath blinded their minds to the fact of the futurity of this world mentioned in the text before us. For the usage I contend for see Rom. iv. 11, mark the future aspect of the context; see also verse 13 and verse 16 "might be sure to all the seed."

I emphasize the sentence "I had with thee" because of the effort to transfer the thought of the statement from the person Jesus to that which was in the mind of God in relation to him before the worlds were made. Or in other words the divine purpose in relation to the glory of the Son Jesus Christ in the epoch of the "regeneration." The Father actually manifested Jesus with his own glory, previous to the time styled by Jesus in his prayer "the hour is come."

"Then the face of the son, and his garments became white as the light." Mark ix. 2 3; Luke ix. 29. Compare with Rev. i. 14 15, 18; then read particularly 2 Pet. i. 16 19. It was not from having followed cunningly devised fables that Peter and John made known the honor and glory the Father had bestowed upon the Lord Jesus. But on the contrary they affirmed that they were eye witnesses of the facts which they declare. For says Peter, "We did not follow cunningly devised fables when we made known to you the official power and presence of our Lord Jesus Christ, but were eye witnesses of His Majesty. For he received from God the Father honor and glory when a voice was borne to him from the majestic glory, ... and this voice from heaven we heard when we were with him in the holy mount;" and this too in confirmation of prophecy.

Jesus elected three competent witnesses as the law required so that the matter of the scene on the mount might be fully established. The apostle adds "therefore we have the prophetic word more sure." The prophetic utterances were confirmed by a visible and audible manifestation. The witnesses say We saw, we heard. John, (1 Jno. i. 2,) one of the witnesses, affirms, "What we have heard and what we have seen with our eyes, what we have attentively gazed upon, and our hands felt of the word of life and the life was manifested; and what we have seen, we also testify, and declare to you the eternal life which was with the Father, and was manifested to us, what we have seen and heard we declare to you so that you also may be partners along with us, and certainly our partnership is with the Father, and with his Son Jesus Christ." Compare John vii. 39 with Acts iii. 13. These testimonies are adduced to the point, at issue, to show the fact of Jesus' glorification on the holy mount, and for which he prayed to be invested on the right hand of the throne of God in heaven. He will remain in heaven until the time arrives for the inauguration of that new order of things pertaining to the kingdom and age to come. His return to the earth has for its primary and chief object the glorification of the Father through the administration of justice and righteousness in all the world.

For this world Jesus died as he himself affirms, John vi. 51; and the Baptist said, "Behold the lamb of God who bears the sin of the world." The completion of the ceremonial of the great day of atonement is indicated here. Heb. ix. and x.; consult also John xi. 47 52, emphasize verse 51. If any Jew understood the significance of the ceremonial of the day of expiation the chief priest would. Hence the statement "that one man should die for the people and not the whole nation perish." Mark what follows: "And this he said not from himself but being high priest that year he prophesied that Jesus was about to die for the nation, and not for the nation only, but that he might also gather into one the children of God that were scattered abroad." Because it hath been appointed to the men (the high priest on the day of atonement, see context) once to die, and after this the verdict, "So also (notice the particle of comparison here) the Christ having been once offered to bear away the sins of the many will appear a second time unto salvation." In view of the foregoing testimonies collected and their harmonious bearing upon the subject, we are prepared for the construction and interpretation of John xvii. 5. He prayed to be glorified in the presence, or at the side of the Father. The prophecies affirm that the right hand side is the side. The evangelists say the same, and the apostolic writings agree. He prays for the glory he had on the mount of transfiguration, and that this glory be given him before the world glory of the age to come, all of which he now possesses in heaven where "fulness of joy is experienced, and pleasures for an age enjoyed." The fulness of joy at God's right hand is the pleasure of immortal existence with all that it involves. This he claimed as a personal reward, "I have glorified thee upon the earth, having furnished the work thou gavest me to do," and in view of this "now O Father glorify me at the side of thy ownself, before that of the world to be, with the glory I had with thee" on the mount. The experience of Jesus on the mount never faded from his memory. the scene was never forgotten by the three apostles who witnessed it. It was the manifestation of eternal life—the glory of a deathless nature.

GEO. MOYER.

Did Jesus Eat the Passover?

This question as to whether Jesus ate the passover involves many other questions and a few words in relation to it may help others to see their way more clearly.

Matthew tells us that Jesus instructed the disciples to go and prepare the passover. He also told them to tell the owner of the house "I will keep the passover at thy house with my disciples." xxvi. 18. "And they made ready the passover." Verse 19. "Now when the even was come he sat down with the twelve." Verse 20. "And as they did eat." Verse 21. This proof seems conclusive that they ate the passover. By reference to Mark xiv. 12, we find that the first day of unleavened bread they killed the passover. This first day of unleavened bread is just what Matthew is speaking of. Matt. xxvi. 17. Mark also tells us that the disciples made ready the passover. Mark xiv. 16. He also tells us that in the evening Jesus came to the room which the disciples had prepared for the passover and that they sat down and "did eat."

Luke adds to the testimony of Matthew and Mark in many particulars.

1. He tells us the disciples sent to prepare the passover were Peter and John. Luke xxii. 8.

2. He tells us that the room where they made ready the passover was called the guest chamber, thus agreeing with Mark.

3. He tells us that the passover will be fulfilled in the kingdom of God.

4. That the great desire of Jesus was to eat the passover before he should suffer. Verse 15.

The only objection which can be urged against this position that Jesus did eat the passover is the statement of John (xviii. 28) that the Jews would not go into the hall of judgment for if they did they would be defiled and could not eat the passover.

But in answer to this it is sufficient to say that the whole feast was often called "the passover." The whole seven days which followed the eating of the lamb is called the "days of unleavened bread," and these days are in turn called "the passover." Luke xxii. 1. John undoubtedly had reference to the days of unleavened bread in John xviii. 28, for it would be hardly consistent with inspiration to contradict itself thus. It is only when our theory is at stake that we make the Bible contradict itself.

Some have tried to make it appear that the supper Jesus is thus described as partaking of was at Bethany. But a candid look at the facts will in a moment dispel this error.

1. The supper at Bethany was six days before the passover. John x. 1.

2. The supper where Jesus instituted the communion and also the one where he washed the disciples's feet was on the first day of the feast of the passover. Luke xxii. 7-20.

3. Jesus left Bethany and came to Jerusalem before the supper spoken of as the passover. See John xii. 12 and the whole chapter and the next or xiii. 1 17.

Jesus ate the passover the first day of unleavened bread and died the same day, being upon Wednesday. The day was reckoned from evening to evening.

1. Jesus was arrested Tuesday evening (our time) but the beginning of Wednesday on Tuesday evening.

2. He was taken to Annas and Caiaphas the same night (beginning of Wednesday) and up all night.

3. Wednesday morning sentenced by Pilate and led away and crucified, died and was buried before the day closed, or just at its close.

4. Was in the grave all of Thursday, Friday and Saturday, and all of the three nights, Wednesday night, Thursday night and Friday night, (three days and three nights,) and arose at the close of Saturday and at the beginning of Sunday the first of the week—the time of the first fruits from the dead. I do not mean to say that Jesus arose Sunday "morning" but at the beginning of Sunday or where the seventh day merges into the first day, which according to Jewish time was our Saturday evening.

I am aware that the whole Catholic church fix Friday as the day of crucifixion, and Totten, Page and Guinness fix Thursday as the day. Yet there must be some mistake in the astronomical data, for the prophet Daniel declares that when the sacrifices which typify the death of the Christ shall cease, that it shall be the middle of the week. Christ actually died near noon (about 3 o'clock) on the middle of the week, literally and chronologically. See Dan. ix. 37; Matt. xxvii. 45, 50. If Jesus arose at the beginning of Sunday and was three days and three nights in the heart of the earth he was crucified on Wednesday. Matt. xii. 38 40.

A. J. EYCHANER.

Dear Restitution:

In looking about us we learn that crime and calamities are on the increase. During the year that is just closed there has been a greater variety of calamities and crime than in any previous time. The robbing of railroad trains occurs almost weekly. Murders are committed by the score for no other purpose than to enable the perpetrators to rob their victims. There is a spirit of lawlessness abroad, not only among the criminal classes, but among the masses. As proof of this I need only refer to the large number of supposed criminals who have been lynched. These murderous proceedings have not been confined to the lynching of negroes in the south, but they have occurred in nearly all parts of the country. In our own state of Illinois a number of persons have been sent into eternity without being given any time for preparation or an opportunity to defend themselves against the crime with which they have been charged. It is a terrible thing to have your own defense, drag you away from your house surrounded at midnight by a howling mob, who charge you with a crime, of which you are innocent, and without giving an opportunity of being heard in your own defense, drag you from your home and family and hang you to the nearest tree. It is too horrible to contemplate, yet horrible as it is we are compelled to admit that it is being done week after week in this free country of ours. Say not that crime is on the decrease, and that the world is growing better.

I need not go into details to establish the fact that we are passing through a time of great public calamities. It is sufficient to call attention to the fact that there are not less than seventy-five thousand people in this city, Chicago, who are as much pinched by the famine which now prevails in this and all other large cities and manufacturing towns in this country, as were the Egyptians at the time that Joseph had charge of public affairs in that country. People are not suffering for food because of any scarcity in the supply, or because of the high price of food products. There is an abundance of food and it is cheap. Wheat has not been as cheap in fifty years as it is now. The trouble grows out of a stagnation in business. The cause of the stagnation is a lack of confidence in the affairs of men. The time which the prophet foresaw, when he said "mens' hearts failing them for fear, and for looking after those things which are coming on the earth." Luke xxi. 26, has come.

Business will revive, and men now out of employment will be given work, but the revival will not be permanent. We are in the last days of this dispensation. "When ye see these things come to pass know ye that the kingdom of God is nigh at hand." Luke xxi. 31. There are two things which Our Heavenly Father will accomplish before Christ takes David's throne.

1st. The nations of Europe have been and are to-day maintaining their existence by the strength of their armies and navies. They are beating their plow shares into swords and their pruning hooks into spears." Joel iii. 10. The war spirit must be broken. The manner in which this will be accomplished is set forth in the prophecies contained in Ezekiel xxxvii. and xxxviii., and xiv. of Zechariah.

2nd. There is a feeling abroad that persons engaged in different kinds of business can obtain what they call "their rights," by combination. The farmers in some parts of the country are combining in their grange organizations and demanding that the general government shall furnish them with cheap money. Laboring men combine in their labor unions, and undertake thereby to secure more pay for less hours of work. The owners of coal mines combine for the purpose of keeping coal at a high price. Railroad companies combine to keep up the price of freight and passenger fares, and so it goes all around the ring. This feeling that we will accomplish our purpose in some way and over-reach our neighbor by hook or crook, must and will be broken. God will compel us to recognize the fatherhood of God and the brotherhood of men whether we will or not.

I have drawn a feeble picture of the present outlook from the standpoint of a man of the world. The reality is much worse than the picture. What is the outlook from the Christian's standpoint? It is glorious beyond description.

R. S. DUGGINS.

Timely Exhortation

Let orthodoxy consider for a moment this most solemnly impressive scene:

An earnest Jew visits Jesus by night. By way of greeting he testifies his belief in his divine mission; and signifies his desire to know more perfectly his doctrines. There is no more solemn scene in the New Testament than this:—Two men in earnest conversation; one a learned Jew, the best product of a corrupted system; the other, the divinely appointed King and future Ruler of a restored world. One is eagerly seeking truth; the other is seeking those who seek it. Can you imagine circumstances of greater solemnity? Can you think of a situation in which words would be more carefully or thoughtfully used? Don't you think that if there were times when Jesus was more careful what he said than at others this was one of those times?

Now, listen to what he says:—"Except a man be born of water and of the spirit he cannot enter into the kingdom of heaven." What shall we say to this clear, pointed utterance of Jesus? Why, the answer is plain: we have already determined that the circumstances called for thoughtful, well considered words; and since Jesus was the most thoughtful of men, we must conclude that he meant just what he said. Now, mark this: Jesus here makes the water birth (baptism) essential to an entrance to his kingdom—nothing could be plainer. But orthodoxy says, "It can't be possible that Jesus intended to make such a simple thing a condition." To this we say, He who graciously offers eternal life to a dying world may impose any condition; and baptism is no more peculiar as a condition, than belief.

Do you believe that Jesus ever used meaningless, trifling language? Orthodoxy does; but do you? Remember, salvation is an individual matter. In that great and notable day churches and theologians cannot plead for you—the situation then, as now, will be intensely personal. What excuse will you offer? Would you "live in the likeness of his resurrection?" Then you must "be planted in the likeness of his death."

STANLEY E. COWLEY.

The Lake of Fire and Brimstone.

"Whosoever was not found written in the Book of Life was cast into the lake of fire." Rev. xx. 15.

Now it is a fact that the wicked will be burned up root and branch. (Mal. iv. 1.) and they shall be ashes under the soles of your feet. Isa. lxvi. 23, 24. When the righteous go forth from sabbath to sabbath to look upon the carcasses of those sinners they will be slain and cast into the crematory, and the ashes will be thrown out and trampled under foot, for the crematory will be in the Valley of Gehenna, and the ashes will be washed by the rains down into the marshes of the Divine, or the lake that was made of fire and brimstone when Sodom was destroyed, and this will be in the days of Christ, and they shall sleep a perpetual sleep and not wake.

This lake is the only one in ancient or modern history, sacred or profane that was ever made of fire and brimstone.

PAUL FISHER.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

WE will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 800 pages.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, FEB. 28, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

The Reviewer Reviewed.
No. 7.

In resuming our investigations we notice the question as to whether Socinians permeated with the leaven of the Pharisees would express themselves as does Paul in Phil. ii. 6. We really do not know, and have no time to find out.

As to the "mere man," and "meremanism," we remark that it is about time to show HOW believing Jesus was the only begotten Son of God constitutes one a believer in a *mere man*, or has a tendency to Josephiteism. *Let* us hear at once how *both* God and Joseph were fathers of Jesus? Does it mean that God was the Father of the Christ who did *not* die, Joseph the father of the Christ who *did*? We hold that a "*mere man*" is a man *begotten* by man, and if there be a tendency to Josephiteism in the views of either we think it is with those who have a divine Christ who did *not* die because he *could* not, and another, *or part* of another who was *not* divine and *did* die; he was therefore a *mere man* and nothing else if the claim be true that *the Son of God must of necessity partake of his father's nature*, which is divine. Oh, but we pity from our heart those who have a mere man for their Savior.

Once more an attempt is made to fortify the position taken that the Word represents Christ in a pre-existent state. He never says Jesus pre-existed, and we have shown, we think, conclusively, that it was Jesus who was Christ, and that there was no Christ till Jesus was baptized. If this be not tenable why is it not attacked? If it *be*, why then he is merely arguing for the pre-existence of what in his writings he justly styles a "title:" the person on whom it was finally bestowed was Jesus, begotten of God - made of a woman. In answer to the claim that he existed before human nature, and *made* human nature as part of the *all things*, and was with God from the beginning, necessitates the monstrous conclusion that the Son was as old as his Father. It says the Word was *God*, *not* the Son, and we believe it. Reviewer believes it was the Son, and he was the God who made all things. Our Lord himself shall answer these points. In John xvii. 3, in prayer to his Father he says, "And this is life eternal, that they might know thee the ONLY TRUE GOD, and Jesus Christ, whom thou hast sent." And as to his having made all things, hear him again in Mark xiii. 19. "For in these days shall be affliction such as was not from the beginning of the creation which *God* created unto this time, neither shall be." There are indications, however, that the Eternal One employed agents in his creative work. We read in the 104th Psalm that he maketh his messengers spirits; and in the 103rd Psalm we read Jehovah hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless Jehovah ye his messengers, that excel in strength, that do his commandments, harkening unto the voice of his Word [in harmony with Psa. xxxiii. 6, "By the Word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . He spake and it was done, he commanded and it stood fast."] Bless ye Jehovah all ye his hosts, ye ministers of his that do his pleasure." Now, the learned tell us that Melchizedec and Abraham knew the Alane Good One as *Ail Elyon*, Most High Ail, or power, which teaches by implication that there were *Ailim* of inferior rank, station and power,—and 2,470 times in the Old Testament called Elohim, plural of Eloahh, and improperly rendered Lord and God. In the first and second chapters of Genesis we find there Elohim, or messengers who excel in strength doing what Reviewer claims was done by *one* person, a pre-existent Son of God who afterward tabernacled in a body born of a woman. We find them saying to each other, "Let us make man in our image, after our likeness;" and presently we read that the *elohim did* form man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. It is as true that the *elohim* formed him as that he was formed at all; and hence it is *not* true that a pre-existent Christ made all things. The elohim made him in *their own likeness*, as can be proven by their visits to Abraham and Lot and others. *God* has *not* stultified himself 4000 years later by saying that an Eternal Son made all things. Jesus evidently knew nothing of that arrangement; he says of the creation that God created it,—and we have just seen that his agents were his messengers who excel in strength and do his commandments.

It is further sought to sustain the point assumed by the masculine pronoun *him*. Just think of it being necessary to prove a sublime and fundamental truth by the gender of a pronoun. Of course, if the "Word" is the name of a *person* who was with God from the beginning and made all things, the pronoun must be masculine. But if the Spirit in John uses the word *logos* in its proper and literal sense, then the pronoun must be in the neuter gender - it.

But we are now directed to Rev. xix. 13 for proof that the word *logos* in John i. 1 means the pre-existent Son of God who made all things. The *facts* are that among the awful events clustering around the marriage of the Lamb, is the riding forth of Him whose eyes are as a flame of fire, and that he *will* have a name that no one but himself knows—"*The Word of God.*" This information comes from Jesus *to* John after his ascension to heaven, and was revealed to Him by God. It *was* future, is *still* future, and yet is referred to as proof that it had been his name before the creation of the world. But mark well the *name*. It is not simply *Word*,- not God the Word, --not the Word who was a God equal with the Father, but the name, when the *time comes*, will be "The Word of God," amen. But our readers will notice in addition to this, that *it* is *not* a pre-existent person who *survived* the death of the Son of God, who will by and by be called "The Word of God." it is the *Lamb* who was slain who will be thus named. v. 7, 9.

In addition to this we are directed to the 8th of Proverbs where some one says "Jehovah possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning or ever the earth was, etc. etc. . . . when he appointed the foundations of the earth, then I was by him as one brought up with him, and I was daily his delight." etc. This is *supposed* to be identical with the Word of God in John i. 1 with the masculine pronoun. But this will not stand. This speaker of Proverbs viii. is the *wisdom* of God personified as perhaps the Word of God is in John i. 1, but unfortunately for pre-existence it is in the *feminine gender*; so that if the masculine pronoun of John i. 1 proves a son, the feminine of Proverbs 8: proves a daughter, thus making a *third* person of the divine nature, and furnishes material for the Trinity, three eternal persons in one Godhead. But all the same Jesus says the Father is the only living and true God, and Paul says, "To us there is but one God."

The initial assumption that the Word was the Son who made all things being taken for granted, the false conclusion comes with all the appearance of irresistable logic, but if the initial fallacy is pierced, the whole argument falls to pieces like a rope of sand. The words of the Spirit refutes the assumption. It says the Word *was God*, and we believe it. Pre-existence must have it the *Son of God*, who was *also* a God, which we do not believe.

Next, "But if we have no interest in or concern with the pre-existent Word, which in the beginning was with God, then we are of all men most miserable, and have neither part nor lot with Christ." We *do* believe, and have said that the Word was with God, and every Word of God is pure,—but we do *not* believe that *the expression* of Jehovah's inward thought was a *person*.

The fact that God had only one begotten Son, who was delivered up to the death of the cross would prove that the supposed pre-existent son was a *created* son like the *elohim* or messengers and of no interest to us as a Savior.

Jameison, Fausset and Brown, who do not know the first principles of the Gospel, and who, indeed, teach *another* Gospel are appealed to for a definition of the Hebrew word *olam*. Does the writer appeal to *them* for definitions of the words, nephesh, ruah, pneuma, psuchee, athanasia, hades and others, upon the misuse of which the system of the apostacy is built. These men do not know better than to say that *partial* eternal life is in the interval between death and Christ's *second advent*, and that the wages of sin is the conscious sense of the hopeless loss of all blissful existence. Have we been making so stupendous a blunder for 40 years in setting aside theological definitions, that we have to go back to them? We think not, and we demand *more* than the exigencies of pre-existence for a reason to do so before we retrace our steps, or allow such a precedent to pass unchallenged. Now let us examine this endorsed definition of *olam* which is that it is "the strongest assertion of infinite duration of which the Hebrew language is capable. In answer to this we say that *Ahlam* in Chaldee, and *olahm* in Hebrew are represented in Greek by *aion*, and they mean, *not* infinite duration at all, but a *hidden period*, and that an extension *beyond* that hidden was indicated in this way:—*Ahlam* or *olam waed*, that is *olam* and beyond; so say the learned. The passage in which this occurs is Micah v. 2, "*whose goings forth* have been from of old, from everlasting. The careful reader will see that the words "from of old," limits the time to earth and man. Secondly, that it would be ridiculous to couple the phrase "From of old" to or with *everlasting*, to express infinite duration. 3dly, We learn from the prophet how *he* uses the word *olam*, for in chapter ii. 9 he uses it in reference to the children of the women of God's people, wrongly rendered *for ever*, and still clearer in chapter vii. v. 20, for we read, "Thou *wilt* perform the truth to Jacob and the mercy to Abraham which thou hast sworn unto our fathers from – [From what time? from everlasting? Did he sware to Abraham before there was any Abraham? No, the next words settle that. They say:] *from the days of old*." The same word, *olam* that is rendered everlasting in chapter v. 2. 4thly, These theologians who do not know the truth make both Father and Son who proceeded from him equally eternal. Is not this monstrous? If *begotten*, begotten without a mother; if *created*, then *not* the begotten one, and has never been offered as the object of our faith. 5thly, There are no less than six supplied words in Micah v. 2. We ask any reasonable intelligent person if the translators were competent to supply those words if they were ignorant of God's purpose? By God's favor we *do* know the outlines of that purpose, and as the called according to that purpose, have, at least as *much* right as they to supply what will harmonize God's revealed will. The translators believed the horrid Athenians creed, and therefore supplied the words "*have been*," have been from of old, from everlasting, to favor the doctrine of the Trinity. We, instead, supply the word "*predicted*," and then, with Dr. Young's translation, it reads as follows: "His *comings* forth are (predicted) of old, from the days of antiquity;" ah, from the very infancy of the race. Those anxious to know the truth will sift this matter thoroughly,—and all such will say this passage is no proof of pre-existence.

Young's translation has been dismissed. He *compiled* a concordance. The writer of course did not know that the same Dr. Young was one of the greatest philogists of this generation. His root books of the Hebrew, Chaldee, Samaritan, Syriac, Greek and Latin languages, and his Paradigms of the verbs in Hebrew, Chaldee, Samaritan and Syriac,—his grammatical analysis of the Hebrew, Chaldee and Greek Scriptures, consisting of the original texts unabridged, the parsing of every word, with all its prefixes and affixes, and a literal translation, and his Hexaglot Pentateuch with the corresponding Samaritan text, the Chaldee Targum, the Syriac Peshito and the Arabic, and his Rabbinical vocabulary, and his Hebrew and Chaldee vocabulary, consisting of every word in the Old Testament, whether noun, verb or participle, the verbs with their conjugation and the nouns with their genders, and his Hebrew tenses, and his Gujerati grammar and exercises besides some 35 other works in Gaelic, Spanish, Dutch, German, Italian, Latin and Portuguese should certainly entitle him to a little respect, especially as he was a learned bookseller and printer, and not a clergyman at all. He was a textual critic, not a theologian.

This brings us to another supposed stronghold of pre-existence, John viii. 58. Having had several lessons on grammar and knowing that this verse is supposed to teach pre-existence, we ask if it ought not to say, Before Abraham was, *I was*? The *interests of* Truth demand an answer here. No one can deny that it would *then* teach the existence of Jesus before Abraham. We straitly deny that it teaches that as it *does* read. Besides, it was Jesus born of Mary who uttered these words, and we know that he was Abraham's seed. Remembering this, we quote Young's translation of this passage: "Jesus said to them, verily, verily, I say to you, Before Abraham's coming, I am."

It is a serious matter to say that his existence before Abraham in the past was the doctrine of Christ's own lips, when he really says nothing approaching such, and the warning intended for us, we think, applies to him. "Every one who *goes beyond* and does not abide in the doctrine of the Anointed One, has not God;" but as he certainly *does* not go *beyond* wilfully, we pray, "Father forgive him, he knows not what he does." But just the same he goes beyond, and we want to make him feel kind and grateful to us by showing him how greatly he is mistaken. Well, it says, "I am;" and I *am* does not mean, I was. The first thing to do is to ascertain from the Lord Himself what he means when he says "*ego eimi*." And by taking the excellent advice given in Reviewer's "Key Words," may we not soon hope to see eye to eye. He says in the preface "Words are the vehicles of thought, the signs of ideas, and the expressions of doctrines. Hence the more accurately will we understand the doctrine which that word is employed to express. Now, we learn the meanings of a word from the uses and applications made of it, and therefore a concordance that shows every occurrence and application of a Scriptural word is a superior kind of Bible dictionary that enables us, to a great extent, *to lay aside erring* lexicons and commentatries and determine the meanings of a word from that high source—the *uses* made of it by the Holy Spirit," and then gives examples.

We accept this excellent advice, and go to work. We find that our Lord used the simple phrase *ego eimi* I am, fifteen times, and we proceed to show our readers *how* he uses them—what use he makes of them.

Matt. xiv. 27, "*ego eimi*," "It is I."

Mark vi. 50, "*ego eimi*," "It is I."

Mark xiv. 62, "*ego eimi*," "I am."

Luke xxi. 8, "*ego eimi*," "I am (Christ or *he*)."

Luke xxii. 70, "*ego eimi*," "I am."

John iv. 26. "*ego eimi*," "I am (he)."

John vi. 20, "*ego eimi*," "It is I."

John viii. 24, "*ego eimi*," "I am (he).

John viii. 28, "*ego eimi*," "I am (he)."

John xviii. 5, 6, 8, "*ego eimi*," "I am (he).

John xiii. 19, "*ego eimi*," "I am (he).

John viii. 58, "*ego eimi*," "I am."

We trust our readers will refer to every one of these passages and see for themselves that its use by the Holy Spirit *is established*. It is PRESENT TENSE ABSOLUTELY, *every time*. "I am" does *not* mean *I was*, and cannot be *made* to mean to it, lawfully.

But there is another word in dispute, it is *genesthai*. This, too, is supposed to mean *was*;—supposed to mean before Abraham *was* born, or brought forth. We impugn no motives, nor question any one's sincerity, but propose to proceed just as we did with *ego eimi*,—ascertain by the Spirit's use of the word whether it is related to an event past or future.

In Matt. xxiv. 6 predicting troubles for them in the future he says: "For all these things *genesthai*—must come to pass but the end is not yet." Future events.

In Mark i. 17, Jesus says:—"Come ye after me and I will make you -genesthai,—to become fishers of men." A *future* event. In Mark x. 43 Jesus *says*, "And whosoever of you—*genesthai*—will be great among you, shall be your minister. Future.

In Mark x. 44 Jesus says, "And whosoever of you *will be* -genesthai -the chiefest, shall be servant of all. Future.

In Mark xiii. 7 Jesus says, "For such things -*genesthai*- must needs be, but the end is not yet." Future.

In Luke xxi. 9 Jesus says, "For these things must first come to pass"—*genesthai*. Future.

In Luke xxi. 7 Jesus is asked, "When these things shall—*genesthai* come to pass?" Future.

Luke xxi. 28 Jesus says, "When these things begin to *genesthai* - come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Future.

In Luke xxi. 36 Jesus says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall *genesthai*—come to pass." *Future.*

In John i. 12, we read that to "as many as received him, to them gave he power to *genesthai*—become sons of God." Future.

In John xiii. 19 Jesus says, "Now I tell you before it -*genesthai* come to pass, ye may believe that I am he." Future.

In John xiv. 29, Jesus says, "And now I have told you before it *genesthai* come to pass, that when it come to pass ye might believe." Future.

Here are twelve places where the word *genesthai* is quoted from the lips of our Lord and every time it relates to the future. See also Acts i. 22; Acts iv. 28, 30; Acts x. 40; Acts xx. 16; Acts xxvi. 28, 29; Rom. iv. 18; Rom. iv. 4; Rev. i. 1; Rev. i. 19. Here are eleven *more* instances of its use, and every one is proven by the context to relate to the future. There may be others—have not time to look further, except to the passage in question John viii. 58, the only instance where it is rendered *was*. The translators believed in the Trinity and this means that they were in utter darkness as to God's purpose in regard to man and earth; had no idea that Abraham would be indebted to his Seed the Anointed Jesus for future life, and therefore nothing else could be expected of them but what they did,—render *genesthai*, was. That was consistent with their faith, but *not* faithful to the original.

To say that Jesus intended to say he existed before Abraham was born, is to charge him with gross ignorance, or deception. This will not do at any price. We have proven what he meant by *ego eimi*, and if he had wanted to speak of Abraham's beginning that would have required the word *huparcho*,—and if he wished to speak of his existence in the past, instead of *genesthai*, Aorist I, infinitive middle which he did use, he could have said, *egineto*, imperfect indicative middle—"was existing." This is what is claimed he meant, but it is what *he did not say*, and this is proof that the translators *make* him say it.

Then Rotherham the translator's testimony is offered to prove that the *aorist* always expresses past time. Is this a safe course to pursue? Have we not been trying for forty or fifty years to get our readers to go to standard lexicons that have no affinity for theology for definitions of words, and to Anthon and Crosby and other standard grammarians for Greek grammar who have no axes to grind? What excuse is there for this back-step. We want the answer, for we have a right to it. If theologians cannot be trusted to define words relating to man's nature, and his destiny and the Gospel of the kingdom, and the conditions of pardon, is it not astounding that we should be directed to them as authority on this profound and confessedly difficult subject?

And we have no hesitancy in saying if Rotherham says the *aorist* always expresses *past* time, his grammer is as faulty as his theology. We believe scores of our readers are watching to see this egregious error corrected. It should never have been given currency to when the truth in the premises is so accessible as it is in this country. To show that Greek Grammer is in harmony with Jesus' use of Aorist infinitive of *ginomai*—*to come about, to come to pass*, we quote from section 566 of Crosby's Grammar the fact that the *aorist* includes all the indefinite and complete tenses. In section 575, second paragraph, it says "The *aorist* in the *Indicative* is properly a past tense. This is Infinitive— . . . . . . but, for want of the Present indefinite, it is often used achronically, (i. e. not relating to time.) In section 581 it says a future action, in view of its nearness, its certainty, its rapidity, or its connection with another action maybe conceived of as now doing, or even as already done, and may be expressed by Present, Aorist or Perfect. This is sufficient to warn our readers against going to theologians for grammar and also vindicate our Lord's grammar.

Young's, Smith's and Nesbits translations were not treated with respect. They were charged with wresting the Scriptures. Both Smith and Nesbit are scholars—more, they are brethren who believe all Reviewer believes except Pre-existence and a plurality of persons in the Godhead. Dr. George Campbell and Rotherham believe *nothing* in common with him except Pre-existence. Campbell and Rotherham have given *honest* translations—so it is *said*, but how it is *known* they are honest was not told—but Brn. Smith and Nesbit are *wresters* of the Scriptures. This needs no comment. Nesbit is the author of "Easy lessons in Greek," "The Spirit's Thesauros;" and has successfully met Alexander Jamieson the champion of orthodoxy in Scotland in public debate in the Socratean method, (direct questioning and answering before the public) and is Editor of the *Investigator*. And Reviewer owes it to our readers as well as to these two brethren that he make good his charges against their translations by examining John viii. 58 every word, case, noun, mood and tense of this passage, and show *how* it teaches the existence of Jesus before Abraham, so that all can see who has done the wresting; as well as the answer of these men, for we believe them both honest and able, and devout.

On Christmas Day we handed a Greek Testament to Bro. Jessie N. Shrouds an Attorney at Law, No. 5 Euclid Ave., and asked him for a translation of John viii. 58. He took a pencil and wrote after a close examination, "Jesus said to them: Truly indeed I say to you, before Abraham shal have been brought forth, I am"—so that, by Jesus' use of the *Aorist* here we are asked to look at Abraham as arrived at that point when he enters upon his reward; and it is because Jesus already lives that Abraham is brought forth.

In the love of the Truth submitted.

Dear Restitution:

We are delighted with the "Love Feast," also Bro. Joblin's articles showing the origin of our Redeemer according to the Word and Spirit of God. Practical suggestions by H. T. Baker, is, we hope, a timely warning and admonition.

Bro. Wm. P. Ryland is improving slowly, and the brethren there say in word and deed that the good work of holding aloft the banner of King Immanuel must go on. Amen. "For what shall it profit a man if he shall gain the whole world and lose himself or be cast away." Our time to work for the Master is very short, so, let us embrace every opportunity to compel them to come in. *How?* By the Word of God, which is the propeling power. Let us so live that others may see our good works and be constrained to glorify our Father in heaven.

Yours in Israel's hope.
R. A. HUMPHREY.
Arkansas.

London's debt was increased last year by £1,200,000, and now amounts to £30,011,000. The revenue of the city for the last fiscal year was £1,623,000.

ITEMS.

Until 1840 Europe produced 80 per cent of the world's wheat; now only 50 per cent.

The peace footing of the Russian army calls for the service of 170,000 horses.

The Suez Canal is eighty-eight miles long and reduces the distance from England to India nearly 4,000 miles for ships.

The tenth census of Great Britain, taken April 6, 1891, the details of which have just been published, shows that in the ten years from 1881 the population increased 3,025,836, which is a slower rate of progress than during any decennial period in the century. The rate of increase was 11.65 per cent, against 18 per cent in 1821, the highest. The decline is attributed chiefly to emigration, no less than 1,572,717 persons leaving the country during the decade.

There was again a serious falling off in the French shipping trade during last year, although the decrease was smaller than during 1892. Last year there was a total decrease of 188,393 tons as compared with 1892, but the decrease of French tonage was 611,442 tons, and vessels under foreign flags increased 422,759 tons. The French Government has adopted an extensive system of bounties to native builders and owners, but yet native shipping continues to decrease, and foreign shipping to gain in the French carrying trade.

Great indignation is felt among the sculptors and art dealers of Warsaw over a recent rescript of the police of that city. The guardians of the peace, in obedience to orders from St. Petersburg, visited all the stores and studios, and destroyed all the busts of the Polish heroes, Thaddeus Kosciusko and Josef Poniatowski, which they could find. All sculptors in the city were obliged to send a written communication to the city officials *promising* not to make busts or statues of the two men in the future. This is one way Russia has adopted of trying to suppress the Polish national spirit. It is not probable, however, that it will accomplish its purpose.

Chemists say Turkish tobacco contains prussic acid and Cuban tobacco has another alkaloid called collidine, one-twentieth of a drop of which will kill a frog, giving the creature all the symptoms of paralysis. Experiments have proven that three drops of the liquor that accumulates in the bowl of the pipe will kill a rabbit in nine minutes. A drop of pure nicotine inserted near the conjunctiva of any small animal will kill it almostly instantly; eight drops will kill a horse, giving him frightful convulsions. If one drop of the stuff would give a man convulsions one day it would take two the next, four on the third day, etc., which shows how readily the system adapts itself to poison.

Announcement.

The Second Quarterly Conference of the Church of God in Nebraska, will be held at the Fairview School-house in Furnas Co., three miles southeast of Holbrook, commencing Friday evening March 16, 1894, and hold over the following Sunday. Business meeting promptly at 2 o'clock on Saturday.

Important business will come up at this time for consideration, and we sincerely urge all brethren to be present at this meeting.

The Church of God Tract Association will also meet at this time.

We take pleasure in announcing to the brethren that a unity of the work in the state has been practically completey, but in order to finish up said business a conference will be held at Bassett, Rock Co., March 23rd to 25th, 1894.

The State Evangelist will meet the brethren at Bassett and it is expected that an interesting and profitable meeting will result.

Come brethren, show your interest in the work by attending these meetings.

If eternal life is worth anything it is worth an effort to secure it. Therefore, dear brothrers and sisters, let us be firm and steadfast, ready for the coming of the Master, and for every good word and work.

ALBUS ADAMS, Pres.
J. J. CADY, Sec'y.

Has your subscription expired? If so, don't let it remain so.

Poetry.

Christ's Sympathy.

If Jesus came on earth again,
And walked and talked in field and street,
Who would not lay his human pain
Low at those heavenly feet?

And leave the loom, and leave the lute,
And leave the volume on the shelf,
To follow Him unquestioning, mute,
If 'twere the Lord himself?

How many a brow with care o'erworn,
How many a heart with grief o'erladen,
How many a man with woe forlorn,
How many a mourning maiden,

Would leave the baffling earthly prize,
Which fails the earthly weak endeavor,
To gaze into those holy eyes,
And drink content forever!

His sheep along the cool, the shade,
By the still watercourse He leads;
His lambs upon His breast are laid;
His hungry ones He feeds.

And I, where'er He went, would go,
Nor question where the paths might lead;
Enough to know that here below
I walked with God, indeed!

If it be thus, O Lord of mine,
In absence is thy love forgot?
And must I, where I walk, repine,
Because I see Thee not?

If this be thus, if this be thus,
Since our poor prayers yet reach thee, Lord;
Since we are weak, once more to us
Reveal the living Word!

O, nearer to me, in the dark
Of life's low hours, one moment stand;
And give me keener eyes to mark
The moving of thy hand.

—Owen Meredith.

Original.

The Coming of the Lord.

To the apostolic church the return of the Lord was the blessed hope of the Gospel. (Titus ii. 13) toward which every faithful believer gazed with intense longing. For one not to sigh and pray for his coming was regarded as the first step in apostasy. The falling away from the true faith which finally resulted in the great Roman apostasy, began by putting the Lord's coming far away; when the bishops commenced to regard themselves as Christ's vicegerents on earth, and meditated universal sovereignty in the church, making the whole world their diocese. The little churches which spurned the authority of the Roman hierarchy, and rejected their corrupt practices, false and idolatrous worship, and much of the false doctrine promulgated by the apostasy, still held on to the doctrine of Christ's personal pre-millennial coming. They may have held, undoubtedly did hold much of error, but they cherished the blessed hope of the Lord's coming to destroy antichrist, who was endeavoring by fire and sword to extinguish the last vestige of true faith that remained in the world. The hope of the Lord's speedy return was held during the purest times of the church. In proportion as the church became worldly it lost sight of the hope so fondly cherished by apostles and early martyrs. It ceased to be regarded as a motive of pure living. In apostolic days, and the times immediately succeeding these, going to heaven at death was unknown, at least not believed; so there was no confusion of the faith, no dividing of hope, and no looking to different events for the promised reward. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also. John xiv. 3. These words, addressed by our Lord to his sorrowing disciples, were echoed and reechoed by inspired apostles; sounded abroad by faithful evangelists, and held in sacred remembrance by the church. Jesus and his apostles laid the sure foundation of this hope in unambiguous statements; and white-robed angels said to the disciples as they gazed heavenward at their ascending Lord till his form diminished to a mere speck in the sky, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so in like manner as ye have seen him go into heaven." Acts i. 11. These words mean what they say, mean a personal coming. Nothing else will satisfy the heartfelt desire of the true church. He must come to this sin-cursed earth, and to his sorrowing disciples. This is to be the theater of his future action, as surely as prophets have spoken. The throne of David and the kingdom of Israel were here and are by divine right his. His feet must again press the brow of Olivet. Zech. xiv. The Old Testament abounds in prophetic descriptions of his presence and reign here. The church is here; the vast majority of its members sleeping in the dust of the earth, and a little living remnant awaiting his return. He is coming to raise in incorruption, power and glory these sleeping ones and change the living, endowing all with his divine nature, crowning and blessing them. He is coming to share with his church the glory, the honor and dignity of his future reign on the throne of his father David, and over the house of Jacob. Luke i. 32.

His coming has long been deferred. Centuries have swept by and still he remains away; but is this a sufficient reason for turning scoffer and saying: "Where is the promise of his coming?" 2 Peter iii. 4. Or to put yourself in the attitude of the evil servant saying, "My Lord delayeth his coming." Matt. xxiv. 48. To the question of scoffers come the answer. "But the day of the Lord will come as a thief in the night." 2 Peter iii. 10. The evil servant will be taken by surprise. His Lord will come in a day when he looketh not for him. Matt. xxiv. 50. At the present time it is the solemn duty of the church to proclaim the advent near, even at the door. Not to do this is to imperil our own salvation; to relapse into sinful indifference to the great theme and all important themes which cluster about it, and thus take sides with the popular scoffing churches of the day. Not to proclaim it near, is not to proclaim it at all in the light in which it is set forth in the epistles to the churches in Paul's day; nor in the light in which divine revelation places the present generation of believers. Long chains of prophecy have been translated into history. Signs in the heavens have flashed before our vision warning us of the Lord's coming. Even when these were to begin to come to pass Jesus said, "Lift up your heads for your redemption draweth nigh." What is now our relation, in point of time, to his coming, when the powers of the heavens are being shaken before our wondering eyes? Scoffers will soon cease to scoff and turn to crying for rocks and mountains to fall on them to hide them from his august presence.

John L. Wince.

To Whom It May Concern.

I would not count among my list of friends one who would needlessly tread upon a worm. I am here as a learner, a child among you making notes. Divine silence is but divine impartiality. Divine justice treats all alike Divine mercy selects out a few keeping them from the prosperity of fools which destroys. Prov. i. 32. All should honor the God of heaven by believing his word and not dishonor him by framing a lot of lies to suit their own fancy.

What is the chaff to the wheat? saith the Lord. Jer. xxiii. 28. When ye make a dinner or a supper call not the rich but the poor for they cannot recompense thee: but you shall be recompensed. When? When you die and go to heaven? You know better, for the Scripture says it is at the resurrection of the just; yet you are singing and talking of heaven all the time. I know a heavenly kingdom is promised and we are taught to pray that it may come. Matt. vi. 10. But that is not for dead people. It is for a resurrected or changed people by the power of God. John xi.; Luke xxiv.; 1 Cor. xv.; 1 Thess. iv. This you must believe and preach, or suffer. Take your choice. I have told you, and told you in time. Not one word do most people utter about the resurrection or about the coming again of our Lord and King during their meetings.—But its all heaven, heaven, heaven, and that for people just laid in their graves. Now this is all wrong and you will find it so. It is at the resurrection of the just that people are to be rewarded, Luke xiv. 14, and not till then; all your singing to the contrary notwithstanding. At the coming of the Lord the dead will be raised up and the living changed. 1 Cor. xv.; 1 Thess. iv.

Then is the time of reward and not at death to any dead being whatever. The time of this ignorance God hath been winking at; but now commandeth men everywhere to repent and turn and do their first works; or the candlestick is gone from its place and the light ceases. Acts xvii. 30; Rom. ii. 5.

This Gentile people are just as much in the dark as to the day of their visitation as the Jews ever were and will yet meet as severe judgments. It is written—Unto them that are contentious and do not obey the truth—but do obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first and also of the Gentile. Rom. ii. 8-9.

The Jews have had judgments heavy upon them for their unbelief and God will yet wound the head of all his enemies and the hairy scalp of such an one as goeth on still in his trespasses. Psa. lxviii. 21.

In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: and the dregs thereof, all the wicked of the earth shall wring them out and drink them. Psa. lxxv. 8.

The chief or highest wickedness is soul immortality, for Paul was counted a babbler and a setter forth of strange gods in his day; because he preached unto them Jesus and the resurrection; not Jesus and an immortal soul; not Jesus and an immortal spirit; not Jesus and go to heaven when you die; but Jesus and get right straight up out of the ground when the time comes. Acts xvii. 18.

We must fight the good fight of faith, not the bad one of folly. We must stand upon the promises in fact, not in name only. Rom. iii. 1.

The Abrahamic beggar clothed in rags and lying at the gate, will yet come in ahead of the sumptuously fed. Luke xvi.; Rom. xi.

T. J. Williamson.

Obituary.

Charles Palmer, of Plymouth, Ind., died at his home in this city Friday, Feb. 16, 1894, after an illness of several months. From the Plymouth *Democrat* of Feb. 22 we copy the following, as showing the esteem in which he was held by its Editor who has from boyhood known Mr. Palmer.

"Mr. Palmer was born in Cayuga county, New York, Nov. 10, 1814. In the year 1836 he came west and settled in LaPorte county, where he was married at Kingsbury, in September 1840, to Miss Maria Walbridge. In the fall of 1841 he moved to Plymouth where he resided up to the time of his death. He was the father of four children, three of whom are living: Mrs. Harriett Lindsey, John W. and Charles W. Palmer, all of whom reside in Chicago. His wife died in 1887, and in 1892 he was again married to Mrs. Cynthia Reynolds, of Laporte county, who survives him.

Mr. Palmer was well and favorably known to all the old residents of the county, and leaves behind him a record from beginning to end, in every way, pure and unspotted before the world. He was engaged, during nearly the whole of his long and honorable career as a merchant and business man in Plymouth, and it cannot be truthfully said of him that he ever cheated a man out of a cent, or that he was ever guilty of a dishonorable action. He marked his goods plainly and sold them at one price to everybody. He was a plain matter of fact man, and sometimes even blunt. But his integrity, his honesty of purpose, and his upright walk in life made him a conspicuous character in the community, one worthy of emulation. He never used tobacco or liquors in any shape, and was never guilty of profanity, and although not a member of any church organization, his everyday walk and conversation was that of a perfect gentleman, and as near perfection as it is possible for human beings to attain.

Brief services were conducted at the house by Rev. I. Rothenberger, and the last of Charles Palmer was followed to Oak Hill Cemetery by a very large concourse of his old friends and neighbors."

Mr. Palmer was at one time connected with the publication of this paper, having been elected one of the Board of Directors at the meeting held Dec. 26, 1876. He was then chosen Vice President, in which capacity he served until the end of 1882. He was well known to many of our readers, who will be pained to learn of his death.

Died at his home in Nashville, Miami Co., Ohio, Bro. William Eller, on Jan., 28th. A. D. 1894. Deceased was born on July 19th. A. D. 1810, hence was 74 years, 6 months, and 2 days old.

He leaves a wife, three daughters, and one son to mourn his loss. In his death Sister Eller is bereft of a kind husband; the children of a loving indulgent father; the church of a consistent, zealous member. He was a quiet, inoffensive citizen.

Over a quarter of a century ago he heard "the Gospel of Christ" proclaimed by our beloved Brother Wagoner, as "the power of God unto salvation to every one that believeth." Rom. i. 16.

Bro. Wagoner not only proclaimed "good tidings" see Isa. lxi. 1. and Luke vi. 18. but he taught Brother Eller, and other what the "glad tidings" was about, viz., "the kingdom of God." See Matt. iv. 23; ix. 35; xxiv. 14; Mark i. 14; Luke iv. 43; viii. 1; ix. 2; ii. 2, 6, 11; Acts i. 3; viii. 5, 12; xix. 8; xx. 25; xxviii. 30, 31.

Bro. Eller seemed to hear the Master saying,—"Have faith in God." Mark xi. 22. He aspired to an heirship in this future "kingdom" which "the God of heaven" shall yet "set up," "under the whole heaven." James ii. 5; Dan. ii. 44; vii. 13, 14, 27.

He complied with the terms of heirship. Gal. iii. 16, 26-29, and together with others was "planted together in the likeness of Christ's death, that they might be also in the likeness of his resurrection." Rom. vi. 5; Psa. xvii. 15; Phil. iii. 20 21; 1 Cor. xv. 48, 49; 1 John iii. 1, 2. He longed and prayed for the time when heirship will give place to possession, or inheritance. Jas. ii. 5; Dan. vii. 18, 27; Matt. xiii. 40-43; xxv. 31, 34; Luke vii. 32. For the coming kingdom, he like Joseph of Arimathea, "waited." Mark xv. 43. For it he prayed. Matt. vi. 10.

Another event of thrilling importance, to which Bro. Eller looked forward, with joyful hope, and without which, his expectation of a glorious kingdom would never be realized, was the appearing of the immortal King. 2 Tim. iv. 2; Matt. xxv. 31.

In Bro. Eller's faith the appearing and kingdom can no more be separated in God's plan of salvation, than can Jesus and the resurrection, Acts xvii. 16-18, 32; 1 Thess. iv. 16, 17; 1 Cor. xv. 21-23. The coming of the Lord, Jas. v. 7, 8, was Bro. Eller's hope, joy, and crown of rejoicing. 1 Thess. ii. 19. He expected to be rewarded then. Matt. xvi. 26; xxv. 31-34; 2 Tim. iv. 1, 8; 1 Peter v. 4; Rev. xxii. 12, with eternal life. Dan. xii. 2; Matt. xxv. 46; xix. 27-29; Mark x. 28-30; John xvii. 2, 3; Rom. ii. 6, 7; vi. 21, 23; 1 John v. 9-12; 1 Cor. xv. 51-55.

He was a man of deep convictions, of unswerving loyalty to the truth, through which he was sanctified and made free. John viii. 32; xvii. 17.

The members of the household of faith, Gal. vi. 10, will long remember with what earnestness and zeal he used to speak in our social meetings; for the earnestness was born of conviction, and the zeal was according to knowledge. He will yet be recompensed in the earth, at the resurrection of the just. Prov. xi. 31; Luke xiv. 14. When Christ, who is our life shall appear and share with us the "inheritance" the leading characteristics of which will be incorruptibility, purity, and fadeless beauty. Col. iii. 4; 1 Peter i. 3-9.

In Bro. Eller's decease, we "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him, (from the dead,) Heb. xiii. 20. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord (the class that shall never die, but be changed in a moment, in the twinkling of an eye to incorruptibility, see John xi. 21-26; 1 Cor. xv. 51-55,) shall not prevent them which are asleep. For the Lord himself (this same Jesus, Acts i. 9-11.) shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 13-18. Death will yet be swallowed up in victory, Isa. xxv. 8; 1 Cor. xv. 54, 55; 2 Tim. i. 10; Rev. i. 18, and be no more, Rev. xxi. 4; 1 Cor. 26; Hosea xiii. 14. God's dead men will yet live. They shall awake and sing for God hath spoken it, and he will make it good. Isa. xxvi. 19; Num. xxiii. 19; Prov. xxx. 6; Rom. iii. 3, 4; Acts xxvi. 8. Our brother shall rise again, at the last day, nevermore to die. Luke xx. 36; John vi. 39, 40; vi. 23-25 xiv. 19. Nevermore to say. "I am sick." Isa. xxxiii. 20-24.

Let this blessed prospect strengthen faith, encourage hope, promote humility, fortify patience, mitigate sorrow, incite watchfulness, impel obedience, inspire prayer, increase holiness, and awaken joy.

"Weeping may endure for the night, but joy cometh in the morning." Psa. xxx. 5; Isa. xxxv. 10; li. 3, 11; lxi. 2, 3; John xvi. 22.

"No longer may the weary eye
Behold the form so fondly loved,
In vain we strive to check the sigh,
Death has one thus [illegible] far removed
Unto the land where silence reigns,
Where sleep the vanished of our race.
Nor can we [illegible] visions
That hold them in their resting place.

Life's spirit is the viewless air,
Imparted first by power divine
Each living creature claims a share,
And holds it in a mortal shrine.
Till nature, we must of her [illegible]
Gives back again this viewless air
That visited the mortal dust.
Life's principle, which all things share.

This principle assumes no form;
Nor comes to us from worlds unseen,
Nor speaks to us in calmer strains,
Nor tells what may, or not, have been.
The dead rest calmly in the grave;
Life's spirit on them acts no more.
Nor can we from death's power save;
They rest upon that dreamless shore.

The Christ of God alone hath broke
The chain that binds in death's estate,
To life immortal he awoke,
And opened wide the golden gate
That leads into a future life,
If we accept him as our guide,
Subduing sin and self and strife;
Walking with him whate'er betide.

Faith in his name—his power to save,
In God's appointed chosen way,
Alone can bring us from the grave
Into a future endless day."

Austin Curtis.

MARRIED.

At the residence of the Bride's parents, Feb. 11, 1894. Mr. Wm. Turney of McCune, Kansas, and Miss Hattie Tridle of the same place, in the presence of a number of relatives. May the happy couple live long together in this life, and prepare themselves for the life to come, and may the blessing of God go with them as they enter upon the battles of life.

John Foore.

At Mr. Thatchers, Feb. 22. Mr. Anson Thatcher, to Miss Azorah Strann, all of Clinton County, Ind. They left in the afternoon for Cal., where they will remain six or eight weeks, and during their stay will call on Carroll and Moline Hatch. They left with the best wishes of many friends and relatives.

J. S. Hatch.

Iowa Missionary Work.

For the encouragement of the workers in Iowa and elsewhere, we submit the following report of our missionary work in this state.

Amount on hand at the beginning of the year, June 1, 1893, $97.03.

Amount paid into treasury at conference at Clarksville June 13, $152.90. Amount received since conference $141.60. Total, $391.59 Amount paid out to date, $253.00 Amount in treasury $138.59.

About one half of the amount subscribed is yet unpaid. Send to A. J. Eychaner, Treas., Gladbrook, Iowa.

Mrs. A. J. Eychaner, Cor. Sec.

Dear Restitution:

Since my last report to those of like precious faith, I visited the brethren at Argos, Ind. Was with them over the Second and Third Sundays in this month, (Feb.) I preached thirteen discourses. Although there were two other meetings going on we had a fair turnout, and good attention, and excellent meetings. We had three social meetings of good interest. There are several in the church that seem determined to work for the dear Lord and his cause. The Lord willing, I will return and hold another meeting in March, commencing on Saturday night before the second Sunday, and continue over two Sundays, if all is favorable.

J. S. Hatch.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Curiosities of the Bible.

The Prince of Granada, heir to the throne of Spain, condemned to solitary confinement, by three years careful study obtained the following facts:

The Bible contains 3,586,489 letters; 773,692 words; 31,173 verses; 1,189 chapters and 66 books. The word "and" occurs 46,277 times; the word "Lord" 1,855 times; the word "reverend" but once—in the 8th verse of the 121st Psalm.

The 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet but j.

The middle verse in the Bible is the 8th of 118th Psalm.

The longest is the 9th verse of the 8th chapter of Esther.

The shortest verse is the 35th of the 11th chapter of St. John.

The 19th chapter of Kings and the 11th of Isaiah are alike.

The 8th, 15th, 21st and 31st verses of the 107th Psalm end alike.

There are no names or words of more than six syllables.

Acts 26th is the finest chapter to read.

Isaiah 60th, 1st verse, is for new converts.

Matthew 6th is for vain, conceited persons.

The 22nd Psalm is the *most beautiful* chapter.

The four most inspiring promises are found in John xiv. 2; vi. 37; Matt. xi. 29; Psalms.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chapin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published. $135.60
Previously used, for S. C. Oliver, to go to Oklahoma, $15.00

California and the Mid-Winter Fair.

A more favorable opportunity than the present to visit California will probably never be offered. The rates for excursion tickets, via the North-Western Line, are the lowest ever made, and, aside from the delightful semi-tropical climate of California, the Mid-Winter Fair at San Francisco, which is now in the full tide of success, is a most potent attraction to the tourist and pleasure-seeker. The trip from Chicago to California is made via the North-Western Line in the marvelously short time of 3½ days. Palace Drawing Room Sleeping Cars leave Chicago daily, and run through without change, and all meals en route are served in dining cars. Daily Tourist Sleeping Car Service is also maintained by this line between Chicago and San Francisco and Los Angeles, and every Thursday the party is personally conducted by an experienced excursion manager. Completely equipped berths in tourist sleepers are furnished at a cost of only $6.00 each from Chicago to the Pacific Coast, thus enabling passengers to make the journey in a most comfortable and economical manner. The North-Western Line has issued a number of illustrated pamphlets descriptive of the Mid-Winter Fair, and also containing detailed information concerning rates, routes, etc., copies of which will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill., if you mention this publication.

Please Read and

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or *infirmities, are totally* unable to *pay for their paper*, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $84.00

EXPENDITURE.

Previously used $80.20

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
H. T. Baker, Irving, Iowa.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.

Low Rates to the South.

On Feb. 8th, March 8th and April 9th, land seekers excursion tickets will be sold via Pennsylvania Lines to a large number of prominent points in Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Georgia and Florida. Tickets will be good returning twenty days from date of sale and will be sold to all applicants at one fare for the round trip. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Try and get a new name for our paper for 1894.

[illegible] CHAP. 22.

[illegible] the feast of the un[illegible] which is called Pascha [illegible] drawing nigh.

2. And the chief-priests and the scribes were seeking how to destroy him: for they were afraid of the royal-people (the laity).

3. And Satan entered into Joudas, he being of the number of the twelve.

4. And he went and talked with the chief-priests and military-leaders as to how he might betray him.

5. And they were rejoiced and proposed to give him money:

6. And he agreed, and was seeking a favorable opportunity to betray him to them without a crowd.

7. And the day of the Pascha arrived on which it was befitting to sacrifice the Pascha.

8. And he sent Petros and Joannes, saying, Go your way and make ready the Pascha, that we may eat.

9. And they said unto him, Where wilt thou that we make ready?

10. And he said unto them. Lo, when ye have entered into the city a man will meet you carrying an earthen vessel, follow him into the household into which he is going his way.

11. And ye shall say unto the master of the household. The teacher saith unto thee, where is the inn where I may eat the Pascha with my disciples?

12. And he will show you a great upper room furnished. There make ready.

13. And they went and found even as he had said unto them; and they made ready the Pascha.

14. And when the hour arrived (lit. become) he reclined he and the apostles with him.

15. And he said unto them, I have had a *longing* desire to eat this Pascha with you before I suffer.

16. For I say unto you, I shall not eat it until it be fulfilled in the kingdom of God.

17. And accepting the cup he offered thanksgiving and said, Take this and share it with one another:

18. For I say unto you, I shall not from now on drink from the product of the vine until the kingdom of God shall have come.

19. And taking a loaf of bread he gave thanks and broke it and gave unto them, saying. This is my body that is being given for you; This do in remembrance of me.

20. And likewise the cup after they had supped, saying. This cup is the new covenant in my blood (in the use of) which is being shed for you, (or poured out, lit).

21. Moreover, lo, the hand of the one who is betraying me is with me upon the table.

22. And the Son of Man is going his way according to that which hath been defined; but woe unto that man through whom he is being betrayed.

23. And they began to question themselves as to who indeed of them was the one destined to do this.

24. And there occurred a friendly strife among them, as to who of them seemed to be the greater.

25. And he said unto them, The kings of the nations lord it over them, and those of them who exercise official power are called benefactors.

26. But not so yet. On the other hand let the greater among you become as it were the younger; and the leader as it were the servile worker (the deacon lit).

27. For which is the greater, the one who reclineth or the one who serveth? Is not the one who reclineth? But I am in your midst as the one who serveth?

28. And ye it is who have continued through with me in my trials;

29. And I am covenanting with you a kingdom even as my Father covenanted with me.

30. That ye may eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

31. And the Lord said Simon, [illegible] lo Satan hath sought to sift you (plural) like the wheat as it were;

32. But I have supplicated for thee that thy faith may fail not; [illegible]

33. And he said unto him, Lord, with thee I am ready to go my way to prison and to death.

34. And he said, I say unto thee Petros, alektor (the Roman signal trumpet) will not sound to-day until thou shalt thrice utterly deny that thou knowest me.

35. And he said unto them, When I sent you away without purse and pouch and sandals, did ye lack anything? And they said, nothing.

36. And he said unto them, But now the one who hath a purse let him take it, likewise also a pouch; and the one who hath not, let him sell his outer-garment and procure a sword.

37. For I say unto you that this which hath been written must still be fulfilled in me, namely, And he was accounted with transgressors. Yea the word concerning me hath an end (completion).

38. And they said, Lo here are two swords; And he said unto them, It is sufficient.

39. And going out he went his way as was his custom to the Mount of the olive-orchards: and his disciples followed him,

40. And arrived at the place he said unto them, Engage in votive-prayer lest ye enter into trial (or temptation).

41. And he withdrew from them about a stone's throw, and kneeling he engaged in votive-prayer,

42. Saying, Father, if thou wilt, remove this cup from me: nevertheless let not my will but thine come to pass.

43. And an angel from heaven appeared unto him strengthening him within.

44. And getting to be in an agony of strife he offered votive-prayer more continuously. And his sweat became as it were drops of blood descending upon the ground.

45. And rising from his votive-prayer, and coming to his disciples, he found them sleeping by reason of their grief.

46. And he said unto them, Why are ye lying down to sleep? Arise, engage in votive-prayer, that ye may not have entered into trial (or temptation).

47. While he was yet talking, to a mixed multitude and the one of the twelve called Joudas was coming on before them, and he drew nigh to Jesous to greet him (might be a kiss or any other form of expressing friendship) as a friend.

48. But Jesous said, Joudas, art thou betraying the Son of Man with a friendly greeting?

49. And those about him saw what was going to be, they said. Lord shall we smite with sword?

50. And a certain one of them smote the bond-servant of the chief-priest and cut off his right ear (in one of the other gospels it is the "lobe" of the right ear).

51. And Jesous answered and said, Permit ye (or ye are permitted) as far as this. And touching the lobe of the ear he healed him.

52. And Jesous said unto the chief-priests and military leaders of the temple and elders, Have ye come with swords and clubs as though against a robber?

53. When I was with you day after day in the temple, ye did not stretch forth your hands against me. But this is the hour and official-power of the darkness.

54. And seizing they led him into the house of the chief-priest; and Petros followed afar off.

55. And when they had kindled a fire in the midst of the court and were seated together, Petros sat in their midst.

56. And a certain house-maid saw him seated by the light, and looking at him attentively said, This one was also with him.

57. And he denied him saying, Woman I know him not.

58. And after a little another (a man) saw him and said the same thing. And Petros said, Man, I am not he.

59. And when about an hour had intervened, a certain other asseverated saying, of a truth this one also was with him. For he is also a Galilaian.

60. And Petros said, Man, I know not what thou art saying. And straightway while he was yet speaking alektor sounded.

61. And the Lord turning looked on Petros. And Petros was reminded of the word of the Lord, how he [illegible] sound to-day thou wilt utterly deny me thrice.

62. And Petros went out and lamented bitterly.

63. And the men who were holding him in constraint mocked him as they flayed him.

64. And concerning him they smote his face and questioned him repeatedly saying, Prophesy who it is that smote thee.

65. And blaspheming they said many other things to him.

66. And when it had become day the presbytery of the royal-people were gathered together, both chief-priests and scribes, and they led him away to their synedrion, saying, If thou art the Christ, tell us.

67. And he said unto them, If I should tell you, ye would not put faith in it.

68. And if I should ask (question) ye will not have answered.

69. But hereafter the Son of Man will be seated at the right hand of God's ability (or host).

70. And they all said, Thou, art thou then the Son of God, and he said unto them, ye yourselves are saying that I am.

71. And they said, What further need have we of testimony, For we ourselves have heard it from his own mouth.

COMMENT.

"Proposed" instead of "covenanted" R. V. It takes at least two to make a covenant, and the following clause here shows that it was "a proposal" as it says he "consented" or "agreed" to it.

"Master of the household" instead of "goodman" R. V.

"The Teacher" instead of "Master" R. V.

"Inn" instead of "guest-chamber" R. V.

"Reclined" instead of "sat down" R. V.

"Shall" instead of "will" R. V. Prophesy not purpose here expressed. "The Lord's supper" is a type not yet in reality fulfilled—a type of the "marriage supper of the Lamb."

"The cup" instead of "a cup" R. V.

"Shall" again instead of "will" for the same reason.

"A loaf of bread" instead of "bread" merely R. V.

"Which is being given for you" instead of "is given" R. V. which changes the time of the action of the verb.

"Which is being poured out (or shed)" R. V. for the same reason. It had not actually been shed at this time.

"Who is betraying me" instead of "who betrayeth me" R. V. for a similar reason.

"Moreover" instead of "but" R. V. An additional statement instead of an adversative one.

"And" instead of "for" R. V. A continued statement, not a conclusion.

"Was destined" instead of "should" R. V. showing that the disciples accepted the doctrine of predestination and believed it.

"A friendly strife" instead of "contention" R. V.

"Official-power" instead of "authority" R. V.

"Leader" instead of "chief" R. V.

"Trials" instead of "temptations" R. V.

"Am covenanting" instead of "appoint" and "hath covenanted" instead of "hath appointed" R. V. This is a very important difference it seems to me, and agrees with all the foregoing prophecies of the Old Covenant Scriptures.

"That ye may sit" instead of "And ye shall sit" R. V. Same construction as "eat and drink"—and is part of the "new covenant."

"And the Lord said" omitted in the R. V. but in the best text.

"Sift you." The "you" is plural here showing that the address was through Simon to all of them and not to Simon alone.

"Alektor" instead of "the cock" R. V. The Roman watch-trumpet, which blew at this hour regularly.

"Utterly deny" instead of "deny" simply R. V.

"Engage in votive-prayer" instead of "pray" merely R. V. Christ himself here also offered votive-prayer.

"Come to pass" instead of "be done" R. V.

"Strengthening him within" instead of "strengthening him" merely R. V.

"An agony of strife" instead of "agony" merely R. V. For as we use the word "agony" the state is [illegible] suffering, whereas the idea here is of active resistance, the spiritually sustained will contending with the flesh and overcoming it.

"More continuously" instead of "more earnestly" R. V.

"Great" not in the text as given in the R. V.

Notice the difference between the two words here for "lying down to sleep" and "sleeping" as the R. V. makes no distinction in its translation.

"Chief-priest" instead of "high-priest" R. V. There was a "great" priest, but no "high" one.

"Permit" or "allow" instead of "suffer" R. V. on account of its ambiguity of meaning.

"Clubs" like a policeman's club instead of "staves" R. V.

"Official power" instead of "power" merely R. V.

"Lamented" instead of "wept" R. V. Such men as Peter do not show their grief by weeping generally. Then is another word for "weep" in the Greek.

"Blaspheming" instead of "reviling" R. V.

"Hereafter" instead of "from henceforth" R. V.

"Testimony" instead of "witnesses" R. V.

CHAS. GARDNER.

California.

The well known California Excursions of A. Phillips & Co. beginning March 1st will change their route from the Canadian Lines to the Fitchburg, West Shore and Nickel Plate Roads, leaving Boston, as in years past every Tuesday. These excursions combine Comfort and Economy in the greatest degree and have always been personally conducted and given entire satisfaction. For full particulars and general information about California, address Agents of the Nickel Plate Road or A. Phillips & Co., No. 116 Broadway, Albany, N. Y.—No. 8.

Do you read them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid, $1.20 per dozen. Send to this office for them.

Remember the patrons of the Nickel Plate Road can take a through car to California after March 1st, weekly.—No. 8.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive. One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

A through Car to California via the Nickel Plate Road once a week after March 1st.—No. 8.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Never compelled to leave your car until you reach California, for the Nickel Plate Road will run a through car weekly after March 1st.—No. 8.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money-order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

California reached easily via the weekly through car which will run over the Nickel Plate Road after March 1st.—No 8.

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FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1869. 3. Immortality. 4. [illegible] 5. Nature of Man. [illegible] 6. The Two Advents. 8. What is Hell? [illegible] The Restitution Age. 9. Destiny of the wicked. 9. Baptism. Ten copies 5 cts., or assorted packages of 100, 25 cts.

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10 for 5c; 50 for 15c; [illegible] 100 for 25c.

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What was the Sabbath and What is the First Day of the Week, or Lord's Day? [illegible]

The Doctrine of Baptism [illegible]

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[illegible]

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[illegible]

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The Law, the Covenants, and the Sabbath, by [illegible] [illegible]

[illegible]

The Restitution Hymnal. The compositions of a Hymn Book [illegible]

[illegible] Guide to Friends. A new edition of this popular work has been printed. [illegible]

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, entitled, "Future Probation: Is That Awaiting Any of the Unrighteous?" [illegible] will be well known to our readers, as of undoubted ability. This book is paper covers, postpaid, for 12c each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 50 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

PATENTS
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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 666 Woodland Ave., Cleveland Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and reading the Scriptures every Sunday at 3 o'clock, p. m. All interested in this study are cordially invited to meet with us at 1365 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Lehigh Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:30 a. m. and 7:30 p. m. Visitors welcome always. [illegible] Huntingdon Street.

The Chicago Church has changed its place of [illegible]

[illegible]

The Church of God at Andover, South Dakota, hold services each Sunday at 2 o'clock p. m. in [illegible] Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God [illegible] Neb., [illegible] Union Sunday School [illegible] school house in District No. 33 [illegible] Prayer meeting ever. Friday [illegible] We have [illegible] preaching [illegible] our beloved [illegible] [illegible] A. Moore, Clerk.

Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at [illegible] Brethren [illegible] introductory letter will be heartily welcomed. At present we meet [illegible] upon top of the hill; [illegible]

[illegible]

The Church of God at Brooklyn, N. Y., meets every [illegible]

The Church of God meets every Sunday at [illegible] Hall & Heller's Hall. [illegible]

[illegible]

The Church of God at Detroit, Mich., meets for [illegible]

Church of God at Watson, Allegan Co., Mich. [illegible] Sunday School every [illegible]

The Church of God near Fisher, Mich. [illegible]

The Church of God at Woodland, Mich., have [illegible]

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words," one of 8 page tract, and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun. [illegible] 12:35pm For St. Joseph.
No. 54, [illegible] 10:50am For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. [illegible] 6:00am For Terre Haute.
No. 53, [illegible] 12:39pm.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward. [illegible]

Eastward. [illegible]

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, MARCH 7, 1894. NO. 9.

The Restitution

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as king of kings, [illegible] of the [illegible] the resurrection of the dead; the [illegible] of the righteous, and the final destruction of the wicked: eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Day of Satisfaction.

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see thy glory face to face,
When in thine arms thou wilt thy child embrace,
When thou shalt open all thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my arms the long-removed,
And find how faithful thou hast proved
I shall be satisfied.

When this vile body shall arise again,
Purged by thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I gaze upon the face of him
Who for me died, with eye no longer dim,
And praise him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

—Horatius Bonar, D. D.

Original.

From Brother Woodruff's Scrap-Book.

The tongue is another organ of the human frame very wonderful both in its structure and use. It is the organ of speech and the word is often used for speech itself. It is in many respects more wonderful than other members of the human body not excepting even the eye. The organ of speech is the most marvelous in power, the most various in adaptation, the most complete embodiment and revelation of the indwelling mind. The combinations of motion and position of which the tongue is capable are as countless as the varieties of tones and voices among men. There are more than a thousand millions of human voices in the world, no two are so much alike as to be taken the one for the other. The power of this faculty of speech is even more various and wonderful than the living organism by which it is brought into play. The inspired Psalmist calls it his glory, and the Apostle James says, "The tongue is a world in itself." The reader is referred to James iii. It has been said of Martin Luther that his words were half battles. And words from other lips than Luthers have won greater victories than war. "A word spoken in season how good it is." Truth sits enthroned upon the tongue which speaks right words, and through the portals of the lips it sends forth messengers of light and blessing to humanity. There are living words of power today that came from the lips of those who have been for thousands of years lying silent in the grave.

No talent is more to be desired than the power to send forth words of *truth* and *love*, (two of the most powerful things) to travel where you cannot go, and to live when you are gone. The tongue may scatter words as freely as leaves fall in autumn, and they may be making impressions that may outlive all time—impressions that may be read for generations to come. The good words of truth live and give life to the world.

The Bible descriptions of the tongue are not very flattering to the natural man—according to James "it is a world of iniquity" "it defileth the whole body." It is untameable except through the grace of God.

How much evil, how much sorrow and bitterness has been caused by the uncontrolled tongue. Solomon says, "there is a time to keep silent as well as a time to speak." "A man of understanding holdeth his peace." "He that hath knowledge spareth his words." "Even a fool, when he holdeth his peace is counted wise," and "he that shutteth his lips is esteemed a man of understanding."

In seeking for the life to come, "What man is he that desireth life and loveth many days that he may see good? *Keep thy tongue from evil and thy lips from speaking guile.*" "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearer." "Pleasant words is as an honey comb both sweet to the soul, and health to the bones." "A soft answer turneth away wrath, but grievous words stir up anger." May our tongues prove a power for good instead of evil.

Paul may have been the Prince, and Jesus was the King of preachers. No voice ever fell on human ear like his Henry Clay's voice was called a "Band of music." Daniel Webster's voice was called a "trumpet." But never man spake like this Man."

It is a comforting thought that every follower of Christ is held up by the prayers of Christ.

Christ welded his preaching and praying into practising. His whole life was a sermon read by the world; he went about doing good. The world needs today just what it needed in that day, plain preaching, praying, and practising.

The "New Covenant" is another name for the mystery of the Gospel—for the proclamation of which Paul was an ambassador in bonds. He was fitted by God to be minister of the New Covenant. "For the Law was given by Moses, but grace and truth came by Jesus Christ." "Christ is the end of the law to every one that believeth." His name is a name of salvation, "For there is no other name under heaven, etc." "To him gave all the prophets witness that through him etc." "Repent and be baptized, etc."

The giving of the law was attended with manifestations of God's glory notwithstanding it was as Paul says, "the ministration of condemnation or in other words, death" engraven on stones. Moses came down from this mount of glory with his face so dazzling with glory that the children of Israel could not look on it more than we can the sun. Moses had to put a vail on his face in order that the Sons of Israel might bear the sight of that glory which passeth away. Their minds are still blinded, for to this day the same vail remaineth over the reading of the Old Covenant, it not being revealed to them that this vail is done away in Christ.

Paul was a minister through whom they believed, see 2 Cor. [illegible] 18-20; Eph. iii. 6, 7, 9; Col. i. 26-29; 1 Tim. i. 11, 12.

Obadiah and Jeremiah were cotemporaneous.

Israel had no greater enemy than the Edomites—who were proud of their worldly wisdom and imagined themselves quite secure in their dwellings among the Rocks. Hence they are often spoken of by the Prophets as a type of the earthly powers that oppose God and his Kingdom. At the time of the destruction of Jerusalem by Nebuchadnezzar they had proclaimed their malicious joy at the sufferings of their brethren, who carried with them to Babylon the recollection of their insults and cruelties, see Psa. cxxxvii. Such wickedness could not pass unpunished, and Obadiah was commanded to announce to the *Edomites* their ruin, and to give for a reason for it—not so much their pride and presumptuous confidence in their own strength and wisdom, as their *enmity to God*.

The Prophet goes on to declare that Edom should be as though it had never been, and should be swallowed up forever, while Israel should rise again from the present fall- should repossess not only her own land, but also Philistia and Edom, and should finally rejoice in the holy reign of the promised Messiah.

Nahum the 7th of the minor prophets— prophesied 713 years before Christ in the time of Hezekiah. The name signifies "Comparative Penitence." It displays the mercy of God towards his people, and his justice towards his enemies. The Prophet announces to "Nineveh" and through her to all worldly powers which set themselves against the people of God that their ruin is certain - because Jehovah is a jealous and avenging God. The Book of "Nahum" should be compared to that of "Jonah." The remission of God's judgments being illustrated in the one; the executing of them in the other.

"Nineveh"—the destruction of which is foretold by the Prophet, was at the time the Capital of a great and flourishing Empire. It was a city of vast extent and population and was the centre of the principal commerce of the world. It was a bloody city, full of lies and robbery. It plundered the neighboring nations, and is compared by the Prophet to a family of lions, which fill their hole with prey, and their dens with ravin. At the same time it was strongly fortified. Its collosal wall a hundred feet high, with their 1500 towers, bidding defiance to all enemies, yet, so totally was it destroyed that in the 2nd century after Christ not a vestige remained of it and its very site has been a matter of doubt and uncertainty. The Book is surpassed by none in sublimity of description. It opens with a solemn description of the attributes and operations of Jehovah. In chapter 2 it depicts in timely colors the siege and capture of "Nineveh," and the consternation of the inhabitants. Chapter 3 describes the after ruin of the city, and the various causes contributing to it. The Burden is the destruction of Nineveh and of the Assyrian Empire.

Hickory Grove Sermons.

No. 6.

A series of discourses delivered by A. J. Eychaner in the Gospel tent at Hickory Grove, Sept. 9-25, 1893.

There is no subject so many featured and covers so wide a range as the one before us. The text chosen at the beginning of these meetings is still our motto, and will be so long as we speak upon the nature and destiny of man. "He that hath the Son hath the life, and he that hath not the Son of God hath not the life." 1 Jno. v. 12.

The gift of eternal life is represented in the Scriptures as a kind of gratuity—something that cannot be earned, but given because of obedience. It will be specially awarded to the followers of Jesus—not because they have earned it but rather as I think because the nature of the kingdom and the position to which they are called necessitates that the body of the Christ must be as immortal as its Head. Jesus has already been endowed with the power of an endless life - made immortal, and so will his disciples be when born of the Spirit being raised to die no more.

To attain this position in nature it is necessary that we be found in Christ at his coming. The promise of the incorruptible nature pertains only to those who by a patient continuance in well doing *seek for this precious gift*. How few there are who stop to consider the *inestimable value of this offered gift*. It is probable that Paul referred to this when he exclaimed "Thanks be unto God for his *unspeakable* gift." 2 Cor. ix. 15, because he tells us in another place that "The gift of God is eternal life." To live always in the present state would not be desirable but when God's kingdom will have come, and eternal joys and glories fill our world, and when Jesus will be with us again, then eternal life will be a precious inheritance and its value beyond estimate. Herein we may also see the wisdom of God in guarding the tree of life after Adam had become a sinner. To have lived forever in sin would have been an evil unutterably sad and a condition that God could not for a moment entertain. The whole purpose of God would have failed, and Satan *triumphed* if man did not "*surely die*" as God had said he should after he sinned. God therefore guarded the source of life by cherubim and their flaming swords. Since that fatal day when Adam was driven from the garden, has man been mortal inheriting the death sentence of sin. Jesus came as the Lion of the tribe of Judah and loosed the seals of death from the book of life, and its pages have been opened so that by obedience to him we secure the privilege of having our names written in the book. Those who will not come to Christ (the author of eternal life or through whom it is given) can never receive the gift.

This brings us to one more feature of this many sided subject, viz.

THE DESTINY OF THE WICKED.

This is not a pleasant theme, I would much rather dwell upon the blessings of eternal life—the glories of earth redeemed, the kingdom set up, no more war but peace among the nations, even that blessed time so long foretold by pro- [illegible] edge of the glory of God shall fill our entire world; but it is perhaps a duty sometimes to pause in the contemplation of promised glory, and tell the wicked man his doom and warn him to flee from the wrath to come. During the 30 years of my public preaching I have never spoken upon the destiny of the wicked but once and then by request. Three times only during all those years have I entered upon a public discussion in which the destiny of the wicked entered as a special issue. Yet this theme is one that legitimately grows out of the text before us and we owe no apology for introducing it here this evening. If the sinner has not the life spoken of in the text he is not immortal in any sense of the word. His destiny therefore is terminable. It will avail nothing to try to suspend the dogma of eternal torture upon doubtful interpretations and passages, for it is swept from the Bible. "He that hath not the Son God hath not the life," stands like a rock more enduring than Adamant and more immovable than Gibraltar. The spray of a troubled theology only washes it brighter and makes it sparkle a veritable gem in the sunlight of eternal truth.

To arrive at this subject quickly and directly we wish first to answer the question, What is a sinner or a wicked man? In Jno. iii. 4 we read "Whosoever committeth sin transgresseth also the law, for sin is a transgression of the law." If now sin is a transgression of the law, the man who thus sins certainly is a sinner. Again at the fifth chapter and seventeenth verse we read "All unrighteousness is sin." An unrighteous act is one where the person acts against law, or contrary to the law, therefore a sinner is a transgressor of the law which he knows and understands. We are told in Rom. iv. 15. "Where there is no law there is no transgression." A person cannot transgress where there is no law, that is to say the law may be broken, but while the person is ignorant of the law the transgression is overlooked. Or as Paul states it in Rom. v. 13 "Sin is not imputed when there is no law." A person must therefore have a knowledge of the law before he can sin against that law so as to incur its penalty.

Taking it for granted by all here tonight that the sinner will be punished let us pass to the nature and duration of that punishment and we inquire First- What is that punishment? and Second—How long will it last?

If you will permit me I will try to answer the second question first, and my answer will be very brief. There are two or three passages that bear directly upon this point and to these I now invite your attention. In Matt. xxv. 46 we read "And these shall go away into *everlasting punishment*, but the righteous into life eternal." I have emphasized the words "everlasting" and "punishment" because they answer the question, How long shall the punishment last? It is worthy of *note*, that the words *everlasting* and *eternal* in this verse are the same in the Greek and signify age lasting. Again in 2 Thess. i. 9, the punishment is said to be "*everlasting*," or age lasting. The word is again found in Psa. xcii. 7 as setting forth the duration of the punishment. In these texts then the duration of the punishment is positively said to be "everlasting punishment"—"everlasting" and "forever." These then should settle the question of duration whether we regard these words as referring to definite or indefinite time. We can all agree that the words cover at least an age or that the punishment is age lasting.

But the real issue lies in the [illegible] much concerned in regard to the duration of the punishment as we are in regard to its *nature*. *What* is the penalty the wicked man is destined to receive as the reward of his deeds. Let Paul answer, "The wages of sin is *death*." Rom. vi. 23. Now if the sinner is immortal this penalty can never be inflicted. You see then the pertinency of our text "He that hath not the Son hath not the life." The eternal nature is not his and hence when his sin is visited upon him *he dies*. Let us notice the texts cited from Thess. i. 9 more carefully and we shall discover that the punishment is "*destruction*" and this word "destruction" cannot by any theological jugglery or sleight of hand be made to mean "preservation." "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ; who shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power."

Here you will observe the punishment is destruction and it is as to duration "everlasting." Now if death is really the punishment that punishment will last just as long as they are dead. To give them life again is to release them from the punishment God has threatened, and if they have immortality God can *never* punish them with death. Look once more at the text from Psa. xcii. 7. *Destruction* is there pointed out. "They shall be *destroyed forever*." There can be no eternal duration of the sinner here, on the other hand it is just the opposite. It is eternal destruction of the sinner. He is forever destroyed. Can the sinner be destroyed—this is the real issue, and does the Bible agree with our text that he has no eternal life? Speaking of the wicked (Phil. iii. 19) Paul says, "whose end is destruction."

I will refer to the following texts. Examine them when you can spare the time and I think they will help you to arrive at the truth in regard to the true destiny of the wicked.

Matt. iii. 12, Wicked burned up as chaff.

Matt. xiii. 40, 42. Wicked burned up as tares.

Malachi iv. 1, Wicked burned up like stubble and nothing left—neither root nor branch.

Psa. lxxiii. 19, Cast down into destruction—utterly consumed.

Psa. xxxvii. 2, Cut down as grass—wither as a green herb.

Psa. xxxvii. 9. Evil doers shall be cut off.

Psa. xxxvii. 10, Yet a little while and the wicked shall not be.

Psa. xxxvii. 20, The wicked shall perish.

Psa. xxxvii. 20, They shall consume away into smoke.

Psa. xxxvii. 22. They that are cursed of Him shall be cut off.

Psa. xxxvii. 28, The seed of the wicked shall be cut off.

Psa. xxxvii. 36, He passed away and lo he was not.

Psa. xxxvii. 38, The transgressors shall be destroyed together.

Psa. cxlv. 20, All the wicked will he destroy.

Prov. xxi. 15, Destruction shall be to the workers of iniquity.

Prov. xxi. 16, Shall remain in the congregation of the dead.

Matt. vii. 13, Destruction—many go in thereat.

Phil. iii. 19, Whose end is destruction.

Psa. xxi. 9, The fire shall devour them.

Rev. xx. 8, 9, Fire . . . devoured them.

Isa. i. 28, Sinner and transgressor, destroyed, consumed.

Job vi. 18, They go to nothing and perish.

Psa. civ. 35, Consumed out of the earth and be no more.

Ezek. xviii. 4, 20, The soul that sinneth it shall die.

Rom. vi. 23, The wages of sin is

James i. 15, Sin when finished brings death.

These texts are sufficient to show the true nature of the punishment of the wicked. There are other texts which speak of being cast into that fire which is said to be *everlasting fire*, but we are told also why the chaff is cast into this fire and why the tares are cast into this fire and it is in full harmony with all the Scriptures too, for the reason is that "He will *burn up* the chaff," not preserve it.

Our text in the light of these 28 Scriptures stands out clearer than ever declaring that eternal life is the peculiar inheritance of the righteous—due as we are informed by Paul, at the coming of Christ and the resurrection of the dead, (1 Cor. xv. 53-55) and that the sad end of the finally wicked must be that they will perish forever.

It is our especial privilege through faith in, and obedience to the gospel to escape the fate which sin brings and to stand justified before the Judge when the last account is rendered. Shall we not then go forth with new courage, feeling that this promise is dearer than ever "He that hath the Son hath the life." The eternal life is in Jesus. When he shall appear as the chief shepherd we shall be like him, and then too shall receive the crown of glory that fades not away. We may pass through death yet the promise is sure, Because I live ye shall live also.

"If I in thy likeness O Lord may awake,
And shine a pure image of thee,
Then I shall be satisfied when I shall break,
The fetters of death and be free.
I know this stained tablet must first be made white,
To let thy bright features be drawn.
I know I must pass through the darkness of night,
To witness the coming of dawn."

"Yes, I shall be satisfied when I can cast
The shadows of nature all by;
When this dreary scene from my vision shall pass,
And there is an unclouded sky.
I feel that bright morning is now drawing near,
When earth's fairest features will fade.
'Tis then in thy likeness O, let me appear
In glory and beauty arrayed."

WE will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 600 pages.

Try and get a new name for our paper for 1894.

"Preaching does no Good."

"All the preaching that has been done here has done no good," was the discouraging expression of one of the members of a little church not long ago, and we have all been tempted at times to say the same thing. But our dear Heavenly Father ordained preaching. He gave command that we should "occupy" until Jesus comes. He did not say how many would be converted. He gave no promise that crowds of men and women would come flocking into the church. Our business was to "go and work in the vineyard." We were to set up a light where it would not be hid. The little church assembling weekly, or monthly, constitutes such a light. It stands as a witness, condemning those who reject the Word of the Lord. Not many will be saved in these perilous times; but some good will be accomplished by the soldier who stands faithfully at the post of duty. Count up the number who have already been called out to witness with us to a nearing advent. Are they worth nothing? O eternity! A life—for eternity,—let that be your answer, my disheartened brother. We who meet together are strengthened by the preaching that we hear. It is God's order. In obedience to Him is our safety.

S. ROXANA WINCE.

The Secret of Happiness.

One of my neighbors in town and church is an old lady whose dress is of no period of fashion. I [illegible] many dollars. Her step is as light as a girl's, her *manner* bright and cheery, and her otherwise homely *face spreads the glow of a heart at* peace with God.

Like *many others*, her life was spent in a struggle for daily bread, and scarcely was this pressure removed before she was called upon to mourn the loss of first one, then another beloved member of her family, until she had outlived every relative.

Her home is plain, almost bare of the luxuries considered as indispensable to comfort, yet there is no one from whom I so much enjoy a visit as this solitary woman, ever so warm in greeting, so cheerfully companionable.

"There is so much heart-ease about you," I once said to her, "that it refreshes me to meet you. Why, you are the youngest and happiest person I have seen today!"

"O, yes," she replied smilingly. "I have stopped growing old, for each day brings me nearer the possession of endless youth in my better home. And how can I be so sad in this beautiful world where my heavenly Father has placed me?"

"Still you had your full share of trials and sorrows."

"Yes, I have surely passed through the valley of Baca, but by the grace of God I have been able to make it a well."

"But, my friend," she continued, "I have been very happy only since I ceased to strain after what was beyond my reach, and resolved no longer to hug to my bosom my griefs and disappointments, but take them all to God, and leave them with Him, content to be what He wishes, and only that."—*The Christian Weekly.*

Jesus of Nazareth had no worldly wealth when he began his public ministry, and acquired none during his progress. The garments he wore constituted his entire estate at the time of his death; and this was distributed among the soldiers who conducted his crucifixion. John xix. 23. 24.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

titution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOHLER, Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 7, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE papers say that a Russian Prince has been *converted to the Salvation Army!* What next? •

HE who is in constant communion with God seldom or never pines after anything that this world affords. •

FIVE sisters in New York are said to have given birth to seventy-nine criminals, and yet some people do not believe in heredity. •

THE anarchists of London are talking boldly of blowing up their rich oppressors and of setting fire to the city in a hundred places. •

THE Monday papers *say that* a prominent pastor preached a sermon on "The Bible and Conscience," and made conscience the supreme court of the soul. •

ONE of the leading Doctors of Divinity in Cleveland preached last Sunday about Abraham Lincoln. We did not hear what effects the gospel of Abraham Lincoln produced. •

WHILE waiting for a street car on Monday, one preacher was heard to say to another: "Well, did you rake in *fifty?*" This was in reference to the number of converts at a special meeting. •

BOMB throwing has not been stopped by the recent executions in Paris. The Hotel Terminus was wrecked on the 12th by the explosion of a bomb in its cafe, besides wounding twenty-four people. •

DR. TALMAGE'S income for several years has been about $50,000 a year. $12,000 is his Tabernacle salary. His published sermons bring between $8000 and $10,000; editorial work $5000 to $6000; and $15,000 for lecturing. •

of Versailles to exhibit the coat of Christ at the May fetes provided they do not say that it is the seamless garment worn by Christ. This restriction is made in view *of* the fact that the *seamless* coat is said to be preserved in the cathedral at Treves. •

A LAD aged sixteen was brought to the Manhattan hospital the other day who could not breathe, while heart and pulse were working feebly. Two doctors went to work on him, one moving his arms up and down, and the other ejecting medicine. After eight hours he began to show signs of recovery and is now doing well. •

"BAPTISM,—what does obedience—*heart* obedience in baptism do for a person?" We answer, it does a great deal—more than we can begin to tell in a short paragraph,—providing the candidate is intelligent in the truth as well as honest and earnest. But *three* things we mention in particular: It takes a man out of himself and puts him into Christ. It constitutes him righteous in the sight of God—the past being sponged out. And it makes him an heir of God and a joint heir with Christ. •

THE most painful *experience* we have in the fight *of* and *for* faith is with those who blindly lead the people. Scores upon scores have we interested in the truth of God, and just as we have begun to hope they would count the cost and become Israelites indeed, the ministers have heard of the change that was coming over them, and employed ridicule and every other weapon but the Bible, to switch them off the track. We are feeling sore as we write because three parties had arranged for us to meet their spiritual guides and defend the positions these members of their flock have lately taken; but have just been notified that they had "concluded not to discuss these matters." Of course this is consistent with the system they belong to, and it is their duty to watch their flock as they have agreed to; but they are the enemies of the truth all the same. We trust the weakness of their case, as shown by their cowardice, will have the desired end. •

TRUTH never suffers by investigation. Said Jesus, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 21. •

READER, are you a disciple? Have you been made clean by the Word? If so you can appropriate these words, "I appoint unto you a kingdom, as my Father hath appointed unto me." Jesus said it, and meant you among the rest. •

WE see that one of the great popular preachers seems to be shocked to think that there are to be found in this enlightened age, and in a land of Bibles those who are away behind Socrates and Plato, who recognized in man a soul or spirit which does not decompose with the body." The Rev. Gentleman does not realize that his sword has two edges. •

MAN has been called a religious animal, because he seems bound to worship something or other. The *foundation* of this lies in his very constitution. He is *organized* capable of faith *in* God, love *of* God, and obedience *to* God. We see with our eyes, we hear with *our* ears, and our senses cause sensitiveness. We eat and drink and assimulate because they are necessities of our nature; but it is the function of one department of the mind sustained by aliment, to manifest these great moral traits—faith, love and obedience to God. *Feed it* with plenty of appropriate food and it grows—starve it and it dies. •

IN at least half a dozen of Paul's Epistles we find him asking an interest in the prayers of the faithful; and it is not asked as a sort of stereotyped wind up to an address, or an epistle, but like this: "Now *I beseech* you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive *together* with me in your prayers to God for me. It will be seen that he did not leave it *all* to them—he was bound *to do* his part of the *praying*—not saying *of* prayers. And it is worthy of note *that the burden of his prayers*, and that of the brotherhood were not Word may have free course and be glorified; and that utterance (or as Diaglott,—eloquence) may be given unto me, that I may open my *mouth boldly*, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak. Brethren and sisters never forget that Heralds of the Gospel have a special claim upon your prayers. •

TRULY the times we live in are apostate. By that we mean the departure from the faith once delivered to the saints is almost universal; and of course the practice of the saints as laid out for them has correspondingly depreciated. A *godly life* cannot be sustained without *faith in God*. Nothing but faith will enable men and women to row against wind and tide all the time, and deny themselves gratifications indulged by others on every hand, and which their *own* flesh craves. And while we would not for a moment detract from the benefits accruing to society from the religious organizations of the day; we cannot be blind to the fact that the faith of apostates is felt to be very unsatisfying, and requires to be supplemented by all *sorts* of expedients which gratify the flesh. This shows the lack of renovating power in their system; it does not renew the mind, or expel the old man, although, it arouse the religious faculty. These reflections come of the announcement that a Military organization is about to be *formed among* members of the Y. M. C. A. so-called. O, what obtuseness of moral feeling in reference to the crimes of Military life! The young soldier is taught as his first duty to obey his superior *right* or wrong:—take human life at the bidding of another, and make himself a passive instrument in hands, *perhaps, reeking* with blood. This is only a note by the way, to tell us what o'clock it is. There is another. *Large* hand-bills in all directions tell us that a Humorist and Impersonator will appear this evening in one of the largest churches of this city—tickets twenty-five cents. Fine singing being an additional attraction. •

GEORGE C. Hunter, of Oakland, California had his skull fractured by a flying bolt and he is now a man without a memory. He had been well educated, but now can neither read nor write, or remember his wife or mother, although in good health. What is the supposed immortal soul doing? •

AN arrested anarchist on trial in Paris, on the 23th on being sentenced to four months imprisonment assumed a defiant attitude, and as the Judge concluded drew back his arm and threw a large piece of bread at the Judge, striking him on the nose; at the same time exclaiming, "You are a crowd of pigs. We will blow you all up. Long live anarchy." Straws show which way the wind blows. •

A BOY who has conducted himself, so that he can look his father square in the face when he asks for something, will be very apt to get what he wants if it be reasonable, and within the range of possibilities, while one who is conscious that he does not enjoy the full confidence of his parent, will hang down his head as if he had a premonition that his request would not be granted, and the result generally agrees with the premonition. Children of God take the hint. •

Original.

Have Plays in a Church.

Church of the Messiah, Michigan avenue and 23d street, is provided with a pulpit and a stage.

It is the only church in the city which has a thoroughly organized company of amateur actors and a well-equipped theatre within the same building in which divine services are held. But the congregation is as broad-minded as it is fashionable, and for ten years its members have taken the lead in amateur theatricals and in rendering society plays.

More than one member of the Messiah Amateur company has left the church for the professional stage and the present director of the company, Mr. Arthur Van Inwagen, was for two years Mr. E. S. Willard's stage manager, having He is a young man, not over twenty-five, and his family, which *is one* of the most aristocratic on the south side, expresses a hope that he may not again venture upon the professional stage.

Of this season's players Miss June Collins is by far the most competent actress. She is a beautiful young woman, somewhat the style of Georgia Cayvan, whom she much resembles in face and action. Miss Collins is one of the best-known amateur actresses in Chicago, and on more than one occasion managers have made her tempting offers to enter the ranks of the professionals. Last season she did play with Charles Frohman's stock company for a short period, but soon left to resume her place in society. Now, when she can be persuaded to speak of her professional career, it is to declare that she has shown her friends and dearest foes that she is an actress and a good one—that is all she cares for.

Miss Daphne Loomis, daughter of Mr. E. J. Loomis, a retired member of the board of trade, is a winsome little woman, scarce out of her teens, and even at rehearsal it is hard to believe that this graceful little creature on the stage is not pretty Maud Adams. Very little coaching would place Miss Loomis in the front rank among amateurs. Already she is more finished in her work than many professionals whose pictures are familiar to the public. This is her first season in the company.

Mr. Van Inwagen is rehearsing his players day and night. It is very interesting to watch the rehearsals. There is a strictness that is not amateurish and a sociability which is not professional. The stage is almost as large as the Schiller theater and the several sets of scenery are quite attractive. There is seating capacity for an audience of 400 and as the seats for Thursday and Friday have already been sold out the play will be repeated next week.

The dramatic club consists of the grown members of the Fraternity of the Messiah. Ten years ago a large box was used as a stage, and even this caused comment; but six years ago, when the present stage was built and *real scenery* put in, there was almost a disruption; but the Rev. W. W. Fenn, who had taken Robert Collier's place, stood by the young people and the theatricals continued. There are still *some* members of the church who object to theatrical performances in the sacred edifice, but hitherto the plays have been virtuous little pieces and it can be imagined how ruthlessly Grundy's naughty farce-comedy has been pruned for the present production. Even as it now stands, however, some of the actors fear that it will not meet with unqualified approval, although it will fill the house again and again.

In one scene Miss Hall, who takes the part of an adventuress, has to smoke a cigarette. She is supposed to do it deftly, but last night at rehearsal she managed to fill her lungs with the smoke and the action of the play was stopped until she recovered from a fit of strangulation. Surely no adventuress, in or out of a play, ever held a cigarette as tightly in her fingers as does Miss Hall. Mr. J. Van Inwagen, Jr., is a good foil on Miss Hall's acting, and although it is his first season with the company he plays the "drunken" scene with a naturalness that shows careful study, and bids fair to deceive the members of the Church of the Messiah and their fashionable friends.

There is much good material in the Fraternity of the Messiah and the church is certainly doing its share toward elevating the stage, and now it has set the fashion, St. Paul's University church is preparing to have a stage erected in its annex and some other religious bodies, it is said, contemplate the same project.

The above is clipped from the *Chicago Daily News*, and is certainly indicative of the "perilous times" in which we live.

Alas! is this the Church of the Messiah?" Has the church of the meek and lowly Messiah become "broad-minded," enough to travel the "broadway?" "Fashionable," enough to embrace the "Fashion of this world (which) passeth away?" "Aristocratic enough to be "lifted up with pride, (and thus) fall into Has the "Church of the Messiah," so forgotten her calling and mission, that she has become a school in which the humble followers of the lowly Jesus are trained to become actors and managers for the professional stage? Is it becoming for followers of Jesus who should be patterns of sobriety, to "play the drunken scene with a naturalness that shows careful study, and bids fair to deceive the members of the Church of the Messiah and their fashionable *friends?*"

Alas! is it becoming that "women professing godliness with good works," to play the "adventuress," and imitate the abandoned women of the world in smoking one of those vile cigarettes, that the members of the "Church of the Messiah," may be amused? Is such conduct becoming women professing respectability, aside from women professing godliness, yet this woman ranks among the most refined ladies of fashionable society, and a member of the so-called "Church of the Messiah."

Think of a church calling itself "Church of the Messiah," building a play stage almost the size of the Schiller theater, inside of a church dedicated to the service of God, in which farces and plays may be introduced that are decidedly destructive of godliness.

Alas! would these members of the "Church of the Messiah," stand drilling night and day in the study of God's Holy Word, and how to live a pure and holy life? Yet we read: "Mr. Van Inwagen is rehearsing his players day and night," to amuse his fellow brethren and sisters with plays which at one time almost caused "disruption," until the "Rev. W. W. Fenn," "stood by the young people and the theatricals continued."

We also learn that St. Paul's church, and other religious bodies contemplate building theater stages in their churches. Paul says: "in the last days perilous times shall come," and when they did come, then would be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Neither Paul nor the Messiah would feel at home in these churches called after their names.

The conduct of the "Church of the Messiah," is doubtless more in harmony with principles of the coming "Anti-Messiah," whose church it really is. The true Messiah certainly could never endorse such a church as belonging to him.

Alas! we have fallen upon strange times, here we have churches reveling in fashion, luxury, and worldly pleasure, while untold thousands upon thousands of people are on the verge of starvation for something to eat, and at the same time there is plenty of provision in the land, crops have been abundant, but these poor people can neither get provisions or work. "Watch!" We may hourly expect the angelic reapers to gather in the first fruits.

W. H. WATSON.

Selected.

War's Black Cloud over Europe.

War in Europe is inevitable, and even he who prophesies as he runs need not hesitate to predict it as not far distant. Any little thing may bring it about. An emeute in Central Africa may have the seismic effect of whistling "Croppies, Lie Down!" at Donnybrook fair. There is no disposition on the part of men who study the situation—men like De Blowitz, St. Cere, Hugues Le Roux—to see in it anything but war. There are two distinct forces making for open war; the financiers on the one hand and the taxpayers on the other. The European governments are between the deep sea of popular discontent and the peril of financiers. The cost of the enormous military establishments is so great that there is only the alternative of war or national bankruptcy. Russia, Austria, Hungary, Germany and France might be able to carry for some time yet the burden of the military budgets, but even in these cases the difficulty is only shifted. There comes in the danger of the growing power of socialism and the anarchistic parties. For these internal disorders the only remedy that European statesmen discover is the blood-letting of a general war.

The very causes that make war inevitable will make it a long and *fierce struggle*—a war *in* Europe and Asia that shall do away with any need of Malthusian precepts *for scores of generations.*

Where will the next war break out? Lord Salisbury said, you may remember, "The next war is Russia's war." There is good reason for accepting this statement. Whether *fantassins* swarm over the Rhine, or Cossacks ride amuck in Austrian lands, it will be no other thing than Russia's gaining ground in the East or winning water in the South. It is the rising of the Great Bear.

But before one can answer with any degree of probability the question where the next war will break out, it is necessary to look into the jarring interests that make for war. But mark this, when the war is on, and you are asked, "What is the cause of all this uproar?" do not forget the answer is, "The Dardanelles."

In the first place, France; it is not difficult to understand the interest France has in the coming struggle. The clamor for revenge on Germany is noisy enough, the popular cry for the recovery of the lost provinces is loud enough to deceive one who takes politics lightly into the belief that these are the strongest influences in French affairs. But the really potent factor is the French ambition for expansion and conquest in the East. It was this that brought about the Franco-Russian alliance. The mechanics of Toulon and the men of Paris cheered the officers of the Russian fleet in a sort of enthusiastic hatred for Germany, but the presence of the fleet in Gallic waters meant the reopening of the eternal Eastern question. The first intentions of France are against Siam, British India, the Orient.

And Russia? It was the will of Peter the Great and the dream of Catherine to secure a water-way to the south land and the countries of the golden East. It is a racial ambition. Russia has no port from which to launch her iron-clads. The north is closed half the year by ice, the south is closed all the year by paper and ink treaties. Through Turkish waters alone Russia can find her way to Europandemonium. Whether she makes war eastward toward Herat or southward over the Balkans, over black rivers and salt seas, down to the plaster palaces of Stamboul and the barren fronts of the Dardanelles, her object is still the same. Her interest lies in the East.

This is old sound logic. Possession of the Dardanelles means not only the balance of power in Europe, but the control of Asia as well. Men who studied the field long ago reached the same conclusion. Roman and Greek emperors sent enormous armies into Asia Minor. They paid no heed to the rich, unreaped fields of Europe. And they were deep thinkers. Even then Turkey was the key to European aspirations. To-day this truth is italicized. Not only does Constantinople rule the intercourse between the Black Sea and the outward world through the Mediterranean, besides that of Asia Minor as far as the Euphrates, but it means the sovereignty of the greater East—for the nation that holds in fee the straits of the Dardanelles shall be lord of the Suez Canal and the highway to India. The possessors of Constantinople command the Black Sea, and from a military viewpoint turn the flank of Austria-Hungary, Germany and the rest of the petty countries along the Danube.

It is the interest of England, Germany, Austria and Italy to keep inviolate these little straits which divide Europe and Asia. It is the interest of Russia, as it is her racial ambition, to cut a way through them. France again finds her interests in the East.

England is the power which stands chiefly in the way of the realization of the Franco-Russian ambitions, and England will bear the brunt of the struggle. This is fairly well understood in Great Britain, and within the last few weeks there has been forced from the unwilling Liberal government a heavy increase of the naval force.

As I have said, the first bellicose fire-cracker may explode anywhere, but the trend of the war, I believe, will be over the Balkans.

Asia, then, is the fee of the coming war, and there is no fantasy in the prediction that the struggle will follow the line of least resistance, which is through the domains of the "sick man" of Europe, Turkey.

The sending of a Russian fleet to the Mediterranean has invariably been the prelude to a war against Turkey. There is no reason for believing the omen will fail. Well-informed writers predict that the presence of Russian fleets in the Mediterranean and the Black Sea *today* means that the forcing of the Dardanelles is an affair to be looked for in the near future. This much is certain. During the last year or two the fleet in the Euxine has been put in war trim. Ships are being built with war haste at Nicolaieff, Sebastopol and all the ports on the Black Sea.

One thing needed—a naval station on the French Mediterranean coast—France is willing to lend her ally. The importance of this acquisition to Russia speaks for itself. The advantage to France would be derived from the support of Russian armies in any international complications which should array against her the powers of the Triple Alliance. And, again, in event of a war between France and England, the presence of a Russian fleet in Mediterranean waters would be of capital importance to the republic.

In every way this move has strengthened the force of the Dual Alliance. This seems to be well understood in Germany. Berlin is waiting without any undue excitement for the unsurmisable event which is to bring on war. There remains in official circles something of Prince Bismarck's indifference to the Eastern question. He declared he would not sacrifice one Pomeranian grenadier to save Constantinople. Germany showed no concern over the Russo-Franc fetes.

It is noteworthy, too, that the same view prevailed in Italy. And since that time nothing has occurred—not even the "Italian riots" in France—to indicate the imminence of anything like a crisis in the international relations of France and Russia with Germany and Italy. It is evident that Caprivi and Crispi give the same interpretation to the signs of the times.

England alone has shown perturbation. The sending of an English fleet to Spezzia was Lord Rosebery's answer to the presence of a Russian fleet in the Mediterranean. The tranquility in Berlin and Rome and the undisguised anxiety in London and Vienna are indices of the direction and purport of the coming war.

There is one incident, slight in itself, which adds strong confirmation to the view I have taken of what is inadequately called the "European situation." This is the participation of Servia in the theatrical welcome France gave to the Russian sailors. It means that the breach between Austria and Servia is completed and that this fretful kingdom has become a military outpost of Russia, established between Bulgaria and Vienna.

The alliance of France and Russia is anti-English rather than anti-German. It is in their common hostility to England that France and Russian interests find the best field for combined operations. There are already instances of this, on the one side, in the Pamirs and the opening of the Dardanelles, on the other in the defeat of the British mission to Morocco, the ousting of British enterprise from Syria, the Rhine and the Alps to the Balkans decrease of British influence in Egypt, the blow to British prestige in Siam, and the development of French preponderance in the Mediterranean. In Egypt alone has England been able to make any effective resistance to French progress. In fact she may well let Austria out of the Triple Alliance, finding it unwise to attempt to buttress up this rotten obstacle against Russia's way to the south.

Italy alone has more to gain than to lose by an immediate resort to war. To be sure, an unsuccessful war might bring down the house of Savoy or lead to the parcellation of the peninsula, but in the opposite event, which at Rome is deemed more probable, the dynasty would be rehabilitated in popular esteem, and, in the end, the fiscal burdens would be lightened. Hatred of France and popular discontent are growing rapidly, and there is some probability that Italy, in her desperate and reckless condition, may declare war at any moment. This would, as I have tried to show, merely precipitate the larger war which makes for France and Russia in the east.

It is worthy of note that the impression in Rome is that the Vatican will *really* welcome a *crisis* in Italian affairs, and its influence is said to be for a war in which it has little to lose and great possibilities to gain in the reconstruction of the government by any agency.

This, then, is the state of affairs. And while Russia is steaming her warships through the straits and the French eagle is cock-a-hoop. I can read in the coming war nothing but a menace to England and Austria: *for* Russia, the command of the Dardanelles and a highway to India; for France, supremacy in Siam and Eygpt.

These straits are so narrow that with a rifle, you know, you can bring down, nine times out of ten, a blue crane flapping up from the reeds on the opposite bank. But give the white Czar command of them and English supremacy in the east is at an end. Keeping this fact in mind, it is not unreasonable to predict that the next war will be *fought* over that part of the world.—*Vance Thompson.*

Neenah, Wis.

Situated on Lake Winnebago, on the Wisconsin Central *Lines*, is a delightful place to spend a summer vacation. There is good boating and fishing and the hotels furnish good accommodations at very reasonable rates. 'Tis here that the famous "Roberts Resort" is located, overlooking the lake and containing all conveniences necessary to make an "outing" healthful and enjoyable.

Located along this popular route are numerous other *summer resorts*, and those contemplating a summer outing will do well to drop a line to Jas. C. Pond, Gen'l. Passr. Agt., Milwaukee, Wis., and receive free copy of guide book, *giving information as to rates,* hotel accommodations, etc.

Letter Drawer.

Bro. Underwood:

So many have written for The Restitution during the past few weeks, and as the invitation to others is yet extended, I feel disposed to write a short address to the household.

We certainly ought to be thankful that in this time of perils and national troubles, so many of us are permitted to live and have the ability to write words of encouragement to each other; and especially so as the times indicate so clearly that the coming of the Lord is so near at hand.

The worldly wise men are beginning to realize that some great events are in the near future. What that event is they do not know. The nations are making the necessary preparation as they think to hold their positions and continue when the great conflict comes.

All seem to realize that it is beyond the intelligence and power of man to bring quiet and peace to the world again without resort to the sword. The great financial problem of the world, is shaking the nations at present, bringing as its legitimate fruit distress everywhere. The wage-earners and producers are first to feel the pressure, but the time for the rich men to "howl and weep" will just as surely come upon that class as upon the poor and dependents who have been toiling.

What hope is there from a human standpoint of adjusting the differences and restoring confidence among the children of men so as to establish harmony and the enacting of just laws of government?

There can be but one well grounded hope for the believer and that is the promise and oath of Almighty God, that he will send His Son to build up the throne of David to all generations; establish righteousness and peace, causing the nations to "beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." What a blessed promise. May we all live in this time of trouble realizing that rulers now in power over us will soon be displaced by the coming of Christ, who, with the immortalized saints will become the rulers of the world for a thousand years.

Now brethren, if we believe this, what part can we take with the present rulers?

Have we the right to rush into the political arena and have our minds overcharged with these things, knowing that, in their closing up there will "be a time of trouble such as there never was since there was a nation, even to that same time."

Of course we want to live in the world, but we need not be numbered as a part of it. Christ said, "I have chosen you out of the world, therefore the world will hate you."

We are truly living in a grand and awful time. We can see the things of the earth change on every hand. And while we can witness these things we should remember that the allurements to draw us away from our position of watching are on every hand ready to capture us.

Is it not high time that the watchman should be engaged in giving meat in due season, rather than spending their precious time on abstract questions, which do not seem to be of an edifying character? Our paper should be kept so clean that when we pass it to a neighbor to read we are not afraid he will say: "Your people are debating on matters of faith, therefore I will wait until they settle the question."

When reading the letters of brethren and sisters with whom I have so often met to worship, and learn that they are still alive to the cause it does me good; but there is a degree of sadness which comes unbidden, and that is, that we are so far separated that we will probably never again in this world talk face to face. Brethren and sisters remember us in our humble home in the northwest corner of the United States. To go back twenty five years in memory in my history as to whose faces were seen in the congregations at Plymouth, Argos, Antioch, and before that at Pisgah and other places. To visit those places now how many seats where loved ones were seen would now be occupied by others. Most of those who were regular attendants have died and will be seen no more until the resurrection. My wife and I are enjoying very good health. I was 73 last August and she is 66. We are thankful that our lives have been preserved.

There is a little congregation of us here. We are rejoicing that the signs indicate the nearness of the kingdom. Would be glad to remain to the coming of the Lord and thus escape death, but if the enemy overtakes us it will be but for a short time.

When warmer weather comes I may go farther from home and hold some meetings. In the cold weather it is not prudent for me to do so. I am the only one preaching the things which we believe in a radius of more than a hundred miles in every direction.

Last spring I made a short visit with brethren G. W. & J. W. Dickinson and their families at and near Tekoa, Wash. I preached some four or five discourses to good audiences, but on account of sickness had to go home.

I think Bro. Skeels' suggestion, that we have quarterly social letters, a good one; but I suggest an amendment which is: That we have some letters on hand to publish each week. I have been reading the letters of others and have neglected to furnish my share. I will try to do better in the future.

Our town of Waterville, Wash., has a surplus of church houses, but the churches are not very liberal in the matter of letting others occupy them. This is true in other places.

As ever, in hope,

Richard Corbaley.

Washington.

Dear Brother Underwood:

I have been thinking for some time of writing for The Restitution, and to throw in my mite to swell the number of those who are contending for the faith. My faith in the promises of God are as strong as ever, although I am not doing anything in the way of preaching this winter, except a funeral discourse of one of our citizens, which I thought was becoming considerably impressed with the truth, but did not obey.

I preached in the school-house last summer and fall but when school commenced and then, oh my, the school house was not for that, that is for preaching a soon coming King to establish his kingdom on earth, and reign forever and ever. Oh how I long to see the King in His Beauty.

I see by The Restitution in a letter from Sister Foster, that Bro. Foster is blind. Well do I remember when I last visited him. May God bless him in his sad affliction. I am truly glad that there are two in Franklin County that are still clinging to the faith. Remember dear brother, that God has said by the Prophet, "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah xxxiii. 17, 24.

"Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah xxxv. 5, 6, 10.

I am so glad to know that things will not always be as they are now, sickness, sorrow, pain and death are to be done away when Jesus comes, for he said, I am he that liveth and was dead and behold I am alive forever more. Amen. And have the keys of hell and of death. Rev. i. 18. Jesus said, "because I live ye shall live also." He will unlock the tombs and wake up the sleeping saints, and what a happy meeting that will be. May we all be ready to meet the Lord when the summons comes. Will I be ready, or am I doing just as I should is a question we should think about as we move along.

I send $1.50 for The Restitution for 1894. We cannot do without the paper, it tells us so many things. It told us in the "Love Feast" that a goodly number belong to the little flock to which the kingdom is to be given. If there are any of the faith in this county except myself and wife I do not know it. If there is I wish they would write me. My address is, Reeses' Mill, Ind.

Your brother in Christ, waiting for the kingdom.

S. T. Hook.

Indiana.

Editor Restitution:

I know I am too late for the "Love Feast," but I know you will pardon me as I have been sick nearly three months, two of which I was confined to my bed. I was very near to death's door, and my friends thought for a short time that my departure was at hand. When consciousness was restored my first thought was, the dead know not anything, nor any that go down in silence, but the Lord made all my bed in my sickness, and spared my life a little longer, and I am permitted to write one more letter to the dear brothers and sisters of like precious faith and hope of the gospel, even the Gospel of our salvation, the Gospel of the kingdom which cannot be moved. It is that kingdom before which all other kingdoms and empires will sink into oblivion never to rise any more, for the stone that was cut out without hands will become a great mountain and fill the whole earth. This is a sure nail driven by the Great Revealer of secrets to man. No infidel hammer was ever made or ever will be that can pull it out. It will endure as long as the sun. Surely we have strong consolation to lay hold of the hope set before us. Which hope we have as an anchor of the soul both sure and steadfast. Seeing that we have such a hope set before us, let us press forward toward the mark for the prize of the high calling which is in Christ Jesus. Let us take to ourselves the whole armor of God that we may be enabled to overcome all the fiery darts of the evil one, and be prepared to stand before the Son of Man at his appearing and kingdom, clothed in that righteousness which is of God in Christ Jesus.

May the Lord help us to so live, that when he shall come the second time without sin unto salvation he may find us all vessels of honor, and fit for the Master's use.

I cannot express to you on paper the deep gratitude I feel for The Restitution, and for the dear "Love Feast" of letters.

I rejoiced over some, and wept over others, and have sent them on their mission to other fields to rejoice other hearts than mine, for your humble brother has been the means of persuading two more to believe the gospel of the kingdom. Brother and Sister Adams formerly belonged to the Christian Church but are now firm believers in the gospel of that kingdom which will be under the whole heavens and not above the heavens.

Yours for truth,

O. M. Mitchell.

Wisconsin.

Dear ones in Christ:

Perhaps some in our own state and others as well, would like to know what we are doing this winter. The Elder suffers all the time with muscular rheumatism, and since having the grippe it is worse than ever, still he has been able to go away some and preach. We were both at McBride, Montcalm Co., Michigan, before the holidays. Brother and Sister Boice have lived there several years, the only ones of the Abrahamic faith there, so they have worked in the Methodist church considerably. At present Bro. Boice is chorister and Sunday School superintendent, and Sister Boice organist. They believe it best to do what they can in this way, hoping to help the young people morally at least and leave some seeds of truth with all. Through them we got the use of the Methodist church for two weeks, we only wished we might have been able to continue the meetings a month longer, but we had no means to rent a hall, and we could not use the church any longer, so we had to come home and start anew. Several became much interested, one Methodist brother acknowledging he was cured of the belief of the soul's immortality, and a Baptist lady declaring she was an Adventist, others were interested and if we had only been helped out with money to hire a hall we feel sure some would have been brought into Christ. Our next work was near Vicksburg, at Prairie grove, worked there ten days baptizing three, and others are ready to obey as circumstances are favorable. The elder spoke one evening in Vicksburg, awakening a great interest, it being so new and grand to them. Many are anxious to have us return and hold a series of meetings, but O, the same difficulty all the time, no money to rent a hall. Only three believers there and they willing to do all they can, but unable to bear all the expense, and it is useless to go for less than three or four weeks. Our hearts sink within us and tears fill our eyes when we see continually lost opportunities for no other reason than lack of money. Crippled at every step, we have paid our own expenses about as long as we can, for our bank seems to have closed with many another one. Never more timely or true words ever uttered than Bro. Baker wrote in Restitution of Jan. 24th. Brethren in Michigan if you have not read it, please for the love of God's dear cause, read it over and over again, and then consider how your evangelists can do the work you expect them to and that they would be glad to do without some backing. We have been almost utterly discouraged this winter trying to do something with odds all against us. Brethren, have you no interest in this matter? We are told to be workers together. O for some of the money that has been wasted this last year. How many more would be rejoicing in a saving knowledge of the truth that are yet without God and without hope in the world. It is almost a temptation for us sometimes when offered good salaries and all expenses paid if we will work for some temperance organizations or wealthy societies. But we realize the Master will soon call for our account, and if we have put his money out to usury, eternal life will be lost. O no it will not pay to go into the pottage business at this late hour, selling our birthright for that which satisfieth only for a season. [illegible] young men and women to look at, who would gladly be at work if there was even a bare living in it. God pity some one in the judgment who is now withholding their Lord's money. God help us all to realize what our duty is and then gladly do it. Yours working for the Master.

M. A. Woodward.

Michigan.

Dear brothers and sisters:

I have been reading the letters in The Restitution from the dear ones of like faith. Oh, it makes my heart glad to read those cheering letters. From some reason we did not get our Restitution in time for me to join in that great love feast with the rest of like precious faith. We went to our Sunday school today where we have our Bible classes and services every first day. When we arrived at the church nearly the first news we heard was the death of Bro. Young of Seattle. How sad it made us all feel. It reminds us of that old enemy waiting to snatch us away. When preaching was over our hearts were made glad to know that Bro. Halstead was right there with us, and none of us knew him personally, never having met with him before, although it seemed like we were acquainted with him from reading his letters in The Restitution. My dear brethren, at present my mind is carried back more than twenty years ago when dear old Bro. Hatch was at Bro. Levi's and Bro. Harvey's in and near Mansfield, Ill., holding a series of meetings my husband and I were living in Champaign Co., Ill. at that time. We heard of the meeting and attended it. I was convinced that we must be baptized into Christ's death to gain the first resurrection out from the dead ones. Well do I remember after the meetings closed, as we were on our way home near Mahomet, Ill., Bro. Hatch led me down in the Sangamon River and buried me in baptism. I came up out of the water and went on my way rejoicing. I remember well our dear Bro. Levi Skeels' family was there with us.

It does me good to read those letters from his dear children in The Restitution. Dear Restitution this may not be worthy of the space it would occupy. Yours in patient waiting.

Maggie Skeels.

Oregon.

Dearly beloved in the Lord:

For quite a while we have been under a heavy cloud of affliction, for my beloved wife has been severely afflicted with cancer of the breast, and our physician here pronounced it incurable; but a friend advised her to go to Danville, Ill. and see Dr. V. T. Kingsley, which she did and I am glad to be able to say, the prospect is very flattering for a permanent cure, for the cancer is all out, and the wound is healing nicely, and we feel very thankful to our heavenly Father for his divine blessing, and to the doctor for his kindness and wonderful skill as a physician. This is for the information of our many readers. I will say that I am still trusting in the Lord, and that my faith was never stronger, nor my hope brighter than it is now, for surely the prophecies are being fulfilled very rapidly, and we may soon expect our blessed Savior to return and gather his faithful ones home, and end this long night of suffering and death and bring in that glad morning of rest and peace. What a blessed privilege we have of making all our requests known unto the Lord, with the assurance that he careth for us and that his grace is sufficient for us, and that he will never leave nor forsake us, that the angel of the Lord encampeth round about the righteous and delivereth them, surely the Lord is good to us all. Let us all be faithful a little while longer that we may receive a crown of glory that will never fade away. Your brother in the faith.

R. C. Railsback.

Indiana.

Dear Restitution:

As I read the many words of comfort, advice and warning from your columns I think, how can we be so careless, so indifferent to the cause we love, so careless to our own salvation, when we see the time of his near approach. Let us [illegible] into temptation, that we may be able to stand before him without spot or blemish while we have time and opportunity, make our peace and calling and election sure through him who gave himself for us that all might be saved that obey him. He has a heart full of mercy and pity, without partiality, and willing that all might come unto him and be saved.

We learn that he pours out his wrath upon the ungodly nations. We trust in the faith once delivered to the saints, which is, one Lord, one faith and one baptism. Jesus says, "these words of mine they are Spirit and they are truth." I have searched his blessed word a great deal. Oh that I might learn more of his truth, and that a book of remembrance may be kept for us. Brothers and sisters let us examine ourselves. How will the Christian graces be applied to us? Peter tells us to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, for if ye do these things ye shall never fail but an eternal life shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ. If those things be in you and abound they make you that ye be neither barren nor unfruitful in the knowledge of our Lord, but he that lacketh these things is blind and cannot see.

Dannie Viers.

Iowa.

Dear Restitution:

The Restitution is the only preaching I have heard for a number of years, and it is a source of strength to me. I am in a city of over a hundred thousand inhabitants, and not a soul to converse with, of the kingdom and all-saving name of the Lord Jesus; thus you can see the great need of the weekly visits of The Restitution with the Bible to encourage me on through this sinful age. Dear friends of the household of faith, we must keep our eyes on the prize that lies at the end of the race, and by the help of God overcome all the trials and temptations that daily surround us; then when we look and read of the prophets, how they were tried and shamefully used, and also the Master and all the apostles, how they suffered and were slain, then I look at myself it is not to be compared with what they suffered, so I thank God and take courage.

C. P. Alaire.

New York.

Dear Restitution:

Inclosed find $1.00 as I see my subscription expired last month.

We have been very much entertained with the "Love Feast" and will contribute our mite.

We are earnestly holding to what we believe to be the true faith. We have one Bible reading each week, prayer and praise meetings Wednesday evenings. Bro. Whitsett is now with us and will preach for us some. We hope soon to have a place where our preaching will be regular, as people out of Christ are interested in the gospel message. Every phase of nature and society plainly show to the student of prophecy that the gospel age is near an end. The prophetic word is now being fulfilled, and now the Master will stand at the door. Seeing that men's hearts are failing for fear, let us who have the truth, watch, for the time is at hand.

I am as ever yours,

C. W. Pryor.

Iowa.

Obituary.

Sarah Ellen Paris died at her home in Bridgewater, South Dakota, Feb. 26, 1894. Her maiden name was Sarah Ellen Nicholson, and she was born in Marshall County, Ind., Sept. 5, 1861. When but four years old she was taken to the home of Brother and Sister Robert and Jane Railsback, of Argos, with whom she lived as a daughter till her marriage with Bro. Zimri Paris, son of Bro. Berry Paris of Rensselear, Ind., Oct. 2, 1888, when she went to her new home in Dakota. She leaves thus early in her young womanhood a husband and two children, one three years old, the other an infant of a day, who with her large circle of relatives and friends, mourn for her. However, the mourning is not as if no ray of light were able to penetrate the darkness, for she died in hope of soon hearing the angel's voice calling her to awake and have immortality's crown placed upon her head. Then if faithful to duty the dear ones she left will see her again and be with her evermore.

Ella Nicholson, as she was known, was immersed by Elder Hugh Barnhill, Feb. 18, 1877, and has since lived a consistent Christian life, brightening the lives of others, doing good as she found opportunity. Funeral and burial at Argos, Feb. [illegible], where Bro. J. F. Wagoner spoke to the large company who assembled to show the last tribute of love and respect.

Fell asleep in Jesus, at her home in Webster, Rooks Co., Kan., on January 24, 1894, Lorinda F., wife of Elder H. R. Kendall. Sister Kendall, whose maiden name was Lorinda F. Thompson, was born in Portage Co., O., on Jan. 21, 1852. Converted under the preaching of Elder Kendall and baptized into Christ by him, in 1874, to whom she was married on June 28, 1876. They were blessed with two sons and one daughter, one of the former, little Jesse, having preceded his mother to the land of the enemy. She leaves to mourn her loss, a husband, one son, one daughter, a mother, three sisters and a host of friends. But we sorrow not, even as others which have no hope. Since she embraced Christ, her great desire has been to do all in her power to advance the truth and induce sinners to come to Christ. Even while on the late bed of affliction she was earnestly contending for the faith and persuading those out of Christ, who watched over and nursed her so tenderly, to come to Christ, believe the gospel and obey. In all her prayers and hymns of praise she ever looked forward with an eye of faith, and with great anticipation to the great and joyful day when the King shall come and all the saints with him, to take his father David's throne. Sister Kendall possessed those noble traits of character and Christian fellowship, which endear a mother to her husband and children. No one knew her but to love her. Her afflictions continued about six weeks; the last three of which she suffered great agony. She bore her affliction without murmur or complaint, gradually growing weaker and weaker until the last, and died in the triumph of a living faith. Brother Thorp was asked to officiate, and took as a foundation for his remarks, "What is man that thou art mindful of him?" We deem it sufficient to say that he showed from a Scriptural standpoint what man is now, and what he will be in the resurrection.

J. Bryant.

Farewell my dearest one, farewell
Till Jesus comes to bid thee rise;
Then we will meet his love to tell,
And reign with him in Paradise.

There we will chant those lovely strains,
That angel tongues can never sing;
And walk with him on [illegible] plains,
Giving all glory to our King.

H. R. Kendall.

Died, December 3rd, 1893, at his residence in Kentland, Indiana, Mr. Noah Castle, age 80 years, 2 months and 20 days.

Mr. Castle was born in Fredrick County, Maryland, September 13th, 1813. When about five years old he removed with his parents to Warren county, Ohio. He was married at Westchester, Ohio, in 1835 to Jane Colfield, who yet survives him. The happy married couple moved to Cass county, Indiana and lived there until their removal to Kentland some years ago. Fourteen children were born to them, six of whom are still living.

Mr. Castle first came to Kentland in 1855, and has resided here most of the time since. In his death the town loses an esteemed citizen, who was a model of industry, independence, and morality. He grew old gracefully. He was always amiable and sociable, but never rude nor boisterous. His appearance and bearing commanded respect, and his kindly nature won the admiration and love of all who knew him.

He has been a member of the Church of God for many years, fully trusting in Jesus, and in hopes of a quick resurrection.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from [illegible] part to accept them.

The Promise Fulfilled.

Jesus will come to prove that redemption is no failure; that his own word is no fable. Some cry, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were." Others say, "Let us eat, drink, and be merry." But the believer says, "Come Lord Jesus, come speedily." And when he comes he will show that not one jot has fallen from the least promise, but all has been exactly fulfilled; that Christianity, in the numbers of its converts, in the splendor of its victories, in the results and issues of its conflicts, is no failure, but has the pre-eminence in all things. That ancient servant Moses, that stern prophet Elijah, and all that believed in the Lamb, shall meet on a mountain the glory of which shall not fade, and in a day which shall have no night, and a blessedness which shall have no end. It will be seen that redemption was no mistake, that Christianity was no cunningly devised fable; that all that it predicts, but which thousands scoff at; that all that it claims, which thousands repudiate, it truthfully predicted and justly claimed; all things made new; God in the midst of his people, the bride presented to the bridegroom, creation restored, and all things glorified.—*Messiah's Herald.*

He who has acquired the art of making the best of everything, will make everything best, and will hence, relatively to his thoughts and feelings, have the best all the time. He will of course be a contented and happy man no matter what his environments are.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

We will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 600 pages.

Try and get a new name for our paper for 1894.

[illegible]otional Thoughts.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. Therefore the world knoweth us not, because it knew not Christ." Ought the world then to know us? Ought we to take in the pleasures of the world when Christ condemns it? If we are the Sons of God we will eschew all appearance of evil, for whosoever is born of God does not commit sin. If he sins he is not born of God, nor is he a child of God: in this is the children of God manifest and the devil, he that committeth sin is of the devil, for the devil sinned from the beginning. "But know ye not that so many of us as were babtized into Christ were baptized into his death? And again, Gal. iii. 27. "For as many of you as were baptized into Christ have put on Christ, and if we are buried with Christ in baptism, we are raised up to walk in newness of life. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin. Eph. iv. 22. That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; and be renewed in spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness. Be ye therefore followers of God as dear children; but fornication and all uncleanliness or covetousness let it not be once named among you as becometh saints; neither filthiness nor foolish talking, nor jesting which is not convenient but rather giving of thanks. For this ye know, no whoremonger, nor unclean person, nor covetous man hath any inheritance in the kingdom of God; have no fellowship with the unfruitful works of darkness but rather reprove them. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what commun- [illegible] Wherefore come ye out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you. Paul says in 1st Cor., "Ye cannot drink the cup of the Lord and the cup of the devil, ye cannot be partakers of the Lord's table and the table of the devils. Know ye not that the unrighteous shall not inherit the kingdom? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor thieves, nor extortioners, and such were some of you, but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus Christ, and by the Spirit of God."

2 Thess. iii. 6, 7. "Now we command you in the name of the Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions he received from us, and if any man obey not our word by this epistle note that man and have no company with him, that he may be ashamed."

Rom. xii. 12, 13, 14. "The night is far spent, the day is at hand, therefore, cast off the works of darkness, and let us put on the armor of light, let us walk honestly as in the day, not in rioting and drunkenness, not in clamoring and wontonness, not in strife and envying, but put on the Lord Jesus Christ and make not provisions for the flesh to fulfill the lusts thereof. "For he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting. Be strong in the Lord and in the power of his might, Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit which is the Word of God; praying with all prayer and supplication. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against those that do evil. Be sober, be vigilant, because your adversary the devil walketh around seeking whom he may devour, whom resist, steadfast in the faith. Know that the same afflictions are accomplished in your brethren that are in the world.

The Prophet Ezekiel xxxiii. 13, reads, "When I shall say to the righteous that he shall surely live if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered but for his iniquity he hath committed he shall die first."

See how necessary it is for us to obey these commands of God that we may not die.

Peter says, "For if after they have escaped the pollution of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them." God spared not the angels that sinned but cast them down to hell and delivered them in chains of darkness to be reserved unto the day of judgment, and spared not the old world but destroyed it with a flood, and turned the cities of Sodom and Gomorrah into ashes, making them an ensample to those who after would live ungodly.

The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.

"Pure and undefiled religion is to visit the widow and fatherless in their affliction and keep themselves unspotted from the world." Christ will soon come, the time is almost here we know by watching the signs of the times. The whole world is in commotion, a sea of unrest. Christ will soon come to take his bride away from this sin cursed earth and he wants her pure and unspotted from sin. He will take none that are stained with sin. Be careful how we live in this life, or we may be debarred from a home in that world to come. Eternal life may be taken from us. How [illegible] and ready? To how many will the welcome words resound, "Well done thou good and faithful servant, enter thou into the joy of thy Lord?" May we all be prepared to hear that voice is the earnest prayer of your Sister in Christ.

EMMA L. BROOKS.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 300 pages, 4th edition. Cloth, 50 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their use in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Announcement.

The Second Quarterly Conference of the Church of God in Nebraska, will be held at the Fairview School-house in Furnas Co., three miles southeast of Holbrook, commencing *Friday evening* March 16, 1894, and hold over the following Sunday. Business meeting promptly at 2 o'clock on Saturday.

Important business will come up at this time for consideration, and we sincerely urge all brethren to [illegible]

The Church of God Tract Association will also meet at this time.

We take pleasure in announcing to the brethren that a unity of the work in the state has been practically completey, but in order to finish up said business a conference will be held at Bassett, Rock Co., March 23rd to 25th, 1894.

The State Evangelist will meet the brethren at Bassett and it is expected that an interesting and profitable meeting will result.

Come brethren, show your interest in the work by attending these meetings.

If eternal life is worth anything it is worth an effort to secure it. Therefore, dear brothrers and sisters, let us be firm and steadfast, ready for the coming of the Master, and for every good word and work.

ALMUS ADAMS, Pres.
J. J. CADY, Sec'y.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Winco	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

California in three & one-half days.

From the snow-clad regions of the East to the delightful semi-tropical climate of California is a matter of only a few days' journey if the North-Western Line is used for the trip. Palace Drawing Room Sleeping Cars leave Chicago daily and run through to California without change, covering the distance in the marvelously short time of three and one-half days, and all meals en route are served in dining cars. Daily Tourist Sleeping Car service is also maintained by this line between Chicago and San Francisco and Los Angeles, and every Thursday the party is personally conducted by an experienced excursion manager. Completely equipped berths in Tourist Sleepers are furnished at a cost of only $6.00 each from Chicago to the Pacific Coast, thus affording a most favorable opportunity for making the journey in a comfortable and at the same time economical manner. Variable route excursion tickets, taking in all principal points of interest, are sold at exceedingly low rates. Illustrated pamphlets descriptive of the Mid-Winter Fair and full information concerning rates, routes, etc., will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill., if you mention this publication.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$31.00
EXPENDITURE.	
Previously used	$30.20

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

Low Rates to the South.

On Feb. 8th, March 8th and April 9th, land seekers excursion tickets will be sold via Pennsylvania Lines to a large number of prominent points in Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Georgia and Florida. Tickets will be good returning twenty days from date of sale and will be sold to all applicants at one fare for the round trip. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what ye see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1866. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Adams. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted package of 100, 50 cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 50 for 25c; 100 for 40c.

Age to Come not a Heresy. By H. V. Reed.

Life and Death. A concise statement and contrast of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? And What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 13 for 50c., 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick Pa., July 19, 1876, by Jos. Lester. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

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See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1945 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and [illegible] Avenue, Philadelphia. [illegible] Pastor. Services each Sunday at 10:45 a. m. and 7.40 p. m. Visiting brethren always welcome. Pastor's residence [illegible] Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every [illegible] Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meets in Hall on the east corner Michigan and LaPorte streets. Services every Sunday at 10.30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. H. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

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The Church of God meets every Sunday at [illegible] a. m., in Blake & Bolivar's Hall, on Erie and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, MARCH 14, 1894. NO. 10.

The Restitution.

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Poetry.

Contentment.

The year is waning: wherefore mourn
His journey's path, or many gained?
We should not call his golden corn,
Save for the mellowing touch of Time.

If Spring's fresh bloom were ever here,
Glad hope would ne'er fulfillment know;
And fruits sure must disappear
That autumn's gift may richer grow.

So is it with the lives of man:
First Youth puts forth her tender flowers,
Then Summer comes apace, and then
The harvest of those vanished hours.

Sigh not because thy lot is low,
The loneliest fate some fruit must bear;
Sweet berries on the bramble grow,
And rugged boughs yield dainty fare.

Let but the generous Autumn be
True picture of thy riper age,
And time shall leave no fee to thee,
Nor life an empty heritage.

Original.

The Gospel According to Loukas. Chap. 23.

1. And all the multitude of them arising led him to Pilatos.

2. And they began to accuse him saying. We have found this one perverting the nation and preventing the giving of tribute to Kaisar, and saying that he himself was an Anointed (Christ) King.

3. And Pilatos asked him saying, Thou, art thou the king of the Joudaians? And he answered and saith unto him, Thou sayest,

4. And Pilatos said unto the chief-priests and the mixed multitudes, I find nothing to accuse in this man.

5. And they continue strongly in opposition saying, He is stirring up the *royal* people, teaching throughout all Joudaia as far as here, beginning even from Galilaia.

6. And when Pilatos heard it he asked whether the man was a Galilaian.

7. And becoming aware that he was of the official-power of Herodes, he sent him up to Herodes, he being also in Hierosoluma in those days.

8. And when Herodes saw Jesous he was overjoyed: For he had been intending to see him for some time, because he had heard about him, and was hoping to see some sign occur subject to him,

9. And he questioned him with sufficient words; but he answered him nothing.

10. And the chief-priests and scribes stood continually accusing him.

11. And Herodes along with his soldiery, treated him with contempt and mockery and threw about him sumptuous apparel and sent him up to Pilatos.

12. Now Herodes and Pilatos had become friends to one another that day; for they had before this been at enmity to each other.

13. And Pilatos calling together the chief-priests and the rulers and the royal-people,

14. Said unto them, ye have brought unto me this man, as one who is perverting the royal-people; And lo, I in your presence have made a preliminary examination and found *nothing* in this man actionable of which ye are accusing him;

15. Moreover neither hath Herodes, for he hath sent him up to us, and lo, there hath been nothing done by him worthy of death.

16. I will chasten him therefore and let him go.

17. But he was obliged at *every* feast (Paska feast) to release one for them.

18. And they shouted all the multitude together, saying, Take away this one, and release unto us Barabbas,

19. A certain one who was in the prison for a certain sedition and murder that had occurred in the city.

20. And Pilatos again addressed them willing to release Jesous.

21. And they continued responding saying, Crucify him, crucify him.

22. And he a third time said unto them. Why? For what evil hath he done? I have no actionable cause of death in him. I will chasten him therefore and release him.

23. But they urged upon him with great voices, asking to have him crucified; and their voices and the voices of the chief-priests prevailed.

24. And Pilatos decided that their *request* should come to pass.

25. And he released the one whom they asked for, the one who had been cast into prison for sedition and murder, and delivered up Jesous to their will.

26. And as they were leading him away, they laid hold of a certain Simon a Kurenaian (Cyrenean) who was coming from a field and placed upon him the cross to carry behind Jesous.

27. And a vast multitude of the royal-people and women followed him who were beating their breasts and threwing for him, (the threwing by the women).

28. And Jesous turning unto them (the women) said, Daughters of Hierousalem, lament not for me, but lament for yourselves and for your offspring.

29. Because lo, days are coming in which they will say, Blessed happy are the barren and the wombs that have not begotten and the breasts that have not nourished.

30. Then will they begin to say to the mountains, Fall on us, and to the hills, cover us:

31. Because if they are doing these things with the green tree (in the use of) what will occur with the dry?

32. And two other evil-doers were being led also along with him to be lifted up (a euphremism for to be crucified).

33. And when they had come to the place called Kranion (a skull) then they crucified him and the evil-doers, the one on the right hand and the other on the left. And Jesous said, Father remit unto them, for they know not what they are doing.

34. And distributing his outer-garments they cast a lot.

35. And the royal-people stood gazing. And the rulers moreover were mocking, saying, He saved others, may he have saved himself if he is the Christ, the Elect of God.

36. And the soldiery were mocking at him, approaching and offering him vinegar,

37. And saying, If thou art the King of the Joudaians, save thyself.

38. And there was an inscription over him in Greek. Roman and Hebrew letters, namely, This is the King of the Joudaians.

39. And one of the evil-doers who had been hung was blaspheming him, saying, No, no, Thou art not the Christ, art thou? Save thyself and us.

40. And the other answering and rebuking him said, Dost thou not even fear God, since thou art in the same verdict?

41. And we too justly; for we are receiving things worthy of what we have done, while he hath done nothing out of the way.

42. And he said unto Jesous, Remember me whenever thou shalt have come in thy kingdom,

43. And he said unto him, Verily I *say unto thee to-day*, thou wilt be with me in the Paradise.

44. And it was already about sixth hour, and darkness occurred over all the land the sun leaving off until *ninth* hour.

45. And the vail of the inner sanctuary was rent in the middle;

46. And Jesous crying out with a great voice said, Father, I commit my spirit to thy hands. And having said this he expired (or breathed out).

47. And the centurion seeing what had occurred, glorified God saying, Surely this man was a justified One.

48. And all the multitudes who had come together to this spectacle, beholding the things that had occurred, turned away smiting their breasts,

49. And all his acquaintances stood afar off, and the women who had followed him from Galilaia, seeing these things,

50. And lo, a man by the name of Joseph, who was a counsellor, a good and justified man.

51. (This man was not assenting to their counsel and act)—from Arimathaia a city of the Joudaians, and who was looking expectantly for the kingdom of God,

52. This man went unto Pilatos and asked for the body of Jesous,

53. And taking it down he wrapped it in fine linen, and placed it in a memorial tomb that had been hewn out of stone, where no one as yet had been laid.

54. And it was preparation-day and Sabbath was dawning.

55. And some women who had come along with him from out Galilaia beheld the memorial-tomb and where his body had been placed.

56. And returning they prepared aromas and myhr; and they kept quiet during the sabbath (lit. the sabbatic time) according to the commandment.

COMMENT.

"Nothing to accuse" instead of "no fault" R. V.

"Sign" instead of "miracle" R. V.

"Occur subject to him" instead of "be done by him" R. V.

"With sufficient words" instead of "with many words" R. V.

"Continually accusing" instead of "vehemently accusing" R. V.

"Nothing actionable" instead of "fault touching those things etc." R. V!

"Chasten" instead of "chastize" R. V.

"Actionable cause" instead of "cause" merely R. V.

"Threw" instead of "lament" R. V.

"Lament" instead of "weep" R. V.

"Begotten" instead of "bare" R. V.

"Outer-garments" instead of "garments" merely R. V.

"Cast a lot" instead of "cast lots" R. V. What for? For his seamless "under garment."

"In Greek, Roman and Hebrew letters" omitted in the R. V. although in the best text. Why?

"Verily I say unto thee to-day" instead of "to-day thou shalt be with me etc." R. V. The promise is defined by the "to-day" not the being in Paradise.

"About sixth hour" instead of "the sixth hour" R. V.

"The vail of the inner-sanctuary" instead of "the vail of the temple" R. V. There were two vails of the temple. Which was meant here?

Does "In the midst" R. V. mean the same as "in the middle?"

Does "commend" mean the same as "commit?" When I put money in the bank, do I commend it to the bank or commit it?

"He expired" instead of "he gave up the ghost" R. V. This idea is all expressed by one word in the Greek meaning literally "he breathed out."

"It" instead of "him" R. V. the body namely.

"Memorial-tomb" instead of tomb R. V.

"Fine-linen" instead of "a linen-cloth" R. V.

"Where" instead of "how" R. V.

"Aromas" instead of "spices" R. V.

"Myhr" instead of "ointments."

"Kept quiet" instead of "rested" R. V.

CHAS. GARDNER.

WE will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 600 pages.

Has Rev. xi. been Fulfilled?

I would like to ask Bro. W. H. Wilson if any part of Rev. xi. has been fulfilled? This request is made for sake of the truth and the love of it. This is with much love to all.

LEONARD DAVIS.

My impression is that the above chapter has not been fulfilled, and I will now proceed to give you the reason why I think so.

"If we would correctly interpret the prophecies of this book, *strict attention* must be given to a divine rule governing its interpretation. If it is not respected, confusion must inevitably ensue. This rule you will find in Rev. xxii. 18, 19, and reads as follows:

"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'

Hence, we see that the *very words* in which the prophecies of *this* book are couched, is protected from the invasion of man, under the direst penalties that can possibly be inflicted upon any one. If men were permitted to change the words or phrases in this last prophetic message to man, its glorious revelation would be made of none effect. We are strictly bound, then, not to "*take away from the words of the book.*" I, for one, would not dare to tamper with them, but must reverentially respect them as they appear in the original.

I will now proceed to interpret this chapter, being strictly guided by *this divine rule*.

Verses 1 and 2, relate to the "temple" and "the holy city." We read: "the holy city shall they tread under foot forty and two months." Then there must be a treading of the holy city under foot of the Gentiles, for "forty and two months," which is three years and a half. This measures the *beginning* and the *ending* of the "treading of the holy city under foot," referred to in *this* prophecy. By a careful study we find more than one treading down of the holy city mentioned in the Holy Scriptures, and they must be separated, and each given its proper place. The other one may be found in Luke xxi. 24: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This sad invasion was consummated by Titus in the year 70, and is to continue "until the times of the Gentiles be fulfilled." The one mentioned in Rev. xi. lasts *only* "forty and two months". The above noted prophetic period will not fit the invasion made by Titus, no, not even if we "take (them) away from the words of the book of this prophecy," and substitute in its place the phrase: "1260 years." If the 1260 years commenced in the year 70, they would end in 1330, but the captivity still continues.

There is to be another invasion of Jerusalem by "*all nations,*" in which "the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity," etc., mentioned in Zech. xiv. 1-6, and this is in close proximity to the time mentioned in *verse* 5: "and the Lord my God shall come, and all the saints with thee." The forty and two month period can aptly fit *this invasion*, and hence by correctly dividing the Word there is no necessity of violating the divine rule governing the book of Revelation by substituting 1260 years, for "Forty and two months." This *forty* and two month period is in entire accord with Dan xii. 6. 7:

"And one said to the man clothed in linen, which was upon the waters of the river. How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The party who will accomplish this work is mentioned in Dan. vii. 25:

"And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

That times means years, see Dan. xi. 13, (margin—"the end of times, even years.")

See Dan. iv. 16, 25, the king was sent to dwell with beasts until "seven times shall pass over thee," that is seven years. Hence, "time is one year. "times," two years, "half" a time half a year, which is three years and a half, or "forty and two months."

Compare Dan. vii. 25. with Rev. xiii. 5, and you will find the same character described with almost the same language: "And there was given unto him a mouth speaking great things and blasphemies and power was given unto him to continue forty and two months." Exactly the time mentioned in Dan. vii. 25.

The next topic mentioned in Rev. xi., is the prophecy of the "two witnesses," recorded in verse 3: Their prophecy is limited to "a thousand and two hundred and three score days," which is twelve hundred and sixty days, or "forty and two months." Their prophecy then is for exactly the same *length* of time that the Gentiles shall *tread the holy city under foot* during the invasion this prophecy alludes to, and I think it relates to the *same* period of time. Who will dare to "take away from the *words* of the book of *this* prophecy," the word "*days*," and substitute in its place the word *years?* I will not! I would not *dare* to do so! ! In fact I find a more *harmonious interpretation* of prophecy by using the dates just as they appear in this Holy Book. Revelation furnishes no warrant to use years for days. Because Ezekiel uses that measuring rod to some of his prophecies is no warrant to apply it to the book of Revelation which makes no mention of it, but expressly *forbids* the taking away or adding to the "*words*," of the prophecy of that Holy Book. As far as Daniel is concerned, "times" is interpreted in the book to mean "years." One time is a year, "seven times" is seven years. Three times and a dividing of a time means three and a half years. When a book furnishes a measuring rod use it for *that* book, and not try to force it on a book which makes not the least allusion to it.

The point we have arrived at in the exposition *of this* chapter is the "two witnesses," but space forbids considering it in this article, but will continue it in my next, after which I expect to consider Bro. Smith's request with *regard* to "The Bride the Lamb's wife."

W. H. WILSON.

Thoughts on Matt. xxv. 34.

Readers of THE RESTITUTION, for some time past my mind has been occupied with thoughts arising from the text, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and *being very* much cheered and comforted with the prospect. I thought perhaps it would be well to offer a few thoughts in a crude state with the hope that abler pens may take up the subject and do it justice.

As to the announcement and to whom, the preceding verses leave no doubt, and succeeding verses give the characters to whom the kingdom is given and why it is given, and now, dear ones, let us be very sure to exemplify a Christian character, that the proposed kingdom may be ours.

Let us examine the record given of this kingdom; not a hasty glance but let us learn all we can of that "very good" state of things, especially of the garden "Eastward in Eden."

Surely it had a mild climate, Gen. ii. 25. situated in the vicinity of the Euphrates ii. 14 and afterward given to Abraham, the eastern boundary the Euphrates, and the western the river of Egypt, (Nile.) It became the home of the Patriarchs and Prophets. Israelitish history was enacted there and later the Savior was born there.

The surroundings were good.

Adam had dominion over all earth's treasures, animate and inanimate, and better still. he was very intimate with his Maker, the Immortal God. Please turn and read verses 8 to 14 to freshen your memory. O how pleasant. And only one tree, *just one tree* was he forbidden to touch or eat of, but a full permit, yes a command to eat of every other one.

Just how long this state of affairs continued we have no definite history and we are left to judge of the time from other duties imposed on him by his King or Ruler.

We find in Gen. ii. 19, 20, that he gave names to all his subjects over whom the Lord gave him dominion i. 26 so that they might afterward be described and known, then also he was required to dress, keep, or prune the premises. Surely he must have remained there some time and while there ate of the trees of the garden as commanded, and if in his daily labors he bruised or wounded himself he had the remedy at hand, for the tree of life had healing qualities as described by Ezek. xlvii. 12; Rev. xxii. 2, or, at least will have when the original state of things are restored, or in other words "the restitution of all things."

Adam was made in our image, *after our likeness*, i 26, but bearing God's image or likeness did not make him immortal, he died 930 years old. He died because he was mortal and could no longer have access to the Tree of Life from which he had been barred on account of his transgression.

He had been faithfully warned of this beforehand, and here we see the *Father's* love manifested in guarding the approach to the tree lest he continue to eat and not die. So far as we can learn from the accounts given by the different writers the tree was for food and medicine and to prolong life or evade death. In no case is it intimated that it could impart immortality. (The serpent intimated it to Eve in conversation about *that other tree* "ye shall be as gods.") Immortal defined is "having no principle of alteration or corruption. Exempt from death, perpetual, having unlimited existence." It applies to a certain condition of the body, not to life or the duration of life. We hope to know more about it when these vile bodies are changed and fashioned like Christ's glorious body. In due time God instituted other means to impart immortality. *He did not even intimate a state of* immortality to be obtained by any one however obedient until it was brought to light through or by Christ, to be granted only to those who in *this age* only, believe in and obey him; to be put on at the time of his second coming and the resurrection, for the purpose of better befitting them to sit with him in *his throne*, the throne of his glory and share the glory with him. As to honor please see Psalm cxlix. 5 to 9.

I think Paul intimated that there is a difference in the terms "life and immortality," which was brought to light by Christ and gained by us by a patient continuance in well doing and put on at the second coming of Christ and at the resurrection. 1 Cor. xv.

This mortal (body) must put on immortality, or, in other words, changed or fashioned like his (Christ's) *glorious* body. Why should Paul use two terms life, and immortality if both apply to *life?* This line of thought may be well understood by many of our brethren, but it has revolved in my mind for some time past and could not dismiss it except I write it out.

But some may demure at drawing the line for immortality to the gospel *age* only, and not include Abraham and David, but I think Abraham will be fully satisfied with David's portion or reward, and you may remember David said, "I shall be satisfied when I awake in thy (God's) likeness."

It appears to me that the *ruling* power only are entitled to that condition of body the better to befit them for their work of judgment, 1 Cor. vi. 2; Psa. cxlix; for they, are to judge the world, the nations, *yes*, angels, which class of beings were in existence in Abraham's time.

Many other Scripture statements *chime in* and fill up this great subject of immortality through Christ but I throw out these few thoughts for meditation and comfort. Dear ones let it comfort you to know that the time of his glory is near. If he is heir to God's rule of the world we are joint heirs with him to the said prepared kingdom and rulership, and he will surely make all our *duties* or *business in* the coming age plain. We have some duties assigned us preparatory to our sitting with him in his throne or inheriting the kingdom. The Savior says, "I was an hungered and ye gave me meat, etc." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," as much as to say, "you have practised righteousness, dispensed blessings where it lay in your power, made good use of the means you were entrusted with, proved yourself capable and now sit with me in my throne."

Have we made every sacrifice or faithfully performed all known requirements so we may hear him say, "*Come ye blessed?*" If so, cheer up, let the hope of immortality stimulate us. Tell of his love, sing his praise, yes, sing songs of anticipation and consecration and soon we shall realize our hope, we shall see our coming King. Think of it, dear ones, it will be a reality. Some time of day or night he will come, and what will he find us doing? Will we be alone or who will be with us? How will we feel? What will be our first thoughts or our first words to him? We cannot fix up any words of greeting. Doubtless whatever we will say will come from the heart. The three disciples who saw him on the Mount of Transfiguration were afraid and wist not what to say, *but our* only hope lies in being made immortal instantly at his coming.

A. C. WEST.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$185.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

EDITORIAL STAFF:
of the C. P. Association.
Corresponding Editor.
PLYMOUTH, INDIANA, MAR. 7, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

OBITUARY.

It becomes our sad duty to here give a short notice of the death of Brother George Alleman, and to testify feebly to his worth as a man and brother. Truly a good man has fallen. Brother Alleman was honest in his dealings with men, giving his support to all workers in the cause of Christ, firm in his convictions of Gospel truth, and unwavering in his confidence in God. He believed the signs indicate the nearness of the end of this dispensation, and the fulness of joy in the new age. Ever faithful, kind and true. We can write words, but cannot make them express our feelings. Good by, George. We shall miss you. May we each live so as to meet on the other side.

Brother Conner has written out a notice and handed in which we give here as follows:

"George Alleman was born in Ohio, Jan. 12, 1830, and died in Starke Co., Ind. March 6, 1894, aged 63 years, 1 mo. and 22 days. He was married Sept. 22, 1850, to Rebecca McDonald, who survives to mourn the loss of a kind and affectionate husband, esteemed by all who knew him. He also leaves four brothers and four sisters besides other relatives.

For many years Brother Alleman has been a firm believer of the things concerning the Kingdom of God, and the name of Jesus Christ, and a faithful servant of the Master. At the time of his death he was one of the Directors of "The Christian Publishing Association," in which capacity he has served since Nov. 10, 1888.

In business transactions he was manly and honest, and in religion he was earnest and conscientious, which caused him to be loved and esteemed by all who knew him. Many times have we been encouraged by his earnest words of cheer and warm exhortations. He now sleeps in Jesus.

While preparing to move to his *farm* near Plymouth, Ind., he was taken with a hard chill. Congestion of the lungs and heart failure quickly followed, the sad result of which was death.

He was brought to Plymouth, where memorial services were held at the residence of Bro. A. R. Underwood, conducted by the writer, after which he was tenderly placed in the silent tomb, to rest from the toils and cares of a well spent life, until the return of our Master—the world's Redeemer."

BRO. J. L. Wince will be with the Church at Plymouth over next Sunday.

[illegible] who can favor us with [illegible] of Wm. Daggett, formerly [illegible] ...thers, Cal., will receive our thanks.

ON Sunday evening March 11, Bro. J. F. Wagoner closed a series of meetings that was commenced March 3, at the Church five miles north of this city. Three were immersed as the result of the effort.

IN the obituary notice published last week of Sister Ellen Paris, where it speaks of her as well known by the name Ellen Nicholson, it would have been better to have said Ellen Railsback, as she was better known by that name.

BRO. J. J. Cady writes that Elder Adams baptized five into the Christ at Traer, Kan., on Feb. 20, and that every thing is encouraging there. We can all thank God and take courage, when we know that though some old points are at a standstill almost, in other places the car of truth is moving on and on.

"Always say a kind word if you can, if only that it may come in perhaps with singular opportuneness, entering some man's darkened room like a beautiful fire-fly whose circumvolutions he cannot but watch, forgetting his many troubles."

The Reviewer Reviewed.
No. 8.

Reviewer is aware that we believe that all the fulness of the Godhead bodily dwells in Christ *now*, and he has neither answered our argument on that passage, nor proved that the Godhead dwelt in him before he was born.

Campbell's "Christian system" is quoted as evidence, but when it is known that that system had a kingdom set up at Pentecost but ran down and out so completely that it had to be set up again in the 19th century by Alexander Campbell, (although his claim was contested by Walter Scott) it is not necessary to notice it.

We are next told that the Word that existed in the beginning was more than a mere promise or purpose, "the Word was God." Very true; GOD; not one of several gods. There is but one living and true God.

Col. i. 16 in A. V. is quoted. But no notice has been taken to our *honest objections* to it.

Rev. xxii. 16, where Jesus the Anointed says he is the root and offspring of David is quoted, and it is added that Christ in his divine nature is the root of David, *for*—now for the reason—"for without him was not anything made. etc." No proof here of divine nature before he was born. We see David both a father and a son. We see Christ both a son and a father. David was *promised* an offspring and was the *prospective* father of him; but the offspring and the father are to change places and relations. The Son is to be the Father and *is now prospective* Father: and David, not yet born, is to be the Son: he saw this would be so, for he said, "I shall be satisfied when I awake with thy likeness." Certainly the *root* exists before the offspring. The divine root *already* lives, the branch does not yet live.

If it is a fact that no man hath seen God at any time, then the apostles did not see God's person, and our claim that they had seen a manifestation of his love and wisdom and goodness and mercy is true, and John xiv. 9; and xii. 45 are no proof of pre-existence.

"I am the First and the Last and the Living One: and I was DEAD," proves it was not the supposed pre-existent person who did *not* die, who was speaking, but the Beginning of the *new* creation he refers to himself when he says "Behold I make all things new."

Next, "The bestowal of the divine title upon the Son is reconciled by the saying of Jesus, I and the Father are one." How strange! —a divine title *bestowed* upon one who it is claimed was equal with *him* who bestowed it.

Next, "The Word was God, and the Word became flesh" must be received and believed with equal candor and fairness by every one that truly desires to abide in the doctrine of Christ." Very true; but Reviewer does not believe the pre-existent Word became flesh, or else it could have died.

Isa. ix. 6 is referred to because the child then *to be* born was *to be* called the Mighty God and everlasting Father, but his children are not yet born, as we understand it; and so he is not yet Father.

Now follows 1 Tim. ii. "There is ONE God" (as Jesus says, not three as Theologians say, nor two either) and One Mediator, the Man Christ Jesus." We take Paul for it.

Next we are told what has been published a thousand times, but which God has *never* said, that Jesus was both God and man when here on earth.

Then follows the proof of what *we* have claimed, that no divine being could be the world's Redeemer, for Reviewer says that "It was fit that the Mediator should be truly man that he might be under the law, and to render his obedience, be *tempted*, *suffer*, die; *for* as God he could not die." Our readers will bear in mind that this assertion "as God he could not die," is based upon *constructed* proof—reasoned-out proof. What an expedient,—two persons in one; one of unlimited power, the other crucified through weakness, and when the load of anguish was about to crush the weak one the strong one did not help him; he had to cry to his Father for assistance and an angel was sent to strengthen him.

In order to weaken the *effect* of Christ being made in *all* things like unto his brethren we are told that "his brethren were not born of a virgin,—were not begotten of God, etc." This will have to pass for what is it worth,—we cannot do justice to it; but will just say that if only in *some* respects he was made like his brethren, the context shows that he is only in *some* respects qualified to be a faithful High Priest. Heb. ii. 9-17.

Next, "It was *fit* that Jesus should have a divine nature." Indeed! Is this expressed in the words which man's wisdom teacheth, or the words which the Holy Spirit teacheth? See 1 Cor. ii. 12, 13. They are not the Spirit's words; and they can not be read into the Scripture without a protest. The words, "In the *bosom* of the Father" do not begin to warrant one to say *what* was *fit*. In the Bible, *bosom* expresses affection, intimacy and sympathy.

Next. "The difference between nature and person has been clearly shown." Was the pre-existent Word no person *after* all? The maker of all things a *nature* without personality. Surely the writer is wading beyond his depth. For he speaks of a *body* being prepared for *him*. There is no Scripture for this. If he was a person before the body was prepared for him, and the body was, as he says, "*truly* man" there were two personalities where there was only one before, or else one person can be at once *mortal* and immortal as we were taught in our youth. And *more confusion* still have we when told of "the second *Person* of the *divine nature*." Surely this is another Christ and we demand to know what his offices in redemption are.

Next. "No one knoweth the Son but the Father." Does this prove the possession of divine nature by Jesus at the time he spoke these words. Let us hear him:—"I thank thee, O Father, Lord of heaven and earth [not one of two equal Gods, nor his own divine nature] because thou hast hid these things from the wise and prudent and *revealed* them unto babes, even so Father for so it seemed good in thy sight. *All* things are imparted to me of my Father, and no one knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whosoever the Son will reveal him."

In John xvii. 3, we learn it is Eternal Life to know the Father and the Son; and from the 8th verse we learn that Jesus *had revealed* the words of Eternal Life to his disciples so that *they* also *knew* the Father and the Son,—and so do all who receive his Word. "We know him if we keep his commandments." 1 John ii. 1-3.

In order to make Heb. ix. 14 conform to the pre-existent idea we are supplied with a parenthetical sentence. The passage reads, "Who (Jesus) through the Eternal Spirit, offered himself without spot to God;" to which is added, (or, through the divine nature, attended by the Holy Spirit which he had without measure.) It is painful to read that the divine nature was attended by the Holy Spirit and the two — divine nature and Holy Spirit—enabled the body prepared for him to offer himself, truly man as he was, without spot unto God. What a relief to turn to the Words of the Spirit and read, "For of a truth against thy holy child Jesus whom thou hast anointed" Acts ii. 27; and to read Acts ii. 33 that, instead of being equal with God while on earth, he *received* of the Father the promised Holy Spirit after he was exalted to the right hand of God.

We are next told that the body prepared for the pre-existent Son, that is *the truly man*, who was obedient and suffered, etc; made an offering of *infinite merit*. We cannot do justice to this human expedient either, but in the name of truth and common sense we ask, if an *infinite* sacrifice was made, was not an *infinite* victim offered?

Next we are told it was fit that he should have a divine nature, and *fit* that he should be God so that it would not be idolatry to worship him. Jesus tells us in Matt. xxi. 18 that only the Lord thy God should be worshipped; and in John iv. 21 Jesus classes himself as a worshipper and teaches that it is the Father who is to be worshipped. And in Matt. vi. 9 he tells *how to* pray and *to whom*. *Proskuneo* means a posture of respect or a mark of civility as well as religious worship.

Next, it is said, "It does not become us to attempt to explain how far the two natures meet and cooperate." Does it become us to say without a revelation, that the Son of God *had* two natures at one time?

Job ix. 8 is referred to. We are solemnly persuaded that the application of this *verse* to any Being but the Eternal Father, the Holy ONE of Israel, practically rules him out of the universe. It *reads*; "Which alone spreadeth out the heavens, and treadeth upon the waves of the *sea*." etc. The 1st and 12th verses informs us who it is.

In Prov. xxx. 4 Common Version, we find the question of Agur, what is the name of him who has gathered the wind in his fists, bound the waters in a garment, and exalted the ends of the earth, and what is the name of his Son? The first part *proves* that the *Son did not do it*. *The name of the Son* looks formidable to *some*; but the Septuagint translation makes this clear, for it *reads*, "Or the name of his Sons." In harmony with Job xxxviii. 7 which shows that before the foundations of the earth were laid Jehovah had numerous sons Happily the self existent One vindicates himself in the 4th verse, "Where wast *thou* when *I* laid the foundations of the earth?"

Next, on the bare *assumption* of two equal Gods which has been disproved, and Reviewer's decision that the Common Version of Acts xx. 28 is exactly the Words of the Spirit, when it is well known that it has been in dispute 100 years, we are told that *God* died, as to his human nature! Clark and Campbell, and Alford, and Jamieson, Fausset and Brown, and others have been appealed to in matters relating to divine truth, the first principles of which they are *strangers to*; and now, when their scholarship, which *no one* questions, would be of signal service they are passed by entirely.

Clark says there has been much controversy over it,—that there is great dissensions among the MSS. and versions,—that *few* of them have the Word God, and none of them very ancient, some reading, of the Lord, and of God, but the *most* ancient read, *of* the Lord. Drs. Wescotts and Hort's Greek Testament says corruptions are suspected here. Tischendorf says the Alexandrian MS. reads, *of the Lord*, as does Rotherham's and Sawyer's, margin of R. V. says many ancient authorities read, *of the Lord*, as also American Bible Union Trans., and Jamieson, Fausset and Brown says the evidence of the MSS. preponderates in favor of, *the Lord*, and that Athenasius, the champion of the Divinity of Christ in the 4th century says the expression, "Blood of God" is unknown to the Scriptures,—while a note in the Diaglott says the original makes good sense by adding the eliptical word *Son* after *own*—own Son.

"Died, as to his human nature" we are told. No authority given, as if it was the writer's privilege to arrange matters to suit himself; but the time is hastening *on* when every man's work shall be brought into judgment.

Our readers must now decide whether the Reviewer's scholarship is superior to all these who testify *against* their own views, and scores of others. If *not*, they will reject his conclusion that Jesus was both God and man at the same time.

We are next told that "the Lord of glory was crucified." This mistake is corrected in Acts ii. 36 for it there teaches that he was made *both Lord and Christ* after he was crucified, as confirmed by Phil. ii. 9 and Heb. i. 9. He who is *now* Lord of Glory, was crucified through weakness.

When opposed by no one we claimed that pre-existence was not a Bible doctrine because it cannot be stated in Bible language. The discussion has *demonstrated* this by constant recourse to men's wisdom to sustain it. 2nd. That it necessitates theological definitions of words instead of that of lexicographers. 3rd, All we claimed for the Woman's Seed has been admitted to be *true* of the Woman's Seed—fulfilled in him. 4th, Another Christ has been presented to us; one never promised, never begotten, never born, never obedient, never tempted, never *suffered*, never died, never rose and revived, never became our *mediator*, never promised to come to us or do any thing for us, never brought life and immortality to light, is not the resurrection and the life, is not heir of the land nor throne, was never set before us as an object of faith; and no motive to love him or serve was ever given to us. 5th, This theory makes it necessary to deprive the Eternal One of one-half of his power and glory to enrich a *created Son*, and he also from eternity(?) And besides that, a theory the like of which can only be found in heathen mythology, that this Eternal Son, which even Clark calls eternal nonsense, left heaven and personally dwelt in a *truly man*;—two complete *persons* in one. So that only half of *one* person died, and the *other* lived on: or else one of two whole persons died and the other did not. As Christ is said to have given *himself*, and was faithful unto death we have absolute proof that the *human nature was himself and all else a myth*; and it is with joy we look for *him* who says "I am he who liveth and was dead," "Behold I come quickly and my *reward* is with me,"—yes; the Lamb that was slain and redeemed us by his blood. We are persuaded that *implicit faith* in the promise to the Woman, Abraham and David, —and the announcement that *the Word was made flesh and dwelt among* us and that God sent forth his Son made of a woman, and the announcement of Jesus that his Father was the only true and living God,—yes, implicit faith in this would stop all discussions of Pre-existence.

We impugn no one's motives, and feel like saying, "Father, forgive them, they know not what they do," when they say and do things that to us seem grievous sins; we would gladly lead them to Gethsemane and show them the LAMB of God that taketh away the sin of the world.

ANSWER TO ANSWER I.

The remarks about "Waterloo," and "defeat" hardly comport with "a profound and awful subject," but it shows what the writer was thinking about.

In reply to the charge of "one-sided articles" we say that God's truth is a one-sided thing; the man who believes it from the heart is a one-sided person. We have taken sides with God.

In regard to his *two* opponents, we remark, that it is rather singular that Bro. Wilson's *Second* article on the apostasy appeared in the same number with the *First* article of Reviewer, on "The Son of God." Has he not made a mistake? Has he not been the opponent of Bro. Wilson? The circumstances point in that direction.

The "we" and "our" makes him think there is a combination against *him*, thus making it *personal*, instead of for or against *truth* as such. But this is somewhat of a fancy, some preferring the big I, others the more impersonal plural pronouns. We are not surprised at this suspicion, because, having treated us as a novice, and belittled our witnesses instead of answering arguments, he finds they have accumulated so fast, that he thinks it is the work of *several* enlisted against him. If we were to change sides so that he could employ his analytical powers and critical acumen, we would expect to feel as he does. We have neither needed or received even a suggestion from any one in composing our articles, and knew nothing of Bro. Wilson's articles till they appeared. But for all that we think there is a combination against him. Moses and the prophets and the Psalms, are against him, and Jesus and the apostles are against him on this question. We say it sorrowfully.

We are next referred to 2 Sam. vii. 14 and Psa. ii. 7. In the first. God promises that David's Son should be *his* Son, and that settles it that the Son only existed in promise;—did *not* pre-exist. The 2nd Psalm also teaches the same, and forever condemns the idea of a created son afterward hinted at by Reviewer.

To say that the epistles call Christ the Son of God fifty-three times is an insinuation that we do not believe. Does *re-existence* require that kind of support? Certainly we believe John xx. 31 which says "JESUS *is the* Christ," —as also Acts iv. 27 which says, "For of a truth, against thy holy child Jesus, whom thou (God—see v. 24, "who made heaven and earth, and the sea, and all that in them is), hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together." Where does the theory of pre-existent-son-creation stand beside this infallible testimony?

The Jews thought Jesus broke the Sabbath; we know he did *not*. They also thought he made himself equal with God,—but we know he did *not*, for in answer to this foul charge, he said, "Verily, verily I say unto you, the Son can do nothing of himself;" so if Son and Father are equal, the Father can do nothing without the Son,—but he *did*, see Acts iv. 24.

Being able to fully and frankly express our faith in reference to the subject in hand in the words of the Spirit, we deny that we have a theory of it, in the common acceptance of the term. It is God's theory. Reviewer cannot take the Spirit's declaration that "God sent forth his Son, made of a woman," without the addition of its *parallels*." We would not wish him to. The parallels would *emphasize* the declaration. But although he says they are so numerous that it would be neglecting a large portion of the Bible, he could not, or *did* not afford *one* instance.

On the words "The only begotten Son," he says, "I see in this title a proof of his divinity, and our right to worship him," etc. As the words do not *say* this, he does not see it with his eyes, and we ask, Can *we* trust *his* mental vision? Can we assume the responsibilities of a mistake by us?

We can scarcely conceive of a squarer contradiction than it is to say that the "logos was as masculine while he was God" as after he became flesh; and then say as he does in No. 32, that in the human nature he is the offspring of David · born of the posterity of David as to the flesh."

He then says, "What I contend *for* is not so much our Lord's *pre-existence* as his divinity, and his being any more than any mere man." It *seems* by this that he is coming to the truth. It seems not essential that he pre-exist, providing that he be divine. Well, he *is* divine; and if the time *when* he became divine could be agreed upon, can be settled, what is to keep us apart? But then, what does divinity without existence mean? We seriously doubt if it be *capable* of an explanation in harmony with the ideas previously advanced by the writer. This is *said* of him who *is* said to have certainly made the world and all things in it, although *not* certain that he existed. We are thankful that we are able to judge pre-existance out of its own mouth, as never before; for when it is presently said that "he came forth from the Father and came into the world when his human body was prepared for him; and then, "*If there were no other* sonship than by begettal how could there be sons of the burning coal?—that is sparks and *sons* of the quiver or bow, i. e., an arrow;" and "Adam was never begotten, and had no pre-existent mother, yet he was God's Son, i. e., by creation; and presently adds that the BEGOTTEN SON—(caps are ours—) ranks higher than any of these angelic hosts who worship him;" and then in Answer 3, we are asked, "Was the *Holy thing* born a mere son of Adam or the fellow and *equal* of the Deity? Such a medley will certainly prevent people from embracing it. If we take in the situation, our readers are left to themselves to decide between Divinity without pre-existence or with it, and a created Son, which means a creature, or a Holy thing *born a fellow* and equal of the Deity. For ourselves we decide all three statements equally void of the truth as it is in Jesus.

We *are asked*, "How could the flesh tabernacle in flesh! ! ?" We ask the writer how he explains the language of Paul in 1 Cor. v. 1, "If our earthly house of this tabernacle be dissolved?" And 2 Pet i. 13, "As long as *I am in this tabernacle*." Were there two Peter's or one? *If one*, which was he? Note the following, and say if pre-existence needs this sort of defence:—"*The human nature of Jesus* was made perfect through suffering." When we were charged with stretching, interpolating, wresting, etc., etc., we asked our readers to suspend judgment for a time; they can now render their verdict on that count, certainly.

OBITUARY.

James Voreis died at the home of his son, William Voreis, in Green Township, Marshall Co., Ind., March 7th, 1894. The direct cause of his death was injuries received from a fall a short time since, though he had been in feeble health for some years. He was born in Barren Co., Ky., Feb. 2, 1806, and was more than 88 years old. Came to Marshall County in 1836 and has resided here ever since. He has been for years a member of the Church of God, and though not obtrusive was firm in his trust in the promises. He leaves four sons and one daughter, and many relatives to mourn. He was married twice, both wives preceding him to the grave. The funeral was conducted by Bro. J. F. Wagoner March 9, 1894.

From the Plymouth *Democrat* we clip the following:

He was one of the early pioneers, and had lived to see Marshall County grow from a wilderness into one of the best improved sections of Indiana. He was an enterprising, industrious and successful farmer; moral, upright and honorable in all his dealings with mankind, and a man honored and respected by all who knew him.

ASLEEP IN JESUS.

About Christmas time I baptized into the precious name of Jesus, our dear young sister Cora Elvey. Being out of health she immediately went to California, in company with her Sister Lilly, to try the effect of that climate, but it was of little use, she grew worse. Her parents were sent for, but she fell asleep while they were enroute. She desired so much to see her parents, as she loved them as they loved her.

Cora was in her seventeenth year, and always was one of those sweet lovable natures. She received the first prize of the Sunday School, at the close of the last term.

It is a great comfort to us all that she became a bearer of the sacred name before it was too late. Oh, how I wish I could prevail upon all young people who understand the Gospel to do likewise. If Cora had not obeyed when she did, she never would have had another opportunity. Dear young friends, you know not when your opportunity may pass away. Don't delay.

Bro. and Sister Elvey, and daughter Lilly, will start for Chicago, on March 13, funeral services will be held Sunday March 18. Bro. H. V. Reed is expected to conduct the services. Bro. Reed is out of health, and has not been able to preach much of late. May God restore him, that he may yet be able to herald the glad tidings he loves so well.

"Dear is the spot where Christians sleep,
And sweet the memory of the past;
O, why should we in anguish weep?—
They are not lost, but only rest."

W. H. WILSON.

In Little Red, White County, Ark., Jan. 24, 1894, Mrs Cynthia M. Scripture, aged 78 years, 8 mo. and seven days. She lived in Jewel Co., Kan., for more than twenty years, and will be remembered by many old friends and acquaintances. She leaves an aged husband and one son in Arkansas, and one daughter in Kansas besides many grand-children to mourn her loss. She was born in Canaan, Conn., May 17, 1815. She united with the church when quite young and had always been a faithful, true Christian, having perfect faith in that better world where sickness and death never enter and the weary are at rest.

Gone to rest. Life's weary labor done,
Past all the strife, the toil, the care,
Into the silent land beyond the tomb,
That promised home so wondrous fair.

Those eyes no fond love now can brighten,
That voice can answer no more to our own,
The tired head is pillowed low in slumber,
The gentle spirit has forever flown.

Those aged hands so worn and wrinkled,
Now crossed upon the pulseless breast,
They labored here in love and kindness.
Dear patient heart we bid thee rest.

The harvest is ripe and ready to gather,
The journey is ended all burdens laid down,
Life's path often thorny yet faithful and trusting,
Without crosses to bear there's never a crown.

Sleep till the morning, the beautiful morning,
When the clouds and the darkness shall all roll away.
Then may we meet in the glorious dawning,
Where night never comes and 'tis endless day.

MRS. A. B. SMITH.

Original.

Dancing.

Dancing falls under the head of amusements. Both savage and civilized man have a taste for amusements in some form or other. "It is a remarkable circumstance that the public and popular amusements are regarded as objectionable by the more sober and conscientious part of community." Jonathan Dymond. There must be something wrong in what good people as a rule feel morally bound to condemn. From my earliest recollection I have heard dancing spoken of as out of harmony with Christian character and profession—not, however, simply on the ground that it is an amusement, but on the ground that the evil connected with it vastly overbalanced the good. My own observation early in life confirmed this conclusion of the pious and good; nor has this view of the matter been changed by many additional years of observation. This kind of recreation as well as many other kinds is to be avoided by all good Christians. Amusement at best is but a very subordinate matter. It is not the chief concern of any one's life. Dancing is not a matter of anxious and solemn solicitude. Our Christian character is what deeply concerns us. He who foregoes this "social recreation" does not in the least imperil his own salvation, nor put in jeopardy that of another, but he who joins in it does both. I again bring forward my own observation extending over a period of fifty years. I have known quite a number of persons to start in Christian life in all soberness and sincerity and run well for a time, but through the persuasion of worldly associates overcame their conscientious scruples and joined in the "giddy dance." Once within the charmed circle they were lost to the church and to usefulness from that time. The ball room had a more powerful attraction than the sober exercises of Christian worship, the music more entrancing, companionship more agreeable and every thing in brilliant contrast with the solemn worship of a grave assembly, the serious life of a Christian, and the service of the living God. They lost heart at once for our Father's business, had far more urgent calls in another direction and from another master. They were conspicuously absent from the prayer and social meetings, and found more interesting reading matter in the secular papers and popular romances of the day than in the Bible with its facts of faith, its message of salvation and its story of love. What poor soul in the day of affliction calls on the dancing Christian(?) for words of hope and comfort? Who looks up to him as the model Christian and worthy of imitation in all things pertaining to life and godliness? Is he singled out as the man of the greatest force of character and of widest influence for good?

In estimating the propriety of any amusement it may be safely laid down, that none is lawful of which the aggregate consequences are injurious to morals generally; nor if the effect upon those who engage in it is bad; nor if it causes needless pain to men or animals; nor if it consumes much time, or is attended with much expense." The dancer may plead not guilty, to some of these; yet, the main charge will remain good, the aggregate of consequences is damaging to morals and religion as proven by the history of every community where dancing is fashionable. The question is not whether dancing in its simple theoretical character can be successfully defended, but whether it can be defended as it practically exists, and has always existed with all its attendants of evil.

The advocates of this diversion seek to offset its evils by the claim that they are now arranged with a view to a charitable end, that the proceeds are applied to meet the wants of the poor. This is Satan's old argument, that the "end justifies the means" and is as false as his own character. If one has a dollar to spare for a charitable purpose, why spend half of it to gratify the selfish passion for pleasure and amusement. Anciently what one had to spare went directly to the poor. This is God's plan. It is also claimed that dancing is good physical exercise. This is not the object before the minds of those who engage in it. If it was, the benefits are more than counterbalanced by the bad effects of an overdose of this kind of gymnastics; by breathing confined air made foul by emanation from the skin and lungs of those present. Undue excitement comes in for a share of the evil effects. Some of the postures assumed and evolutions gone through are very objectionable on the ground of immodesty. Why does any one need this kind of exercise? and need it, too, in the night?—as most all dancing is done at night. I have known a great many Christians in my life, but never knew one who did not have a sufficient amount of physical exercise in pursuing the useful avocations of life, and some are overworked from sheer necessity. Popular public dancing cannot benefit the Christian physically, socially, morally or religiously. The Christian will find himself positively a weaker man as a Christian by joining in it. He will feel himself crippled in his influence. In all communities where I have lived the non-professor says of the dancing Christian(?) I am just as good as he is, and a little better, for I do not act the part of a hypocrit. A good Christian will not engage in questionable things, he wants the line of demarkation between himself and the world to be broad. He is not of the world, but belongs to another family. He is a pilgrim and a stranger. Whatever is arranged by the world, and for the world's amusements he shuns. He is not a seeker after mere pleasure. He goes at duty's call, but turns a deaf ear to the beck of the world. He does not want to be found with the gay and giddy lovers of pleasure when the Lord comes.

John L. Wincz.

Editor Restitution:

Bro. Halstead has returned from Oregon, and while his health was not first class, we find that he has not forgotten the injunction of our Lord, "Occupy till I come." He began a series of meetings Feb. 13, and has kept them up to the present time. The attendance has been very good and considerable of interest is manifested. Opportunity has been given during the last three or four nights for any who so desired to put on Christ by obedience and thus become Abraham's seed, heirs according to the promise. None have as yet manifested such a desire. Our prayer to God has been, and is, that God's truth might shine into the hearts of some poor souls that are in darkness, and illuminate them as only his truth can, that they might be constrained to obey from the heart that form of doctrine which is being delivered them.

Following are a few of the many thoughts presented for our consideration—together with life eternal only through Christ. The land as an everlasting inheritance, Rich man and Lazarus, Inner man and outer man, Paradise, etc.

His first text was from 1 Cor. ii. 14,—But the nature of man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. He took this text to disabuse people's minds of the idea that so many hold to, that the natural man in our day cannot possibly understand spiritual things, even after they have been revealed to us by those holy men of God—the prophets, apostles and Jesus Christ, and written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. xv. 4. In other words, all things revealed to those spiritual men and recorded in the Scripture can be understood by any honest heart who desires to understand them. Eph. iii. 4. Whereby when ye read, ye may understand my knowledge in the mystery of Christ. But the natural man cannot by any natural means find it out, but through the revelation by Holy Spirit. Eph. iii. 3, 5. How that by revelation he made known unto the Sons of men, as it is now revealed unto his holy apostles and prophets by the spirit also. Heb. i. 1.

If it be a fact that when we read we can understand, that leaves the responsibility all with us; hence God holds us accountable for how we read and how we hear. And [illegible] that it doesn't make any difference what we believe, just so we are honest in it; but makes our salvation depend upon our believing the truth. 2 Thess. ii. 13. But we are bound to give thanks, alway to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation—through santification of the spirit, and belief of the truth. Whereunto he called you by our Gospel. Further that this gospel by which we are called, consists of certain great and precious promises—made of God unto the fathers, called the covenants of promise; which Christ came into the world to confirm, and which he did confirm and seal by his own blood—by a knowledge of which, and obedience to the same we are made partakers of the divine nature, after having escaped the corruption that is in the world through lust. 2 Pet. i. 4.

Then after showing conclusivey that these great and precious promises vouchsafed to the obedient faithful ones were, eternal life, (Titus i. 2), and the land for an everlasting inheritance, (Psa. xxxvii. 29). Matt. v. 5. The kingdom and dominion under the whole heavens and the glory connected with it, (Dan. vii. 27), and that they could be attained, and that we could become heirs of them in only one way—through Jesus Christ our Lord, he took up the gospel, showing that it was not only God's means of calling out a people for his name, but God's power for their salvation. Rom. i. 16. 1st. It is called the grace of God, because it was the glad tidings of God's favor towards man, and Paul said, (Eph. ii. 8), By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Showing very plainly that it is simply by God's favor through faith, that we are saved, and that faith comes by hearing the Word of God, the gospel. To sum it all up, and harmonize all the statements, as to how we are saved—by grace, hope, the Gospel, works, the blood of Christ and by baptism, and all apparently different ways is that we are not saved by any one of them, but by all. That it is by God's grace or favor to the children of men, made known by the gospel, which is made up of great and precious promises, which is the new covenant, which Christ came to confirm and seal by his blood, the which if we believe, will give us hopes and the belief of it or faith, if a living faith will produce works—works meet for repentance, which includes baptism for the remission of sins, and bringing us into Christ. Then if we abide faithful unto the end, if we continue in him rooted and grounded; and keep in memory these things we are saved with an everlasting salvation. It would be impossible in a short article to give even a synopsis of the subjects taken up and considered, but suffice it to say, that the adversary with his whole system of false teaching and error was completely silenced, if not put to route. Only once during the whole course of the meetings was there a sign of disturbance, and we presume that was not intentional. A grayhaired gentleman with a Rev. prefixed to his name, becoming agitated, in a half audible voice, inadvertantly denounced it as a lie. The sword of the Spirit, the Word of God, began to prick the heart, which caused him to cry out, but not as they did on the day of Pentecost.

On March 1st, on account of his health, Bro. H. was obliged to cease his labor. One manifested a desire to put on Christ by obedience.

Walker Perrine.

South Dakota.

Patience in Well-doing.

How often we hear the well known remark, "My patience is worn out, it makes me impatient, I am tired of life, I am tired of sorrow and trouble." Oh, should it be so? but it is our weak nature. Yet, we can readily see the dear example shine in the true word that Christ is really our Elder Brother, who has overcome, and we must strive to overcome as he has.

We can and must follow in his footsteps. It is very, very hard sometimes, but we must do it to gain anything in the future.

Be patient in well-doing. Let [illegible] on but one thing. Let us now be doing something for the Master, for he is continually doing something for us. We require so much. We frequently remark about the mother who has a number of children to do for, what a large amount she has to do, she has such a large family, such cares and trouble.

Do we ever realize what a large family the Lord has to care for? and yet, he is ever ready to administer to our numerous wants.

How many blessings we enjoy through life. Life is very dark and cloudy some times, but we come to bright spots afterwhile, and oh what glorious promises we have in store for us.

Have we not enough to be patient for? We should never weary of helping those that need assistance, and yet how often we leave it in the hands of some one else saying they are far more capable of doing it. How many powerless excuses life furnishes. Our hands are full of good noble work. There is much home missionary work to be done. How thoughtless we are of this, how seldom do we say that good word or do that little deed, when we have opportunity.

Charles Robinson says, "There are times when God asks nothing of his children except silence, patience and tears." True perhaps, but how often are we silent on subjects that we should speak of.

Patience works fortitude, or stability of character—and this inspires hope the anchor of life—and we rest in God, in his promise, in his love. This is by faith in him; and there we stand, rejoicing in hope of the glory of God, the promised glory. Rom. v. 2.

What is life without some bright promise for tomorrow? or some prospect of meeting dear friends? What would life be without these things to make it more dreary?

It is a beautiful thought for those that are true believers to know that a time is coming, yea, is almost here, when old things are passed away and all things have become new. 2 Cor. iv. 17. But when the Lord cometh will he find faith on the earth? Will we weary of well doing before that time? We are surely living in perilous times. Oh how that true and noble Word is perfected, how true is Matt. xv. 9.

1 Cor. vi. 9-10; Gal. v. 19-21, tell us very plainly who shall not be remembered for their good works. Therefore let us be patient in well-doing or we may be cast away as one of these. Life is short and let us do what our hands find to do. Let us be waiting and watching for we know not the hour when the Son of Man cometh. Matt. xxiv. 42; Mark xiii. 34-37. Let us be faithful until that time comes, for He has told us to be faithful over a few things, and he will make us master over many. What promises, what hope of joy in the future, the near future. Oh to be ready, ready waiting till the Lord doth come. How anxious we are to be ready when that train comes to bear us away to our place of joy and pleasure, probably to visit some dear friend. Let us be ready and anxiously waiting to go on Christ's train of joy, and glory, and power that will carry us to that place of safety. Let us scatter the seeds of kindness, let us spread the Word, let us hold fast to that which is good.

May the children of Christ be true and grow stronger in the love of all that is good, patiently waiting, lest in coming suddenly he finds us sleeping. Watch.

Florence A. Davis.

Selected.

Is Immortality a Present Possession?

Throughout the whole of the Scriptures the word immortal does but once occur, and then it is spoken of in connection with the Deity. It is found in 1 Tim. i. 17, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." Likewise the word immortality; it is used as an attribute of the King of kings. He is spoken of as the only one who yet possesses immortality. We read in 1 Tim. vi. 15, 16: "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; [illegible] everlasting—Amen."

Immortality, or deathlessness, as the word implies, is a state of being connected only with and strictly pertaining to the Divine nature. Consequently it is shared by all those who are partakers of that nature. They become children or sons of Deity, and can die no more.

To men a gracious invitation is given to seek for immortality and lay hold of eternal life. Peter declares that by certain exceeding great and precious promises we may be made partakers of the Divine nature. Hence we can become sharers of that immortality which is derivable from Jehovah alone. Hence we read of immortality in connection with man, but in every instance as a future reward—as a future state of being, not as a present actuality. Thus we read, in Rom ii. 7, that eternal life will be rendered to all those who by patient continuance in well doing seek for immortality. Paul declares, "this mortal shall put on immortality." Immortality, therefore, cannot be an attribute of human nature. It can only, to members of the Adamic race, become a personal possession after they have been raised from the dead and become invested with their house from heaven, whereby they are changed from flesh to spirit, from the mortal to the immortal, dying no more, death having no more dominion over them.

At the present time, immortality cannot be affirmed of any human race, save Christ the first-fruits. He now lives to die no more. But even with him, the Captain of salvation, he was a sharer of the mortal ere he became partaker of the Divine nature. Death hath no more dominion over him. It had once. In that he died he died unto sin once. He, therefore, was like us, mortal, and had to pass into the tomb and be the subject of resurrection ere immortality and eternal life could be his.

And ever harmonious in its teaching, the Scriptures iterate and reiterate the dying condition of man. It is this which constitutes the foundation upon which every doctrine is built, and but for which there would have needed no revelation. But for our dying mortal state, what need was there of salvation? For salvation is a deliverance of man from death. Let us look at a few of these statements. —Prov. xiii. 13—"Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded." Ps. xxxix. 12, 13—"Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more." Ps. xlix. 6-14—"They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious and it ceaseth for ever) that he should live forever, and not see corruption. For he seeth that wise men die, likewise the fool, and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations, they call the lands after their own names. Nevertheless man being in honor abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." Acts iii. 23—"And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Rom. iii. 13, "For all have sinned and come short of the glory of God." Ezek. xviii. 20—"The soul that sinneth it shall die."

Thus Jehovah's Word declares that man is not a deathless being, that he is not an immortal soul, but that he, at death, passes into the land of forgetfulness, and is no more. And unless he is brought from the sleep of the grave by the power of an omnipotent Jehovah, he must for ever remain in the congregation of the dead, as utterly [illegible] raise himself from the tomb. Life has been given him, but it is not his own; and he has no power whatever to retain that. There is no man that hath power over the spirit, to retain the spirit, neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it. Eccles. viii. 8. And when in the day of death the life passes away, it is not in the power of any man to deliver himself from the embrace of death, for being out of existence it is not possible. If, then, he ever live again, it must be by the might and power of another.

They that are accounted worthy to obtain that world and the resurrection from the dead, can die no more! Can die no more! No more! Does not this of itself prove that death once had dominion over them? That it did once lay them low? That they did once pass to the grave? And in the Scripture, wherever the resurrection is announced, it is spoken of in connection with death and the grave.

Jesus said, "The dead shall hear the voice of the Son of God, and they that hear shall live;" and again, "All that are in their graves shall hear his voice." And David declares "God will redeem my soul from the power of the grave." And Daniel says, "Many of them that sleep in the dust of the earth shall awake."

And as the verity of the death state is acknowledged, so also is the verity of a resurrection of the dead announced. Job said, in the nineteenth chapter and the twenty-sixth verse, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold and not another. David said, "I shall be satisfied when I awake with thy likeness." Daniel was told to go his way "till the end be; for thou shalt rest and stand in thy lot at the end of the days." And this, said Jesus, is the will of the Father that sent me, "that of all which he hath given me I should lose nothing, but should raise it up again at the last day." So Paul declares, "There shall be a resurrection of the dead." Acts xxiv. 15.

"But if there be no resurrection of the dead, then is Christ not risen." "By man came also the resurrection of the dead." 1 Cor. xv. 13, 21. In these quotations from the writings of different inspired penmen, we have, because derived from the same source, an identity of teaching. All affirm the reality of death—the non-existence for a time of the individual: that they lie in the grave, without consciousness, without knowledge, memory, love, hatred, envy, prayer, praise or thought; but that at a time in the future, though corruption has seized them, in the flesh, if they hear the voice of the Son of God, they shall live again, having been redeemed from the power of the grave—raised from the dead by the power of the Deity.

Silence under Provocation.

This is one of the most difficult things to maintain that duty demands of us. Many good people have striven for a long time to so master themselves that when sharply provoking things have been said or done to them, they shall keep sweetly silent and let their attitude be a wholesome antidote to the assaults they received. This is what they have greatly desired, but alas, how they have failed! How they have grieved over their repeated failures! Human nature, even at its best estate, is a hard thing to manage.

Dr. Maclaren truly says; "When our house takes fire, the first impulse is to go after a bucket of water; but if the temper takes fire, the first impulse is to throw on more fuel. Now, the best water-bucket for aroused temper is resolute silence. If, whenever a provoking word were spoken to us, or an irritating act were done, or an injury struck on us, we should firmly seal our lips for even ten minutes, we should save ourselves many a quarrel, many a heart-burn, many a mortification, many a disgrace to our religious profession. One of the [illegible] told me that he used to be very passionate, but he broke his temper by resolutely bridling his tongue until he cooled down."

Some men, naturally very able and well educated, have greatly hindered themselves from accomplishing what they really might have done, simply because they had no self-control under sharp provocation. Their unbridled tempers have cut the cords of their power and left them sadly weak when they ought to have been strong and calm. Tempests are powerful, but calms are sometimes more powerful than the most furious tempest. Nothing rebukes a provoking opponent more effectively than a dignified silence. This is the Christian's defence and strength.—*Messiah's Herald.*

"Neither."

"Well, I cannot understand why a man who has tried to lead a good moral life, should not stand a better chance of heaven than a wicked one," said a lady a few days ago, in conversation with others about the matter of salvation.

"Simply for this cause," answered one. "Suppose you and I wanted to go into a place of interest where the admission was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person who saw our perplexity, presented a ticket of admission to us at his own expense! What then?"

"Well, then we could go in alike; that is clear."

"Thus, when the Savior saw our perplexity, he came, he died, and thus obtained redemption for us, Heb. ix. 12, and now he offers you and me a free ticket. Only take care that your fifty cents does not make you proud enough to refuse the free ticket, and so be refused admittance at last."

God counts silence, inaction, and indifference among mortal sins.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, March 11. Under the new schedule the time of trains at Plymouth, Ind., is as follows:

Depart for the west No. 15 at 5:12 A. M. No. 89 at 1:55 P. M. No. 9 at 6:10 P. M.

Depart for the east No. 4 at 2:38 A. M., No. 20 at 10:35 A. M., No. 8 at 7:41 P. M., Local East at 7:30 A. M.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Now is the Time

To select a place, figure on a route and complete arrangements for your next summer's vacation. The maps, time tables and guide books issued by the Wisconsin Central Lines and containing a list of the most beautiful and healthful resorts in the northwest, will assist you materially in doing this. They are mailed free upon application to Jas. C. Pond, Genl. Passr. Agt., Milwaukee, Wis. Send for them.

Has your subscription expired? If so, don't let it remain so.

Rates to California greatly reduced via Pennsylvania Lines. The Midwinter Fair at San Francisco and the numerous other attractions in the wonderland beyond the Rocky Mountains can be enjoyed by persons of limited means as the round trip rate has again been materially reduced via of Pennsylvania Lines. Passengers can select any of the several routes from Chicago and St. Louis and the return limit is ample for a satisfactory sojourn. For details apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penn.

Try and get a new name for paper for 1894.

Original.

The Coming and Kingdom of Our Savior.

"When the Son of Man comes in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory." Matt. xxv. 31.

"The Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32-33.

"I saw in the night visions, and behold One like the Son of Man came with the clouds of heaven and came to the Ancient of Days. And they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

"And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Mic. iv. 8.

"In mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness." Isa. xvi. 5.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with justice and judgment, from henceforth, even forever." Isa. ix. 7.

"In that day his feet shall stand upon the Mount of Olives, which is before Jerusalem on the east." Zech. xiv. 4.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

"And many nations shall say, Come let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the law shall go forth from Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more. Mic. iv. 2, 3.

Here are only a few of the many positive declarations given in God's holy word concerning the coming and kingdom of our blessed Savior, and yet we have people all over this land of ours, that will teach and preach, that Jesus is now seated upon his throne, and reigning over his kingdom.

In Rom. iii. 21, we find this language. "To him that overcometh will I grant to sit with me in my throne even as I am also overcome, and am set down with my Father in his throne." Here then are two thrones brought to view. The throne of God and the throne of Jesus, and our Savior emphatically says, that he is now seated upon his Father's throne, and he has just as truly said that the overcomers shall sit with him in his throne, and the promises are only to those that are overcomers. Those that overcome the evil one, shall have administered unto them an abundant entrance into the Kingdom of God.

It is written that through much tribulation we enter the Kingdom of God, (then we enter the kingdom,) not the kingdom enters us, as some of the teachers of today are advocating. When do we enter or inherit the kingdom?

In the first part of our lesson we learned that when the Son of Man comes in his glory, and all the holy angels with him, then he would sit upon his own throne, and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats, and he shall set his sheep on his right hand, and the goats on the left then shall the King, (at that time he will rule as King now he officiates as High Priest.) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

We see from this reading, that not until Jesus comes, is it possible to possess the kingdom. We can become an heir to the kingdom, but not a possessor of it.

"As many as have been baptized into Christ have put on Christ, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise, and if children then heirs and joint heirs with Christ, if so be that we suffer with him that we may be glorified together. When will the child of God be glorified? When Christ who is our life shall appear then shall ye also appear with him in glory.

Our Savior said that in the last days there would teachers arise that would say that Christ had already come, they will say, Lo here, and lo there, but if they say he is in the secret chambers believe it not, for as the lightening cometh out of the east and shineth even unto the west so shall the coming of the Son of Man be." Matt. [illegible] "Every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him.

He will come and build again the tabernacle of David that is fallen down, and will build up the breaches thereof, and will raise up his ruins, and build it as in days of old. Amos ix. 11; Acts xv. 16.

When our Savior comes and takes to himself his great power and reigns. When the kingdoms of this world become the kingdoms of our Savior. It is not going to take place in such a quiet way that we will need to be told that he is here. He came first as the Babe of Bethlehem. His second coming will be as King of Kings. In that day, the Lord shall be King over the whole earth. Zach. xiv. 9.

Blessed time may it soon come.

LYDIA [illegible].

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

For the East or West.

Take the Nickel Plate Road. Three trains in each direction daily except Sunday. Two daily through trains between Chicago, Buffalo, New York and Boston. All trains stop at Argos. Lowest rates on the Nickel Plate Road.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Illustrated in a series of Ten Charts. A volume of [illegible] pages, [illegible] cloth.

"Twelve Words, or, the True meanings of Self, soul, spirit, ghost, paradise, incorruptible, immortal, immortality, forever, everlasting, eternal, [illegible] their originals, [illegible] found in the Holy Scriptures." [illegible]

"The Gospel of the Kingdom." An 8 page [illegible]

"Seeking and Finding," [illegible] Wiley Jones, Manchester, Va.

Connection at Argos.

Trains 5 and 6 on the Nickel Plate Road, now stop on signal at Argos. No. 5, westbound at [illegible] p. m. and No. 6, eastbound at 1:36 p. m. These trains have through palace Buffet Sleeping cars between Chicago, Buffalo, New York and Boston. Lowest Rates.

Address of Treasurer of Lake Evangelism Aid Society, Mrs. [illegible], Box 581, Grand Rapids, Mich.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether [illegible] and can just [illegible] wait [illegible] separately. We [illegible] every [illegible] just [illegible]

[illegible] promptly we [illegible] and live at peace [illegible]

There are [illegible] who from age or infirmity [illegible] unable to pay for [illegible] still desire [illegible] send it free. To enable [illegible] do this we depend largely on the voluntary donations of our kind friends, those who are interested and [illegible] with [illegible]. Their reward is sure, and [illegible] of the aged and in[illegible] have [illegible] be no mean [illegible] in the last day.

[illegible]

The second Quarterly Conference of the Church of God in Nebraska will be held at the Fairview Schoolhouse in Furnas Co., three miles southeast of Holbrook, commencing Friday evening March 16, 1894, and hold over the following Sunday. Business meeting promptly at 2 o'clock on Saturday.

Important business will come up at this time for consideration, and we strongly urge all brethren to be present at this meeting.

The Church of God Tract Association will also meet at this time.

We take pleasure in announcing to the brethren that a unity of the work in the state has been practically completed, but in order to finish up said business a conference will be held at Bassett, Rock Co., March 23rd to 25th, 1894.

The State Evangelist will meet the brethren at Bassett and it is expected that an interesting and profitable meeting will result.

Come brethren, show your interest in the work by attending these meetings.

If eternal life is worth anything it is worth an effort to secure it. Therefore, dear brothers and sisters, let us be firm and steadfast, ready for the coming of the Master, and for every good word and work.

ALMUS ADAMS, Pres.
J. J. CADY, Sec'y.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

California and the Mid-Winter Fair.

A more favorable opportunity than the present to visit California will probably never be offered. The rates for excursion tickets, via the North-Western Line, are the lowest ever made, and aside from the delightful semi-tropical climate of California, the Mid-Winter Fair at San Francisco, which is now in the full tide of success, is a most potent attraction to the tourist and pleasure-seeker. The trip from Chicago to California is made via the North-Western Line in the marvelously fast time of 3½ days. Palace Drawing Room Sleeping Cars leave Chicago daily, and run through without change, and all meals en route are served in dining cars. Daily Tourist Sleeping Car Service is also maintained by this line between Chicago and San Francisco and Los Angeles, and every Thursday the party is personally conducted by an experienced excursion manager. Completely equipped berths in tourist sleepers are furnished at a cost of [illegible] each from Chicago to the Pacific Coast, thus affording persons of moderate means the journey in [illegible] and economical [illegible]. The North-Western Line [illegible] a booklet of [illegible] descriptive of the Mid-Winter Fair, and also containing [illegible] information concerning [illegible] copies of which will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western Ry., Chicago, Ill., if you mention this publication.

CONTINGENT FUND.

Dear Brethren

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$39.20

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

Low Rates to the South.

On Feb. 8th, March 8th and April 9th, land seekers excursion tickets will be sold via Pennsylvania Lines to a large number of prominent points in Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Georgia and Florida. Tickets will be good returning twenty days from date of sale and will be sold to all applicants at one fare for the round trip. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you [illegible]

[illegible]

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FOUR PAGE TRACTS.

10 for 5c. 20 for [illegible]

[illegible] the main points of our faith [illegible]

What was Nailed to the Cross, and What is the First Day of the Week, or Lord's Day? [illegible]

[illegible]

Key [illegible] words which [illegible] By Wiley Jones. 135 pages, cloth bound, for [illegible]

The Law, the Covenants, and the Sabbath. By [illegible] pages [illegible] The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including [illegible]. This work contains [illegible] pages, cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. [illegible]. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 103 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 copies for $1.00; 50 for $8.00. Free to those not able to pay. Send to this office for them or to the Authoress at [illegible].

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 176 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 21 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cts single; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received [illegible] copies of the new book of 148 pages, written by [illegible] Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Mr. Moncrieff is a writer well known to our readers, and of undoubted ability. [illegible] recovers, and sells for 25 cts. each, can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 636 Woodland Ave. Cleveland, Ohio, every Sunday at 10:30 a. m., and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for [illegible] searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at [illegible] Logan Avenue, San Diego, California.

Church of The Blessed Hope, [illegible] Avenue, Philadelphia. [illegible] Pastor, Services each Sunday at 10:30 a. m. and 7:45 [illegible] welcome. Pastor [illegible] Huntingdon Street.

The [illegible] Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Main street and California Avenue. They meet at [illegible] o'clock a. m. every Sunday. Visiting brethren [illegible] come.

The Church of God at Argos, Ind., hold meetings [illegible] on Michigan street as follows: Preaching by J. F. Wagoner, every first Sunday at [illegible] Sunday, and [illegible] meeting every [illegible] evening.

[illegible]

[illegible] Wm. H. Wilson, Elder; [illegible], Secretary.

Meetings held [illegible] 1st Sunday, sermon by Bro. W. W. Griffith; 2nd Sunday, sermon by Bro. Edwin Brook; 3rd Sunday sermon by Bro. W. S. Skeele; 4th Sunday, Social meeting. Each appointment at [illegible] a. m.

The Church of Brooklyn, N. Y. meets every Sunday at 10:30 a. m. in [illegible] Hall, on [illegible] Avenue near Broadway.

The Church of [illegible] every Sunday at [illegible] Hall, [illegible] where all of like precious faith [illegible] 2nd floor.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Ed. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Westland, Mich., have regular preaching every four weeks. Elder [illegible] and wife have charge of these four [illegible]

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxanna Wince,	10.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 12, Ex. Sun. ......12:25pm For St. Joseph.
No. 54, " ......10:42pm " South Bend

GOING SOUTH FROM PLYMOUTH.

No. 11, Ex. Sun. ......6:00am For Terre Haute.
No. 53, " ......12:55pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc. address F. M. DALE, Agt., Plymouth, Indiana, or

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Westward. Pittsburgh, Alliance, Canton, Massillon, Wooster, Mansfield, Crestline, Bucyrus, Lima, Van Wert, Ft. Wayne, [illegible] Chicago.

Eastward. Chicago [illegible] Alliance, Pittsburgh.

[illegible]

J. E. HANES, Agent,
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Local Time Table.

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GOING NORTH FROM PLYMOUTH.

No. 20, Passenger, Leave......11:00pm
No. 22, " " 10:42pm
No. 152, Local, " 11:45pm

GOING SOUTH.

No. 21, Passenger, Leave......12:43am
No. 23, " " 10:40pm
No. 151, Local " 11:03pm

‡Daily except Sunday. *Daily.

No. 21, via Tipton, arrives Bloomington at 9:32 p. m., making direct connection with C. & A. fast train arriving Kansas City 8:55 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 9, 10, 11 and 12 connect at Tipton with main line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on C. R. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

H. C. PARKER, Traf. Manager.
CHAS. F. DALY, Gen. Pass. Agt.
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AT BUFFALO trains run into Union Depot of the Erie Railway.
For rates and other information consult nearest Ticket Agent, or address

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P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
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VOL. XLIII. PLYMOUTH, INDIANA, MARCH 21, 1894. NO. 11.

The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher,
—FOR THE—
Christian Publishing Association.

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Who hath paid a price untold
For your life, exceeding far
All earth's store of gems and gold.
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Ransom treasure all unpriced,
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Full salvation is assured.

"Not your own!" but his by right,
His peculiar treasure now,
Fair and precious in his sight,
Purchased jewels for his brow.
He will keep what thus he sought,
Safely guard the dearly bought,
Cherish that which he did choose,
Always love and never lose.

"Not your own!" but his, the King,
His, the Lord of earth and sky,
His to whom archangels bring
Homage deep and praises high.
What can royal birth bestow?
Or the proudest titles show?
Can such dignity be known
As the glorious name, "His own?"

"Not your own!" To him ye owe
All your life and all your love;
Live, that ye his praise may show,
Who is yet all praise above.
Every day and every hour,
Every gift and every power,
Consecrate to him alone,
Who hath claimed you for his own.

Teach us, Master, how to give
All we have and are to thee;
Grant us, Savior, while we live,
Wholly, only thine to be.
Henceforth be our calling high
Thee to serve and glorify;
Ours no longer, but thine own,
Thine forever, thine alone!
— Frances Ridley Havergal.

Original.

The Gospel According to Loukas. Chap. 24.

1. And on the first (day—strictly "the one" as this is the cardinal and not the ordinal pronominal adjective) of the sabbattic rites (these being the Pascha days and this being the first fruits day),—at deep dawn they went to the memorial-tomb carrying the aromas which they had prepared.

2. And they found the stone rolled away from the memorial-tomb,

3. And entering in they did not find the body of the Lord Jesous.

4. And it came to pass as they were in perplexity about this, lo, even two men stood by them in gleaming apparel,

5. And becoming afraid and inclining their faces to the earth they said unto them, Why seek ye the living among the dead?

6. He is not here; but hath been awakened: call to mind how he told you, while he was yet in Galilaia, saying,

7. It behoveth the Son of Man to be delivered up into the hands of men, obdurate sinners, and to be crucified, and on the third day to arise.

8. And they remembered his oracular words.

9. And returning from the memorial-tomb they told all these things to the eleven and to all the rest.

10. And they were the Magdalene Maria and Joanna and Maria the (mother) of Jacob; and the rest (of the women) along with them told these things unto the apostles.

11. And these oracular words seemed in their sight an idle tale as it were, and they distrusted them (the women not the words).

12. But Petros arose and ran to the memorial-tomb and stooping down to look saw the linen-clothes and them alone; and went away wondering to himself as to what had occurred.

13. And lo, two of them on the same day were going their way to a village sixty stadii from Hierousalem, the name of which was Emmaous.

14. And they were conversing with one another about all these occurrences.

15. And it came to pass while they were conversing and discussing, that Jesous himself also drew nigh and went his way along with them.

16. But their eyes were controlled so that they did not recognize him.

17. And he said unto them, What are these words that ye are exchanging with one another as ye walk? And they stood sad-visaged.

18. But one whose name was Kleopas answered and said unto him, Dost thou alone sojourn in Hierousalem and dost not know the things that have occurred therein during these days?

19. And he said unto them, What sort of things? And they said unto him, The things concerning Jesous the Nazarene; a man who became a prophet; able in deed and word in the sight of God and all the royal-people;

20. And how the chief priests and our rulers delivered him up to a verdict of death and crucified him;

21. And we were hoping that he was the *one* who was destined to redeem Israel. Moreover also with all these things to-day brings this third day since these things occurred.

22. And besides certain women of ours who got to the memorial-tomb at dawn astounded us—

23. And not finding his body they came saying that they had also seen a *vision* of *angels*, who say that he *is* alive.

24. And certain of those along with us went to the memorial-tomb and found even as also the women had said; but they did not see him;

25. And he said unto them; O ye unapprehensive and slow in heart to put faith in all the things which the prophets have said.

26. Did it not behove the Christ to suffer these things and enter into his glory?

27. And beginning from Mouses and from all the prophets he interpreted to them the things concerning himself in all the Scriptures.

28. And they drew nigh to the village where they were going their way; and he made as though he was going his way further on.

29. And they urged him saying, Abide with us, because it is near evening and the day hath already declined. And he entered in to abide with them.

30. And it came to pass when he had reclined with them, that he took the loaf and commended it and brake and was giving it to them,

31. And their eyes were opened and they recognized him; and he disappeared from them.

32. And they said to one another, Was not our heart enflamed within us, as he talked to us on the way, as he opened unto us the Scriptures?

33. And arising that same hour they returned to Hierousalem, and found the eleven and those with them assembled together,

34. Saying, Surely the Lord hath been awakened and hath appeared to Simon.

35. And they narrated the events on the way and how he was recognized by them in the breaking of the bread.

36. And as they were saying these things, he stood in their midst and saith unto them, Peace be with you.

37. And they became awe-struck and afraid, thinking they beheld a spirit.

38. And he said unto them, Why are ye terrified, and why do doubtful thoughts arise in your hearts?

39. Perceive my hands and my feet, that it is I. Feel of me and see, because spirit doth not have flesh and bones even as ye behold me to have.

40. And having said this he showed them his hands and his feet.

41. And while they were still distrusting and wondering for joy he said unto them, Have you anything eatable here?

42. And they gave unto him a piece of broiled-fish.

43. And he took and ate it in their sight.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, namely, that it was yet necessary that all the things that had been written in the law of Mouses, and in Prophets and Psalms concerning me should be fulfilled.

45. Then he opened their mind to understand the Scriptures;

46. And said unto them, In this wise hath it been written, namely, that the Christ was to have suffered and to have arisen from among the dead on the third day,

47. And that repentance was to have been heralded in his name for a remission of sins unto all the nations, beginning from Hierousalem.

48. Ye are their witnesses.

49. And lo, I am sending the promise of my Father upon you; but do ye stay in the city until ye have been endued (lit. put on your under-clothing) with ability from on high.

50. And he led them out as far as unto Bethania; and lifting up his hands he commended (blessed) them.

51. And it came to pass as he was commending them, he was parted from them, and carried up into the heavens.

52. And they did him homage (worshipped) and returned into Hierousalem with great joy.

53. And they were constantly in the temple commending (blessing) God. Amen.

COMMENT.

"Oracular-words" instead of "words" merely R. V.

"Stadii" instead of "furlongs" R. V. This has been anglicized to "stade."

"What sort of things" instead of "what things" R. V.

"A man who became a prophet" instead of "a man who was a prophet" R. V. gives a different trend to the thought here.

"Who say that he is alive" instead of "which said that he was alive" R. V. which has the merit of being grammatical and according to the text as well as much more vivid in its suggestiveness.

"Unapprehensive" instead of "foolish" R. V. The translators of the past have been altogether too ready to say "fool" and "foolish" and to put such words into the mouth of God through their interpretations of his oracular word. What does Christ himself say on this point in the "Sermon on the Mount?" Read it again and think it over. Even the term there used and translated "fool" is not strictly speaking the Greek word for "fool," but means "savorless," or without the salt of wisdom or true understanding. In short God has set us a better example of courtesy than has been read into his word by a perverted imagination in the past. Remember that "all God's ways are judicial ways." And as "the Judge of all the earth" he is even now presiding in the Great Parliament of the nations through his spirit and its utterances.

"To put faith in" and not merely to "believe" R. V.

"To suffer these things" that is the significance and teaching of "the Pascha" you see and not "the Passover." Neither is God going to pass us over. We have got to bring up the remainder of the suffering as "the body." The Head has already suffered and come off victorious. How about the body? How about the "hope of the glory" "in which we are being saved?"

"Reclined" instead of "sat down" R. V.

"The loaf" instead of "the bread" R. V.

"Commended" instead of "blessed" R. V. means a great deal to me. Think it over. Does it not remove the thought from the limbo of superstition in a measure? Why did he command it? Because God gave it in his beneficence, and it is proper that we should recognize God's beneficence whether we eat or drink or whatever else we do, because we are as participants in his blessings thus constantly recognizing our dependence and showing proper gratitude as an act of true worship.

"And was giving it to them" instead of "gave to them" R. V. That is was in the *act* etc., when "their eyes were opened" as elsewhere referred to later.

"Hath been awakened" instead "Is risen" R. V. The word for "rising" is used later along in this chapter.

"Spirit" instead of "a spirit" R. V. This article "a" makes all the difference there is *between* a personal organic spiritual being and a mere "breath." In other words, I understand the Lord says here that a spiritual breath which their perverted imagination and superstition had personified, and of which they were afraid was not organic and did not have "flesh and bones" as they saw he had: and so he appeals to all their natural senses to refute and correct this superstition and false reasoning.

"Ye are their witnesses" that is the witnesses to the nations of these things instead of "ye are the witnesses of these things" R. V.

"And lo, I am sending the promise, etc." instead of "Behold I *send* forth the promise, etc." R. V.

"Until ye have been endued with ability from on high" instead of "until ye be clothed with power from on high" R. V. "Power" is too indefinite an English word to express the idea in this Greek word —"*dunamis*"—and "endue" better expresses the kind of clothing they are too receive. For it is "underclothing." "The ependuement" of which Paul speaks is the clothing with the spiritual body which is put on later over this "enduement from on high" received now.

"Commending" all along here instead of "blessing" R. V.

CHAS. GARDNER.

Are You Ready?

Some day we shall see the Son of Man coming in the clouds, with power and great glory, and hear the cry, "Go ye out to meet him." How many of us are ready, with lamps trimmed and burning, ready to meet the Bridegroom, or have some grown tired of constant watching? There will be some striving for gold; some will be choked with the cares of this life; some will be lovers of pleasure more than lovers of God; some will be seeking for worldly power or fame; some will be found drinking and dancing, and smiting their fellow-servants. The love of many will have grown cold, some have grown careless, but Beware! you are on dangerous ground, only a little step and you will have stepped off into the fearful chasm of forgetfulness. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him. Isaiah lv. 7. O! thoughtless one turn back before it is too late. Wise and faithful servant, watch yourself always, least you be found wanting. He is coming to reward those who love his appearing. If you have a dread of that grand event, you had better stop and think, ask yourself the cause. Do you want to stay with the world a little longer? Do you want to add a little more to your wealth, or have you some little sin you have not left off? The time is speeding on, the "signs are thickening fast," perilous times have come, the black war cloud hangs over Europe and Asia, and will soon burst with great and terrible destruction, deluging the earth in blood.

It is our hope that it will be the last great battle before the coming of the Prince of Peace. Some day there will be great excitement and mourning in the land over certain persons missing. The papers will be full of the strange mystery, whole families will be missing, husbands will be missing, wives will be missing, and fathers and mothers will have strangely disappeared, or perhaps a son or daughter whom the family had ridiculed for their strange belief. A great search will be made, and then the terrible thought will strike them, that the absent ones all belong to a certain sect every where spoken against, and very unpopular; so unfashionable that many who believed what they preached were ashamed to go to their meetings. "Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh." Matt. xxv. 13.

Some time we shall see Jesus, see him as he is, the same Jesus who was crucified for our sins, the same dear Lord who wept and prayed that the cup might pass from him. Oh! What great love. He died that we might live. By his stripes we are healed, and if we have patiently run the course, we will hear his kindly spoken, "Well done good and faithful servant." Come ye weary and heavy laden, and I will give you rest.

Some day we shall receive a crown more beautiful than all the jewelled crowns of this world, for we belong to the royal house of King Immanuel. Although the world does not know it we are heirs to immense wealth; but they only see us as we appear, the poorest of earth. Some time we will help to rule the nations, with Abraham, Isaac and Jacob and David and all the prophets and apostles, and our loved ones come forth from the tomb, clothed in bright raiment of immortality, with a firm and elastic step, and a bright and joyous countenance. No more pain or suffering, or death, but eternal youth. No dread of what is to come, or sorrow for what is past, "*For it has not entered into the* heart of man to conceive of the glory that shall be revealed in us, when the earth is made new.

Some day we shall hear sweeter music than mortal ever heard, see lovlier flowers, and more beautiful trees. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." Isaiah lx. 13. And the air will be full of the song of birds and hum of bees. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my Holy mountain, saith the Lord." Isa. lx. 25. Some time we shall see the beautiful city of God, the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. O, rapturous vision, glorious and most Holy City, can I ever be accounted worthy to enter thy pearly gates and walk thy golden streets, or sit by the bank of the river? "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Rev. xxi. 1. Shall I see Jesus? Yes, if I keep his commandments. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." "And the Spirit and the Bride say come, And let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely." Rev. xxii. 16, 17. Come Lord Jesus, come quickly. Amen.

VIOLA V. SKEELS.

Important Question.

"Can two walk together except they be agreed?" Amos iii. 3.

This question relates directly to God and Israel, as the context shows, and if Israel would walk in harmony with God, she must be agreed with God, and to be agreed with God she must of necessity agree to let you dictate the terms of agreement: otherwise God would not be God to Israel, and they could not walk together. How often God in his infinite wisdom saw fit to chastize Israel for her good, because she would break her agreement or covenant and go off after other gods. Yet, God in his infinite mercy was ever willing and ready to pity and bless his people when they saw the folly of their way, and *would turn unto him with all their heart and humbly seek his favor*. And all the trouble that ever arose between God and Israel or Adam or any one else, was occasioned by the creature's violation of that relationship existing between creature and Creator.

The record states that Enoch walked with God three hundred years and God took him, took him alive of course, but before his translation he had this testimony that he pleased God. And if we would be gathered home when Jesus comes to *gather* his jewels, we *must* also please God, walk with him in this life, take delight in his service, and do all the good we can.

This question relates not alone to God and his creatures in ages past, but is just as pertinent now as then, as it expresses a general truth, that is true in all time, and in all things, and under all circumstances. For men and women to walk with God today they *must* be agreed, *or in* harmony with God, and to be in harmony with God they must of necessity believe his word, believe his promises, and obey his requirements, although his requirements and his promises now, may vary somewhat with those of ages past and gone, yet faith in his Word and obedience to his will creates harmony between God and man thus enabling them to walk *together*. *Faith in man's word* and *implicit* obedience *to* the requirements of men will never enable one to walk with God. How careful we should be, that our faith stands not in the wisdom of men, but in the power of God, the Gospel. The principle expressed in our question holds good in all the walks of life, thus two men of opposite political views cannot walk together on the political road, but will necessarily pull apart as they walk.

The same principle holds true religiously, no two men or women can walk together religiously unless they be agreed, especially on what they regard as essential points.

We may honestly differ on many minor points, and yet be able to walk together on the same road, if this were not so no two would be able to walk together. But if your faith and mine are directly opposite each other on what we believe to be the Gospel and its obedience, then there is no minor communion between us, there can't be, and it is folly to try to affiliate when there is no affinity. The same principle is true in families, and among neighbors. In order for a family to be harmonious and walk together they must agree, their objects and aspirations must be the same. If Brother M's whole soul is filled to overflowing with the cares of this life, so much so, that he thinks and talks and works almost every day and night for the things of this world, (in opposition to his Master's instruction) and when the day of meeting comes round, he is suffering with the Sunday headache and feels awful bad, and can hardly live through the day, but manages to sleep it off and is up before day the next morning and out rustling with all his might through another week, no more headache until he must stop work and go to church, and then it returns to torment the poor creature for another day and night, while Sister M. manages to do her work that must be done in good season, and takes a good share of her time to rest her weary limbs, and read and meditate upon God's holy Word, and learn his holy will, and go to church and worship God, and cheer up and exhort the brethren and sisters to love and good works, no headache that day to mar her peace and joy which is full to overflowing, and if the weather is a little ugly, she feels she must go if she must needs walk. She is living for God and his cause, walking by faith there is affinity between her and God, but how can she walk together with Brother M. when they are not agreed, no affinity between them, their aspirations and heart's desires are not the same.

May God in his mercy pity them.

T. E. ADAMS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the first resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

In the Beginning.

"The morning stars sang together, and all the Sons of God shouted together for joy when the foundations of the earth were laid."

There were angels that left their own habitation. Where did they go?

The Sons of God saw the daughters of men that they were fair and took them wives. And all flesh corrupted its way. A super-human element was mixed with the Adamic and the race of man was corrupted. Noah's family was pure and was saved in the Ark.

This super-human element is recognized from Genesis to Revelation.

"Didst thou not sow good seed in thy field, from whence came the tares? An enemy hath done this; the tares are the children of the wicked one. The enemy that sowed them is the devil." "For this purpose was the Son of God manifested that he might destroy the works of the devil."

C. BOARDMAN.

A Taunting Question.

At times when Christians are having unusual misfortune, and darkness and desolation come upon them, they are apt to hear such a taunting question as this: "Where now is the God in whom you have been trusting?" The implication is that Christians are no more highly favored by some great power outside of themselves than other people are; for, if they were, then why are they "in trouble like other men?" In Micah vii. 10, we find these words: "Shame shall cover her which said unto me, Where is the Lord thy God?" David was annoyed by a similar question when he was seeing troublous times. Read his aching words: "Mine enemies reproach me, while they say daily unto me, Where is thy God?" And to many other godly people, since David's day, the same taunting question, with perhaps slight variations, has been put. And oftentimes, when this question has not found open expression, it has been silently asked in the hearts of skeptical people concerning those Christians whose experience has been at times full of blighting bitterness and devastating misfortune. The questioner has thought that if there were a great and good God, loving his children as he is supposed to love them, he would not permit them to suffer such anguishing and depriving experiences. Where can their God be, while they are enduring such fell disasters and withering sufferings? If there be a God, he neither does not care for them as he might, or else they have *forfeited* all claims upon his compassion. At any rate, there must be something wrong, somewhere and for some reason. So the questioners think. But is it not also true that whom the Lord loveth he chasteneth? And is it not also true that God would teach his children most valuable and eternal lessons in and by their afflictions? He never does leave them, no not for an hour.—*Messiah's Herald.*

[illegible] of the C. B. Association.
[illegible]
PLYMOUTH, INDIANA, MAR. 21, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

MORE than 50 persons were injured, and pulpit furniture, carpets and seats were ruined by a fight in a missionary Baptist Church, near Lebanon, Ohio, on the 2nd inst.

◆

AT one of the fashionable churches a series of discourses is being delivered on "How to get on in the world." This is doubtless a drawing card. At another it is being proved by science that death does not end all.

◆

IN a Long Island town, last Sunday night, a representation of "the passion, crucifixion, death, burial and resurrection of Christ was given in pantomime in a Catholic Church at 25 cents per head. The entertainment was conceived by one Schmitt, who was scourged and crowned with thorns and tied to the cross. Horrible!!

◆

IN a paper read before the Presbyterian Ministers' Club of Cleveland, by the Rev. D. L. Hickox on "Will as a force," he said "the laws of nature had never been violated by God," and held that "creation was the only miracle." Every day we see that the religious leaders are being switched off the old theological tracks but seldom get switched on to the track of truth—further away is the rule.

◆

DR. Levi Gilbert of the First Methodist Episcopal Church in Cleveland, preached last Sunday evening on the topic, "*It makes no difference what a man believes if he lives right.*" And is reported by the papers to have said that this doctrine was both fallacious and injurious; that the connection between a man's actions and the impulses of his mind is so intimate that he *is held to account for his thoughts.* This is refreshing to read from such a source; and we hope it may induce some to search and see what the essential faith is.

◆

IT seems from one of Tennyson's later poems entitled "Despair," that he realized the terrible results of the eternal torment doctrine.

"And we broke away from Christ our human brother and friend,
For he spoke, or it seemed that he spoke of a hell without help, without end.
Ah, yet, I have had some glimmer at times in my gloomiest woe,
Of a God behind all, after all, the great God for aught I know;
But the God of love and of hell together—they cannot be thought;
If there be such a God, may the Great God curse him and bring him to nought!"

◆

IT is doubtful if Thomas Hood thought when he wrote the following lines that they would ever become a reality; but it lacks but little of it at this moment:—

Godfrey of Bouloyne, and thou
Richard, lion-hearted King,
Candidly inform us, now,
Did you ever?
No, you never
Could have fancied such a thing.
Never such vociferations,
Entered your imaginations
As the ensuing—
"Ease her, stop her!"
"Any gentleman for Joppa?"
"Marcus, Marcus!" "Ticket please Sir!"
"Tyre or Sidon?" "Stop her, ease her!"
"Jerusalem, 'lem! 'lem!" "Shur! Shur!"
"Do you go on to Egypt, sir?"
"Captain, is this the land of Pharaoh?"
"Now, look alive there! Who's for Cairo?"
"Back her!" "Stand clear, I say, old file!"
"What gent or lady's for the Nile
"Or Pyramids?" "Thebes! Thebes! Sir!"
"Steady!"
"Now where's the party for Engedi?"

"Pilgrims, holy, red-cross Knights,
Had ye ever, the least idea,
Even in your wildest flights,
Of a steam trip to Judea?
What next marvel time will show,
It is difficult to say—

"Bus," perchance, to Jericho,
Only sixpence all the way."
Cabs in Solyma may fly—
'Tis a not unlikely tale—
And from Dan the tourist hie
Unto Beersheba by "rail."

Re-peopling the Holy Land.

Col. Goldsmid, who is the figure-head of the "Lovers of Zion Association" whose object it is to establish Jewish colonies in Palestine, recently said, in an interview, in answer to the question, "What land have you secured for your colonies?"—"We have bought about [illegible] acres of land in Gilead, a most healthy region, and the sanitorium of the Romans in olden times. It is a magnificent corn growing country, and will probably form one of the granaries of [illegible] from Haifa to Damascus will pass close to the land we have secured. The colony will have excellent markets open to it, and a good port at Haifa."

"To what extent in the way of number of colonists, will your scheme reach?" Ans. "That depends upon what support we get, and how far we can overcome the difficulties."

"What is your idea as to the population which Northern Palestine and Central Syria can accommodate?" Ans.: "In ancient times this country supported an enormous population. Major Conder, who is one of the greatest authorities, considers that there has been very little material change in the climate. The first rains and the latter rains still exist, and there is no reason why, under favorable conditions a population quite as large as that in ancient times should not be supported there again. One of the United States commissioners to Russia gave it as his firm opinion that the Czar will not rest until he has expelled five millions of Jews from Russia, so that this question must inevitably become an European one. It stands to reason that no existing country can receive anything like a proportion of such an enormous number, considering the overstocked labor markets. Even Australia is now sending out large agricultural colonies to Argentina and Paraguay. The only land which is close at hand to Russia, and to which the Jews could be sent at small expense, is Syria, and it will be for the nations of Europe to decide when the time comes whether this is *not* the best theater of operations. It is certainly the most natural one. I do not mean to say the whole of Palestine and Syria is healthy. There are tracts that are fever stricken, but a small expenditure of money in draining would pay hand over hand. The soil in those spots is marvelously rich. In the Jordan valley, tropical and sub-tropical cultivations can be undertaken such as tobacco, cotton, tea, coffee, etc. At the Dead Sea there is asphalte, which would be a very paying article of export. . . . And I believe," added Col. Goldsmid, "that it will be the salvation of the race to take a country life."

We see no reference in all this to Jehovah's long declared purpose, but things are being so shaped that the keen business instincts of the wealthy Jews are being used to further that purpose. This is a sure sign that the time to favor Zion is about come.

◆

Letter Drawer.

Dear Restitution:

By this mail I send you a copy of "*The Christian Oracle,*" published by the Disciples of Christ, in relation to a proposed discussion between Mr. Clark Braden and Mr. Thos. Williams. The former a Disciple, and the latter a Christadelphian, on the nature of man.

The point it seems desirable to bring to the notice of your readers is contained in the letter of Elder C. Grant McNeill, pastor of Church of Christ in Bedford, Iowa, numbering some three hundred members, and he is an able writer.

He says, referring to Mr. Clark Braden's claim to represent the Disciples of Christ "as it is now managed, I beg to file a disclaimer as to Brother Braden representing all Disciples of Christ in his present position.

As for myself, I expect as the debate progresses I will find myself much more in harmony with Bro. Williams than with Bro. Braden.

In my travels among our brethren I have found hundreds who believe the dead saints are "asleep in Jesus" and that the dead "utterly perish." I have visited congregations in which it would be difficult to find even one brother or sister who believes otherwise."

The fact is there are many in the denominations who repudiate the horrible slander on our Heavenly Father that he will compel any of his creatures to suffer eternal life in torment, or the error that as soon as a man is dead he is more alive than ever, that death is a mere curtain through which he passes at once into the presence of God. I know of preachers, church officers, and members who repudiate these and kindred errors, and [illegible] or less subscribe to such subjects, in spite of the man-made creeds of the denominations they are connected with. Being active workers, and useful in the congregations they are let alone by the "authorities" so long as they outwardly conform, and it rests with them to consider what answer they will give in the day of judgment as to their testimony to God's revealed truth.

So far as the "Disciples of Christ" or "Christians" are generally concerned, if a man speaks "as to the oracles of God" using the words which the Holy Spirit uses in the Scriptures, discussing "Bible things in Bible words," allowing the Bible to explain itself, he is free to speak the truth in love always.

Of course, people will have different ideas on various subjects according to their early education and association, and according to their knowledge more or less of the Word of God; and among a people drawn from so many denominations and from the world as the Disciples of Christ have been, it cannot be otherwise than that more or less of sectarian speech and thoughts will prevail, *till continued study of the* Word and the habit of expressing themselves in its language, causes them to come to "the unity of faith," to all speak the same thing, and to be perfectly joined together in one spirit.

On this basis we can afford to bear with each other, remembering that none of us reached the truth that we do know in one day. That many stand where once we stood, that they, as we, are growing in knowledge, and let us hope the likeness and love of our Lord and Savior Jesus Christ.

I pity the person who does not expect to know more of God's revealed will on the 31st of December than he did on the 1st of January, and also the man who does not feel the responsibility of knowing whatever of truth he may, by God's favor have attained to, so as to communicate it in all kindness to others who may be willing to hear, instructing those who oppose themselves.

I think some things written in THE RESTITUTION very erroneous on some important questions, but on the other hand, good endeavors are made to correct them, and so long as the paper itself is not committed to these errors it may be well to have them discussed and shown to be such, especially when so kindly a spirit is manifested as one generally observes.

W. T. BAKER.

Dear Restitution:

I was at a meeting of the branch of the "Evangelical Church" and they preached immortality of the soul till I cannot help but speak of it. If I understand the Bible right, none hath immortality except God and our dear Savior, (Jesus) who has suffered the penalty of death, and has risen therefrom.

Death means a state of unconsciousness, and I cant see how they make it that the dead are conscious, and especially if they read Eccl. ix. 5–8; xix. 10–20.

We must not change his divine Word. May I ask an interest in your prayers, that I may prove faithful unto death.

EMMA LINDSAY.

Illinois.

Dear brothers and sisters in Christ:

It had not been that I have not enjoyed the Love Feast that I have kept my seat, for it has truly been a feast to me. I waited for others, but now if there is room for me I would say that I am still on the Lord's side, and expect to live and die there.

A social meeting is something I have always prized and desired. I like Bro. Skeels suggestion to have one every three months. A brother said that some in his congregation were growing cold and indifferent. How strange that it should be so. I would say to such, if you cannot stand with each other how can you stand alone? Remember the Master says he that is ashamed of me, of him will I be ashamed. I am thankful for the strength received from the letter drawer, and especially from the good practical sermons by the preaching brethren. One said it was so cheering when we saw the names of those we had associated with. I say yes, especially [illegible] those who were instrumental in bringing us to the light. I try to get people interested in the things pertaining to the kingdom, but they say it dont make much difference what our faith is, just so we are honest and go to the best of our judgment, but they forget that the wisdom of man is foolishness with God. O for a convincing power to show people where they stand. I hope some preaching brother will come this way soon and arouse this people. Now brethren, let us press on to the mark of the high calling in Christ. I am determined to stand or fall by the old ship. Amen. Yours in hope of the kingdom.

R. J. RICHARDS.

Kansas.

Editor Restitution:

Inclosed please find $1.50 for your most valuable paper for another year as I cannot think of doing without it, as it is a source of great consolation to me in my lonely hours as I live alone. My father took it ever since it has been printed. I have taken it since his death, and shall continue as long as I can find the means to pay for it. I was very much pleased and comforted in reading the short letters from the dear brothers and sisters that participated in the Love Feast. I would like to have written something myself if I could have written anything worthy of printing. I was greatly pleased to read of the hopes of others, of their joys and sorrows. It encourages us on our weary way. I think the time is short, the conflict will soon be over. May we all so live that we will hear that welcome appaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," is the prayer of your sister.

MRS. MAGGIE FAREWELL.

Ontario.

Dear Restitution:

Brother D. M. Hudler visited the brethren at Dixon, Ill., in January, remaining over two Sundays, delivering eight discourse and being greeted each time with a fair audience, notwithstanding the fact that the several churches were holding revival services.

There was a good degree of interest manifested. He is an earnest worker, plainly teaching the glorious truth given in the Word of God. We pray the seed sown may find lodgment in many hearts and that it may spring up and bear fruit abundantly. Bro. Hudler is very much liked here and we hope to have him with us again soon.

Yours in the faith.

ANNA L. ADAMS.

Illinois.

Dear Restitution:

I feel to praise our dear Savior that he has done so much for us. I was very much edified in reading the letters from the dear ones of like faith. We are commanded to speak often one to another, and so encourage each other. If we are his body we need to build each other up in the most holy faith. I am very much interested in reading the different articles in THE RESTITUTION. I would like to ask Bro. Wilson to reconcile or show why there seems to be a difference between Matthew's account of the time that the woman went to the sepulchre and the account of Mark, Luke, and John. I ask because I cant understand how it was.

Yours for the truth.

J. B. LENT.

Canada.

Dear Restitution:

I will try and write a few lines for your lettter drawer. I love to see it full of encouraging letters from the dear brothers and sisters. There is only a little band of us here. We meet each Sunday at the houses of the brethren to study God's Word. There are but few but Christ tells where there are one or two gathered in his name there he will be also.

We know the time is short in which we have to work, for Christ will soon come to set up his kingdom, and how earnestly we ought to labor that we may be found with our lamps trimmed and burning, worthy of an entrance into that beautiful kingdom. Watch ye, stand fast in the faith, quit you like men, be strong.

Dear brothers and sisters do not faint by the way, be firm, do not be led astray by worldly pleasures. What are they to us? We should be striving *for* pleasure far greater than this age can afford. May we all so live that we will be accounted worthy of an entrance into that beautiful kingdom is my prayer.

Your Sister in hope of everlasting life.

EFFA C. JOHNS.

Nebraska.

Dear Restitution:

I trust that it is not too late for me to say that I am still trusting in Jesus, and trying to walk in the straight and narrow way. I feel my weakness but have his promise that sufficient for the day shall thy strength be, and he is able and willing to fulfill his promises. Surely God's Word is sufficient for us, if not to whom shall we go? Not to mortal man for then we have a division of faith which is contrary to God's Word. We can only trust in him, for Jesus prays, "Sanctify them through thy truth, thy Word is truth."

May we all so live that we may inherit all things and enter through the gates into the city, is the prayer of one who hopes for eternal life.

CARRIE E. HILSABECK.

Iowa.

Dear Restitution:

I have read the many good letters from the scattered and isolated brethren and sisters here and there all over the world, and I feel it devolving upon me to say something for my Master, and I can say, that I love the blessed Lord for what he has done for me. I am contending for the faith once delivered to the saints, although I have many hard trials, and temptations, and troubles to contend with, but I would not give up my hope for all this world. I thank the blessed Lord that he ever opened my eyes to the truth, and gave me light to understand it. I am determined to fight on the good fight of faith until I win the crown and reign with Jesus in his coming kingdom.

I ask all your prayers that I may hold out faithful, and meet and clasp hands with the dear brothers and sisters at the resurrection morn.

I will send money to renew my subscription.

Yours in the hope of the coming kingdom of Christ.

B. W. REESE.

Nebraska.

Editor Restitution:

I too would contribute my mite of testimony. How blessed it is to know that there are others longing for the hope of Israel—together with you all. The coming of Jesus and the establishment of his kingdom is the longing desire of my heart. Even if I should fail to hear the King say, "Come ye blessed," I can see it is just what the world most needs.

I am now past my 70th mile stone towards the end of this life, and in the 52nd in the race for that which is held out as a hope. Forty-five years of that time I have believed in the things concerning the kingdom and the name of Jesus Anointed.

Believing the following will give you pleasure, as it has myself. About 18 miles northeast of Brookfield we have a church of over fifty members, and nearly every time we have preaching some one is baptized in the faith. Bro. Waller visits them once a month, and is doing good work in two other places, and has or will soon organize a church in one or more localities. The churches are in the country among well to do farmers. I am very much interested for them.

Yours in the one faith.

S. SCHENCK.

Missouri.

Editor Restitution:

I will write a few lines to thank you for sending me the paper so long after it was due. Now please find $1.50 to pay for the year '93. I will try to send you more soon. I will try to get one subscriber at least for the paper. I am giving them out and trying to get the people to see the truth. We are isolated from all of like faith. We have no preaching but the paper and our Bible. We are quite lonely, husband and I being the only ones of the Abrahamic faith. Oh how I like to read the letters from the dear ones. It does us so much good. We must be vigilant in the Master's cause. May we all strive to double our diligence in the cause of truth and duty. Do more good, pray more, and so have an abundant entrance into the kingdom of God's dear Son, is my praper.

From your Sister waiting for our King to come and give us eternal life in his kingdom.

A. G. WINCHESTER.

Kansas.

Dear Brothers and Sisters:

Isolated as I have been for the last eight years with my little family, I have many ups and downs in this cruel world. As my family is now almost grown, I want to go some locality where my children can associate with those of the one faith, and will try to do so in the spring.

I have read with interest the Love Feast letters, and it brings to my mind the good meetings of long ago in Kansas. I see Bro. Foore is still left of the many who were present at those meetings. Alas! Many of them have gone to the silent tomb. Bro. Prime is still battling for the truth. Hold out faithful to the end and you will receive a crown of life that fadeth not away. Brother Elton, sorrow not as those that have no hope, for if we believe Jesus died and rose again them that sleep in Jesus will God bring with him. Sister Emma I sympathize with you in the loss of your dear mother but be thankful that you have one parent left. A few more days of weeping and mourning and our sorrows will be ended. Soon the redeemed will come to Zion with songs and everlasting joy. When all the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before him for the kingdom is the Lord's, and he is governor among the nations. Even so come Lord Jesus, and come quickly.

I remain as ever your sister.

CASSIE.

Oklahoma.

Editor Restitution:

Inclosed is my remittance for another year in which I have been somewhat tardy. I have been pleased with the testimonies that are appearing in THE RESTITUTION. "Dust I am, and unto dust shall I return." Deplorable, humiliating condition. Now for the release. "For there is no name given under heaven whereby we can be saved except the name of Jesus the Anointed One. For as many of you as have been baptized into Christ have put on Christ. For the Lord himself shall descend from heaven and the dead in Christ shall rise first. Blessed are the dead who die in the Lord. But if there be no resurrection of the dead then is Christ not risen. Then they also which are fallen asleep in Christ are perished." How important, how necessary, the resurrection of Jesus and our own in order to obtain eternal life. Brethren, I want a part in the first resurrection, that is my hope, my desire.

B. F. EICHOLTZ.

Iowa.

Bro. Underwood:

As my subscription has expired please find enclosed $1.50 to pay for the paper for one year. I have taken the paper for over twenty years and it would be hard to do without it as it is all the preaching we have here. I once knew how good it was to live where the gospel was preached. I will sing praises to my God while I have my being, because I have been made to understand the gospel, for it is the power of God unto salvation to every one that believeth. Pray for me that I may be found faithful, to the cause we so dearly love. My prayer is, that we may meet in the kingdom where Jesus the well beloved Son, our great Advocate and Friend, whom we so much desire to see. Send him back to this earth again. Give thy people repentance towards thee. May they exercise faith in the Lord Jesus, and thus let seasons of refreshing come from the presence of the Lord. Oh let him return and build, raise up the tabernacle of David that is fallen down. O Father let the time of restitution begin. Lord hide us from the hour of trial, call us to the secret chamber, hide us as it were for a little season till thy indignation be past. Come Lord unto those of us who are looking for thee, without a sin offering to salvation, for well we know that salvation is of thee. And oh, that we may all be united as good soldiers, fight the good fight of faith, that we may have everlasting life, and be able to enter the kingdom where we shall sit down with Abraham, Isaac and Jacob, and when the glory of God shall fill the whole earth as the waters now cover the mighty deep. May we ever be with the Lord singing praises to God is my earnest prayer.

SARAH HARLACK.

Illinois.

Dear brothers and sisters:

While you have been enjoying yourselves in writing, I have been enjoying myself in reading and thinking of the pleasure of hearing from each other, and thinking of how much more enjoyment there will be when Christ comes and we get home where there will be no more sorrow nor sin to disturb us. I was thinking that if there were to be a love feast, that we expect there would be some expenses to meet, and was thinking that if we would each one send in our mite as God has prospered us, that THE RESTITUTION might be sent to those who are not able to pay for it, or for some other urgent cause, would we not feel as though the feast had been spent in a way that God would approve of? Would we not feel as though we had done our duty? To begin with, I will enclose a check of $10.00, which I will leave for the Editor to use as he sees best. For fear of being lengthy, I will close. Love to all.

MRS. H. L. VICKERY.

Kansas.

Dear Restitution:

I have been thinking for some time that I would say a few words in the feast columns, but have put it off quite a while. I have been somewhat stirred up while listening to the four discourses preached by Brother D. M. Hudler, in the Sunny Side School-house, near Adeline, and I hope it is seed sown in good ground. Bro. Hudler is an able speaker, knowing well how to handle the sword, wielding it to make the truth show brilliant and so plain that any child can understand it. There seemed to be a good interest manifested, and we hope it wont be long till he can make us another visit, as there seems to be an opening for good to be done here. Bro. Hudler is a man that ought to be kept in the field all the time. I wish the brethren of Northern Illinois would wake up to a sense of their duty toward God and man, and spare enough of this *world's goods* to do this. Brethren, let us awake out of our slothful slumber, for the time is soon coming when it will be told in our ears the solemn sayings of the Apostle James v. 1, 2, 3. "Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments motheaten, your gold and silver is cankered; and the rest of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

Oh let us work and live that instead of this solemn sentence, we may hear, "Well done thou good and faithful servant enter into the joys of thy Lord."

Brethren, there is a big work for us to do. If we cannot sing like angels, if we cannot preach like Paul, we can give the widow's mite and comfort one another with kind words, and not do as is spoken in James iii. beginning at the 13th verse. "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace."

Dear brothers and sisters, let us shun the sins that doth so easily beset us, the love of evil speaking of each other, and the love of money. Let us spend it more for the cause of Christ, so we may be among them that make peace, that we may obtain a crown of righteousness and gain an entrance in his everlasting kingdom, is the sincere prayer of your sister in Christ.

MRS. M. E. LINDSAY.

Near and Afar.

The sails we see on the ocean
  Are as white as white can be,
But never one in the harbor
  As white as the sails at sea.

And the clouds that crown the mountain
  With purple and gold delight,
Turn to cold gray mist and vapor
  Ere we reach half its height.

Stately and fair the vessel
  That comes not near our beach;
Stately and grand the mountain
  Whose height we may never reach.

O, distance, thou fair enchantress
  Still hold in thy magic veil
The glory of far-off mountains,
  The gleam of the far-off sail!

Selected.

Saved by Hope.

A disciple of Christ is expected to be always ready to give an answer to every man that asketh a reason of the hope that is in him with meekness and fear. 1 Peter iii. 5. It is, therefore, created by evidence that we can appeal to the understanding of our fellow creatures with.

Three points of character are essential to ensure our acceptance by Christ: Faith, Hope and Love—the reality of the symbols, the cross, anchor and heart. Faith is the substance of things hoped for (Heb. xi. 1), and faith works by love and purifies the heart. These form a threefold cord which is not quickly broken—a lifeline to the rock of our refuge. We know that without faith it is impossible to please God, and faith is produced by hope, therefore hope is just as necessary for Divine favor. Hence, the apostle says, "We are saved by hope." Rom. viii. 24. Can a stronger word be used to show the value of hope to us? Saved or lost! Anyone must experience what it is to be saved from some deadly peril to fully appreciate what is meant by the word. But hope that is seen is not hope; "For what a man seeth, why doth he yet hope for." Hope is expectation, earnest desire. We do not hope for that which we already possess. Therefore, those who say they have eternal life do not hope for it, because they consider they are already in possession of it. "But if we hope for that we see not, then do we with patience wait for it." We long for immortality because we see it not in ourselves or any of our fellow creatures.

But when Paul said "We are saved by hope," was he alluding to all the hopes which the various sections of religious professors throughout the world possess today? No, for he said to the disciples at Ephesus (iv. 4) "Ye are called in one hope of your calling." He is then referring to a certain definite hope, and informs us the source from which it is derived. Rom. xv. 4. "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." These Scriptures are the writings of Moses and the prophets, so that if any one has a hope which has not been produced by a study of these writings, it is not the one hope by which we are saved.

But some may say, there appears to be more than one hope even in the Scriptures. 1 Thess. v. 8, Hope of salvation; 1 Tim. i. 1, Christ Jesus our hope; Titus i. 2, Hope of eternal life; Titus ii. 13, Blessed hope; Gal. v. 5, Hope of righteousness. These are only various ways of expressing the different features of the one hope, called in Coloss. i. 23, The hope of the Gospel. This, Paul says, is Christ in you (Christ's disciples from among the Gentiles) the hope of glory, v. 27. If we were to enquire to-day of all the various sects in this country if they have this hope of glory in them, I have no doubt that they would all reply in the affirmative. But if you apply the test, and enquire if their hope agrees with that of Paul as regards their dead friends, a defect is discovered at once. 1 Thess. iv. 13. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him from the dead at his appearing." 1 Cor. xv. 23. Paul in comforting these members of Christ, does not say their dead brethren are in heaven or paradise, but that they are asleep—sleeping the sleep of death; from which they will be awakened by the trump of God, and arise from their graves. Others who do not come within the scope of this limited consolation have really no hope. An attempt is made to make Paul contradict himself by quoting Coloss. i. 5, "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of *the gospel*," as evidence that the righteous are going to heaven. But it is in vain, for the hope may be laid up for us in heaven, and yet we need not go there to obtain it; for it can be brought unto us. Jesus Christ is our hope, because all the promises of God are in him, yea and amen; and he is at present in heaven. The question is, are we going to him, or is he coming to us? Peter answers it after saying what is frequently advanced as another proof of heaven being our future abode:—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us."

Now for the answers:—"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i. 3, 4, 13.

This aspect of the hope alone is sufficient to show how few there are possessed of it. It is called the hope of salvation, because those who retain it are promised deliverance from an eternal grave. Hence it is also the hope of eternal life, which God, that cannot lie, promised before the ages of the law in promising Abraham an internal inheritance. It is the hope of glory, because those who are saved will share in the honor and glory of the coming age. Rev. xx. 4. Jesus Christ our hope, because the salvation and glory of the age to come is in him. 2 Tim. ii. 10.

The life of the saints is now hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory. Col. iii. 3. The grace of God which bringeth salvation is the blessed hope, for it is by his grace, or favor in Christ Jesus, that we are saved. John ii. 11, Eph. ii. 8. It is the hope of righteousness, because with the salvation we, according to God's promise, look for a new order of things, wherein dwelleth righteousness. 2 Peter iii. 13. It is apparent, then, from the testimony advanced, that the hope of the saints is, to participate with Christ in the life and glory of God in the future age, or kingdom of God. Paul attaches to this hope the resurrection (Acts xxiii. 6), because the majority of those who realize it will be raised from the dead to enter upon it, having already passed away. Therefore Jesus says, "They which shall be accounted worthy to obtain that age, and the resurrection from the dead, cannot die any more; for they are equals unto the angels; and are the children of God, being the children of the resurrection. Luke xx. 35.

As many as are led by the Spirit of God, they are sons of God. ("The Spirit is the truth," 1 John v. 6). And if we are sons, then are we heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation (or hope) of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. The creature is man, and he was made subject to vanity in being made of the earth, earthly, like the rest of the animal creation. As Solomon declares, all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Eccles. iii. 19. So that man is of a few days, he cometh forth as a flower, and is cut down; he fleeth also as a shadow and continueth not. Job xiv. It is of no use to say that this only refers to the body, it is the creature life and body, for James says—"What is your life, or cycle of existence? It is even a vapor, that appeareth for a little time, and then vanisheth away." James iv. 14.—Man was made thus ephemeral that he might by earnest aspiration for the higher nature possessed by the angels, look up to God, and by the exercise of the upper organs of his cranium, develop that character of Divine excellence which should be accounted worthy of permanent and glorious existence.

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." This manifestation of the sons of God in glory will be realized by the saints at the appearing of Christ; hence, as Paul says, our citizenship is now in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. iii. 20. This mortal must put on immortality, this corruptible must put on incorruption. Death will then be swallowed up in victory.

John, writing to the brethren, says—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 2. We rejoice in hope of the glory of God based upon what he has promised in his message. This Paul terms the Hope of Israel, because it pertains to that nation, being the hope of the promise made of God unto their fathers. Acts xxvi. 6. This promise consists of the everlasting possession of the land of Canaan by Abraham, Isaac and Jacob, at the time when their seed, the Messiah, should rule the world; when Abraham should be a father of many nations, who should be blessed in him and his seed. It was ratified by an oath. For when God made promise to Abraham, because he could swear by no greater, he swear by himself. For God, willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath. That by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest for ever. Heb. vi. The apostle is writing to those who have put on Christ in baptism, and being in Christ, are Abraham's seed, and joint heirs of the promise. Gal. iii. 27-29. All those who have not embraced this hope of Abraham and his children are in the state described by Paul in his letters to the Ephesians (ii. 11), Gentiles in the flesh. At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Modern Christians laugh at the idea of the commonwealth of Israel having anything to do with salvation in Christ; why, they say, it was broken up and done with long enough ago. But it has to do with it, notwithstanding all that may be said to the contrary, for it is God's Kingdom. His purpose in the past was with that nation; its present dismembered and scattered state is his work; and it his determination in the near future to gather the fragments together, and rebuild it in Palestine, on a more glorious and permanent scale. And as for the covenants of promise, they are as ignorant and faithless of them as if the Bible did not mention them; and the significant hint that they are without hope because they are aliens and strangers to these things, appears so absurd that in advocating it we are considered fanatics. They think they have a better hope, but it has been enjoyed by all nations in times of ignorance, *from* the savage upwards; and no matter how fervently they may cherish it, it is like the baseless fabric of a vision, for the hypocrite's hope shall perish, the hope of the wicked is like a puff of breath. Job.

When we consider the works of God, bearing witness to his infinite wisdom and power, we can hardly imagine it possible for a man who is himself one of them, and existing in the Deity, to be Godless—living without God in the world, and yet there are myriads even in this country who are in this condition.

When the covenants of promise are understood and believed, and Christ has been put on in baptism, then Paul, in writing to such at Ephesus, says—"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Now therefore ye are no more strangers (to the covenants of promise) and foreigners (to the commonwealth of Israel) but fellow citizens (of the Kingdom of God) with the saints, and of the household of God." Ephes. ii. 13, 19.

The hope must be retained in patience till the promised salvation is revealed, for it is the proof in the day of judgment, that we are one of the living stones of the house of God and Christ. The words of the apostle are to this effect in Hebrews iii. 6, 14—"But Christ as Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." "To you who are still without and desire to understand, believe, and obey the truth: we say in conclusion, may the God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom, and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Ephes. i. 17, 18.

Original.

Is Rev. xi. Fulfilled? No. 2.

In our last article we considered the length of time the "Gentiles" would tread down the "holy city," we find spoken of in verse 2. The topic for this issue will be the "two witnesses" *referred to in verse 3.* The time for the beginning and ending of their witness will be just a "thousand two hundred and three score days," which is "forty and two months." Many who hold to a fulfilment of the prophecy of the "two witnesses" being in the past, name the Old and New Testaments as the witnesses. Such interpreters do not adhere close to "the words of the prophecy of this book," but change the "thousand two hundred and three score *days*," to 1260 *years*. But the above change does not help their case in the least. If the two testaments are the "two witnesses," they must commence to witness as they appear. The New Testament was completed about A. D. 65, and 1260 years from that date, would end in 1325. But thank God, they did *not* cease to testify at that date, but are still telling the good old story. How much better it would be to cling close to "the words of the prophecy of this book," and then we would be able to give interpretations more in harmony with common sense. They tell us clearly what the "two witness" are, listen:

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

Here we find that the sacred "words" of this prophecy, affirm the "two witnesses" are "*two prophets.*" Who has a right to change the above sacred words, by a declaration that they are "*two books?*" Prophets were *men* chosen of God, through whom the words forming the two books came to men. In verse 4, they are called "two olive trees"—"These are the two olive trees, and the two candlesticks standing before the God of the earth."

Compare this with Zech iv. 11-14: "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

Certainly, no one can honestly compare these two passages, without being convinced beyond a doubt that they both relate to the same characters. They are "*two anointed ones*," chosen "*oil*" bearers from God, they "empty the *golden oil* out of themselves." Remember five of the foolish virgins *were not* oil bearers, they had no "*golden oil*" to empty out of themselves, consequently they were not prepared to meet their Lord. The margin calls the "two anointed ones, "*sons of oil*," and they "empty *golden* oil out of themselves," "golden oil" signifies something *very* precious. Possibly the "golden" message from God. There is food for deep and precious thought in this Scripture. Think about it, precious sons and daughters of God.

At *this time* the "two anointed ones,"—the "two witnesses"—the "two prophets," were standing "by the Lord of the whole earth." The New Testament did not exist at this date, consequently could *not* have been one of the "two witnesses."

Verse 6. gives some of the powers of the "two witnesses:" "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

God's prophets of old exercised these very powers, and these "two prophets," when they appear, will exercise the same powers, "as often as they will." The power of "*will*," relates to persons, and not to inanimate books. I wish now to call special attention to verse 7, as that verse proves that the "two witnesses," have not yet "finished their testimony:" "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

Notice that it is "*when* they shall have *finished* their *testimony*," that "the beast that ascendeth out of the abyss, shall make war with them, and shall overcome them, and *kill them*," (not kill the immortal Word of God). The facts are, that this ten horned beast is still in the abyss. It is "*when*," it ascends out of the abyss, that it will "make war," upon, "overcome," and "kill" the "two witnesses," the "two prophets," the "two anointed ones," the "sons of oil."

Verse 8-12, relates how the followers of antichrist will misuse their dead bodies, and records the triumphant resurrection of the "two prophets" from the dead.

We have no *historic* record of the beast ascending out of the abyss, and its conflict with the "two prophets," and the wonderful chain of event connected therewith.

Rev. xiii. 1, Speaks of the beasts' reappearance. Verse 2 shows that *when* it appears, it will bear the characteristics of the three other beasts, which preceded it, viz: the "lion," "bear," and "leopard." "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

This is virtually the reconstruction of the image of Daniel, and this must in a sense be restored. See Dan. ii. 34, 35: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

As you see, the stone strikes the "*image* upon his feet," and *not* the *feet alone*, with all the rest of the image gone. Then again, in verse 35, we find that it is the "iron," "clay," "brass," "silver" and "gold," that are "broken to pieces together [illegible] out of the "abyss," all these world-powers will be centralized in it, as shown by Rev. xiii. 2. And *this* is the time he persecutes the "two witnesses," so you see that the part relating to the "two witnesses" of Rev. xi., must stilll be future. Rev. xiii. 5-7 speaks of the blasphemous character of the reappeared beast, and how it will make war with the saints and prevail against them for "forty and two months," the same length of time the "two witnesses" prophesy.

Now turn to Dan. vii. 25, and we have an exact counterpart of Rev. xiii. 5-8; they are "given into his hand until a time and *times* and the dividing of time,"—forty and two months, or three years and a half.

Please notice that it is the *reappeared* beast representing the "lion," "leopard" and "bear," that is to continue "Forty and two months," and you must see that it wont do to change the "words of the prophecy of this book," to 1260 years, as the beast is *still* in the abyss.

I apprehend that this "forty and two month" period, will be the time of the "great tribulation," during which the "two witnesses," will testify after the removal of *the true and tried ones.*

This is a prolific topic, but I trust I have given enough to show that Rev. xi. is not yet fulfilled.

May God grant that we may be both faithful to ourselves, and to his Holy Word, and not *change it* to suit a theory, but test all theories squarely and fairly by the Word.

This exposition may not suit the brother asking the question, but nevertheless I have given my honest convictions, from an honest study of God's Word.

W. H. Wilson.

Signs.

There are many indications within the notice of us all, that portend the close of this age, and though visible to every one "having eyes that see" yet we who reside in large cities, like Chicago, where in a few hours conditions sometimes develop that startle all mankind, are perhaps closer to the fluttering pulse of this dying world. We are in the midst of many churches. We need to travel but a few squares in any direction before reaching some lofty pile of masonry, which according to the rites of the creed which erected it, has been duly dedicated to the service of God. We are becoming aware that these people are pleased to place a very elastic construction on the meaning of "the service of God."

They claim a service of God in delivering a sermon, so-called, on such subjects as these, "Choosing a wife." "What the young ladies think of the young men." "Abraham Lincoln." "Parallels in the Bible and the Koran." These I could multiply indefinitely, as any who will consult our Sunday papers will see. I herewith append a notice of exercises which took place March 6th, in one of our churches and which speaks loudly for itself. "Free Trade vs Protection, at Warren Avenue Congregational Church, Cor. of Albany and Warren Av. Tuesday Evening March 6th, 1894, under auspices of Kings Sons Society. The following Entertainment will be given, Address, American Citizenship, Hon. Wm. E. Mason. Tariff Debate. Resolved that the policy of protection is more beneficial to this country than the policy of free trade. Aff: John O. Dubois. Neg: H. H Mahler. Indian Club and Dumb Bell Drill Gymnasium Class West Side Y. M. C. A. A Musical Surprise. "Keepit Quiet." Admission Free."

Is this the gospel? We know better. It means to us that the time of great trouble is nearing rapidly. Oh what a glorious consummation follows that time of trouble. "As the lightning shineth out of the east unto the west." When the world is rocking in the throes of dissolution and the nations are reeking in blood and disaster, a halt will be called, all the world will be dazed by the sublime flashing of the presence of the King of kings, who shall come with power and glory, the tide of bloodshed and distress will be rolled back, the waves of the sea of sin will be stilled as were the waves of Galilee by him whose [illegible] to [illegible] —Brethren, be ye [illegible] his coming.

Benj. F. Carroll.

Sabbath Versus Bible.

For the benefit of those not yet satisfied as to whether they ought to keep the seventh day Sabbath or not.

In the first place we will say the Sabbath was not given to any one to keep as a rest day, for twenty-five hundred years after creation, and was then given with the law and ten commandment covenant, and was given to the children of the bond woman, their parents having died in Egyptian bondage.

"Wherefore, she said unto Abraham, cast out this bond woman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Gen. xxi. 10. "Now ye brethren, as Isaac was, are the children of promise." Gal. iv. 22-31. We find the ten commandments given to the Jews, or fleshly Israel, and I defy any one to prove by the Bible, that the Sabbath was ever given to any but fleshly Israel, and they were literal descendants of Jacob. Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises. Whose are the fathers, and of whom as concerning the flesh Christ came who is over all, God blessed forever. Amen. Not as though the Word of God had taken none effect, for they are not all Israel, which are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called, that is, they which are the children of the flesh. These are not the children of God, but the children of the promise are counted for the seed. Rom. ix. 4, 5, 6, 7, 8, for he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God. Rom. ii. 28, 29.

We are of the woman and were never in bondage, and as the children of the free-woman, and as such, we never had a seventh day Sabbath given to us. We are under the law of Christ. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. vi. 2.

1 Cor. ix. 21, says, "If ye love me keep my commandments."

St. John xiv. 15, 21. "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." Chap. xv. 10.

It seems that any one with one eye open can see that we are not under the law containing the seventh day Sabbath. All the one ever given, was given to fleshly Israel. We are under the Gospel, and I feel like mixing some of it right in here. "And he sent them to preach the kingdom of God." Luke ix. 2. "And they departed and went through the towns preaching the gospel." Verse 6.

The disciples certainly preached what he commanded them to preach.

We learn that preaching the kingdom is preaching the gospel, which Paul says, "is the power of God unto salvation to every one that believeth" (the gospel.) Rom. i. 16.

"And he said unto them, go ye into all the world and preach the gospel to every creature, he that believeth (the gospel) and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16.

"But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised both men and women."

We find that to preach the gospel is to preach the kingdom of God. And if we believe the gospel and tarry not, but arise and be baptised, we have the promise of salvation, and no ten commandments or seventh day mixed in with it. I bring in the gospel to show more plainly that we get pardon for past sins without keeping the seventh day Sabbath.

M. L. Adams.

Has your subscription [illegible] If so, don't let it remain so.

What is Conversion?

Without going into long detail, the Apostle Paul says, "be not conformed to this world; but be ye transformed by the renewing of your mind," so conversion is really and truly a mental transformation. A sorrow for past life, and a determination by the grace of God, to lead a new life; for we are told that "Godly sorrow worketh repentence to salvation." But to call the new birth, conversion, is in direct contravention of all the New Testament language about conversion. It is simply a monstrous violation of the use of words and thought.

What then is it to be born again?

The answer is of the utmost importance; for Jesus told Nicodemus "except a man be born again, he cannot see the kingdom of God." Our Savior put the subject in the most concrete form possible.

"That which is born of the flesh is flesh."
"That which is born of the spirit is spirit."

What then is it to be born of the spirit, is a question of paramount importance; and has troubled many a D. D., and caused him to blunder.

We find in Col. i. 15, speaking of Christ, these words, "Who is the image of the invisible God, the first born of every creature." How is he the first born of every creature? is answered in the 18th verse. "He is the head of the body the church, who is the beginning, the firstborn from the dead, that in all things he might have the preeminence."

We find in Acts xxvi. 23, that, "Christ should suffer and that he should be the first that should rise from the dead." Rev. i. 5, "And from Jesus Christ, who is the faithful witness and the first begotten of the dead."

In Rev. iii. 14, he is called "the faithful and true witness, the beginning of the creation of God." Of course this means the new creation, the re-generation. What then, but that the resurrection constitutes the new birth, and that Christ "was the first-born from the dead."

It follows then, that the Apostle Paul's effort to describe the resurrection, describes the mode of the new birth. In 1 Cor. xv. 42, "So also is the resurrection of the dead, it is sown in corruption, it is raised (or born) in incorruption," v. 43, it is sown in dishonor, it is raised (or born) in glory, it is sown in weakness, it is raised (or born) in power. v., 54 it is sown a natural body, it is raised (or born) a spiritual body."

"There is a natural body"—that natural body, or body of flesh was born of flesh—"There is a spiritual body," that spiritual body was born of the spirit, at the resurrection. 45, "The first man Adam was made a living soul, the last Adam was made a quickening (or life giving) spirit." How clear!

"How be it, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." v. 49, "As we have borne the image of the earthy, we also shall bear the image of the heavenly."

In v. 50 the apostle confirms the assertion of our Savior that "Flesh and blood cannot inherit the kingdom of God." Must be born again from above, be born again of the spirit, at the resurrection.

Verse 53, "For this corruption must put on incorruption," by a new birth; born of the spirit, at the re-generation, when he "shall make all things new."—Then this mortal must—and will—put on, or become immortal.

The same apostle, makes it equallly plain what it is, "to be born of water." Rom. vi. 1 to 10. Baptism is the emblem of the resurrection; baptism represents death, burial and resurrection. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Verse 4 is very explicit. "Therefore we are buried with him by baptism into death: but like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Notice in particular the big "For" in v. 5, of Paul's great argument, "Planted together in the likeness of his death, we shall be in the likeness of his resurrection." To comment on these veres would be as vain as to "gild fine gold, or to paint the lily."

That the disciples, and apostles should enlarge and amplify the gospel is in accordance with our Savior's promise in John xiv. 12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

WM. DRESSER.

Learning is like Scanderbeg's sword, either good or bad, according to him that hath it; an excellent weapon if well used, otherwise like a sharp razor in the hand of a child.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, March 11. Under the new schedule the time of trains at Plymouth, Ind., is as follows:

Depart for the west No. 15 at 5:12 A. M. No. 39 at 1:55 P. M. No. 9 at 6:10 P. M.

Depart for the east No. 4 at 2:38 A. M., No. 20 at 10:35 A. M., No. 8 at 7:41 P. M., Local East at 7:30 A. M.

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Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

Rates to California greatly reduced via Pennsylvania Lines. The Midwinter Fair at San Francisco and the numerous other attractions in the wonderland beyond the Rocky Mountains can be enjoyed by persons of limited means as the round trip rate has again been materially reduced via of Pennsylvania Lines. Passengers can select any of the several routes from Chicago and St. Louis and the return limit is ample for a satisfactory sojourn. For details apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penn.

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To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

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All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund." please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
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See Here.

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The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 2067 Tenth Avenue, San Diego, California.

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The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every 2 and 4th Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 35 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almon Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill: cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. S. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church of Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renaar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in Weisel & Geller's Hall, Ontario and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome, 2nd floor.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Haxlar and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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VOL. XLIII. PLYMOUTH, INDIANA, MARCH 28, 1894. NO. 12.

The Restitution.

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Poetry.

A Prayer.

Lord speak to me that I may speak
In living echoes of thy tone;
As thou hast sought so let me seek
Thy erring children lost and lone.

O lead me Lord that I may lead
The wandering and the wavering feet,
O feed me Lord that I may feed
Thy hungering ones with manna sweet.

O teach me Lord that I may teach
The precious things thou dost impart,
And wing the words that they may reach
The hidden depths of many a heart.

O strengthen me that while I stand
Firm on the rock and strong in thee
I may stretch out a loving hand
To wrestlers in life's troubled sea.

Oh give thine own sweet rest to me
That I may speak with soothing power
A word in season as from Thee
To weary ones in needful hour.

O use me Lord, use even me,
Just as thou wilt and when, and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.
—Selected by A. A.

Original.

Irrelevant Conclusion.

"For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." Rom. ii. 28, 29.

Many expositors conclude from this language that Paul meant to include Gentile Christians under the name Jew, that all who are circumcised in heart, in the spirit are entitled to this name. This is a false conclusion and leads to erroneous views of Old Testament prophecy in reference to God's chosen people, or the part of them which bore the name Judah, from the time of the division into two distinct nations under Rehoboam and Jeroboam, the former ruling two tribes, Judah and Benjamin, and the latter ruling ten tribes. Jew is a corruption of Judah and occurs first in the book of Esther and dates from the Babylonian captivity. In the days of our Savior the name in the plural form was quite common. Jesus himself was called King of the Jews. The name Jew or Jews nowhere in the New Testament applies to Gentile Christians, and the name Judah nowhere in Old Testament prophecy and promise applies to the church of this dispensation. If there is such application I have never in more than forty years of study, found these names so used. "Judah" does not mean the Christian church, nor "Jew" mean Gentile Christian. And further the name Israel is not used to denote Gentile Christians. 1st, in reference to the text at the head of this article, it does not mean that the name Jew does not apply to the natural seed (the two tribes) for Paul himself in this 2nd chap. does apply it to his own countrymen who were not Christians, and whose circumcision was only in the flesh. Hear him: "Behold thou art called a Jew, and restest in the law; and makest thy boast of God." v. 17. Again writing under the dictation of the Spirit, "The Jews require a sign, and the preaching of Christ crucified was unto the Jews a stumbling block." 1 Cor. ii. 22, 23. 2nd, the text does not teach that the Jews as the natural seed will never be blessed jointly with the ten tribes of Israel when both houses shall constitute one nation upon the mountains of Israel, and one king be king to them all, (Ezek. xxxvii. 22) as symbolized by the two sticks in the hand of the prophet.

These same expositors who pervert the text in dispute and play havoc with Old Testament prophecies, which in all fairness of exposition abound with blessings and promise to the twelve tribes unconditionally, are quite willing that wherever we find curses, and captivity, and spoliation written against Judah and Israel these prophecies refer of course to the natural seed. How unfair! But says the objector, Paul says "He is not a Jew which is one (a Jew) outwardly." If this statement is to be taken in the absolutely literal sense, then Paul contradicts himself and also inspired history which calls these same legalists Jews, though destitute of any change of heart. The first verse of the next chapter is a question about this same keeper of the law. "What advantage then hath the Jew?" so we find Paul calling him a Jew. Well, well says the objector, what does he mean by saying he is not a Jew which is one (i. e. a Jew) outwardly? I assure you he is not affirming that a Gentile is a Jew; but he is affirming in some sense that a Jew is not a Jew, and in the 29 v. affirming that a Jew is a Jew. This will illustrate the apostle's meaning. If in my presence John Jones should boast of being a man and of what he had done morally, socially, and physically: boast of his inheritance by birth and blood; boast of his educational advantages, and even boast of his religion; but in a few days I should learn that this same John Jones had cruelly abused his horse, savagely kicked a harmless dog, maltreated an innocent child, and insulted pure womanhood I would say this man with all his claims to manhood is not a man—but that man is a man who is humane to animals, tender to childhood, courteous, considerate and gallant in the presence of women. This man is worthy of the name man; the other is not; he is only an ugly brute. I have called Jones a man, and said he was not a man. Have I contradicted myself? No, from one standpoint, Paul could say a Jew is not a Jew, and from another a Jew is a Jew. The language of Paul is no warrant for applying the name Jew and Israel to gospel believers irrespective of blood, nationality and religion. When we find Paul using the name Jew he means one who belonged nationally to the two tribes Judah and Benjamin. This fact, the text under consideration does not set aside. And when reading the prophecies of the Old Testament, and we find the name Judah, and find blessings connected with it let us not conclude the prophet had in mind Gentile Christians. Some writers use "Jew" and "Hebrew" as interchangable names. The latter is the older and more comprehensive name being first applied to Abraham and in the time of Joseph and later, to any of the descendants of the twelve sons of Jacob. All Jews were Hebrews, but all Hebrews were not Jews.

John L. Wince.

Conference Report.

Our conference which convened at Attica, Ind., Friday before the third Sunday in February, was carried on over the two following Sundays. Bros. T. E. Adams and J. F. Prime were with us and conducted the meetings throughout the entire conference. Bro. Prime is an earnest worker and studies to rightly divide the word of truth. He very ably showed us, by letting the Bible be its own interpreter, that man is mortal, that he has the promise of immortality only on conditions; that the Bible reveals three worlds, and in order to understand any portion of Scripture we must know to which world or age it applies; that every good and perfect gift cometh down from the Father of lights, and we do not have to go up after them; that the Lord's commission to his disciples was to preach the gospel to every creature; and that this commission included four things, viz: preaching the things concerning the kingdom of God, repentance and remission of sins, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever he (Christ) had commanded them (the disciples), and that through faith as a result of the fulfilment of this commission, we, who gladly hear the word, and treasuring it up in good and honest hearts, bring forth fruits unto holiness, shall be saved." He also showed that the gospel was embodied in the covenants of promise, and that the Scriptures foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham.

Brother T. E. Adams very ably showed us by the Scriptures, that while the punishment which God would inflict on the finally impenitent was an everlasting punishment, it did not follow that that punishment would be everlasting torment; and that directly contrary to the everlasting torment theory, the Scriptures taught that the wicked should be cut off, should perish, should be as though they had not been; and should consume away and be as ashes under the feet of the righteous. He also showed by the Scriptures that Christ, the great antitype of the paschal lamb, must needs, and did die as literally as the lamb; that he poured out his soul unto death; that he made his soul an *offering* for sin; that he went down into hades, hell or the grave; and that we must believe that he died before we can believe that he rose from the dead; and we must believe that he rose from the dead, before we can hope for a resurrection from the dead. Since a resurrection of the dead is indispensible to the fulfilment of the gospel which was preached unto Abraham (and there is but one gospel), and since salvation is dependent on a belief in the gospel, it is of paramount importance that we believe that Christ died according to the Scriptures. Bro. Adams is a very close and able reasoner, and received a good hearing, as did also Bro. Prime. The meetings were fairly well attended considering the threatening aspect of the weather, and the very bad condition of the roads; no conference work was done, however, owing to the absence of the brethren from other points.

Brothers Russel and A. Chaplin were with us on Friday before the 4th Sunday, but Brother Russel taking sick, was obliged to go home the next day. Brother Chaplin staid with us to the close of the meeting and gave us valuable aid in singing and encouraging words. Several letters of greeting were received from brethren and sisters from abroad, who were unable to attend owing to the weather.

All the brothers and sisters attending the meetings gave witness to their oneness of faith by testifying to their hopes, which all centered in the promised soon coming kingdom of our Lord and Savior Jesus Christ. Sister Merritt of Anthony and Sister Starkey of Sharon were with us the last Sunday of the conference. Sister Sulivan of Goss Station was also with us during the entire conference. The interest during the entire meeting was very good, and although no new conversions to the truth were made we cannot but believe that God's Word, so clearly presented, and so attentively listened to, will yet bear fruit in some good soil unto everlasting life. Yours in hope of eternal life in the soon coming kingdom.

S. C. Oliver.

Dear Brethren and Sisters in Conference assembled:

As I could not be with you personally, I thought I could express to you through the medium of the pen my heart's desire and prayer in your behalf. As I think over the past three months, I see many things that I think we should be thankful for. Thankful that some have been led to a knowledge of the truth, and accepted Christ as the Captain of their salvation. Thankful for life, health, and many blessings that we are surrounded with. Truly love and mercy has followed us all along our pilgrimage, and how we should rejoice and thank God, that again, some of us at least, can gather in a conference assembly. I sometimes fear that we do not appreciate these little gatherings in Jesus' name as we should. How refreshing when tempest-tossed, sorrowful, and distressed, to find a refuge in these quiet resting places. To meet with those of like precious faith, and sing together the beautiful songs of Zion, tell to a sympathetic friend our hopes and fears, talk of the precious promises God has given us, and of his great love toward us. As I write, these words impress themselves upon my mind "Behold what manner of love the Father has bestowed upon us, that we should be called the children of God."

Brethren and sisters, now we should prize this high calling in Christ Jesus. That we are the children of God, should be the turning point in our every action, that all we *do* and *say* may be for the glory of him who manifested his love toward us in sending his only begotten Son into the world, that we might live through him. Truly "God is love," and how we his children, need that tender protecting love and care. And if God has so loved us, we should cultivate the same spirit, toward each other, for if we love one another hereby know we, that we dwell in him and he in us, because he has given us of his spirit. The times in which we live are perilous times; but the banquet table of the Lord is yet spread, where we can feast daily upon the precious promises and truths found in his Word, so let us stand firm with our banner unfurled because of the truth. Having on the whole armor of God, that we may be able to quench all the fiery darts of the wicked one. The foundation is sure, built upon the solid rock. Christ Jesus, he is our refuge and strength, and a very present help in time of trouble.

"Yes, we have an anchor that keeps the soul,
Steadfast and sure while the billows roll,
Fastened to the rock which cannot be moved,
Grounded firm and deep in the Savior's love."

And while we hold to the line of promise that is anchored within the vail, whither the forerunner for us has entered, even Jesus, and we the believing children are waiting and watching for his return, let us not sleep as do others. It is true that the outlook at times is discouraging; but the command is onward, ever onward. There is no time to stand still, occupy until I come, the Savior said. We have a comforting thought, that if we go forth weeping bearing the precious seed, we shall doubtless return with gladness, bringing in the sheaves. The time of our redemption draweth nigh, when we will each be rewarded as our work has been. May we not be found wanting. I trust that this gathering in the name of Jesus may redound to his glory and that you all may be blessed in your efforts in his name, and finally when life's tempests are calmed, and Jesus the life giver and King, returns to bless his people, may you be permitted to be robed in the garment of immortality, and receive the crown of life. May the God of peace make you perfect in every good work to do his will, working in you that which is well, pleasing in his sight. Your sister in Christ.

Lydia A. Chaplin.

Bible Language.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv. 29.

In this little article, I wish to say, that when we speak of Bible things, we should express ourselves in Bible terms. For instance, say the first day of the week, instead of Sunday.

The word Sunday, implies idol worship; or a day dedicated to the sun.

The First day of the week besides being the Bible word, carries with it a weight of faith and knowledge, that may be a light to many. It is the day the Savior rose from the dead; the day he twice appeared to his disciples, after his resurrection; the day the Comforter, that glorious witness first came to the disciples, and the day the disciples met to break bread.

Let us not forget to do good and be willing to communicate.

May the God of peace, who brought up from the dead that Shepherd of the sheep, through the age lasting covenant, unite us in every good work to do his will; working in us that which is well pleasing in his sight, through Christ our Savior.

Every one who has this hope in him, purifies himself, even as he is pure. Submitted in love.

E. R. Boyer.

Selected.

The Parables of the Leaf.

"Know ye not this parable? and how shall ye know all the parables?" the Master asked his disciples, when they came to question him as to the Parable of the Sower. The question suggests that the world is full of parables for those who have the understanding heart that can read them. Our Lord opened the book of nature, read us a page here and there of its spiritual meanings, and then left the book in our hands, that we might read the rest as we acquire insight into the facts there disclosed, and their correspondence to facts of the spiritual world.

At all times men have seen a correspondence between the life of the leaf and the natural life of man. Homer dwells on *it* as the type of human *fragility* and vanity, and sees in the falling leaves the picture of the generations passing away into nothingness. And the same comparison occurs again and again in the poetry of the Greeks and the Romans. It is the favorite image to convey their sense of the brevity and the unsatisfactoriness of human existence, which is as "a vapor, that appeareth for a little time, and then vanisheth away." It is remarkable that the comparison is not found in the Scriptures. It is true that Isaiah writes, "We all do fade as a leaf," and the words are often *quoted* as applicable to the natural *conditions* of our life. but the context shows he is speaking of a state of society under the blight of sin, and not of man's eternal decay,—a state in which none calls upon God for help, and men are consumed by their iniquities.

But the old pagan way of looking upon the leaf is common enough with us, because we choose to look only on the surface of things. Especially each autumn seems to come to us with a fresh reminder that we are "a race under sentence of death;" and even the polychromatic glories of our American fall are felt to be the coloring of a shroud. It moves us to melancholy rather than to joy.

Yet science shows that the true parables of the leaf lie deeper than these mournful suggestions, which come to us when we read the facts so superficially and partially. It has lifted the veil more fully for us, and shown us the larger meaning. First came Liebig as a founder of agricultural chemistry, showing us how the leaf both in its life and its death ministers to the increase of the earth's fertility. Once it was supposed that vegetable life drew its nourishment mainly, if not entirely, from the soil. The plant grew up from the soil, and, dying, gave back what it had gotten. The falling leaf merely returned to the source from which it had sprung. And the earth's fertility was a given quantity, to which nothing could be added. We now know better. It is from the atmosphere, as well as from the soil, that vegetation draws its support. And to gather its food from the air it spreads abroad the vast surface of its leafage, a single tree sometimes employing acres of leaf-surface for the purpose. Through its leaf-pores it drinks in the carbonic oxyde, which it converts into woody fibre, while the soil supplies little more than the flinty silica for stiffening the whole structure. And just so is it with the spiritual life of man. He lives not by the earth beneath so much as by the heavens above him. His health and growth in true manhood come from spreading his absorbent leaves into the higher currents of existence, and finding there the sustenance of his best life. The leaf, therefore, is the symbol of this essential contact with the things above, and not beneath.

"But the leaf withers and dies,—a symbol of the waste, the vanity the futility, of finite existence." Liebig again comes to our help. It is by such seeming waste and loss that the earth has been transformed from a mass of barren rocks and sands into a globe clothed with soil, and burgeoning forth in the beauty and use of herbage, flowers, plants, and trees. There is no loss in vegetable decay. A little escapes back to the air, to nourish fresh vegetable life; the rest adds itself to the wealth of the soil, on which vegetable and animal life depend largely for existence. It is by such decays that our prairies have deepened their soil, until three, four, and five feet of rich vegetable loam are accumulated for human harvests. It is such decays that have converted the barren wildernesses of the remotest geologic age into rich and fertile lands. Such decays have heaped up our coal-measures, as depositories of heat and force for human service. The divine beneficence comes forth thus even in what man's short sight finds as a symbol of the vanity of all things, human life not excepted.

"But the *leaf* dies and falls. Whatever remoter good may come of its mold, it has vanished out of the sum of things." Here again science interposes. It bids us distinguish between the leaf's efficient life and substance and the shell which encases it. The former is the chlorophyl which makes the leaf able to absorb and assimilate its food from the air. When the tree or plant or grass passes the point at which the seed has ripened, this precious substance is withdrawn gradually into the *stem* or the root, to wait *for another* season of usefulness. Hence the farmer knows it is better to cut his hay a day or two too early than too late. If he waits till the seeds are fully ripe, the leaves and stems are becoming mere empty and innutritious husks, from which the nourishing substance has been withdrawn. So if you tie a horse near a maple tree in early summer, it will eat all the leaves within its reach; but three months later it will not touch a leaf, however hungry. It might as well eat wood-shavings.

Here again the leaf is a parable. It seems to decay and perish. So with the life of man. Death seems to end all. But a sure knowledge carries us beyond. For his real being, as for the real leaf, there is a future of use and beauty. His days are as the grass; but, as one of our own poets has said, "the grass always has another day."—*Sunday School Times.*

Gospel of the Kingdom.

"The gospel of the kingdom" is composed of two great departments of truth, (1st) the things concerning the kingdom of God and (2) the things concerning the name of Jesus Christ; which things, in the days of the apostles, were believed before baptism. Matt. xxiv. 14; Ac. viii. 12; Gal. i. 8, 9.

1st. The things concerning the kingdom are briefly stated in the following four paragraphs:

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

(1) The kingdom will be on earth and eternal, according to the covenants with Abraham and David. Gen. xii. 7; xiii. 15; xvii. 7, 8; xxii. 17, 18; Acts vii. 5; Gal. iii. 16-18; 2 Sam. vii. 16; Ac. ii. 30; Luke i. 32, 33; Dan. ii. 35, 44; Zec. ix 10; Matt. v. 5; vi. 10; Num. xiv. 21; Isa. xxiv. 23; lx. 18-21; Rev. xxi. 23; xxii. 3-5.

(2) The kingdom will be set up at the personal return of Christ from heaven, as the Nobleman returning from the far country. Matt. xxv. 31; 2 Tim. iv. 1; Luke xix. 12-19.

(3) Sinners can never be able and worthy to "inherit the kingdom of God" unless they become righteous and immortal. 1 Cor. vi. 9; xv. 50, 53; Jno. iii. 5; James ii. 5; Dan. vii. 18, 22; Luke xii. 32; Matt. 34, 37; vi. 33; 2 Pet. i. 10, 11; Rom. viii. 17; Rev. v. 9, 10.

(4) When Christ and his immortal redeemed shall have reigned a thousand years blessing all nations, both sin and death will cease, the kingdom be delivered up to the Father, and God be all in all. Thenceforth his will shall be done on earth as it is in heaven, that is, perfectly and by every inhabitant. Gal. iii. 8; Rev. ii. 26-27; iii. 21; xx. 6; Psa. xxxvii. 9, 10, 20; Mal. iv. 1-3; Prov. ii. 21, 22; 1 Cor. xv. 26, 28; Rev. xxi. 4; Matt. vi. 10.

2nd. The things concerning the name of Jesus Christ are implied in their respective titles that constitute his *name*. Those things are briefly expressed in the following four paragraphs:

(1) He is not only the Seed or Son promised in the covenants with Abraham and David, but is also Emmanuel, the Christ, the only begotten Son of God; and is Prophet to teach, Priest to intercede, and King ordained to be Judge of quick and dead, and to reign in that "everlasting kingdom of our Lord and Savior Jesus Christ." Matt. i. 1, 23; xvi. 16; Jno. i. 49; iii. 16; Ac. iii. 22; x. 42; Heb. v. 9, 10; Luke i. 32, 33; 2 Pet. i. 10, 11.

(2) He is the one Mediator and High Priest who "died for our sins," rose again, ascended into heaven, and ever liveth to make intercession for all that come unto God by him. And thus by the precious blood of Christ there has been provided a way of atonement and pardon whereby obedient believers are accounted righteous, and worthy of eternal life in his coming kingdom. 1 Tim. ii. 5; 1 Cor. xv. 3, 4; Rom. iv. 25; v. 11, 10; Heb. vi. 20; vii. 25; ix. 15; 1 Pet. i. 19; Rev. v. 9, 10.

(3) He is our life; and to all who "by patient continuance in well doing seek for glory and honor and immortality" he will give eternal life at the resurrection of the just. Jno. xvii. 2; Rom. ii. 7; Col. iii. 4; 1 Cor. xv. 54; Luke xiv. 14; 1 Pet. v. 4.

(4) Through the merits of the blood of Christ, the past sins of penitent believers of the gospel of the kingdom are washed away in the act of baptism; and such baptized believers "have an Advocate with the Father, Jesus Christ the Righteous." Acts ii. 38; xxii. 16; Rom. iii. 25; vi. 1-4; Gal iii. 27-29; 1 Jno. i. 7; ii. 1.

Overdoing is as bad as, and sometimes worse than, not doing. We may put a fire out by overloading it with that same coal with which it could be kept going. A good many fires are put out in that way. Worshipers in the church service, or at the prayer meeting, go away cold because the very sermons and talks and prayers, and maybe music, that began to warm them, were piled on until the fires of zeal were smothered out.

We will supply friends who wish tracts to distribute with "Pearls" and 4 page tracts at 40 cts per pound, postpaid. This makes about 800 pages.

...AL STATE;
... of the O. P. Association.
... Corresponding Editor.
PLYMOUTH, INDIANA, MAR. 28, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

ADVICES from England show that a vote against the House of Lords was passed on the 13th, and was reversed on the 14th; but even this serves to show that the people are growing restive under lawmakers over whom they have *no* control.

PREACH Christ Jesus when you preach, brethren,—his humiliation, his sufferings, his death, his resurrection, his ascension, his mediation, his coming, his kingdom—Preach of those who are his at his coming, and the soul-cheering facts of the mundane inheritance of the saints.

A DISPATCH from Paris on the 15th inst says that a *dynamite* bomb was exploded on that day inside the chief entrance to the Church of La Madeleine. The man who threw it was killed by the explosion and a number of others were severely injured by the shock.

JOHN LOCK said, regarding matter and mind "It is urged that we cannot conceive how matter can think. I grant it; but to argue from thence that God cannot give to matter a faculty of thinking, is to say God's omnipotency is limited to a narrow compass because man's understanding is so; and brings down God's infinite power to the size of our capacities."

WHAT Jesus says: "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. xv. 13. He also says, "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." John iii. 19. Also "That which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15.

IT would do much more good, as far as advancing the cause of our blessed Redeemer is concerned, if our friends would refrain from writing on the subject that has been so ably discussed by Bro. Jones and Joblin. These brethen will present each one more article to finish his side, and then we hope will devote the same energy to presenting to a race of dying men and women, truth that if accepted and lived out, will save them from the fatal effect of continued sin.

WE see by the newspapers that the Rev. John McMiller of Scotland has announced from his pulpit that he will not baptize (rantize) the children of those who do not subscribe to the church fund. To exclude them from membership with the Body of Christ and an inheritance in the kingdom of heaven because their parents are derelict, is rather a highhanded piece of business, unless, indeed, he has a special dispensation. This is no doubt intended to be a powerful threat.

A BROTHER in the West has kindly sent us an answer to the question addressed by our Lord to Peter, "Simon, Son of Jonas, lovest thou me more than these?" John xxi. 15. He says: "I really believe he pointed to, or meant by '*these*,' the other disciples." He then goes on to say that he understands the question to be, *not* whether Peter loved the Lord more than the rest loved him,—but whether Peter loved the *Lord* more than he loved the other disciples. Did the Master occupy the *first* place in his affection is the idea

WE see people spending their time, and energy, and means for the benefit of people in future ages, while tens of thousands around them are perishing for lack of knowledge. Zeal without knowledge is no better now than it was in apostolic times, and we would to God it were directed into a channel that would prepare a people for the Lord at his appearing. By a note from the Editor we see that the able and scholarly work of the lamented, Wm. Glen Moncrief on "Future Probation" is now offered at 12 cents. They should be scattered by thousands.

"AN ignorant Asiatic was once asked, "How do you know there is a God?" The answer was, (at the same time pointing to human footprints) "How do you know that men have passed this way?"

IT was something of a surprise to learn from the report of the "Ministers' Meeting" in Claveland, on Monday that some thirty of the Catholics of the city have recently joined the Methodist Church.

STRONG affections in the enjoyment cause sore afflictions in the loss; but we must balance one against the other as best we can. For our part we want to have an unwavering faith, and a hope that reaches within the veil, and then we will be strong to bear as well as to enjoy.

IT has been well said that to be always intending to reform our lives, or to follow more closely the footsteps of Jesus than heretofore, but never finding time to set about it, is as if a man should put off eating and drinking and sleeping from one day to another until he had starved himself to death. The quality of good intentions is guaged by the effect on our conduct.

WE want to call the attention of our readers to the prospectus on the first page of THE RESTITUTION. It is a fairly good epitome of the truth, and has stood there many a year. Look it over carefully dear reader, and you will see at once why there *is* such a paper,—why there is *need* of such a paper. We see a list of *vital* truths, neglected by other religionists because they do not believe them. You will see that belief *of* and obedience *to* these truths have made a separate people, a people whose hope grows out of the system of truth here outlined. They have thus espoused God's cause and take this means of disseminating his Truth, and cause others to lay hold of the hope set before us in the promises of God. When we say *vital* truths we mean that they are essential to salvation in promise, and the *conditions* upon which it is promised. And the reason it makes a separate people is, that only those who believe what is promised will obtain what is promised; because there is only *one* faith, and therefore *one* hope. The point we want to press home upon our readers is that it takes the gospel Christ and the apostles preached to save people. If it did *not*, then all the sects and denominations in Christendom would be children of God, and heirs of God, and joint heirs with Christ; and to separate from them would bring us into condemnation. If the doctrines referred to be true, they are THE TRUTH, the truth that makes men free indeed,—the truth that separates them from sinners, and obedience to which purifies their souls. To believe these things to be true and at the same time hold that the belief of something else will do just as well is to deny that they are the gospel; and if they are *not* the gospel what *is?* But if they *are* the gospel, we are in the line of duty—doing and being what God expects us to do and be in the absence of Jesus—*the Light of the world.* Time and again our heart is pained by coming in contact with men with the merest smattering of the truth who assume to be teachers, and claim to be brethren while holding that sincere belief of something else will save people. This sets aside God's conditions of salvation for their own, and rules them out. They are not of us, and only claim to be in order to have the opportunity to lower the standard of truth. We have come down to the perilous times, when, as our Lord has intimated the very elect ones are in danger of being deceived by wolves in sheep's clothing. Oh, let us be *out and out* for God and truth; those of the milk-and-water brand will never hear the Lord say, well done. As a *people* we know too much to be influenced by the average religionist, but *experience* teaches that we have not been ware of the goody-good, half-and-half brethren who broaden the way of life. By all the love of God and of Christ we say, cling to the covenants of promise as the mariner clings to the last plank; if we do that we will outride all storms, surmount all difficulties and enter into the joy of our Lord.

"IT is the power of God unto salvation, to every one that believeth,"—says Paul of the gospel of Christ. This shows *who* will be saved by it, and *why*. Everything is plainly set forth in the fewest possible words. A man must believe, keep in memory, and walk in the truth. God's saving power, is the Word of the Spirit. Its influence is the influence of the Spirit—just as the joints of the field, or the success of the mariner, or success in business in general are ascribed to God, though seemingly produced by our industry or skill.

"YE shall know them by their fruits" said Jesus. This requires no one to judge another. A certain sign is hung out by deeds done or spirit manifested, that stamps one's character. It *is* only necessary to be able to read the *signs*. It would be well if we could ever remember that none of us live to ourselves. As long as we associate with others we influence, and *are* influenced. This principle seems to pervade the whole realm of nature; it is written upon the flowers the air, the rocks, the rain-drops, the ocean, the sun and moon—"None of us live to ourselves." It behooves us not to forget that we are always influencing somebody for good or evil, and that the account will soon be footed up; and then woe to those who have caused others to stumble;—woe to those who have taught lies in the name of the Lord.

MOODY is reported to have converted four thousand people in Washington city at a cost of two hundred dollars, or five cents each. This is remarkably cheap—great returns for a small outlay. If only one in a hundred of them were really converted from the error of their ways, it was a profitable investment. Of course we do not mean converted—or changed from darkness to light and from the power of Satan to God. Only truth can effect such results; and truth—the truth that sanctifies, the truth summed up as the gospel of the kingdom does not figure in those religious excitements; and it is a melancholy truth that they are religiously deluded. They think they are ticketed through to glory although in utter ignorance of the power God employs to save. Moody himself believes some of the truths that make up the gospel, and yet has not the faintest idea that they are part of the good message.

IN regard to the management of feelings we recently heard a brother say that he made up his mind some time ago not to be governed by his feelings, and reported that he was succeeding fairly well. This resolve exhibits a distinction between Christian duty and feeling it would be well to emulate. Feelings make lots of trouble when allowed to rule. Their seat is in the flesh; and feeling is practically only another name for the flesh. Feeling often stands square across the track of duty, and should be watched closely, or it will switch us off. Some twenty or more years ago, an article appeared in THE RESTITUTION that is recalled by these thoughts,—the substance of which was: That antagonistic feelings do not dwell together, that a nurse will try to make an angry child laugh, because the temper then melts away; that our feelings are like a board on a pivot; and when the good humor end is up the bad temper end is down; and that the feelings exist in opposite pairs. But we do not think feelings, ever so good, should stand at the helm. The feelings must be subordinate to a divine rule of conduct.

In the World, not of it.

"I pray not that thou shouldst take them out of the world." Ah! is that so? Did our Lord pray thus? Then neither must we pray to be taken out of the world. *This* is our place,—this is where we have to be disciplined; we *need* the discipline; we are disciplined *because* we need it. If Jesus did not pray that his disciples be taken out of the world, what *did* he pray *for?* He says, "I pray that thou shouldst keep them from the evil." Here we learn what to pray for,—to be kept from the evil. We run no risk here. Evil and its influences are everywhere, and we have to resist them, and we see that it is our privilege to ask for assistance and God's pleasure to assist us if we ask. If he does not see fit to remove the thorn in the flesh he will whisper, "My grace is sufficient for thee." Believer, whatever your sphere in life, whatever your joy or grief, whatever your worries or persecutions, or successes or defeats heed the Savior's invitation and go to him,—he is able to succor and willing, but you must *come* to him: he graciously invites and waits for you, but he forces his services upon no one. After looking over the Master's teaching carefully these lessons stand out in bold relief: "Learn to *leave* the world; learn to use the world: learn to meet the ills and allurements and contradictions of the world with the strength derived from fellowship with the Father and the Son, and an unwavering confidence in the Word of promise."

Expediency.

We copy the following lines from the confessions of a Clergyman. They show that the religions world is rotten to the core. He says, and says truly,—"Expediency is the covert of infidelity. We ought always to contend that nothing is expedient but what is lawful. This expediency comes under the name of usefulness; and, when usefulness is proposed to us we ought to ask, *is it our duty:* Whenever anything has been propounded to be done, or to omit doing, it has always been on the score of usefulness, never on the score of duty. I cannot express what my feelings are of the infidelity of these times. The church is poisoned by it and has brought an influence to bear upon it which absolutely incapacitates it from living a life of faith. Our newspapers, reviews, and periodicals carry this poison and infuse it into every pore. I speak to those who may know and feel what I mean, and say the posture fitting such is sackcloth and ashes."

Selected.

A Woman's Mistake.

They were seated on the vine-wreathed veranda—Edith Wells and Raymond Lester—when the old church bell rang out its mellow invitation.

"Shall we go, Edith?" asked the young man, trying to be very indifferent.

"Go where?" She looked up with well-feigned surprise.

"Why, to the temperance meeting; don't you hear the bell?"

"Oh, the idea! You must be jesting. I've heard enough of temperance meetings. But perhaps you wish to go?" coldly.

"Not without you. I have been somewhat interested in them. The ladies are taking hold of the work as if they meant to reform us all—there's need enough."

"I think they go much too far. What is the use? Men will drink, and the women will have all their work in vain."

"Not always. They've closed the saloons in several places."

"Oh, yes, for a time! By the way, you should have been here yesterday. Mrs. Brown was here, and we had a debate, she is in favor of no-license, mamma and I for license. Didn't we have a lively time! You should have seen her look of horror when I said I did not care for moderate drinking, and as for cigars, I just doted on the perfume! Of course I objected to drunkenness, but I have no friends too weak to stop drinking when they ought to."

"They say that it is impossible when the appetite is once formed."

There was an undertone of earnestness in the young man's voice that a more thoughtful person would have noticed, but Edith answered lightly,—

"Pshaw! I don't believe it. If a man really wants to break the habit, he can—or he's no man. Do you think *you* could be so unmanly as to be a 'slave to drink?'"

She looked at him half in ridicule, half in proud confidence, but he answered soberly:—

"I do not know, Edith."

"You are too modest; but I am willing to risk it without any total abstinence pledge."

"Are you? I was about to propose that we both sign one."

"Ha! ha! Raymond that's a good joke. Sign a pledge, indeed!"

"Seriously, Edith, I have been thinking of signing a pledge. I could do it easily now, but in time I may learn to love liquor, and it would be harder. You laugh, but many a strong man has gone down; why not I? We might be on the safe side. A pledge would keep me, for I never broke a promise in my life? What do you say—shall we sign?"

"No; I shall do no such thing. Fancy our being at a party and having to refuse the least sip of wine because we'd signed a temperance pledge! Do you fear I'll ever be a drunkard?"

"No, no, Edith. I've thought only of myself. I"—

"I'll risk you, Raymond. Don't go and make a fool of yourself. Pardon me, Ray, but it seems so weak and foolish to sign a pledge, that I lose all patience. We could not make the promise now. Papa has already sent an order for wines for—our wedding. Don't think about it, Ray. I can trust you; I haven't a fear."

Five years had passed away.

A stormy night had settled down upon the city. In many a princely home the heavy curtains were closely drawn, coal heaped upon the grates, while laughter and song sought to smother the shrieks of the keen wintry wind.

In a rickety house which illy sufficed to keep out the storm, a thinly-clad woman, crouching over a few smouldering embers, sought to warm her benumbed fingers in the flickering blaze. Presently the door swung open, letting in a gust of chilling wind, and a poor, ragged sot staggered to a chair. Muttering something about the "miserable fire," he drew from his pocket a bottle of whiskey and drank deeply. This seemed to madden the woman, who was watching him with contempt written on every feature.

"Raymond Lester! would you spend the last dime for whiskey, when your wife and child are starving?"

"Hold your tongue! If you're hungry, go and earn something. If I earn a quarter shovelling snow, and spend it for whiskey, whose business is it?"

"Oh!" moaned the woman; "was it for this I left a happy home? Did I think you—you—would ever bring me to such depths of sorrow and disgrace?"

"Stop, Edith Lester!" cried the man, with a frightful look in his bleared eyes. "Stop and hear what I say. I am a wreck—ruined, soul and body. I have brought you to sorrow and disgrace: but, woman, it's your own work! Once I saw my danger; I feared my appetite; I wanted to become a temperance man; but your hands tipped the scales on the side of drunkenness and—hell! Again and again you've urged me to drink—you've poured the wine for me with your hand. You kept it on our table. You have said, 'My husband is strong enough to be a moderate drinker, but I am here, a ruined man! No power on earth can save me now. Some one will care for you, but my doom is sealed. Don't madden me with reproaches; I'm desperate. God knows I meant to have been a good husband. I tried. O Edith, if you had but helped me, I might have been"—

The creaking door was flung open by a reckless hand, and the roar of the storm deadened Edith's cry of anguish as she sank down alone by the side of her sleeping child. Her work! Ah! what a revelation. All these years she had reproached him, scornfully and bitterly, for his lack of manhood, for sinking lower and lower. Had she indeed tipped the scales? Had her half-serious words carried such a weight of woe? A careless girl's thoughtless words brought a future full of misery? Years of suffering seemed crowded into one short hour, and then came rest in long unconsciousness. When morning dawned, helpful hands were there to save.

But Raymond Lester, on that bitter night, stung by grief and remorse, wandered far out from the city, and, weary at last, sank down to perish.

Edith, a lonely woman, once more in her father's house, can never escape the scenes that haunt her—the winter storm, the wild wind tossing the tangled hair, the snow and sleet beating upon the face she loved, and a once manly form cold and stiff in death. When wintry storms beat about her dwelling, she watches through the long night hours, when every gust of wind flings back the cry: "It is all your own work, your own work!"—*Zion's Herald.*

City of the Hundred Gates.

In any case the ordinary tourist is likely enough to emerge from the temple of Karnak stupefied by that mere vastness of scale, those Titanic proportions of architecture which ranked it ages ago, when it was intact or nearly so, and which rank it today, when it is a ruin, among the wonders of the world. It is not the mere area of the mighty building which oppresses one, though four cathedrals of Notre Dame would go, it is said, into the Hypostyle Hall. Nor is it merely the altitude to which the towering columns mount, or their enormous girth, or their forest-like array. You think of those huge pillars that lose themselves in the upper gloom at Seville, and of the endlessly intersecting avenues of the Mosque of Cordova, and you feel that in these two points, at any rate, Karnak, if it be not exactly rivaled, is not so very far ahead. It is the astonishing successful combination of all the widely differing architectural effects which are severally produced by number, by size, by proportion, by disposition, by the imperious influence of mass, and the winning appeal of perspective—it is the combination of these into a phalanx of forces to be launched irresistibly against the senses and the soul of the beholder that makes the great temple what it is. Those Atlantean columns, which were built, surely, to uphold the heavens themselves, and which seem to bear up their enormous surmounting monoliths as a giant would lift a child, have no suggestion of unwieldiness in their colossal size, leave no sense of excess in their multitudinous number. The calyx-capital into which each column blossoms would take ten men to span its monstrous girth; yet it opens out against the blue Egyptian sky above its roofless head as lightly as if it were the finest Gothic tracery above an English cathedral nave.

Everywhere the feeling of absolute fitness, of perfect proportion redeems this majestic hall of the offense of mere Brobdingnagerie; and whether the eye dwells upon the parts or sweeps the whole—whether it travels through the endless alleys of the forest of stone and rests by turns upon base and shaft and flower-like capital of its component columns, or pauses to peruse walls, deep-graven with colossal gods and kings, and still glowing here and there with the undying colors of 4,000 years, the artistic taste is alike satisfied. So admirable, indeed, are the proportions of the whole that the stupendous bulk of its constituent parts is hardly realized. Derangement of their symmetry seems necessary to enable one to measure it in all its full awfulness, as we do there, where one of these gigantic pillars has fallen and bows its hundreds of tons of weight and the superincumbent-burden of its huge plinth, dislocated and askew, toward one of its fellows. The cause of this portentous displacement no man knows; but the vague tradition that ascribes it to the conqueror Cambyses may be safely dismissed. No mortal hands, relying solely on the strength of human muscles and the only known forces of an age that knew not of gunpowder, could ever have done the work of inchoate destruction which is above our heads. Nothing short of an earthquake could have thrust one of those tremendous plinths into the position of that overhanging horror.—*H. D. Traill in London Telegraph.*

Dear Restitution:

We have been very much pleased with Bro. Wilson's explanation in THE RESTITUTION of March 14, of Rev. xi. and other texts, of 42 months and 1260 days and time times and a half, etc; as we had come to the same conclusion some time before. Will Bro. W. H. Wilson please explain Rev. xiv. 10-11; and xx. 10, as we never could harmonize those texts with Rev. xx. 12-15, and xxi. 4-8, and other such Scripture texts fully to our own satisfaction from any of the translations.

WM. MILLS.

Conference Report.

The Second Quarterly Conference of the Church of God, in Nebraska met as previously announced, at Fairview, March 16th, to 18th, 1894.

The attendance and interest was all that could be desired.

Everything shows a marked increase in the work since last report except the number baptized.

The following churches were ably represented by wide-awake brothers and sisters, one having come over 250 miles to attend this meeting. Blair, Moorsfield, Fronier, and Traer, Kansas.

On account of the absence of officers of "Tract Association" but little was done in this line. Tracts however are on hand, and Vice-presidents are requested to send in their orders to the secretary of the society at any time.

The business meeting at 2 o'clock on Saturday, was presided over as usual by Bro. Adams.

The Treasurer's report shows the amount received during the quarter as $192.60. Paid to evangelist $152.50. To assistant evangelist $15.00. Balance on hand, $25.10.

Evangelist reported, amount received, $152.50. Expenses, $36.61, less expenses $115.89. Number of discourses, 68, baptized, 21, miles traveled by rail, 2498, by team 280.

Assistant evangelist reported amount received $15.00. No. of days employed, 23, discourses, 21.

Letters of greeting were read from Sister Chaplin, Secretary of the Kansas Conference, W. J. Bode, Camp Clark, Neb. Also a communication from Bro. Myers of Iowa, in regard to a revision of the "Electic Hymnal," and on motion the secretary was instructed to correspond with him and offer the following proposition, viz: that the money now on hand subscribed by brethren in Neb., for the "Educational Fund" be used in revising the Hymn Book and that this conference take the amount in books at whatever price per. doz., the book sells for at the time completed.

It was moved and carried that we adopt the "Constitution of the Tract Association."

In regard to uniting the work in the state it was decided that hereafter it should all come under, the management of the one Executive Board, and that the territory north of the Platte River be known as the North District, and that south of the Platte River, the South District. Also the resolutions adopted by what was formerly known as the South Dakota and North Nebraska Conference was unanimously adopted by this Conference. Propositions submitted to this conference in regard to the unity of the work was also accepted.

On motion of Bro. Morgan, the next Quarterly Conference will be held at Moorfield, June 8th.

Thus closed another very successful meeting.

ALMUS ADAMS, Pres.
J. J. CADY, Sec'y.

Dear Brother Underwood:

I herewith enclose $1.50 to pay for one years subscription to the paper.

I take much pleasure in reading it, as it is the only religious paper of interest to me. I am alone in the faith here, and have met none of our brethren or sisters for a number of years. Nevertheless I have held firm to the Second Advent doctrine all the time. May all that have heard the true gospel do likewise. Let us be faithful to the works of righteousness that we may be able to walk directly on the narrow path that is spoken of in the blessed Book the Bible.

Yours in faith,
FRANK S. POTTER.
Dakota.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Poetry.

Farewell!

Till life's illusive dreams are fled,
Till pillowed on the dreamless bed,
Through joy and sorrow, sun and shade,
May God's protection be thy aid
Farewell!

Farewell!
[illegible] the [illegible] Eden-land
We join Immanuel's white-robed band,
From which our rapt lips are never heard
[illegible] sad parting word.
Farewell!

—S. A. Chaplin.

Original.

Vision of Heaven.

[A review of a sermon on the above subject by Mr. Talmage, published in N. Y. *Witness*, Feb. 7, 1894.]

Dr. Talmage has had a vision, or dream in which he saw the pious ghosts of all classes in heaven. They were all very glorious and happy, but those who had suffered much, as the martyrs, from Stephen the first Christian martyr, down to the latest in modern history, was exalted above others. He ranks King David among them because he suffered so much from the wicked Saul, Absalom and others.

Let us see if his theology is not sick and unscriptural, and needs to be doctored. Let us see if he is not mistaken in seeing David there. The Lord sent word to him that he could not build the temple, but his son would. He should "Sleep with his fathers," Sam. vii. 12, and in the 1st chapter of Kings it is said, he "slept with his fathers in the city of David." Has David waked from that deep sleep of death and ascended to heaven? Let Peter answer that question. He says in that discourse to the great crowd on the day of Pentecost, "David is dead and buried—David has not ascended to heaven." It was Jesus who had risen from the dead and ascended there. There is no proof that David has ascended since that time,—hence it is certain that Mr. Talmage did not see him there. He says, "I shall be satisfied when I shall awake with thy likeness." Psa. xviii. If he is as satisfied to sleep till the morning of the 1st resurrection, and then awake in the likeness of his God, we ought to be.

It is said of Solomon and his son Rehoboam, and nearly all the kings of Israel, "they slept with their fathers." His wise son Solomon, says, "The living know that they shall die, but the dead know not anything. Also, their love and their hatred and their envy is now perished." Eccl. ix. 8. "Put not your trust in princes, nor in the son of Man. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. xlvi. Take the testimony of Isa. xxiv. 12. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is the dew of herbs, and earth shall cast out the dead." God's dead men are said in this passage of holy Scripture to dwell in the dust up to that time, and there is not a particle of proof that they have since that time risen from the dead and ascended to heaven to accommodate Mr. Talmage, or verify his unscriptural dreams. Jesus said to his disciples, "As the Father hath life in himself, he hath given to the Son to have life in himself that he may succor, (make alive) whom he will." He said to Martha, "I am the resurrection and the life, he that believeth in me though he were dead, he shall live, and he that liveth and believeth in me shall never die." He said unto John after he ascended to heaven, "I am he that was dead and behold I am alive *forevermore*, and have the keys of death and the grave." His Almighty arm will soon remove the bars that hold the pious dead, and unlock their graves, as the great stone was rolled away from his grave on the morning of the third day. The Apostle Paul wrote to those who mourned the death of their Christian friends, that they should not sorrow as others who had no hope, for those who had fallen asleep. What did he mean? Let him answer. "If Jesus died and rose again, even so will God bring again (from the dead) those who sleep in Jesus. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and trump of God and the dead in Christ shall rise first, then those who are alive, and remain shall be caught up to meet the Lord in the air, and so be forever with the Lord. Wherefore, comfort one another with these words." 1 Thess. iv. Then will the voice of the archangel and trump of God be heard by all of God's dead men and Isaiah's dead body, and they will wake and sing the song of redeeming love, and thus celebrate the greatest victory over death and the grave that was ever gained over man's worst enemy. They do not sing before but after waking.

"Asleep in Jesus, blessed sleep.
From which none ever wake to weep."

But they wake to sing. But some may object that the spirit will return to God who gave it. The original word translated spirit is often translated breath, and that is exactly what he gave to man when he formed him—gave him the breath of life. The life of the Christian, at death, becomes "hid with Christ in God, (a very safe place to hide such a treasure) and when he shall appear the second time, he will appear with Christ in glory." Col. iii. 4. Cannot appear with Christ in glory till he appears. If we lay up treasure in heaven, he will bring his reward with him. He will recompense deeds of charity at the resurrection of the just. Says Peter, "Hope to the end for the favor that shall be brought unto you at the revelation of Jesus Christ. 1 Peter i. 13. "Many of them who sleep in the dust of the earth shall awake, some to everlasting life." This great gift of life will begin after, not before the waking. Those who leave all for Christ and the kingdom, shall receive eternal life not in the world to come, but in the age to come. Luke xviii. 30. After the addition of 3000 in Pentecost to the church, Peter exhorts another crowd to repent that their sins might be blotted out when the Lord should come for the restoration of all things that God's prophets have written,—as the restoration of the land promised to Abraham and his seed for an everlasting possession and the throne of David now in the dust of ages.

If all the ministers would preach the gospel of the kingdom as found in the inspired prophets of God, and the gospel of the kingdom and eternal salvation, or redemption of the body, which Paul was waiting for, see Rom. viii. and which is shown to be near by the signs that precede his coming, they would confer a great blessing on their hearers. Luke xxi. But Mr. Talmage saw in his visionary dream, the martyrs highly exalted in heaven. If he had seen their future glory in the light of the "exceeding great and precious promises" of the Bible, he would have told important truth. The martyrs yet sleep in death. After the battle of the great day of the Lord and the binding of satan for 1000 years, John sees thrones for them, he sees those who had been "beheaded for the witness of Jesus, and for the word of God, and they lived or (came to life) and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years was finished. This is the first *resurrection*. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall reign with Christ a thousand years." Rev. xx.

Bishop Henshaw says, that this literal resurrection was the hope of the church 1700 years, till Dr. Whitby explained it away. The renewal of the blessed and holy makes the second coming necessary to the eternal life of all the sleeping saints. In close connection with the command "Awake and sing, ye that dwell in the dust;" it is said, "Come my people, enter into thy chambers, hide thyself for a little moment until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. xxvi. 20. Are these the burial chambers spoken of by Paul? "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with great glory. And he shall send his angels, and they shall gather his elect from the four winds. (Perhaps to the Mount of Olives.) They will ascend to the atmospheric heaven, and meet the King of kings—see him fashioned like unto his glorious body, and from that time "Be forever with the Lord." But what after that meeting? "For I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." And his feet shall stand in that day upon the Mount of Olives—and the Lord my God shall come and all the saints with thee, and that mount is turned into a plain for a place of refuge for the fleeing Israelites. Then the Lord and his redeemed ones will stand upon Mount Zion. "And the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob forever. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "The prophet that hath a dream, let him tell a dream, and he that hath my Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord." Jer. xxiii. 28. "Behold a King shall reign in righteousness; and (immortal) princes shall rule in judgment." Isa. xxxii. 1. Come Lord Jesus, and "be King over all the earth." Zech. xiv. 3.

E. Hoyt.

Things Essential.

In things essential unity, in all things charity. The gospel of the kingdom of God consists of things to be believed; but how can we believe the things without an understanding of the things to be believed. The same gospel that was preached to Abraham was preached by the last living apostle of the Lord Jesus Christ, and if we would reteach, we must teach the same things that the inspired apostles taught. A double curse has been pronounced on the man or angel who would dare preach any other gospel than that which has been taught by holy men of God, who spoke as the Spirit gave them utterance.

In the 8th chapter of Acts we are informed that Philip went down to Samaria, and preached Christ unto them. That the people with one consent gave heed to the things (plural) which Philip spake. And because of the power of God, manifested through Philip, towit, casting out of evil sprits and healing of palsied and lame folk, there was much rejoicing in that city. And notwithstanding, one Simon by name had deceived them for a long time with his arts, yet when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Even Simon himself believed the same things of course and was baptized. I will itemize some of the things to be believed in order to a correct belief of the gospel of the kingdom of God. When Jesus comes he will be king over all the earth. Zech. xiv. 9. That Jesus will come to earth again, we have the testimony of angels as well as that of men. Acts i. 11. Jesus says when the Son of Man shall come in his glory with all the holy angels, then he shall sit on the throne of his glory. Matt. xxv. 31. The angel said of him who should be born, that he should be great, and would be called the Son of the highest, and that the Lord God would give unto him the throne of his father David. Luke i. 32.

2. The saints being joint heirs with Christ will share his glory. Matt. xix. 28. Will be associate rulers. Rev. ii. 26. Do you not know that the saints shall judge the world. 1 Cor. vi. 2. The inspired Daniel speaks of a time when judgment will be given to the saints of God. Dan. vii. 22; Rev. i. 6. Jesus says to his disciples, ye are they which have continued with me in my trials, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 28, 29, 30.

David says concerning evil doers: Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning. Psa. xlix. 14. The Psalmist in speaking prophetically of the Lord says, He shall subdue the people under us and the nations under our feet; he shall choose our inheritance for us. Psa. xlvii. 3, 4. Malachi says, And ye shall tread down the wicked, for they shall be ashes under your feet. John in that grand vision of future things says, And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands. These lived again and reigned with Christ a thousand years. Rev. xx. 4.

3. Jerusalem will be the place of his throne, will be the capital city of the kingdom of God, the metropolis of the world. He will come to Zion. He will then issue his proclamation. It will be this, I am returned to Jerusalem with mercies. My houses shall be built in it, saith the Lord. Doubtless this is the house David had in mind when he said, but thou hast also spoken of thy servant's house for a great while to come. Sam. vii. 19. This proclamation will be world wide. A line will be stretched forth upon Jerusalem. Cry yet, thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Zech. i. 16, 17. Sing and rejoice, O daughter of Zion, for lo, I come. And I will dwell in the midst of thee, saith the Lord. And nations shall be joined to the Lord in that day, and they shall be my people. And I will dwell in the *midst* of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again. Zech. viii. 2, 3.

4. He will then issue laws to govern the heathen, to bring them in subjection to the kingdom of God, which shall occupy the territory of the beast of Daniel's image. Dan. ii. 44. The first territory acquired after the sitting up of the kingdom of God will be the territory of the beast of prophecy; all outside of that territory will be reckoned heathen. And time will be required to subjugate them. When subjugated they too will become subjects in the kingdom of Christ. Tribe after tribe will be subdued until earth's inhabitants are all brought in subjection to the will of the Almighty. The curse forever recinded; death sorrow and sighing shall be no more. Peace on earth and glory in the highest. The wild beast of pray shall be subdued. The lion shall feed on straw like the ox. The serpents shall loose their poisonous fangs. Nothing shall hurt or destroy in all God's holy mountain. The earth shall be full of his knowledge and glory.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills. And all nations shall be gathered unto it, and many people will go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For out of Zion will go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation neither shall they learn war any more. Isa. ii. 2, 3, 4. He shall not fail nor be discouraged till he has set judgment in the earth and the isles shall wait for his law. Isa. ii. 3; Rom. viii. 19.

5. The heathen world will be subdued and become subjects in the kingdom of God. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. ii. 8; Isa. xlii. 4. Daniel says the kingdom and dominion under the whole heaven shall be given to the saints of the most high who will with Jesus execute the judgment written in Psalms cxlix. 5, 6, 7, 8, 9; Deut. 1, 2.

6. The saints will inherit the earth. Matt. v. 5; Psalms xxxvii. 18, 28, 29. The upright shall dwell in the land and the perfect shall remain in it. Prov. ii. 21. Judah and Israel who have long been dispersed will be gathered to their own land and will have been united and become one kingdom, and one king shall be king to them, even Jesus their long rejected Messiah. Ezek. xxxvi. and xxxvii. When Israel and Judah behold him whom they have pierced, when Jesus shall have returned to Jerusalem, then will be poured upon the houses of David, and upon the inhabitants of Jerusalem the spirit of favor and prayer. And they shall look upon me whom they have pierced, and shall mourn for him, as for an only son. In that day great mourning shall be. Zech. xii. 10, 11, 12, 13. Blessed are those that mourn for they shall be comforted. Matt. v. 4.

7. God's Word is behind all this. It will not fail. His resources are boundless, his power infinite, all the forces in nature are at his command. These are some of the items that go to make up the things concerning the kingdom of God. These are some of the things which were preached by Philip, by all the apostles and prophets. These things are supplemented by the things concerning the name of Jesus Christ. Coupling together the things concerning the kingdom of God and the things concerning the name constitute the gospel, the power of God unto salvation. Rom. i. 16. And Paul dwelt two whole years in his own hired house, and received all that came in unto him preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence no man forbidding him. Acts xxviii. 30 31.

1. Concerning the name, Jesus is the Son of God. Matt. iii. 13. Thou art my Son, this day have I begotten thee. Psa. ii. 7. 2. He was crucified. Acts ii. 23. 3. He was buried. 1 Cor. xv. 4. 4. He arose from the dead. 5. He ascended to the Father. Acts i. 9. 6. He sat down on his Father's throne. Acts ii. 34, 35. 7. He will come again. Acts iii. 20. And sit down on his father David's throne. Acts ii. 30; Luke i. 32, 33. These are some of the things briefly stated that go to make up the gospel of the kingdom of God. The power of God understood, believed, embraced, lived up to will keep us from falling, and house us safe home in the everlasting kingdom of our Lord and Savior Jesus Christ. *This is* the gospel that Jesus commissioned his disciples to go into all the world and preach to every creature. He that believeth and is immersed shall be saved, and he that believeth not shall be condemned. Submitted in love of truth.

H. Murphy.

Selected.

The Jews and their Land.

The kingdom of Israel in the past was the kingdom of God. *This* kingdom is to be restored, *only* upon a *far more glorious* scale than it existed before. It will be ruled by immortal men, Jesus being the supreme King. The apostles will be honored—according to the promise of Christ—by judging or ruling "the twelve tribes of Israel" (Matt. xix. 28), hence we can understand their anxiety to know if Jesus, after his resurrection, was then going to "restore the kingdom to Israel." Acts i. 6. For these and many other promises to be fulfilled, the Jews must be regathered to their own land, for they will form the subjects of the kingdom of Christ, though ultimately, all nations will bow to his sceptre and acknowledge him to be the Lord, "to the glory of God the Father." Phil. ii. 10, 11.

This is one of the reasons why the Jews are preserved—amidst all their persecutions—a distinct people upon the *face* of the earth. They have an important part yet to play in the world's redemption. Jehovah watches over them in the land of those who hate them. Depend upon it out of the present evil his purpose will be evolved. "Afflictions spring not out of the dust." Divine wisdom is at work and we should so conclude if the purpose of God was inscrutable. But in this case it does not appear to be so. According to many signs abroad in the earth observed by the students of Scriptures, to which *reference* need not now specially be made, "the coming of the Lord draweth nigh." Prior to the immediate manifestation of Christ to the Jews as their deliverer and King the Scriptures lead us to understand that there will be a partial resettlement of the Jews in the land of Palestine, a gathering together of a number of the long outcast race, and a degree of prosperity and peace such as they have not known in their land for long, weary centuries before. For many years past those interested in the Jews, those interested in "the hope of Israel," which was Paul's hope (Acts xxviii. 20), those waiting for the "Consolation of Israel," and looking for the kingdom of God, have been on the watch tower looking for these events to take place, and they have been rewarded by seeing the land opened up to the ancient people, and a greater interest manifested in Palestine than has been the case for many generations. Evidently the time is near when they "shall build the old waste places: and shall raise up the foundations of many generations" of *desolations*. Isa. lviii. 12.

First of all the law which forbade a Jew to acquire land in Palestine, which had existed for a long period of time, was repealed, the Sultan of Turkey—I think in the year 1857—permitting the Jews the privilege of doing this long forbidden thing. Then came the scheme of the venerable Sir Moses Montefiore for improving the position of the Jews in Palestine. A considerable period of time, too, was taken up in surveying the land by distinguished English officials, under the patronage of the Prince of Wales, the results of which survey were published to the world, and threw a flood of light upon Bible references to Palestine. The Russo-Turkish war also resulted in a British Protectorate over the Holy Land, of which a great deal has not yet been heard but may be in the not far distant future, when England will cry "Hands off" to the Russian power which would fain make Jerusalem the headquarters of her faith and absorb the territory of Bible fame into her vast possessions. Another result of the war was the seizing of Cyprus by the British power, and later on came the occupation of Egypt, which we may now reckon a British possession, by which acquisitions we are brought into very close relationship with Palestine, and shall be able to give practical effect to the Protectorate when the *need arises so to do.* There are now also a very large number of Jews in Palestine. The work of colonization has been going on at a considerable rate for many years past. There has long been societies in existence, under patronage of some of the very wealthy Jews, with a large capital to work upon, with the object of assisting Jews to form colonies and once more bring this highly fruitful land under cultivation. The heart of every patriotic Israelite yearns to see the once favored land prosperous once more, and to behold "Jerusalem a praise in the earth." The hope of a Messiah yet to come—though the true one is rejected—is not yet dead in the breasts of the truly devout. Their hope finds expression in the phrase, "This year here, next year in Jerusalem," uttered upon the day of atonement when the rites have concluded with the sounding of the trumpet. There is no land on earth like Palestine to the Jew. Thousands there are who long to return to the cradle of their race; wherever they are found, east, west, north, or south—"on the banks of the Tiber or the Thames, the Jordan or the Mississippi, on the shores of the Caspian, or on the burning sands of India, the 'home sickness'—as it has been called—is heavily upon them. And in Palestine, around the ruins of Jerusalem, soon as their Sabbath dawns, grey-headed men and venerable kneel amidst the sacred dust, kiss the very stones; and then, in low, plaintive tones, which in their minor cadences, seem to breathe out their soul's deep anguish, sing—

"For the palace which is laid waste,
For the temple which is destroyed,
For the walls which are pulled down,
For our majesty which is gone,
For our great men who have been cast down,
For the precious stones which are burnt,
For the priests who have stumbled,
For our kings who have despised him,
We sit down alone and weep.

Have mercy upon Zion;
Gather the children of Jerusalem!
Make haste, Redeemer of Zion;
Speak to the heart of Jerusalem;
Remember the shame of Zion;
Make new again the ruins of Jerusalem!"

Doubtless the homesick and weeping sons and daughters of Judah are upon the very eve of receiving the answer of God to their hearts' longing and intense desire. God is about to "arise, and have mercy upon Zion, for the time to favor her, yea, the set time, is" well-nigh "come."

OBITUARY.

Died at her home in Whitley County, Indiana, March 17, 1894, Sabina E. Wince, aged 50 years, 3 months and 12 days. Sister Wince's maiden name was Emery. She was born in Wayne County, Ohio, and in early childhood was brought by her parents to Whitley County, where she resided up to the day of her death. This part of the state at the time of their arrival was almost a wilderness and she shared with her parents the toils and privations of pioneer life. The schoolhouse where she acquired the rudiments of her education was built of round logs and covered with clapboards—a structure the rudest of the rude. Later she attended a few terms of high school at Roanoke and Columbia City, and one term at the Ft. Wayne M. E. College. For several years she taught common or district school and as a teacher ranked among the very best in the state.

In 1866, she was married to Alfred B. Wince and to them three children were born, two sons and a daughter, who with their father mourn the loss of an affectionate mother and a devoted wife. In 1870, she was baptized into the Christ and remained rooted and grounded in the faith and hope of the gospel until the day of her death, looking for her reward at the coming of the Lord and the resurrection of the just. She was a member of the church of God at Clayaville, Huntington County. Her faithfulness and devotion to her children knew no bounds and embraced days of toil and nights of waking, and her weary hands, and oft aching head refused to rest until the morrow. She sleeps in Jesus awaiting the sounding of the trump of God, and the archangel's voice to awake the righteous dead, when like David she will be satisfied, wearing the likeness of the Divine Redeemer. Funeral discourse by Bro. J. F. Wagoner.

John L. Wince.

Died at San Jose, California, March 7, 1894, of pneumonia, Sister Julia C. Vose, whom the friends at Argos will remember as the Nebraska stranger, who was baptized at their place a few years ago. She sometimes wrote little mournful poems for The Restitution. Her life has been a very sad one, full of disappointments and trials. But she found rest and peace in Jesus, and her last letters to me were full of expressions indicating her love of and unbounded trust in God.

S. Roxana Wince.

What a man does now as his best work, is largely the outcome of what he has been getting ready to do for a long time before now. Long preparation is essential to high performance even though the performance itself seem easily and quickly done. The flowering of a century-plant takes but a brief time finally; but long years of slow preparing were needful to make that plant ready for the work of those few days. Moses had the study of a generation in the world's greatest university, and the training of a generation in the practice school of the wilderness, to fit him for his work of bringing out, in a single night, the Hebrews from bondage into a national life. And so it is with every man of God in every sphere; he must be trained for great service before great service is a possibility with him. Let no young man fear that he is losing time while he is filling up in anticipation of outgiving. Better service can often be done in one year by one who has been ten years in training for that service, than would be possible for that same person in twenty years without such preliminary training.

Chain of Lakes, Waupaca, Wis.

The attention of those figuring on a place for their "summer outing" is called to Waupaca, Wis., located on the Wisconsin Central Lines, about 200 miles from Chicago. It is a delightful spot, surrounded by a beautiful chain of lakes, which abound in bass, trout, pike, pickerel and muskallonge. Good hotel accomodations at rates within reach of all. For full particulars, maps and guide books, address Jas. C. Pond, Genl. Pass. Agt. Milwaukee, Wis.

stitution:

In the issue of Oct. 18, 1893, a contributor in setting forth what he thinks are "facts not generally known," sets forth an error when he states that "in one instance the word satan is applied to God," and as proof of his assertion refers to 1 Chron. xxi. 1, and to 2 Sam. xxiv. 1. If your contributor had consulted James i. 13, 14, he would have discovered that the word, he, in his references did not refer to God in any sense; but referred directly to satan himself. If W. B's understanding of his own references are correct the Bible clearly contradicts itself.

1 Chron. xxi. 1. reads, "And satan stood up against Israel, and provoked David to number Israel." 2 Samuel xxiv. 1. reads touching the same subject, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah."

If translators had placed a period at the word *Israel*, instead of a comma, and had given the word, and, a capital letter, the most superficial Bible reader would understand the close of the one statement; but as it now stands, although the word satan is not applied to God, it does read that God tempted David to sin, which is not true, as the Apostle James tells us that God never tempts any one; furthermore, 1 Chron. xxi. 1, records the fact that it was satan who tempted David to sin in the sight of God, and against Israel.

As uninspired translators have divided inspired Scripture into chapters and verses, there occasionally appears a seeming incoherence, and frequently the ungrammatical construction of a sentence obscures or partially covers up the original sense of the text. For an example of this fact see Psa. lxviii. 6, "And God sitteth the solitary in families." As the above quotation now stands written in King James Bible, who among all the children of men can see any sense in it, or get the fact therein stated out of it. I should say not one of us by careful study could get the statement therein partially hid from the comprehension of the natural man; yet, when the divine teacher is present with the reader, the truth is instantly lifted of its present clothing, and reads as follows, "God sitteth the people all apart in families."

As the Bible was originally written without punctuation or division, we are commanded to "divide the word of God aright," and unless we are careful and watchful to do this, we very often fail to get the original ideas of the Bible authors. In Isa. ii. 18, 19, we read, "And the idols he will utterly abolish, and they shall go into the holes of the rocks, and the caves of the earth, for fear of the Lord." Gen. iii. 8, reads, "And they heard the voice of the Lord God walking in the garden in the cool of the day, etc." Now, was it the idols who went into caves for fear of the Lord, or, was it the men who owned and worshipped the idols? Was it God walking in the garden, or was it Adam and Eve? Was it God who tempted David, or was it satan?

It is of solemn importance that we "divide the word of God aright."

I am exceedingly jealous for the honor of God's written Word, and this must be my apology for asking that the foregoing exposition of 2 Sam. xxi. 1. may be inserted in the columns of the many thoughted and clear eyed exponent of the Abrahamic faith—THE RESTITUTION.

W. B's. statement arose solely from a failure to "rightly divide." Will the brother kindly re-consider his teachings, and set himself right before his readers.

Respectfully submitted.

V. E. O.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, March 11. Under the new schedule the time of trains at Plymouth, Ind., is as follows;

Depart for the west No. 15 at 6:19 A. M. No. 80 at 1:53 P. M. No. 9 at 6:10 P. M.

Depart for the east No. 4 at 7:58 A. M., No. 20 at 10:35 A. M., No. 8 at 7:41 P. M., Local East at 7:20 A. M.

Mysteries.

The great essayist, Dr. Drummond, says: "There are ten good years in a man's life in investigating what is in a leaf, and there are five good years more in investigating the things that are in the things that are in the leaf." How little we know of what is knowable on every side; and beyond this what impenetrable mysteries to the human mind abound, such as only the Infinite One can grasp. And yet men are ever saying, in their pride and egotism: If I cannot solve all these mysteries, I'll reject the whole system of revealed religion, even Christ and his great salvation. As reasonably say, because I cannot fully comprehend in all its minutiae how the food taken into the human system developes blood, muscle, bone, etc., therefore I will forever discard all food, starve the physical man. Are not thousands by a similar process of reasoning starving the spiritual man?

Again the author above quoted says again: "Doubt is can't believe; unbelief is won't believe. Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness." Unsaved friend, are you a doubter or an unbeliever?

Try and get a new name for our paper for 1894.

OBITUARY.

Died, February 14th, 1894, at her home near Oxford, Cowley County, Kansas, after a short but painful illness, Sister Marguerite Wasson. Sister Wasson was born July 5, 1854, aged 39 years, 7 months and 9 days.

She was united in marriage with Thomas W. Wasson August 18, 1872, with whom she lived until the enemy death, parted them; keeping her part of the contract sacred until the end. She leaves a husband and eleven children to mourn their loss; but they sorrow not as those that have no hope. Her sleep will be short for Jesus is soon coming to raise the dead, when we trust, she will come forth to an immortal life. Words of comfort were spoken by the writer in connection with 1 Thess. iv. 13-14, to a large congregation of sympathizing friends; showing them that the dead shall live again, and that hope centers in the resurrection. We then laid her to rest in the cold silent grave to wait till Jesus comes, for if we believe that Jesus died and rose, so also those having slept, will God, through Jesus lead out with him. 1 Thess. iv. 13-14. Emphatic Diaglott.

"Mother thou art sweetly sleeping,
All unconscious of our gloom,
But the Savior soon is coming,
And will raise thee from the tomb.
Come, Lord Jesus, quickly come,
And thy will on earth be done,
Then no more shall death [illegible]
There shall be eternal joy."

S. C. OLIVER.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrief. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 827 of January 20th, 1894.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 364, Grand Rapids, Mich.

Please Read and Heed.

Brethren, if each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts will be no mean recommendation in the last day.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way in such as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time your may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Rates to California greatly reduced via Pennsylvania lines. The Midwinter Fair at San Francisco and the numerous other attractions in the wonderland beyond the Rocky Mountains can be enjoyed by persons of limited means as the round trip rate has again been materially reduced via of Pennsylvania Lines. Passengers can select any of the several routes from Chicago and St. Louis and the return limit is ample for a satisfactory sojourn. For details apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penn.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or *registered* letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much time, space, and your order will be much more promptly attended to.

California in three & one-half days.

From the snow-clad regions of the East to the delightful semi-tropical climate of California is a matter of only a few days' journey if the North-Western Line is used for the trip. Palace Drawing Room Sleeping Cars leave Chicago daily and run through to California without change, covering the distance in the marvelously short time of three and one-half days, and all meals en route are served in dining cars. Daily Tourist Sleeping Car service is also maintained by this line between Chicago and San Francisco and Los Angeles, and every Thursday the party is personally conducted by an experienced excursion manager. Completely equipped berths in Tourist Sleepers are furnished at a cost of only $8.00 each from Chicago to the Pacific Coast, thus affording a most favorable opportunity for making the journey in a comfortable and at the same time economical manner. Variable route excursion tickets, taking in all principal points of interest, are sold at exceedingly low rates. Illustrated pamphlets descriptive of the Mid-Winter Fair and full information concerning rates, routes, etc., will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill., if you mention this publication.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$30.20

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

Low Rates to the South.

On Feb. 8th, March 8th and April 9th, land seekers excursion tickets will be sold via Pennsylvania Lines to a large number of prominent points in Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Georgia and Florida. Tickets will be good returning twenty days from date of sale and will be sold to all applicants at one fare for the round trip. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

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"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 248 pages, 6th edition. Cloth, 85 cts. a copy; leather gilt $1.50.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1865. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 30 cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 50 for 25c; 100 for 40c.

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The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 10c.

Christ's Kingdom—Where is it? When is it? The above is the title of a discourse delivered at Harrisburg, Pa., by [illegible]. Can be had at this office at 5 cts. each, 3 for 10c, or 25 for $1.

The Gospel of Christ Nullified by the Traditions of [illegible]. This is a neatly printed pamphlet of 32 pages, by W. Smith, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 10 cents for a copy post-paid, or eight copies for $.50.

The Heir of All Things. Carrie Williams. This little book of 16 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, over 300 smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 100 pages, price 20 cts., or four for $1. postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; library binding $5.00.

The Unspeakable Gift, J. H. Paton. With an introduction, by Mr. Edward White, of London, England. This is a book of 370 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and [illegible] cents.

Cruden's Concordance—Unabridged. This work [illegible] Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words of the Englishman's Hebrew and Greek Concordance to certain words which [illegible] a valuable reference manual. By Wiley Jones. 125 pages, cloth bound, for 15 cts.

The Law, the Covenants, and the Sabbath, By L. C. Thomas. Title page, "The Law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 250 pages cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 65 cents; 12 for $1.80; 50 for $5.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 256 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 31 pages of Hymns for Children to use in Sunday Schools or at home. Price 45c. single; 3 copies for $1.25; 6 copies for $2.40; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 16 page tract is acknowledged as the most effective missionary that can be handed out. Price 5 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation; Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 2043 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Rising Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 808 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of [illegible] street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through town are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Hills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meet in Union Sunday School at school house in District No. 29 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Silas Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m., for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, [illegible], or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder, Elias [illegible], Secretary.

Meetings held at Unity Church, [illegible] Ferry, Oregon, (fifteen miles southeast from Portland) each month. 1st Sunday, sermon by Bro. W. W. [illegible]; 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. S. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10.30 a. m. in Renner Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., in Kadel & Heller's Hall, on Ohio and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome. Seats free.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$210.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxanna Wince,	10.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tracts and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No 52, Ex. Sun.... 10:35pm For St. Joseph.
No 54, " ...... 10: 8pm " South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun...... 6:55am For Terre Haute.
No. 53, " ......12:52pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. H. HALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

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Are they the Shortest Route between Chicago and New York? Are they the Shortest Route between St. Louis and New York? Are they the Shortest Route between Cincinnati and New York? Are they the Shortest Route between Cincinnati and Chicago?

"Look at the Map."

Pennsylvania Lines.

Do they make connection for the far-reaching Northwest? Do they reach the West and Northwest by way of Chicago? Do they make connection for all parts of the West and developing Southwest by way of St. Louis? Do they by way of Cincinnati and Louisville make connection for the Lake resorts and pleasure and health resorts of the South?

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Do they reach the Lake resorts of Michigan? Do they reach the Mountain resorts of the East? Do they extend to the famous sea-shore resorts of the New Jersey Coast? Do they make connection through New York for all points in New England?

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Are they the only system of railways that connect the Capitals of Indiana, Ohio and Pennsylvania with the Capital of the United States? By reason of their central situation do they form the links that bind together all sections of the United States? Are they considered the great highways between the East, West, Northwest, Southwest and South?

"Look at the Map."

Pennsylvania Lines.

Do they traverse populous portions of Western Pennsylvania, Ohio and Indiana, penetrating the principal cities and towns of those States? Do they offer desirable facilities in the way of direct lines to the residents of these States for social and commercial intercourse?

"Look at the Map."

For time of trains, rates of fare, and detailed information regarding train service, apply to [illegible]

J. E. HANES, Agent,
Plymouth, Ind.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 24, Passenger, Leaves .... †11:03pm
No. 22, " " .... †5 27pm
No. 153, Local, ... †11:45pm

GOING SOUTH.

No. 25, Passenger, Leaves .... †7 09am
No. 27, " " .... †5 10pm
No. 151, Local, ... †11:05pm

†Daily except Sunday. *Daily.

No. 21, via Tipton, arrives Bloomington at 9:52 p. m., making direct connection with C. & A. fast train arriving Kansas City 7:55 next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 9, 10, 11 and 12 connect at Tipton with main line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on C. R. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

H. C. PARKER, CHAS. F. DALY,
T f. Manager, Gen. Pass. Agt.,
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AT CLEVELAND all trains stop at Euclid Ave. and Pearl St., and at Main Passenger Station, Broadway near Cross St.
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For rates and other information consult nearest Ticket Agent, or address

A. W. JOHNSTON, B. F. HORNER,
Gen'l Sup't. Gen'l Pass. Agt.
CLEVELAND, OHIO.

P. O. ADDRESSES.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, APRIL 4, 1894. NO. 13.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

I'll Take What Father Takes.

'Twas in the flowery month of June,
The sun was in the west,
When a merry, but a motley company
Met at a public feast.

Around the room rich banners spread,
And garlands fresh and gay;
Friend greeted friend right joyously
Upon that festive day.

The board was filled with choicest fare,
The guests sat down to dine;
Some called for "bitter," some for "stout,"
And some for rosy wine.

Among the joyful company,
A perfect youth appeared;
Scarce sixteen summers had he seen,
No specious snare he feared.

An empty glass before the youth,
Soon drew the waiter near;
"What will you take, sir?" he inquired,
"Stout, bitter, mild or clear?

"We've rich supplies of foreign port,
We've first class wine and cakes."
The youth with guileless look, replied,
"I'll take what father takes."

Swift as an arrow went the words
Into his father's ears;
And soon a conflict deep and strong,
Awoke terrific fears.

The father looked upon his son,
Then gazed upon the wine.
Oh God! he thought, were he to taste,
Who could the end divine?

Have I not seen the strongest fall,
The fairest led astray?
And shall I on my only son,
Bestow a curse this day?

No, Heaven forbid. "Here, waiter, bring
Bright water unto me,
My son will take what father takes;
My drink shall water be."

—W. Hoyle.

Original.

When and How are the Nations Blessed?

Is the theory true that while the elect are gathered with Christ in the air at his second coming, that the earth is set on fire, and the world of mankind are burned up, and that is their final judgment? Is this theory in harmony with God's revealed plan of salvation? A passage in Peter is quoted as authority for such a faith. Peter prefaces this passage by saying one day with the Lord is as a thousand years, and that he is not slack concerning his promise, nor willing that any should perish, but that all should come to repentance. After this gracious statement of mercy for the salvation of all men, he says the day of the Lord shall come as a thief in the night, in the which (or during which day) the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

The qualifying term here in the which day plainly shows it is a gradual work for the day, and to claim a vast destruction takes place at the beginning, the text does not warrant. It is the works therein to be burned up, not man nor the earth. Christ came to destroy the works of the devil. He came not to destroy men's lives, but to save them. Our object in this article is to see if God's revealed plan of salvation is in harmony with such a theory. Does not such a construction of this text make Peter contradict himself, and does it not defeat the very object and work for which the day was appointed? Peter in speaking of this day in another place calls it the times of refreshing from the presence of the Lord, (he being present) and also the times of restitution of all things God hath spoken by the mouth of all his holy prophets since the world began. This gives us a wide field of research for restitution events.

THE OATH CLAD PROMISE.

We will quote first the parent promise, which is the father of all promises. It needs no additions nor subtractions made to it, and anything that militates against literal fulfilment must be another gospel. "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." The great object of this promise is to subdue and bless all nations—not destroy, and the seed is the means through which the blessing comes. Paul quotes this promise, and calls it the gospel, and says the seed is Christ and those that are in him.

James says Simon (Peter) hath declared how God at the first did visit the Gentiles to take out of them a people for his name (the seed) and to this agree the words of the prophets. After this I (Christ) will return (the second time) and will build again the tabernacle of David which is fallen down (Jerusalem), and will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called. This agrees with the parent promise as to the seed being perfected first. Then the blessing comes to all the families of the earth in times of restitution. Some claim the tabernacle is a figurative representation of the church, but the church has never fallen down to be rebuilt.

CHRIST'S NOTED PRAYER.

He prayed not for the world till all (not a part) the Father had given him were made one, as he and his Father are one, and then he included the world in his prayer, and says it is that they may believe. Such a oneness cannot obtain till bitter sectarianism is in the past, and they are immortalized. Here we have another confirmation of the literal fulfilment of the original gospel promise, from the highest authority. The fact that Christ did not pray for the world till the elect were made one and perfect is proof that the world will then believe, for he never prayed in vain. This shows that then is God's due time to enlighten the world by the gospel, and dispel the gross darkness that covers the people, and to destroy the veil (of ignorance) spread over all nations.

As the seed only are saved when Christ comes, and they form his body of rulers as joint heirs, and sit with him in his throne, the blessing of the nations to have a fulfilment must be in the future. If not, there would be no peoples, nations, languages, tongues nor dominions to serve him, as the prophets have said, and the great object of the oath clad promise would prove a failure and be a deception and a fraud.

Christ speaks of the world in his prayer as being a separate class from the elect ones the Father had given him, and as the means through which they were to believe, and yet not one of this class have believed when he comes, for the seed only are taken. Does this not turn their promised blessing into a curse and make Christ's prayer for their belief a failure? Most certainly unless it is still in the future.

THE GROANING CREATION.

Their future blessing as given by Paul, is in perfect keeping with the Abrahamic promise, showing that they are waiting in hope till the manifestation of the sons of God, for the blessing. The creature was made subject to vanity (death), but not as a finality, for they were subjected in hope in God's purpose, though they are left in darkness and ignorance concerning it in this life. In God's arrangement, they are waiting for the manifestation (or resurrection) of the sons of God first. Then the creation also shall be delivered from the bondage of corruption (death) to the glorious privilege of having the gospel light that they may be perfected by obedience, and made subjects of the kingdom. Not only the groaning creation are waiting, but we ourselves also which have the first fruits of the Spirit, are waiting for the adoption, to wit, the redemption of the body.

NATIONAL FAILURE OF ISRAEL AND THE LESSON IT TEACHES.

By God's dealings with the children of Israel, we may learn why he has in his wisdom placed the great work of blessing the nations with a saving knowledge of the gospel in the coming age, where both rulers and laws will be perfect. Israel is the only nation God has ever attempted to govern and bless by a written code of laws, and rulers of divine appointment.

Though they were signally blessed by special protection and miraculous deliverance, and instructed by inspired prophets as to their duty and privilege, yet the human prevailed, and all tended to harden rather than soften their hearts, and they became a wicked and rebellious nation. In this, God has practically demonstrated to the world the impossibility of governing nations by human rulers, though inspired of God. While the world lies in the wicked one, and the earth is in the hand of the wicked, God is taking out pilgrims and strangers, and qualifying them as a tested and tried people to be with Christ their head and have power over the nations.

THE PROMISED NATIONAL BLESSING.

This blessing is always spoken of as being given in the restitution times, and the nations as being ruled over, and obeying, while the seed are spoken of as ruling and having authority. For proof we refer to the prophets as Peter directed. Christ has not received the kingdom. Yet he is now an heir to the throne of his father David — a prince waiting for it. He has gone into a far country to receive for himself a kingdom and we are still praying for it to come. Christ is given dominion and glory, and a kingdom, that all people, nations and languages should serve him. These are not the seed, but the world Christ prayed might believe. Here it is fulfilled after he comes, just as he prayed, and as Paul and Peter predicted. The kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the most high. These elect ones—the seed, being joint heirs with Christ—sit as priests and kings with him in his throne, to reign over the nations. Those that have been faithful will be given authority over many things, and over cities, and judge the world. All kings shall fall down before him, all nations shall serve him. All the kings of the earth shall praise thee, when they hear the words of thy mouth.

These nations, peoples, languages and tongues that serve and obey cannot be the people God is now taking out of the nations, for they are never called the nations. There can be no government nor kingdom without subjects, territory, rulers, and laws.

CHRIST SPEAKS PEACE TO THE HEATHEN.

We will now quote another class of Scriptures that apply to the world at large, and teach the same promised blessing. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. An inheritance is supposed to be something desirable—a possession to be enjoyed, and certainly Christ would not ask for the heathen on purpose to destroy them, and that according to this fire theory is done before he comes in possession of them, or they have had even a chance to be saved. Many suppose because he breaks them with a rod of iron, and dashes their selfish powers in pieces, that it means the destruction of the people. Earthly governments show more mercy and wisdom than that. They only destroy and conquer sufficiently to get control—the people are not destroyed. Iron represents power to conquer—subdue—break in pieces. When thy judgments are in the earth, the inhabitants of the world will learn righteousness. Christ is to reign in the midst of his enemies. He maketh wars to cease unto the ends of the earth. He shall wound the heads over the many countries. He shall rebuke strong nations afar off. He shall speak peace to the heathen and have dominion from sea to sea, and from the rivers to the ends of the earth. The heathen shall fear the name of the Lord and all the kings of the earth thy glory.

When Christ sits on the throne of his father David and is governor among the nations. All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him. All the nations thou hast made shall come and worship before thee, O Lord. Look unto me all the ends of the earth, and be ye saved. The kingdoms of this world shall become the kingdom of our Lord and his Christ.

We have taken Peter's word for authority and gathered up a few among the many prophetical blessings promised to the nations, and find their fulfilment a certainty, and their location in the restitution times.

B. C. Simonis.

(*To be Concluded.*)

Queries, Objections, and Theories.

I am asked by a brother in Canada the following questions:—"Will Bro. B. Wilson tell us through The Restitution what evidence he had for stating in *Diaglott* that Luke gives us Mary's ancestry? Some deny the authenticity of the first two chapters of both Matthew and Luke. Do you consider these chapters as genuine as the rest of the New Testament? —P. H. Bouk."

With respect to the genealogical table given in Luke iii. 23-38, being that of Mary's ancestry, I think there can be no reason for denying. The name of Mary is not mentioned, probably because a woman's name was not permitted by the Hebrews to be entered upon their genealogical tables. Jesus, is here stated to be, (as was supposed,) the Son of Joseph, who was the *son of Heli;* while in Matt. i. 16, we read that *Jacob* was Joseph's father. The only reasonable way of solving this seeming difficulty is by understanding Joseph to be Heli's *son-in-law* by marriage—Jacob being his *real* father, and Heli his *father-in-law.* Thus the line of descent on Mary's side, as given by Luke, is upward to Nathan, the son of David, thence to Abraham, and from Abraham to Adam, son of God by creation. Matthew gives the pedigree of Jesus from Abraham to David, and from David through Solomon to Joseph, the LEGAL father of Jesus. Hence the two lines of descent from David through Solomon and Nathan, come together in Mary and Joseph, and thus Jesus becomes emphatically *"the son of David"*—or if we can receive it, as he so frequently called himself "*the* son of *the* man." What *man* was he the son of, if not of *him* with whom Jehovah "made an everlasting covenant, ordered in all things and sure," concerning a son who should sit upon his throne forever?

As to the genuineness of the first two chapters of Matthew and Luke, I have no reason to doubt. They are given to us as genuine by the most learned editors of the Greek text, such as Griesbach, Lachman, Tischendorf, Tregelles, etc., and are found in the oldest Greek MSS., as well as the Syriac version of the New Testament.

Another brother writes me from Clinton, Ark., as follows;—"Brother, I have just read your "Thoughts about Christ," in The Restitution for Feb. 14, and in your thoughts on "As He now is," third column, I mean the words "He was raised to an immortal life"—now it is one thing to make a statement, but quite another thing to prove it. If Paul be right in 1 Tim. vi. 15, 16, then Jesus the Christ, will not be immortal until after that time at least."

I trust that I am not too old to learn. I really thought that I was scripturally correct when I wrote the sentence—"He was raised to an immortal life." The only passage, however, quoted to prove that Christ is not yet immortal is 1 Tim. vi. 15, 16, "Who in his times shall show, the blessed and only Potentate,—the King of kings, and Lords; who only hath immortality," etc. Immortality may be *inherent* or *derived.* Its meaning is *deathlessness.* Deity is the only being in the universe possessing *inherent* life, and absolute deathlessness. If other beings become immortal, they derive it from God, the great fountain of life. The one spoken of in the above text is our Lord Jesus Christ, who *at* and *after* his appearing, in his own times or seasons, will show or exhibit the only Potentate. We may ask here, how can Christ show the invisible, immortal, and incorruptible God, except it be in his own person? Is he not the *image or likeness* of the invisible God? Col. i. 15; 2 Cor. iv. 4. If so, then is he not *immortal?* What did Jesus mean when he said—"As the Father hath *life* in himself; so hath he given to the Son to have *life* in himself," John v. 26; *that life* or immortality is *inherent* in the Father, and *given* to the Son? And did not Jesus say to the beloved disciple—"I am the first and the last, and the living one; I was even *dead,* but, behold, I am living for the *ages* of the ages; and I have the keys of death and hades?" Rev. i. 17, 18 (Diag.) "Christ being raised from the dead dieth no more: death hath no more dominion over him." Rom. vi. 9. "*Christ is the first-born from the* dead;" "the *first-fruit* of the sleepers;" Col. i. 18; 1 Cor. xv. 20; Rev. i. 5; *implying that there are others* like him who will be raised to the same kind of life. Hence Paul *says of him,* "that he *might* be the *first-born* among many brethren," Rom. viii. 20. These are those who bear his likeness; like him they are sons of God; "for both he that sanctifieth and they who are sanctified are all of one (Father;) for which cause he is not ashamed to call them brethren, saying I will declare thy name unto my *brethren,* in the midst of the congregation will I sing praise unto thee." Heb. ii. 11, 12. These brethren being children of God, *by* faith and obedience, are "heirs of God and joint-heirs with Christ." Rom. viii. 17; Gal. iv. 7. So whatever is promised by the Father to his beloved Son, is also given to and shared with his brethren. *Hence* they are likewise called "first-fruits" and "first-borns." See Rev. xiv. 4; Heb. xii. 23. As such, they are the blessed and holy ones who have a portion with Christ in the *first* or *chief* resurrection—the resurrection to immortality—on whom the second death hath no power, and reign as king-priests for a thousand years. Christ, the first-fruit, was raised up from the dead to die no more, so also, those who are Christ's at his coming. Jesus told the Sadducees that those "accounted worthy to obtain that world, (age,) and the resurrection *from* the dead, neither marry, nor are given in marriage; neither can they die any more, for they are like angels; and are the children of God, being the children of the resurrection," Luke xx. 35, 36. Is not deathlessness taught in this language? If Christ was not raised up to an immortal life, why is it said of him, "that after the similitude of Melchizedec there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an *endless life?*" Heb. vii. 15, 16. And this *great* high priest, "because he *continueth ever,* hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth to make intercession for them.*" Verses 24, 25. If Christ then *ever lives, continues ever,* and now has *endless life,* when he comes he will give the same deathless nature to his brethren. "Because I live, ye shall live also;" "when Christ, our life, shall appear, then shall ye also appear with him in glory;" "we know that, when he shall appear, we shall be like him, for we shall see him as he is." John xiv. 19; Col. iii. 4; 1 John iii. 2. Christ has now a *glorious body,* as Paul writes in Phil. iii. 21; into which likeness, he says, our vile or humiliated body is to be transformed. This change he showed the Corinthians would be effected at the resurrection. "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in *glory;* it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. xv. 42-44. This change is wrought upon the "dead in Christ." "As we have borne the image of the earthy (Adam,) we shall also bear the image of the heavenly" (Adam.) Not only the *dead,* but also the *living* in Christ will experience this transformation. "Behold, I show you a secret! We shall not *all* sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the *dead* shall be raised incorruptible, and *we* shall be changed. For this corruptible (dead) *must* put on incorruption, and this mortal (living) must put on immortality." Verses 51-53. This great, important, and glorious transformation promised to those in Christ, whether dead or alive, will take place *at his coming,* as Paul wrote to the Thessalonians; or when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God;" "the last trump," as above; or the seventh trumpet of Rev. xi. 15-18. Then both those who "sleep in Jesus," and those who remain over, (the living) will be caught away to meet the Lord in the air. 1 Thess. iv. 14-18.

The above Scriptures reveal the important truth that our blessed Lord is *now* clothed with or possesses a glorious incorruptible *body* of life, and is therefore immortal or deathless—that in this respect he is a copy or an *exact likeness* of "the incorruptible God," Rom. i. 23, "the King eternal, the incorruptible, the invisible, the only God," 1 Tim. i. 17; and that therefore "in his *own* times, (the age to come,) he will exhibit the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light inaccessible; whom *no man* hath seen, nor can see." 1 Tim. vi. 15, 16. And we are also taught to believe that the body of Christ, will *participate* with him, the head, in his glory, and therefore will be incorruptible, immortal, spiritual, powerful, and glorious. And this dignity they will possess while reigning with Christ as a kingly priesthood for a thousand years.

Without further remarks, I submit the foregoing for the consideration of the reader. I leave others to judge as to whether or not there is Scripture proof that "Christ was raised to an immortal life," as our brother thinks to be a mere unproved statement. I have preferred to make these remarks through The Restitution, than to write a private letter, thinking that others perhaps might be benefitted.

Our brother in his letter gives a theory in support of his position, that Christ is not *now* immortal, as follows:—

"1. The natural man—70 years or flesh life.

2. The spiritual man—1000 year life.

3. The immortal man or unending life

Again, our first father, the flesh father; next, Christ our father, 1000 years gift life; then God our father—immortal life. In natural life our flesh father, the head; then Christ our father and head during 1000 years; then God our father, head even over Christ. So even Christ will not be immortal until the end of 1000 years."

The above theory unsupported by Scripture proof, and the deduction drawn therefrom—"*So even Christ will not be immortal until end of 1000 years*"—being illogical, I have nothing to say, but leave the reader to form his own conclusions.

B. Wilson.

He's So Obliging.

"I can't make out how it is that Jim Johnson always gets such good places," said Harry Smith, the carpenter's son, to another boy, as they were returning home one afternoon.

And Harry was not the only one who thought thus, for "Jim's luck" was the talk of the neighborhood. Jim was certainly no pattern of cleverness, of beauty, or strength; he could not do more than others, nor could he do it as well as many; but for all that, it was quite true he always had good places, good wages, and a good character.

When he left one employer to go to another, it was generally said, "I would not part with him, if I could help it: he is a good boy, and *so obliging.*"

This was the secret of his good luck—he was "so obliging." Did the merchant or the wagoner want an errand boy, or did any one want a job done at a moment's notice, it was only to get a sight of Jim, and it was as good as done; for Jim would hurry through his own *business, in order to help.*

When he was at home, he kept the wood-box full of wood, and his mother never had to ask him to bring a bucket of water, and many other little things did he do in a cheerful manner; so that he was a great favorite. And if he saw younger boys in trouble, he would try to help them out; and he put on his shoes after having taken them off one pouring, rainy night, to walk two miles to the town for a parcel containing a new gown the carrier had neglected to bring the kitchen girl, who was crying her eyes out because she could not have it to wear next morning at her sister's wedding. But it was not so much what Jim did, as how he did it, that was so agreeable.—*American Agriculturalist.*

Have You Read It?

It was told of Franklin that at one time in Paris he was greatly ridiculed for his love of the Bible, and that he made up his mind to find out how many of the scoffers had read it. He informed one of the learned societies, of which he was a member, that he had come across a story of pastoral life in ancient times, that appeared to him very beautiful, but he would like the judgment of the society upon it. On the evening appointed, Franklin had a reader of finely modulated voice to read them the book of Ruth. They were in ecstacies over it, and one and another rose to express gratification and admiration, and the desire that the manuscript should be printed. "It is printed" said Franklin, "and is part of the Bible."—*Ram's Horn.*

Amen to This.

Some people fail entirely to pray for the thing they most need. A brother was praying with much noise for faith—"soul-saving faith, sin-killing faith, devil-driving faith." Just then a brother, to whom the noisy man owed a large bill, shouted out, "Amen, amen, and give us a debt-paying faith too." It may be as well to pray at others less and pray to God more about our own sins and weaknesses, and not cut short our prayers if they hit our own pocketbooks.

[illegible]tion.
EDITORIAL STAFF:
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[illegible], Corresponding Editor.
PLYMOUTH, INDIANA, APRIL 4, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

FEAR of man will make us hide sin; but the fear of the Lord will cause us to hate it. •

"HEAD-FOREMOST toward the world would seem to be the right thing; and heart-foremost toward God." •

As long as the sea was calm the disciples suffered Christ to sleep; but when they were liked to be drowned, they awoke him with a "Master, save us, we perish." •

"AN humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves. Through much tribulation ye must enter into the kingdom of God." •

HERE is an item that is worth saving, whoever wrote it:—"He who reluctantly attends, pointedly asks, calmly speaks, cooly answers, and ceases when he has no more to say, is in possession of the best requisites of Man. •

IT was Carlyle who said, "Show me the man you honor. I know by that symptom better than any other, what kind of a man you are yourself; for you show me what your ideal of manhood is—what kind of a man you long to be." •

THE duration of one's life should not be estimated by his years, but by what he has accomplished—by the uses he has made of time and opportunity. By inuring our mind and body to exercise and activity, we double the years of our existence." •

THE condemnation which comes upon all men by one man's offence, Rom. v. 16, 18, consists of the Divine decree, "Thou shalt surely die," "unto dust shalt thou return." Gen. ii. 17; iii. 19. To be redeemed from that condemnation is to deprive the death which it brought of its permanent power. •

WE often meet with those who are waiting for something to turn up to their advantage, instead of turning something up. This may not be so much amiss if, while waiting they were training themselves for their chance when it came. This is seldom the case, however, with waiters; and hence, when the chance comes they are seen to be greater simpletons than ever. Opportunities are worth only what one's antecedents enable him to take advantage of. This is true, we think, of every industry or profession, and every project, religious or secular. •

THE Rev. Dr. Thomas Spurgeon, the papers say, has been elected as pastor of the Metropolitan Tabernacle, London, to succeed his father. The papers also say that this will disappoint many American [illegible] of the Rev. Dr. A. T. Pierson, whom it has been frequently [illegible] and never publicly denied [illegible] Presbyterian clergyman, th[illegible] baptized by immersion in order to qualify himself for election to that position. We think the Tabernacle people did just right. The Doctor deserves to be left severely alone if this be true. This incident reminds us of a colored man in the South who once informed us that he was "gwine to get 'ligion" so he could be a preacher; he had rather fallen out with work. •

"REDEEMING the time," hardly receives the attention its importance demands. The Spirit evidently regards it as so much capital entrusted to us. It has to be wisely employed or it will prove a curse. The Christian is expected by the great head of the church to be a bearer of light to others. He has no light of his own. His must be a reflected light,—God must shine into his heart before he can lumine others. If these responsibilities were realized it would produce a marked change in the average believer; time would never hang heavily upon him, and frivolities would grow more and more distasteful; the work assigned him would cause him to bend all his energies to fit himself for it. •

"THE severest of all conflicts is his who strives to subdue himself." •

"THE earth and air feed the plants, the plants feed the animals, the animals feed the air and earth." This is the way Whittaker speaks of the great circle of nutrition in nature.

BRO. J. S. Hatch wishes it announced that he will be at Argos, Ind., on Saturday night before the third Sunday in April, to hold meetings as long as it is thought best to do so. He was at this place before and held meetings for nine days, covering the third Sunday in March.

IT argues strangely for the moral department of man's nature when we read such sentences as these from a man who had no ray of divine light: "The superior man will watch over himself when he is alone. He examines his heart that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself." So wrote Confucius. •

SAM Small once said that some preachers claimed that if they opened their mouths the Lord would fill them. He admitted this to be true, but explained that he would only fill them with wind. This trusting to the Spirit, when the *Word* of the Spirit has been neglected is a great piece of pious folly. The command to "seek ye out of the Book of the Lord and read," shows that we must help ourselves to what God *has* furnished, before we ask for more. •

EVENTS are summoning God's people to their posts with every faculty awake and every energy engaged. What with this din of business, and politics and science and fashion, and clamor of parties and mad pursuit of pleasure, they must speak loud or they will not be heard, and speak earnestly or they will *not* be listened to. They will have to put forth all their strength or no heed will be given to their message, and even then, little enough. The banner of Truth will be pushed aside, overborne, trampled down in the jostling crowd if they do not put forth their mightiest efforts to keep it afloat. Would to God the friends of God and truth would concentrate their efforts and manifest the zeal of some I know who, without half the truth, and no good hope at all, persistently go from house to house at great expense, to propagate a mere dogma, that to them comprises the whole gospel. *Truth* zealously handled is what these times call for. The Saturday night of the age is rapidly approaching; —the pay-day is at hand,—and when the Master rises up he shuts to the door into the kingdom no more kings and priests to God are made. Brothers and sisters all:—are we living and acting so that it will be said of us, we have done what we could? What are we doing for God?

"They Follow Me."

Jesus says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand." What a delightful passage for those whom Jesus calls my sheep! It is literally packed with gems. What an intimate relation of shepherd and sheep! Shepherds have the care of sheep,—direct them to good pastures, lead them to wholesome waters;—gather them into the fold; —protect them from danger, and tend them when sick. He wants his sheep to realize just what he is to them, and what they are to him. He calls them, "My sheep," says he knows them, and they know him, and he elsewhere tells us how they become his—the Father gave them to him; and later he tells why, or on what condition they were given him. "I am the *good* Shepherd; the good Shepherd giveth his life for the sheep." No wonder he cherishes for them the tenderest regard. No wonder he promises to raise them at the last day.

WE are wondering how many of our readers can with the heart say as the Psalmist, "The Lord is my Shepherd, I shall not want?" This is the privilege of all who by the door have entered the fold; for it *is* not only as a flock he knows them; —he knows them individually, knows every one of them; knows all about them; knows them exactly as they *are*, not merely as they appear. And it is *because* he knows them that he is able to guide and feed them. And because of this knowledge, too, he is able to proportion their duties, and trials, and advantages, and drawbacks to their real needs, capacities, and characters. Yes; because of this he is able to succor them.

"My sheep hear my voice and they follow me, and I give unto them eternal life." They heard him say, "Come unto me," in the first place, and they came—they responded to the call. They became, by a divine foreordination, children of God and heirs of God; candidates for divine nature. What a destiny for earth worms! They, however, [illegible] Jesus. This tests their loyalty. He does not drive them before him as the shepherds with us, but walks before them as the Shepherd of the East. They can follow or not, just as they please. This decides whether they love in deed as well as words. If they follow him it is evidence of deep-down, heartfelt love and gratitude for the sacrifice of himself.

In the 4th of John he shows his sheep *how* he expects his sheep to follow him; "He that hath my commandments and keepeth them, he it is that loveth me." In this way their lives are moulded in harmony with his life, so that they can follow in his footsteps, though at a distance. Beginning at the waters of baptism they follow him through that symbolic death and resurrection, and henceforth their whole life is to be a continuous journey over the road he traveled. And as they meet with temptations within and snares without, and persecution, and scorn, and sorrow, and mourning, they remember that he has experienced all this. Tempted in all points like as we are, touched with the feelings of our infirmities, acquainted with grief, bowed by sorrows, he knows every step of the way, and asks the sheep to follow him.

It would be well for all who claim to be of his fold to remember how all his disciples forsook him and fled except *Peter* and *John*, and they only followed him at a distance, and presently one of them thrice denied all knowledge of him. It becomes us to examine ourselves to see how matters stand. Are we halting along in the rear, thinking to escape the notice of the enemies of the cross, and the crown Jesus is [illegible] to wear? If so we are ashamed of Jesus and his words, and unless we mend our ways, he will be ashamed of us when he comes.

For ourself we say, as the wheels of time hurry us on, we see plainly enough what the great regret is going to be presently—that we have done so little for him who has done so much for us, died for us, washed us in his own blood, rose again for us, intercedes for us, and who is soon coming again for us. Great God help us to occupy, to redeem the time, to be ever watchful, prayerful, faithful, so that we may hail his advent with joy —Amen.

Original.

Jacob's Epistle.

1. Jacobus, a bond-servant of God and the Lord Jesus Christ unto the twelve tribes in the dispersion greeting.

2. Account it all joy, my brethren, when ever ye fall into divers trials;

3. Knowing that the approved value of your faith is working out patient endurance;

4. And let the patient endurance have a complete work, that ye may be complete and with full allotments failing in nothing.

5. And if any of you be lacking in wisdom, let him ask from God who giveth absolutely and reproacheth not, and he will have given it to him.

6. But let him ask in faith, wavering in no respect. For the one who wavereth is like to sea-waves blown and tossed by the wind.

7. Let that man not think that he will get anything from the Lord.

8. A double-minded man unstable in all his ways.

9. And let the brother of low degree boast in his exaltation:

10. But the rich in his humiliation, because like a flower of grass will he pass away.

11. For the sun hath arisen with its scorching heat and it hath withered the grass, and the flower thereof hath fallen off and the comliness of its face hath perished. In this wise also the rich man in his goings will have withered away.

12. Blessed-happy the man is he who patiently endureth trial, because when proof of value hath occurred he will take the garland (crown) of the life which he hath promised to them that love him.

13 Let no one when being tempted say, I am being tempted from God. For God is one who cannot be tempted with evil things, and he tempteth no one.

14. But each one is being tempted when he is being dragged away and enticed by his own inordinate desire.

15. And the inordinate desire when it hath conceived bringeth forth sin; and the sin when it hath been performed produceth death.

16. Be not ye deceived, my brethren,

17. All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no parallax nor shadow-turning.

18. Having designed it he generated us with a word of truth, to the end that we be a certain first-fruits of his generated creations [illegible]

19. Know ye, my beloved brethren, and let every man be swift to hear, slow to speak, slow to wrath.

20. For man's wrath doth not work God's righteousness.

21. Therefore laying aside all filth and excess of evil accept ye in meekness the implanted word, that is enabled to save your souls.

22. And become word-doers, and not hearers only deluding yourselves with false reasoning.

23. Because if any one is a word-hearer and not a doer he is like to a man who contemplateth (the face of his origin [illegible]) his natural face in a mirror.

24. For he hath contemplated himself and gone away and straightway ignored what sort of a person he was.

25. But the one who hath stooped to look into the perfect law of liberty and continued at it, not having become a hearer of something to be ignored, but a word-doer, he will be blest-happy in the doing of it.

26. If any one thinketh he is religious—having reverence for the [illegible] (the same expression of [illegible] especially) and not bridling his tongue, but deceiveth his own heart, that man's religion (religious folly) is vain.

27. Pure and undefiled religion (same word) in the estimation of the God and Father is this, to take an oversight of orphans and widows in their affliction, and to watch to keep (esoteric watch) oneself unspotted from the cosmos.

COMMENT.

"Jacobus" instead of "James" R. V.

"A bond-servant" instead of "servant" R. V.

"In the dispersion" instead of "which are of the dispersion" R. V.

"Divers trials" instead of "manifold temptations" R. V.

"The approved value" instead of "the proof" R. V.

"Patient endurance" instead of "patience" R. V.

"Complete work" instead of "perfect work" R. V.

"And with full allotment" instead of "entire" R. V.

"Failing in nothing" instead of "lacking in nothing" R. V.

"Absolutely" instead of "liberally" R. V.

"And the comliness of its face" instead of "the grace of the fashion" R. V.

"Trial" instead of "temptations" R. V.

Trial includes "temptations" and is a broader term. The Lord does'nt tempt any one we learn later here; but he has created us in such a way that we can be tempted. Otherwise we would be of no more account than any other machine that can only go the way it is made to go.

"Proof of value hath occurred" instead of "when he hath been approved" R. V. which leaves out the idea of the process *going on*; and we have in this immediate connection the process fully given.

"Inordinate desire" instead of "lust" R. V. meaning any inordinate desire. The word "lust" in its general acceptance is too narrow to cover the ground meant here.

"Produceth" instead of "bringeth forth" R. V. which spoils the figure here used.

"All good giving and every perfect gift" instead of "every good gift and every perfect boon" R. V. The process and the result—the process is the idea of the text.

"The lights" instead of "lights" R. V.

"No parallax nor shadow-turning" instead of "no variation neither shadow that is cast by turning" R. V. for obvious reasons.

"Having designed he hath generated us with a word of truth" instead of "Of his own will he brought us forth by the word of truth" R. V. a very different thought it seems to me.

"A certain first-fruits of his generated creatures" instead of "a kind of first-fruits of his creatures" R. V. which also fails to bring out the true meaning of creature, it seems to me.

"Ignored" instead of "forgotten" R. V. Hasn't tried to remember is the idea.

"A word-doer" instead of "a doer of the word" R. V. The author is asserting a general principle, not specific teaching merely true in general as well as in the spiritual order of things.

"But the one who hath stooped to look into the perfect law of liberty" instead of "but he who looketh into the perfect law, the law of liberty" R. V.

"A hearer of something to be ignored" instead of "being a hearer that forgetteth" R. V. We can't help forgetting more or less and the writer is not speaking here of lapses of this sort, as the reader will see.

"To take an over-sight of" instead of "visit" R. V. Too indefinite, a word to translate [illegible] the text.

"And to watch to keep oneself" instead of "to keep oneself" R. V.

If the reader will compare the C. V. & R. V. translation carefully with the one given here throughout I think many incongruities and difficulties will be removed. God never demands impossibilities of us and we learn this when we understand half, what he has said through [illegible] inspiration.

CHAS. C. [illegible]

Selected.

The Resurrection of Jesus.

The importance of the grand truth of the resurrection of our Lord from the grave cannot be too strongly insisted on by us who maintain that he was and is the only-begotten Son of God—begotten not of man, but by the power of the Highest—by that same Holy Spirit which raised him from the dead because he pleased the Father. That fact is the source of our hope of eternal life. If, or rather since, he rose from the dead, he is thereby constituted Lord, both of the living and the dead, entrusted with the keys of death and of Hades, so that we can have full confidence that the gates of Hades, i. e., the unseen, will not have power to retain those whom he decrees to set free. His resurrection is the great central doctrine of our holy and elevating religion, and it is no wonder that sceptics of all classes attempt to throw doubt upon it. Their feeble attempts are all in vain, and any one has only to read over again calmly the beautiful and simple accounts of the event transmitted to us by the evangelists to satisfy a candid mind. Take, for example, that story of the interview of the two disciples on the way to Emmaus with their risen Lord, as recorded in the last chapter of Luke's history of our Lord. How simple, natural, and touching that account is, as showing the workings of the human mind in a state of doubt and perplexity! How well calculated to meet their doubts and fears, and to prepare them for meeting those doubts that should afterwards rise, when he would be no longer with them bodily to silence their doubts! Could any word express more clearly the various conflicting suggestions of their minds than those they use? Let us look for a moment at the simple story (Luke xxiv. 14-35). We have the two disciples walking along the high-road leading out of Jerusalem to Emmaus, and there could scarcely be anything within the range of their vision that would not recall some incident in the brief but wonderful public life of their Master. No wonder then the conversation turned on what had happened to [illegible] all their hopes so rudely to the ground. In the warmth of their discussion, with its attendant depression, no wonder they did not [illegible] It was now the stranger who [illegible] which had oppressed him during the latter part of his career [illegible] apparently resultless labor [illegible] strength parted with to strengthen others, so that he could scarcely be recognized as the "Man of sorrows." His voice, his appearance, was such a contrast to their own [illegible] no wonder they did not at once recognize their Lord, whose decease they were lamenting. So when he asked them "What statements so depressing in their effect are ye bandying with one another?" it seems the most natural thing in the world that they should stop, just as if hopeless that this interesting stranger might throw some light on the matters that were so troubling them, since he seemed even ignorant of them. Yet even in the deepest grief, we are glad of any opportunity of interesting the greatest stranger in our calamities. In astonishment they ask, "Do you only reside near Jerusalem and not know what events have happened there during these last few days?" How well does the curt question, "What things?" at once evade the superfluous inquiry and, at the same time, unloose the tongues of his hearers. They confess their faith in their Master as a prophet mighty both in speech and act, acknowledged as such both by God and man, and tell of the execrable conduct of those occupying the highest positions in church and state in getting him to death. "Now," said they, "we were hoping that it is he who is about to ransom Israel for himself." Note that this refers clearly to their recent conversation and does not imply that they had lost hope altogether, though they were evidently trying with difficulty to retain hold of it. "But yet, in addition to all these considerations, the third day is now expiring since these things happened, and," it is implied "if some tangible proof does not [illegible] very soon, we will have to give up the hope. But, too (on the other hand), as if to consummate our hopes) certain women of our company astonished us, because going early to the tomb and not finding his body, they came saying also that they had seen a vision of messengers who say that he is living. And some of those with us went off to his tomb and found exactly as the women told, but they did not see him." How like, then, to Jesus' former sharp and incisive rebukes was his comment, "Oh, thoughtless and slow of believing with the heart in all things which the prophets said. Was it not necessary for the anointed to suffer these things and to enter into his glory?" And we can well understand how he would show that all the great men of old had to go through a period of trial and rejection before they were advanced to a high position, whether it were Abraham, or Jacob, or Moses, or David; but that it was necessary that he, who was to occupy the highest position of all, should suffer more than any, and go down to death itself. No wonder their hearts beat within them as they listened to the living words of truth that fell from his lips, and that they blamed themselves for their stupidity when they woke to the knowledge of whom their interlocutor really was.

Does not the whole story, in its simplicity and its truth to nature, bear testimony to the veracity of the narrator in a way that no mere forgery could do? It is true we can for a short time yield ourselves up to the witchery of many of our best composed fables or novels, but how soon they pall upon us and show their hollowness and falsity on deeper investigation. Not so here, the longer we study it the more lifelike we see it to be.

Another remarkable corroboration of the truth of the gospel narrative is to be found in the case of Thomas. I do not refer to the fact simply that he insisted on such tangible proofs of the personality of Jesus, as on the fact that it was he who insisted on this proof. Few notice that the words Thomas and Didymus both mean "a twin," and thus it is hinted at rather than dwelt upon, as in many similar instances of Holy Writ, that Thomas had often been mistaken for his own twin brother. So provision was made, in the wisdom of God, against this which was almost the only possible source of mistake or deception, by the fact that one of the apostles was a twin, and consequently stood out last against the recognition of Jesus. But the evidence was too overwhelming of the identity of Jesus when he got the proofs he wanted—the only completely satisfactory proofs that it was in reality the very Jesus who had hung on the Cross. The fact being merely hinted at and not dwelt at any length upon is confirmatory proof of the truth of the Scripture story. But it requires to be looked at minutely to see the matter in all its bearings. As it is written, "It is the glory of God to conceal a thing (and yet so that it is a mystery or open secret) but the glory of kings to search out a matter."

The great and convincing proof, however, of the truth of the Resurrection story is the wonderful correspondence between the life of Jesus as recorded by the evangelists and the result of that life in so pleasing the Father that he could not suffer his beloved to remain under the power of death. If we believe, as all must believe, that compliance with the laws of the Great Ruler of the Universe tends to procure longevity, surely we must believe that one who "made it his meat and drink to do his Father's will," who so loved the world of mankind as to suffer himself to be put to death rather than injure his enemies, who bore meekly and uncomplainingly all that the malice of men could do to him, and died with the prayer on his lips "Father, forgive them for they know not what they do," and I say surely we must believe that such a one was not only "a Son of God," but the unique begotten Son of the Deity, and that the time must come when he shall in reality, as he is already in figure, be hailed as Lord of all. All civilized nations already reckon their time from his wondrous birth in the stable in Bethlehem, and the time must speedily come when he and his will enter on the possession of the possession he has purchased amid the plaudits of a humbled and revering world.

MARRIED.

At the home of the bride's father, Samuel Osborn, in Stark Co., Ind., March 25th, 1894, by the writer, Brother Benjamin F. Fetters, and Sister Cora R. Osborn.

These highly respected young folks carry with them the well wishes and prayers of their Christian friends for their prosperity, both spiritual and temporal.

A number of guests were present to share in the festivities of the occasion.

JOHN L. WINCE.

Low Rates to the South.

On Feb. 8th, March 8th and April 9th, land seekers excursion tickets will be sold via Pennsylvania Lines to a large number of prominent points in Kentucky, Tennessee, Mississippi, Alabama, Louisiana, Georgia and Florida. Tickets will be good returning twenty days from date of sale and will be sold to all applicants at one fare for the round trip. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, March 11. Under the new schedule the time of trains at Plymouth, Ind., is as follows:

Depart for the west No. 15 at 5:12 A. M. No. 89 at 1:53 P. M. No. 9 at 6:10 P. M.

Depart for the east No. 4 at 2:38 A. M., No. 20 at 10:35 A. M., No. 8 at 7:41 P. M., Local East at 7:30 A. M.

Patronize the through car service via the Nickel Plate Road to Chicago, New York and Boston. to a. 25.

Poetry.

The Light of Hope.

The course of the weariest river
Ends in the great gray sea;
[illegible] forever and ever,
[illegible] up and to be free.
[illegible] rainbow, the sky adorning,
[illegible] promise beneath the storm;
The glimmer of coming morning
[illegible] midnight gloom will form.
[illegible] all [illegible] are riven,
[illegible] the shadows be,
And peace will at last be given,
[illegible] to you and me.

[illegible] the path be dreary,
[illegible] to the goal;
[illegible] the heart and the head are weary,
[illegible] the soul;
[illegible] wrought temptations,
[illegible]
[illegible]
What [illegible]
[illegible] strong hand and keen eye be ready
[illegible] plain and unbounded fame;
[illegible] steady
[illegible] the close.

[illegible] heavy [illegible] may be tolling,
[illegible] the coming comes the light;
[illegible]
Yet [illegible]
And love [illegible]
For the [illegible] and the pure;
And time gives the fullest measure
[illegible]
And the Word that no law has shaken
Has the future [illegible];
For we know that when we "awaken"
We shall be "satisfied."

Original.

Answer to Reviewer's No. 7.

Reviewer says, "Oh, but we pity from our heart those who have a mere man for their Savior." It is a great comfort to find him at last confessing that Christ was *more* than a mere *man*; for this, in my humble opinion, is equal to confessing that he was partly *divine.* But reviewer's definition that "a mere man is one begotten by man" is illogical and unsound, for certainly Adam was a mere man, yet never "begotten" by man. If reviewer would correct his definition, he would find himself on firmer and more permanent footing.

But why did not reviewer answer my other question,—"whether he regards Christ as an object of *worship?*" Why keep me so *long* begging for the answer of such a vital question? The delay injures his cause more than mine. Also I inquired, why does reviewer say of Christ that "*his* foundation was in the dust." Was he intentionally applying to him words applied to those who *die* without wisdom? Job iv. 19, 20, 21.

Reviewer says, "We have shown, we think, *conclusively*, that it was Jesus who was Christ, and that there was no Christ till Jesus was baptized?"

When I used the word "think," reviewer upbraided me and said, "A resort to thinking shows disbelief of God." May I venture, therefore, to remind reviewer that he has never yet offered the slightest *apology* for taunting me with the use of "think," unless his own adoption of it is intended as some sort of apology?

Of course, the Word, and Jesus, and Christ are not three separate persons, but three names or titles of the same Being. If "there was no Christ till Jesus was baptized," why does the universal common sense of mankind say that all the period "B. C." (i. e., before Christ) ends at Messiah's birth in Bethlehem? According to reviewer it did not end till 30 years after, at the baptism in Jordan. The angel told the shepherds, "Unto you is born *this* day in the city of David a Savior, which *is* Christ the Lord." Luke ii. 11. The angel knew better than my reviewer. So did good old Simeon, for he could testify that "He *had seen* the Lord's Christ" after seeing the infant Savior that was brought into the temple. Lu. ii. 26. His birth was "the birth of Jesus *Christ*," and therefore he was "Christ Jesus" when he "came into the world." 1 Tim. i. 15. He is "Jesus Christ the same yesterday, and today, and for ever." Heb. xiii. 8.

The charge that the Son's creation of the world "necessitates the monstrous conclusion that the Son was as old as his Father," is another specimen of bad logic. The correlative terms father and son always imply (1) priority of the father, (2) duality of persons, and (3) similarity of nature.

The heavens and earth which the Father created through and for the Son contain "things visible" or "things *seen*" (Diaglott), and they shall "wax old" and be changed. Heb. i. 10; Col. i. 16. Hence, they are not the *new* heavens and earth for which we are hoping, for "what a man *seeth* why doth he yet hope for?" The new will never wax old and be changed, but will "*remain.*" Isa. lxvi. 22. The world that "He *was* in" is, therefore, the identical world that "*was* made by him." Jno. i. 10.

Reviewer makes very sad work of Greek and Hebrew criticism. In his anxiety to exclude Christ from any hand in the creation, he surmises that angels were used as "agents" in that work; and to bolster up this opinion he takes the divine name *Elohim* which belongs to the Father and the Son as the one God (Gen. i. 1; Psa. xlv. 6), and bestows it on hosts of angels who worship the Son.

The personality of "the Word" I have shown in a former article, and we have been requested by editor of THE RESTITUTION, not to repeat, but to advance "new arguments." [illegible]

Can reviewer show where I have brought Prov. viii. into this discussion? He ought to know that [illegible] "is made unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*;" and the Greek lexicons say that three of these words are feminine and one masculine. And in our Lord's expression, "I am the *way*, and the *truth*, and the *life*," all three of these are feminine, in the Greek language. 1 Cor. i. 7; Jno. xiv. 6. Yet all these names belong to the one personal Christ. He is even called "a Lamb as *it* had been slain;" and the Greek there used for Lamb (*arnion*) is in the neuter gender. Rev. v. 6; xiii. 8. There *is* no need then of any irreverent remarks concerning "son and daughter." Is there any danger that any one will ever be so unaccountably silly as to suppose that the two or three genders of these names require two or three separate persons! ! ! I have heard that Purcell in debate with Campbell, tried to bring the latter into ridicule by saying that he charged the Papacy inconsistently with being both the *man* of sin, and the scarlet-clad *woman*, and that Purcell's attempt at wit actually succeeded in raising a laugh against Campbell, among the more *ignorant* portion of the audience. Yet Campbell was *right*, for both names belong to that church. And so it is contrasted with the true church which is called "one new *man*" and also "a chaste *virgin*." Ephes. ii. 15; 2 Cor. xi. 2.

Reviewer is again mistaken in his efforts to explain Hebrew. The word *olam* does not occur in Mic. vii. 20, for *mimey kedem* is the expression there translated "from the days of old." In Mic. v. 2 we have *mikkedem*, translated "from of old;" and in Hab. i. 12 the *same* Hebrew word is spoken of the Father's own existence, where the prophet says, "Art thou not *from everlasting* (*mikkedem*,) O Lord my God, mine Holy One?" In Mic. v. 2 intensity is given by the duplex form, "from of old, from everlasting." The whole verse might well be rendered word for word, "And thou, Bethlehem Ephratah, small to be among the thousands of Judah, from thee unto me he shall come forth to be ruler in Israel; and his goings forth (are) from everlasting, from the days of eternity." If his *coming* forth from Bethlehem was *personal*, why not also his *goings* forth from of old? Reviewer ought to know full well that interpolating words of our own to make a text suit our theory is strictly forbidden by the Scriptures, and is *death* to the theory that requires it. Prov. xxx. 6; Rev. xxii. 18.

Reviewer seems not to see the inconsistency of his quoting Young's translation and objecting to my quoting Jamieson, Fausset, and Brown. Has he any proof that one of these knows any more than the other about the gospel of the kingdom?

How did reviewer or any of us learn the gospel of the kingdom, if not from the common version, translated into our mother tongue over 250 years ago by scholars whom he calls "Trinitarians?" Balaam's beast "rebuked the madness of the prophet" and taught him some things. Much more, then, may Trinitarian scholars teach us many things about Greek and Hebrew, if we be teachable. 2 Pet. ii. 16.

But why does reviewer repudiate the *Diaglott's* rendering of Jno. viii. 58, after extolling that useful version so highly and enthusiastically as he did in RESTITUTION of Jan. 24th? Is it because he has found out since then that both the Diaglott and the Revised Version call Jesus Christ "our *great God* and Savior?" Scholars, long before either version was published, knew this to be the true reading in Titus ii. 13. Does reviewer call the Diaglott a Trinitarian work?

Bagster's Analytical Greek Concordance, a standard work used in colleges, says that *genesthai* is of the *second* aorist tense. Perhaps, therefore, reviewer is mistaken in calling it "Aorist 1." The aorist belong to the "historical tenses," as Bullion's grammar says. "The Aorist represents an action or event simply as past." Kuehner's grammar says it is used "when the speaker wishes to represent the action by itself as completed." In its historical use, however, it is sometimes so modified by other words in the sentence that the past tense is nearly lost sight of in an English translation.

Reviewer seems to think I ought to give an analysis of every mood, tense, and case in Jno. viii. 58. But the result of this would be exactly the same rendering seen in the Common and Revised Versions. And if neither the revised nor the common version, nor the American Bible Union, nor even the *Diaglott* will convince him, I don't see how *my opinion* could.

When God said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you," did it not mean One who existed before Abraham? How then can the same title mean any less in Jno. viii. 58? See Exodus iii. 14. Can any one suppose that Pharisees who believed in the *future* resurrection of Abraham, would be such idiots as to accuse a man of blasphemy and try to stone him to death for affirming that he was living, as all of them were, *before* that future resurrection of Abraham! ! !

I did not know that Smith and Nesbit are of our faith, nor that Young "was one of the greatest philogists"—philologists(?)—"of this generation." But even if this be so, it does not make them infallible.

Reviewer says that Jno. viii. 58 is the only instance where *genesthai* is rendered *was.* But this is another serious mistake, for it is so rendered in Acts xxii. 17—"I *was* (*genesthai*) in a trance;" and xxvii. 33—"while the day *was* (*genesthai*) coming on;" and in the Greek of Gen. ii. 5—"Every plant of the field before it *was* (*genesthai*) in the earth." And, I suppose, in many other instances that might be cited.

As to lexicons and commentaries, they are serviceable to one who will use them judiciously. Their definitions must always be tested by the Bible, and all their sayings rejected that militate against that criterion. This I have expressed plainly enough in preface to "Key-Words" and "Twelve Words."

I have nearly completed the last page of a tract to be entitled "HONORING THE SON OF GOD." It will make about 32 pages in print, and as soon as 500 copies are subscribed for, at 10 cents a copy, I hope to put the manuscript into the printer's hands. It will be a serviceable piece of literature to all, even to those who do not agree with it. Who will help me to publish this much-needed work? Some could easily order 100 copies.

ANSWER TO REVIEWER'S NO. 8.

I have been notified by Bro. Underwood that this answer must conclude my side of the question in the present discussion, and that my reviewer will be allowed one more article in reply. This gives him the last word in the discussion; but the testimonies which I have quoted from the Bible are invulnerable fortresses that "abide forever;" so that it need give us no concern as to the last word of man's writing, "for all flesh is as grass . . . . but the word of the Lord endureth forever." 1 Pet. i. 24, 25.

Reviewer's No. 8 complains that no notice has been taken of his objections to the Common Version of Col. i. 16. This version speaks of Christ as the *agent* by and *for* whom "the things *visible*" ("the things *seen*," Diaglott) were created. The things *visible* or SEEN must mean things that NOW exist, and therefore not the future new heavens and earth for which we are hoping: "*for* what a man *seeth*, why doth he yet hope for?" Rom. viii. 24. So of the parallel in Heb. i. 10, the earth of which he "laid the foundation" must mean the *present* order of things, for they shall "wax old" and "be changed;" but the future or "new heavens and earth" shall "REMAIN." Isa. lxvi. 22. Is this notice enough?

Scripture calls Christ "the Root and Offspring," not the Offspring and Root. Any theory which requires a reversal of the Scriptural order must, of course, be unworthy of our confidence. Reviewer, with a strange confusion of terms and ideas, says, "The divine root *already* lives, the branch *does not* yet live." What a shocking statement! and what a shocking theory that requires it! Does he mean that "the man whose name is the BRANCH" has never yet been born!! ! See Zech. vi. 12; Jer. xxiii. 5. It was unreasonable to suppose that he means this. And yet the question comes back to us, what *does* he mean by saying, "The branch does not yet live?" Has reviewer lived so long and yet not learned that "The Branch" is one of the titles of Christ?

It is very tedious to have to tell my reviewer that by "infinite *merit*" I do not mean "infinite sacrifice" nor "infinite victim."

At last reviewer expresses himself, though somewhat obscurely, in reference to worshipping Christ. If I mistake not, he is opposed to it. But the early Christians used "in every place to call upon the name of Jesus Christ our Lord." 1 Cor. i. 2. And these words, "*call upon the name*," denote the worship paid to the Father, as in Joel ii. 32, "whosoever shall call on the name of the LORD (*Jehovah*) shall be delivered." Compare Rom. x. 13; Acts ix. 14, 17; vii. 59; Luke xxiv. 52; Matt. xiv. 33; xxviii. 17; Psa. xlv. 11; Heb. i. 6. All men should "honor the Son even as they honor the Father." Jno. v. 23.

Would reviewer deny that the Son made "even the winds and the sea obey him?" Matt. viii. 27. Can he not *harmonize* this with Job ix. 8?

Reviewer has not yet answered whether in saying of Christ that "*his* foundation was in the dust," he meant to quote what Job iv. 19, 21 applies to those who "die without wisdom."

Does reviewer mean to tell us that the Septuagint version is *higher* authority than the original Hebrew! and that the R. V. errs in saying "son" instead of sons! Reviewer says, "Before the foundations of the earth were laid Jehovah had numerous sons." But has the reviewer forgotten that in RESTITUTION of Nov. 15th he *told* us that God "had no Son" when Isa. xlii. 8 was written? Would it not be a capital idea for my reviewer to make haste and be "terribly in earnest" to *drop* a theory which requires such contradictions?

He rails at me for quoting Clarke, and then himself quotes Clarke, Westcott, Hort, Tischendorf, etc., as though all this were consistent.

The "scholarship" of the *Revisers* led them to retain the expression, "the church of God," as in the Common Version of Acts xx. 28. The Diaglott says "the phrase *church of the Lord* nowhere occurs in the New Testament."

Reviewer seems anxious to make it appear that I believe the Son to be personally and absolutely coequal and co-eternal with the Father. And this after I have so plainly and pointedly said that "The Head of Christ is God." 1 Cor xi. 3. Common sense ought to teach every man that the correlative terms *father* and *son* imply (1st) personal priority of the father; (2nd) duality of persons; (3rd) similarity of nature.

Reviewer says, "We are next told that the Lord of glory was crucified. This mistake is corrected in Acts ii. 36."

But it was the inspired Paul who said that the princes of this world "crucified the Lord of glory." 1 Cor. ii. 8, C. V., R. V., and Diaglott.

Now, IF he means to say that *Paul* was mistaken, how can I hope that he will be convinced by any more of *my* arguments, however clear or strong?

I will now give a concluding summary which the reader will do well to cut out of the paper and keep as a reference tablet on this great subject.

The Scriptures teach concerning our great Mediator 1st, That as to his *divinity* he was one with the Father, Jno. x. 30; was with God at the creation, Jno. i. 1; was in the form of God, Phil. ii. 6; was called God, Heb. i. 8; was before Abraham and John, Jno. viii. 58; i. 15, 30; was the Root of David, Rev. v. 5; xxii. 16; came down from heaven, Jno. vi. 33, 38, 51; was worshipped by the church, Psa. xlv. 11; Matt. xxviii. 17; 1 Cor. i. 2; was the manifestation of the Father, Jno. xiv. 9; is the first and the last, Rev. i. 17, 18; has all the fulness of the Godhead, Col. ii. 9; and should be honored even as we honor the Father, Jno. v. 23.

2nd, That as to his *humanity* he was a [illegible] miraculously born of the Virgin, Matt. i. 23; Galat. iv. 4; was the seed of Abraham, Gal. iii. 16; was the Son of David, Luke i. 32; Acts ii. 30; had a body, ate, drank, slept, increased in wisdom and stature, Luke ii. 52; was weary in travel, Jno. iv. 6; groaned in spirit, was troubled. He wept, Jno. xi 33, 35; he poured out his *soul* unto *death*, Isa. liii. 10, 12; and his *body* was made an offering for sin, Heb. x. 10; he died in agony on the cross, was buried, rose, and proved his identity by physical signs, and was seen bodily "ascending where he was before," 1 Cor. xv. 3, 4; Luke xxiv. 31 to 41; Acts i. 3, 11; Jno. vi. 62.

And now to *every* reader, reviewer included, I beg leave to say in the memorable words of Paul, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx. 32.

WILEY JONES.

OBITUARY.

Died, in Westville, Mich., Feb. 13, 1894, Elder A. F. Servis at the age of 69 years, and 5 days. He was born in Huron Co., Ohio, Feb. 8, 1825. He has preached the gospel of the kingdom for 40 years, and many have been converted under his preaching, among whom were Brother Joel A. Simonds, and the writer, who was a half-brother. He came to Crawfordsville in 1863, and held meetings six weeks, and wife and others were convinced and immersed. He preached for the Methodists many years, but some way he got hold of George Storr's Six Sermons and they gave him a good start in the truth, and he was expelled from that church for preaching heresy. He went to work in earnest. He leaves two children to mourn his loss, besides many friends. His daughter Hattie, and son Frank, became obedient to the faith a short time ago. May they hold out faithful to the end, and meet their dear father in the kingdom of God's dear Son.

J. S. HATCH.

Hester, wife of J. R. Chamness, died at her home near Ingraham, Ill. March 3, 1894, aged 30 years, 8 months, and 3 days. She was born in Morgan Co., Ind. July 5, 1863. Was married to J. R. Chamness July 8, 1883. They came to Ill. June 20, 1891. They heard and believed the things concerning the kingdom of God and united with the Church of God and was baptized by Brother J. D. Rawlings, May 3, 1892.

Sister Chamness was one of the many sufferers of that dreaded disease, consumption, and during her long illness suffered much, but was patient till death released her.

She was the mother of four children, three of which the enemy, death, has taken and hushed their little voices. She leaves a husband one little daughter, father, mother, two brothers and two sisters to mourn her death, but not without hope.

The dear wife and mother now sleeps. Sleep on, dear sister, it will not be long. The trumpet will soon sound, and the dead in Christ shall arise. Brother Chamness, you have lost a dear companion, but do not weep as those who have no hope.

God is not only the God of the living, but also of the dead in Christ, and at the great gathering day will gather the waking and the sleeping ones together and give them an inheritance that is incorruptible and that fadeth not away. Only a little while and the tearful scenes of our mortal existence will all be over. Then we can sing the song of victory in that bright and beautiful land where the immortal inhabitant will never say, I am sick. O blissful age, may it soon come.

The funeral service will be held in the future, as there was no preaching brother present. After prayer we sang that beautiful hymn "We shall sleep but not forever," and then we laid her to rest to await the coming of the Master, when we hope to meet her where parting will be no more.

Sleep on, dear one, till Jesus comes,
We know it will not be long,
[illegible] trumpet sound,
[illegible] the sleeping throng.

[illegible] ROGERS.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Rogers, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$25.00
L. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

The people along the Nickel Plate Road have the advantage of through sleeping car to California points to n. 25.

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The marvelous development of the States of Minnesota, South Dakota, Iowa, Nebraska and Wyoming, within the last few years has attracted attention in all parts of the world. It is not necessary, however, to search far for the causes of this wonderful growth, for this entire region, which is penetrated by The North-Western Line, teems with golden opportunities for enterprising farmers, mechanics and laborers who desire to better their condition. Here are lands which combine all varieties of soil, climate and physical features that render them most desirable for agriculture or commerce. Rich rolling prairies, capable of raising the finest quality of farm products in luxurious abundance, can still be secured at low prices and upon most liberal terms, and in many cases good productive farms can be purchased for scarcely more than the yearly rental many eastern farmers are compelled to pay. Reaching the principal cities and towns and the richest and most productive farming districts of this favored region The North-Western Line (Chicago & North-Western R'y) offers its patrons the advantages of ready markets, unexcelled train service, perfect equipment and all the comforts and conveniences known to strictly first-class railway travel. Maps, time tables and general information can be obtained of ticket agents of connecting lines, or by addressing W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill.—a. 7. 21, m. 5. 19.

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Written and for sale by Wiley Jones, [illegible], Va.

[illegible] reading a sermon on Samson the other day. There was nothing very original in it, but the thing that struck me was the persistency of error by reason of the fact that it is so much easier to think with other peoples brains than it is to think with our own.

The same statements are made over and over again—not true!—no matter how they go, the same lessons are drawn from the same stereotyped plates—false!! Oh thats no difference, good enough and then the plates are worth something.

That sermon was a good illustration of the imitation faculty of humanity, its statements amounted to something like the following—Samson's character was lacking in "true piety." His life promised well but turned out a failure, and he was held up generally, not as an example, but a failure.

Now when we consider that Samson was one of the very few whom God had announced even before his birth, when we also note that his name is listed with the notables in the New Testament who "through faith put to flight the armies of the alien," we may begin to be prepared to see that there is a discrepancy somewhere, a large discrepancy. I am free to say for my part, that in comparing the grandeur and dignity of Israel's hero, with the cuffs and collars pietism of the passing hour, the descent from the sublime to the ridiculous is too sudden to be safe.

In order to properly understand the life of Samson (or any other) it is proper to consider the times and circumstances in which they lived.

Now, Samson was born in a very unfortunate time, in fact we might say that the tide of all future human affairs was verged to the balance at his birth. In the long struggle between civilization and barbarism, between the natural and spiritual, the seed of the woman and the seed of the serpent, there have been many such ties, when, if the scale had only turned the other way! If the Persian had won Marathon? If the Turk had swept Europe? if Napoleon had won Waterloo, or Lee Gettysburgh? ah, if!

The cause of God was at its lowest ebb at Samson's birth, and there was just such a hypothesis. The power and supremacy was attached to a nation cruel and brutal in the extreme, whose religion was superstitious, and as we see illustrated in the story of his life, they were as relentless as they were unscrupulous. On the other hand, the people of Israel, even in their lapsed condition, still had a regard for the true God and held to the sacredness of an oath or a bargain, and represented in fact human virtue in a latent condition as opposed to brutality in active power.

Yes, forty years had this state of affairs existed before the birth of Samson, and as he must have been twenty years old at least before he began to reign, the complete subjugation of Israel must have endured at least 60 years, probably longer, and the spirit of the people was entirely broken, as helpless were they as the southern negro before the war, and the arrogance and insolence of the ruling race was such as has been illustrated many times since, whenever the human animal has had a chance to strut.

Upon this scene and under these circumstances comes one lone man,—and let us get the idea fixed in our minds that there was only one of him. Some of the traducers of this one hero no doubt think if they had been there they might have gone in with him to help him out, or at least would have rallied the nation and would have preached, preached, preached, but just at that time there seems to have been no one of that mind, and I doubt if preaching would have done much good in this case as it has'nt in many others, so that what he did was not only without human aid, but without human sympathy, and the only parallel in history is the story of the Son of God, "who trod the wine-press alone."

Of course the high spirituality of the "Greatest among ten thousand and the altogether lovely," cannot be predicated upon Samson. He was human in erring, but he was not [illegible] his circumstances and the mis-translation of a word has made him. Moreover he had none of the bully and swagger that is usually associated with great physical strength and for which he is sometimes blamed.

Samson's first error was falling in love with a woman, a Philistine. How much of an error is that? She was no doubt a fair woman, and also a pure woman, as far as the story goes. How far he erred in this case I am unable to say, suffice it to say that his God did not depart from him on that account.

David ate the shew-bread that was not lawful for any but the priests to eat, and yet was blameless, which goes to show that circumstances alter cases.

The father and mother were opposed to the union, and there is nothing more touching in the history, than the way the young man gets around the old folks prejudices; he coaxes them to see the young lady herself and escorts them on the way. He feels that that will decide the matter, and nothing must stand in the way, and when the lion roars out at them from the bush and startles the old people, he just goes in to show it away, poor old mamma never knew what became of that lion, it might have made her nervous and spoiled the whole programme.

Then there was the marriage scene in Timnath some time after and there was the guessing school. In the era of church fairs one would suppose that the guessing bee at Timnath would be appreciated. I cannot see much in Samson's riddle myself, it was not intended as a literary effort I suppose. The circumstances that gave it birth we can only surmise, but we know what a party of young men and women is, and the thing was given out in good humor and faith. Unto the pure, all things are pure, and here is one illustration how evil hearts can make trouble out of a thing the most innocent. That the crowd he invited, or invited themselves, to his nuptials held him and all his nation in abject contempt and considered no treatment too infamous, is apparent in the outcome, but joyfully heedless, feeling no doubt in the repose of his strength able to take care of himself in any and all circumstances, he perhaps was not sufficiently circumspect, and God help the poor unfortunates in this world who are not circumspect, it matters little how "spect" he may otherwise be, he may manage to push through with a tight lace and a straight face.

Samson's first wife was not deceitful, she was unfortunate in her associates. She evidently loved him and he loved her. She was weak however and had no confidence in her husband to take care of her. She was threatened with death and treachery, Jud. xiv. 15, by thirty big bullies. We know now that her husband was quite capable of taking care of her and would have made short work of any that would have harmed a hair of her head, but at that time his power was unknown to any but himself, and it was impossible for her to imagine how she could be delivered, and he could not have told her and have been believed.

Samson in this instance was not deceived, but disgusted with his wife's very natural distrust he gave her and them all the stern proof of his ability, 19th verse, and flung contempt on their treachery and defiance at their power and left in anger.

But he relented, his anger being a trifle unreasonable any how, and so he went down to see her again after his heart softened and lo, they had given her to some one else.

The idea of marriage to the true Israelite was sacred, and we see it illustrated here. Samson declared public war on the whole nation of incorrigibles and took the entire responsibility. No necessity to enquire at present as to the natural history of the animals that carried his fire brands with such fatal effect into the grain of the Philistines. Suffice it to say that he did not do it in a corner, and private vengeance although the ostensible reason for the action was by no means the ultimate object. Mere private vengeance would have expended itself on the immediate object of offense, the fatherinlaw, but so far from this when the cruel and dastardly Philistines poured [illegible] wrath on the old man and his daughter, and burned them and their houses. Samson attached their cause to his own and "smote them hip and thigh with a great slaughter." Moreover, speaking about private vengeance, which is cast up so often as characteristic of Samson, what other plea could he have for fighting his nation's enemies, he in no wise represented his nation They not only never authorized him, but objected to his action, Jud. xv. 11, so that when he won the victory for them he won it alone and presented their freedom to them as a gift.

And right here is the turning point in ancient history. The dual between a nation armed with all the enginery of war known at this period, counting its trained warriors by the thousands with their "shields their spears and their habergeons" and a lone man unarmed, for it would seem that in all his exploits he used no "tools of war" the ass's jaw being a notable exception, and here also comes the nobleness of the hero, and the dastardliness of his enemies.

Upon the rock of Etam he sat and waited for them. They knew where he was and they might have made a cordon about him to take him, but well they knew that military tactics would avail nothing against the strength of God, so they threaten his whole people, and hence three thousand men of Judah waited upon him, explained their abject condition and reproved him for his conduct in getting them into such trouble. Samson speaks for himself though and considers the matter his business. To their reproach he offers none. He doesn't rally them behind him and offer to lead them on to "victory or death." He simply warns them to lay no violent hands on him, and makes them swear a promise to that effect. He then submits to be bound at their pleasure and delivered over to the enemy.

Samson in many ways is a type of the "Man of Nazareth" and in thus being bound and delivered up to his own and his nations enemies the parallel is particularly striking.

The scene of this lone man with his hands bound behind him leading a humiliated procession of three thousand brethren down the slope of Etam. The shout of the Philistines, the snap of cords that bound him, the seizure of the jaw-bone, the leap forward, the slaughter and the route, what a scene for a picture! what a study for a poem!

His greatness is only more strikingly illustrated in his appeal to God immediately after to deliver him in his distress of thirst. Thus ended the supremacy of the Philistine in Israel for twenty years, and never again did they recover their lost power entirely, and during all the period of Samson's reign we have no record of even any attempt at war. He took the land under his own private guardianship. He raised no standing army and had no militia, he was the home guard as well as the foreign squadron and in this particular his rule pre-figures the reign of the Greater Judge that is to be when armies, arms, and armaments of war will be rendered ridiculous.

I can also understand that Samson acted as a spy to gather information in the enemies countries. It was on such an exploit as this no doubt that he visited Gaza, and this incident reveals the fact to us that he was not a man of extraordinary stature as he was traveling *incognito* so to speak, and it was told the Gazites who he was. It is altogether improbable that this was his only venture because of his accurate knowledge of the little local details concerning, for instance, the construction of the gates which he lifted quietly off in the dark, a huge practical joke that shows that all the humor of the man was not exhausted at the Timnath guessing bee, and it was also a majestic hint that he bore them no ill feeling if they would keep quiet. As to the woman of Gaza that he visited we all know now, or ought to know, that the keepers of public houses in these days were defamed by a naughty name and the one righteous woman in Jericho as well as the mother of Jeptha have suffered in the scandal. But when the Savior of the world told the self-righteous Pharisees that harlots and publicans would enter the kingdom of God before them, he did not propose to "let down the bars" to [illegible] and we must look for another meaning to this.

Concerning the last episode of the life of Samson and his connection with Delilah, a great many sanctimonious attitudes have been assumed quite at variance with the necessities of the case. It must be understood that whatever mistake Samson made, to him Delilah was a pure and noble woman, one that was ever ready to give him timely warning, "the Philistines are upon thee." Her little tyings up were love knots that only endeared her more, and then he was a man of humor, and we can forgive almost anything to good humor. With all the events and sequences before us now it is easy to see the deception, but when a man admires a woman, when love is blind, when we see the same thing occurring in our midst every day after several millions of unfortunate experiences who is he that shall cast the first stone. We all have our blind side and that's the side our neighbors see.

Milton in "Samson Agonistes" pictures his hero as threatening his faithless wife with personal violence for her treachery, but the true record gives no hint of such a thing, and it is not natural. Men who have suffered by the brutality of men have been fain to excuse and ascribe the conduct to any thing but the right thing, every body smiles, but every body pities and forgives.

God forgave Samson. So far from his life being useless and void history contains only one other so fruitful of result. God ordained before his birth that he should "begin to deliver Israel" had he failed God had failed. From his grave sprang such a band of heroes as the world has not since seen, Saul, Jonathan, David, and a long list of mighty men. The wave of brute power that then threatened to culminate in the destruction of virtue and humanity was rolled back, but it first broke on the devoted head of Samson.

The grand lesson of Samson's life is individual effort. Fearless advance in the cause of God. Alone if necessary take up the fight and assume the responsibility, modestly and firmly. Samson never shouted when he went into the fight. The Philistines made all the noise.

Let them roar, pick up your bone and wade in. The God Jehovah provides strength by the way and water for refreshment when you are done if the earth has to be cleft to get it.

J. F. GELLATLY.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

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See Here.

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The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in the north east corner Michigan and LaPorte streets. Services every Sunday at 10.30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother [illegible] Adams, comes as often as he can. [illegible] Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George K. Mc. Keesler, or H. L. Lehman, West Milton, Ohio.

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VOL. XLIII. PLYMOUTH, INDIANA, APRIL 11, 1894. NO. 14.

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Issued Weekly by
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Poetry.

Wounded.

Only a look and a motion that nobody saw or heard,
Just a moment and over, with never the sound of a word;
Ripples of converse around me smoothly and cheerily flow,
But a terrible stab has been given, a silent and staggering blow

Only the hand that gave it hardly a tithe of the smart,
Nothing at all of the anguish that fiercely leapt up in my heart,
Searching and scathing its peace, while a tremulous nerve to the brain
Flashed up a telegram sudden, a message of quivering pain.

They must be merry without me, for how can I sing to-night?
They will only think I am tired, and thoughtfully shade the light;
Finger and voice would fail while the wound is open and sore;
Bleeding away the strength I had gathered for days before.

Only a look and a motion! Yes, but we little know
How from each dwarf-like only a giant of power may grow;
The thundering avalanche crushes, loosened by only a breath,
And only a colorless drop may be laden with sudden death.

Only a word of command, but it loses or wins the field;
Only a stroke of the pen, but a heart is broken or healed;
Only a step may sever, pole-wide, future and past;
Only a touch may rivet links which for life shall last.

Only a look and a motion! Why was the wound so deep?
Were it no echo of sorrow, hushed for a while to sleep,
Were it no shadow of fear, far o'er the future thrown,
Slight were the suffering now, if it bore on the present alone.

Ah! I would smile it away, but 'tis all too fresh and too keen;
Perhaps I may some day recall it as if it had never been;
Now I can only be still, and endure where I cannot cope,
Praying for meekness and patience, praying for faith and hope.

Is it an answer already that words to my mind are brought,
Floating like shining lilies on waters of gloomiest thought?
Simple and short is the sentence, but oh! what it comprehends!
"Those with which I was wounded, in the house of My friends."

Floating still on my heart, while I listen again and again,
Stilling the anxious throbbing, soothing the icy pain,
Pressing its sacred mission healing and balm to bring.
"Coming?" Yes, if you want me! Yes, I am ready to sing.

—Frances Ridley Havergal.

Original.

When and How are the Nations Blessed?

THE FUTURE GATHERING OF ISRAEL.

The future gathering of Israel again to their own land, under the new covenant to be made with them then, is a subject that has a very prominent place in prophecy. Christ after calling the Pharisees hypocrits, whited sepulchres, serpents, etc., said, Your house is left unto you desolate, for I say unto you, ye shall not see me henceforth till ye shall say blessed is he that cometh in the name of the Lord. Considering his berating language to them and his rejection of them, such a merciful promise excells anything human, but God's ways are not our ways. The same spirit was manifested on the cross when he prayed for their forgiveness, on the ground they knew not what they did. Paul says if they had known, they would not have crucified the Lord of glory. God had given them the spirit of slumber, eyes that they should not see. Blindness in past is happened to Israel until the fulness of the Gentiles be come in. Then there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob.

THEY WERE LEFT BLINDED BECAUSE GOD'S DUE TIME FOR THEIR ENLIGHTENMENT HAD NOT COME.

In Zechariah God speaks of pouring upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon him whom they have pierced (when resurrected) and they shall mourn as a man mourneth for his only son. Ezekiel says when they are restored they shall remember their evil ways, and be ashamed and confounded, and never open their mouth any more, when I am pacified towards them. In Ezekiel xxxvi. and xxxvii. when the living and the dead of Israel are gathered to their own land they loathe themselves for their iniquity, and they are forgiven, and a new heart is put within them, and they are united in one nation on the mountains of Israel, and they shall dwell in the land I have given to Jacob forever. I will make an everlasting covenant with them and set my sanctuary in the midst of them forever more, my tabernacle also shall be with them, and the heathen (who still exist) shall know that I do sanctify Israel. These positive predictions of inspiration concerning the future blessing of Israel, of which we have quoted only a few, cannot have a fulfilment if all are destroyed at Christ's coming.

THE STATE OF THE WORLD AT CHRIST'S COMING.

We will now consult the prophets to learn what condition the world is in when Christ comes to the earth with all his saints. Ezekiel speaks of Gog (Russia) of the north country having an evil thought, and it is in the latter years, when the land of Israel, that has been desolate, is brought back from the sword. He comes with a great army to the land of unwalled villages to take a spoil of silver and of gold. It shall be against my people Israel that are gathered, out of the nations in the latter days. Then God's fury comes up in his face and causes them to turn on each other, and God then sets his glory among the heathen, and the house of Israel shall know that I am the Lord from that day onward. The early and latter rains have already returned as predicted, and Israel with its vast wealth of gold and silver are being gathered back, and Gog (Russia) is fast getting ready for the fray. This synchronizes with Zechariah's prophecy. He speaks of the day of the Lord as coming when all nations are gathered against Jerusalem to battle. Christ then comes with all his saints and puts his feet on Mount Olivet, from whence he ascended. It cleaves apart and there is a very great valley for safety. Thus the mustard seed kingdom commences, and increases gradually till the whole earth is filled with the glory of the Lord. The stone cut out of the mountain, though small at first, grows to fill the whole earth. The times of the Gentiles being fulfilled Jerusalem is rebuilt and there is no more night there. Isaiah 60th chapter says in speaking of the restoration of Jerusalem, Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Then the Lord shall be king over all the earth, and the living waters are restored. Jerusalem shall be safely inhabited and there shall be no more utter destruction. Joel agrees with these prophets in this event. He speaks of the times when the day of the Lord is near in the valley of decision. Behold when I shall bring again the captivity of Judah and Jerusalem I will bring all nations into the valley of Jehosophat. Prepare war, wake up the mighty men, beat your plowshares into swords, and your pruning hooks into spears. Assemble yourselves and come, all ye heathen, and gather yourselves round about. Then the mighty ones come down as in Zechariah, and the restitution events follow. So shall ye know that I am the Lord your God dwelling in Zion. Then shall Jerusalem be holy, and there shall no stranger pass through her any more, and a fountain (the water of life) shall come forth of the house of the Lord. These prophets are evidently picturing the same events and scenes that have now commenced, and will soon by their dark and bloody results terminate this age, and introduce the day of the Lord, when Christ with all his saints will commence his glorious reign in the midst of his enemies. These plain, explanatory predictions concerning the closing scenes of this dispensation and the initiation of the new age, cannot be reconciled by such a theory of destruction.

To make this contrast still plainer we will quote the fulfilment of one restitution promise. In the last days many nations shall say, come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

This important prophecy, recorded by two prophets, shows the change there will be between earth's present selfish, tyrannical rule and Christ's future reign, with the gospel power of love to subdue and bless the nations and fill the earth with peace.

How could many nations come up to Jerusalem, or strong nations afar off be rebuked, or swords and spears be made into plowshares and pruning hooks, if all things have a previous destruction by fire?

CHRIST MELCHISEDEC REIGN.

To claim when Christ comes, his work is finished, and probation ends, is reversing God's order. Having received the kingdom he will be both priest and king after the order of Melchisedec forever, as Paul says. Then with his joint heirs he is in God's purpose ready to bless all the nations of the earth. Instead of the door of mercy being closed then it will be thrown open world wide. The future salvation or condemnation of all men, depends on a voluntary accepting or rejecting of the gospel. One ends in life, the other in death.

FINAL JUDGMENT IS BY THE GOSPEL.

The secrets of men are judged by Christ according to his Word or the gospel, consequently all men must be truly enlightened by the gospel, before they can be judged, which necessitates a future for the benighted mass of past ages. Christ is the true light that lighteth every man that cometh into the world, that they may believe, for he tasted death for every man. The groaning creation with the blinded idolator—the slumbering Israelite and benighted world are waiting in God's order for that merciful day of hope, and love, and gospel light, when the blind shall see, and the deaf hear, and darkness shall flee away, and all the ends of the world shall remember and turn to the Lord.

ELECTION.

This doctrine as revealed is a most glorious doctrine, for it gives hope to the world, but when it is so construed that it cuts off, and destroys the hope of the world and saves only a select few, it is a dark problem to solve. We elect men to make our laws and to justly administer them. It is not merely to exalt this few, but to bless the many. It is in God's order. So God in mercy to the world is taking out a tried and tested people to bless all the families of the earth with, but the due time does not come till the seed are perfected, and that is the reason why all efforts to evangelize the world thus far have failed. God is now wisely taking out and preparing rulers for that great work.

LITERAL FULFILMENT OF PROPHECY.

So far prophecy has had a literal fulfilment, and that is proof that future prophecy will have the same. Israel has been literally scattered among all nations as foretold. Their future gathering to their own land must be just as literal, for it is as plainly foretold. Jerusalem was destroyed just as predicted. It must be just as literally restored to everlasting excellency, and joy and glory, for it is as plainly foretold. Christ's first advent, and work, and death, and resurrection, was foretold and personally fulfilled. His second coming and work is as plainly revealed and will be as literally fulfilled. The literal taking out of the seed from all nations is sure proof that the national blessing contained in the same promise must be as literally fulfilled. A theory that stands in the way, or prevents a most literal fulfilment of any or all of these promises, is largely at variance with Scripture.

THE JUDGMENT DAY.

God has appointed a day in the which or during which he will judge the world (that Christ prayed for) by that man whom he hath ordained, whereof he hath given assurance to all men in that he raised him from the dead.

The resurrection of Christ is here given as an assurance to all men that the world shall have a righteous judgment, and to accomplish this God is now taking out from the world a tried people, as joint heirs with Christ to judge the world with. Now if mercy ends with death to this class which Christ calls the world, they will be already judged as well as the elect seed. According to this theory they will all be judged and burned up before Christ takes the throne of judgment, thus defeating the greatest blessing promised to the world and turn it into a curse. This is the age of faith, and the election of the seed, a stepping stone, preparatory to the coming age of glory and salvation. The next is an age of universality, personality, literality, and finality, where faith is turned to sight and hope to life and fruition. When Christ appeared to Paul, he was converted at sight. He said he was as one born out of due time (an abortive, margin) born too soon. In Christ's reign the spirit of grace and supplication is poured out, and those wicked Pharisees he prayed for on the cross, and that he said should not see him till they should call him blessed, being raised, looked upon him whom they had pierced, and like Paul were changed to penitence and mourning for their sins.

God does not pour the spirit of grace on those who have done despite to the spirit of grace, and wilfully rejected Christ, the only way of life and salvation, for this is the sin, and the only sin, that hath not forgiveness, neither in this world nor in the world to come. Unbelief is the condemning sin of the world.

We have been quoting a class of Scriptures that apply to the world at large, and for that reason they are all the more important. Now the question arises, shall we believe in the literal fulfilment of these inspired promises, so numerous throughout the Scriptures, or shall we believe in a theory that belittles them, or sets them aside without any fulfilment, thus making them a fraud, a deception, a thing of naught? By the teaching of Scripture the many are saved and the few lost. But by this theory, the many are lost and the few saved. All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

B. C. SIMONDS.

The Coming Bride.

A brother through THE RESTITUTION asks my views relative to "The Bride, the Lamb's Wife." He did not mention what phase of the question he desired my views upon, therefore I shall treat the topic in a practical manner.

As yet, Christ has no "Bride." Baptized believers of the gospel of the kingdom, occupy the relationship of an espoused Virgin to Christ.

See 2 Cor. ii. 1-3: "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ."

The grand and heroic Paul was so anxious that those with whom he had labored should be faithful to their betrothed vows, that he may realize his heart's dearest desire, and present them to Christ as a "chaste" and faithful "virgin." It is only the chaste, pure, and faithful ones that can ever be united to Christ as his loving "Bride." Oh, my Brother! my Sister in the Lord! whoever you may be, have you ever thought seriously about this matter? Will your life and mine bear the inspection of him to whom we are espoused? Are we fit to become his "Bride?" Does our heart condemn us? Rev. xiv. 1-5, describes the meeting of the espoused "virgins" and the "Lamb" on "Mount Sion," "and in their mouth was found no guile: for they are without fault before the throne of God." Let us read it, meditate upon it, and may our heart be set to seek the purity which is from God.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their forehead. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung a new song before the throne, and before the four beasts (living creatures) and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

One notable characteristic of these "virgins," is, that they "follow the Lamb whithersoever he goeth."

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all: and none is able to pluck them out of my Father's hand." John x. 27-29.

It makes no difference where the Lamb leads, the true and faithful "virgin" will be sure to follow. She will follow him both in his holy life, and in his doctrine, believe what he says, and do as he directs. In so doing the heart may be chilled by the jeers and derision of a cold, unsympathetic and unbelieving world, but never mind it, let the pure and fervent love of the coming Bridegroom warm your heart, pulsate through your veins, and banish forever its chilly damp. He loves you purely, as none other can, if you will only "follow" him "whithersoever he goeth."

Dear, pure Virgin of Christ, let us wake up! the wedding nuptials draw near, the day of glory is near at hand! Warm up the heart! Cry out, the Bridegroom comes! Hark! the gospel bell peals out from the Everlasting Chimes that he is coming right soon.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. xix. 7-9.

Oh, joy to the world, when he does come, attended by his glorious "Bride," he will then roll back the dark thunder-clouds of death. Its dismal pall will never more cross the threshhold of our homes. Our frail bark will no more be cast to and fro upon the adverse billows of a stormy life, because the Bride's Beloved, will speak peace to the stormy sea, and say: "Peace be still!" And lo! what a calm! it is like unto that of a still night, when the moon peers from behind the fleecy cloud, and illuminates the landscape with its silvery sheen. Then will sorrow flee away like a passing cloud, the eyes of the blind will ever feast upon the glories of the evergreen shore. The ears of the deaf will listen to the melodious music of the song of the redeemed; the lame man will leap as an hart for joy; the tongue of the dumb will shout for gladness of heart; all nature will rejoice: springs and rivers will break forth in the desert, and flow onward through fertile plains to the ocean's bed, causing the earth to rejoice and blossom as the rose. Oh what joy! tongue cannot tell it!

This indeed will be the happy spring time of life, and the time when the "beloved" will call for his "fair one," his "love," and say: "Rise up my love, my fair one, and come away," "for the marriage of the Lamb is come, and his wife hath made herself ready." "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone? The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Song ii. 10-13.

"For lo, the winter (symbol of death) is past." "The flowers appear on the earth"—(symbol of new life) "the singing of the birds is come"—(symbol of joy and melody). It will be a time of ecstatic joy, all nature will respond "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Yes,

"He shall come down like showers
Upon the fruitful earth;
And joy and hope, like flowers,
Spring in his path to birth."

The prospective "Bride" waits in anxious expectancy, that she may embrace her "beloved." With this hope in view, even now, glory peers from behind the cloud, and gilds its edge with a beauty rendered more resplendent by its contrast with gloom. Only think of it, there will at this time be no more death, the doleful funeral cortege will no more be seen winding its way to the city of the dead, under the measured and solemn peals of the bell which tells of sad bereavements and desolated homes. Is not this joyous news? "Praise the Lord, O my soul!"

There should be an intense interest at this time with regard to these things, for driftwood is seen floating upon the ocean of time, indicating that we are now, at this very hour, approaching the continent of glory.

It should indeed exhilarate the mind, gladden the heart, dispell gloom and despondency. What matters it though darkness may now envelope the landscape, and from the cloud lurid lightnings leap, and thunders roll, the "beloved" in his beauty will break forth from the cloud, and laugh at the storm.

"Would you to the end endure?
Keep the wedding garment pure—
Claim ye still the promise sure—
Faithful is the Lord!
Let your lamps be burning bright,
In God's Word is beaming light,
Live by faith and not by sight—
Crowns are your reward!"

W. H. WILSON.

"The Everlasting Arms."

"The Eternal God is thy refuge, and underneath are the Everlasting Arms." Deu. xxxiii. 27.

Our arm is too short is a serious compleint. The 17th of March I was to meet a brother in H. S., to convey me to the place of meeting, but I was 90 minutes late, so got left. But another brother found me, footsore and weary, and took me to his house "and his banner over me was love."

I fear that we are more careful about the things of this life than we are about the things that pertain to our eternal salvation. These things ought not so to be. We should fear him who hath power to cast into Gehenna. Mar. R. V. Luke xii. 5.

Friends let us be mindful, i. e. have our minds full of the things which pertain to our eternal salvation. "For how shall we escape if we neglect so great salvation." Heb. ii. 3.

Some are "faring sumptuously every day," while others are in destitute circumstances. My brethren let us be careful, or the beggar may be found at our gate. Luke xvi. 21-25.

Bro. Gardner's translation, "With all these objections, a great gulf hath been filled."

"Ye who are bound for Canaan's land,
Come on without delay,"

and we'll all shout victory in the kingdom. 1 Cor. xv. 55.

There are too many excuses to hinder us in the way that leads to God.

And some may say that Luke xvii. 21-25 is not applicable to us. How do you know? "As often as ye have done it to one of the least of these my brethren, ye have done it unto me," said the Savior. Matt. xxv. 40.

Let us make unto ourselves friends of the mammon of unrighteousness, so when we fail here, as we are sure to do, we will be prepared to enter the everlasting kingdom of our Lord and Savior Jesus Christ. Luke xvi. 8-12; 1 Peter i. 11. Our means and strength are almost gone, and will it be said "Oh ye of little faith."

May the good Lord pity and help us to trust more in his Word and less in the god of error.

Yours in hope of immortality.

R. A. HUMPHREYS.

Be Watching.

In Edinburgh, when our Queen first came, the vessel that brought her landed in the evening. It was concluded, "Oh she will not come ashore till nine in the morning!" and our Lord Provost had that idea. What happened? The Queen was very famous for taking people by surprise, and she landed between six and seven. The chief magistrate was sadly ashamed of himself. He did not lose his place, but he bitterly regretted that he had not been waiting for her, when she set foot on the shore. I think it will be so with those who are not looking out for Christ's coming. They will regret not being ready to give him a hearty welcome.—*Bonar.*

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

UPRIGHT walking is sure walking.

It has been truthfuly said that youthful follies lay the foundation for aged sorrows.

ZEAL without knowledge we know to be bad; but why is it bad? The latest reason we have seen is, "That it is fire without light."

IT has been beautifully said that "Truth is immortal;—the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, and famines cannot starve it."

MAN without a knowledge of the Holy Scriptures is as a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen, and a bird without wings."

"WHAT man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it."

THE Rev. Dr. Israel Aaron of Buffalo lectured before the Young Men's Hebrew Association at the Scoville Av. Temple in Cleveland on April 1, on "True Culture." In the course of his remarks he said that true culture was received under the influence of religion, and that culture and religion went hand in hand. He declared that it was vastly easier to be cultured in the present age than it was a thousand years ago, and for that reason all *should* possess a certain amount of it. The lecturer, singularly enough, took the life of Jesus as an example of the truest culture that could be obtained, and the audience was directed to the divine source of truth and holiness.

IT would be well if every one who has named the name of Christ would keep in mind the words of Hagar, "Thou God seest me!" and the words of the Psalmist, "O Lord thou hast searched me and known me; thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off; thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." These passages and their importance were forced upon our attention by reading about some pleasure-loving professors. The editor of a religious journal told of a visit to a family that belonged to the same church that he did. As he approached the door, which was open he looked through the first room into the second, where four persons were seated around a table. As soon as they became aware of his presence, they sprung up in confusion and haste, at the same time grabbing cards from the table. The visitor rapped at the door and the man of the house came out flushed in face and confusion on his countenance, but tried to talk religious! Presently his wife came, then his sister, all members of the same church, and a gentleman visitor, who was an *undisguised* man of the world. Why were they so disconcerted by the presence of one of their brethren, and not disconcerted in the presence of God? They had forgotten God. Evidently he was not in their thoughts; love of pleasure had crowded him out. They were doing nothing to his glory; they were not redeeming the time. An accident had exposed their hypocrisy to one who lived on a higher plane, and they were chagrined. Deceiving and being deceived may be written almost everywhere in the religious world. Beloved in the Lord, let us strive earnestly to be *found* with the wedding garment on when Jesus comes. Let us so live, so that we could hail his presence with joy at any time; we must remember that there will be no putting of things out of sight when Jesus comes. Now is the time to put away fleshly desires.

[illegible] seventy [illegible] only 18,500 days. A man at forty, however, has but 90,000 hours left,—and adds that a man of sixty has so few hours left that he did'nt want to shock them by mentioning their number.

"DIG deep young men; you are now digging your wells, and if you want good water you must go down deep." This is the way Dr. Cooper talked to the students in Woodstock College, Ontario, but it is good advice to *all everywhere*, especially to young Christians. There is a wonderful mine—an inestimable mine of wealth for them to explore.

IF we "shut the glorious Book of God, blot from memory what we have learned from it, we quench the day-spring: the whole world lieth in darkness, and to man there remains no Savior, no guide in life, no support in affliction, no victory over death,—the grave becomes an unfathomable abyss, and eternity spreads around like the ocean, dark illimitable, fearful! Open now again that Book, and lo, the Sun of Righteousness arises with healing in its wings."

BAPTISM.

A Presbyterian tract, entitled "Bible Baptism," says, after exhorting some young people, who were solicited to submit to baptism by immersion and join the Baptist Church to remain steadfast in the Truth (Presbyterian truth), it says to them, "The reasons you gave for turning a deaf ear to the invitation do credit to both your head and heart. . . In yielding you would reject your present baptism. This is very sinful. You have already been baptized in the name of the Father, and of the Son, and of the Holy Ghost. This work cannot be undone. 2. You would cast an insult on your pastor, on the church and the whole denomination, and on the great mass of Christians in all the world; for all evangelical denominations except one, baptize not by putting the person *into* water, but by putting water *upon* the person. Besides this they bring division and discord into their families, and exchange a true Bible baptism for a sectarian baptism."

It then *goes on* to say that the meaning of the word *baptizo* in the scripture sense is very easily ascertained, and illustrates this by reference to the words of John that Jesus would baptize with the Holy Ghost and with fire, which he did by putting fire upon them instead of putting them into fire; and that the Bible never speaks of baptizing *in* water, but always *with* water; and that these young people would smile to hear a boy say he went into swim *with* water; and in reference to Philip and the Eunuch it says they wore no stockings, and it was easy to gather up their flowing robes, having removed their sandals, and stepped to the margin of the stream, and that Philip then took water in his hands and caused it to *fall upon* the Eunuch, and there was no need to strip naked nor be immersed in his dress and sent dripping on his way: and that the multitudes baptized at Pentecost could not undress themselves, and "it would have been strange to see them going about wet to the skin."

It makes one feel sick at heart to see how easily men can see proof of what they want to believe, and how blind to the clearest testimony against their prepossessions.

By request of a subscriber in New York state we make a few remarks on this matter. And first, we call attention to the authoritative way of settling the matter, by this tract: Immersion is a *sectarian* baptism. To baptize with water is to cause water to fall upon the person. The Bible never speaks of baptizing *in* water, but always *with* water. They took off their sandals and holding up the loose garment stepped to the margin of the stream. They took water into their hands. They could not undress,—it would be strange to see them go about wet to the skin—therefore they were not immersed. One would think that either the writer was on the spot and took notes of what transpired, or else that these details were matters of divine history. Neither of this being [illegible] when the proof offered is based upon mistranslation of the Greek preposition (*en*) in which the credulity of the uninformed reader is imposed upon, and the intelligence of the informed grossly insulted. In Matt. iii. 11 the *sense* requires *in* instead of with; further than this, of nearly 1300 occurrences of the Greek preposition (*en*) it is translated *in* ten times where it is once translated *with*. True, the Spirit was poured upon the Apostles, but the pouring was not the baptism. Baptism was the *effect* of the pouring. As it was so poured that it filled all the house where they were sitting, they were immersed in it,—overwhelmed in it; entirely under its influence, and spoke the words of the Spirit, being also filled with it. And it may not be amiss to mention the baptism of our Lord in *sufferings*—he was overwhelmed by them.

The Scriptural meaning of baptism is said to be easily ascertained; then how comes it necessary for Presbyterians to issue tracts to prevent the loss of members on account of doubtful baptism, when [illegible] any for that reason?

If those who reject their present baptism are very sinful, then all immersionists are very sinful because they reject sprinkling as no baptism at all. And if divisions in families warrant people in adhering to error, what must we do with the words of Jesus, who had men forsake all and follow him; and in addition to his intimation that division of families will be one of the results of it? We think it very inconsistent of the author of this tract to show further on that these very sinful people are to be fellowshipped as Christians.

A few facts might perhaps serve to show the absurdity of the points made in this tract more apparent.

1. "Our translation was made by 47 Pedo-baptists under strict orders from King James to change none of the ecclesiastical terms in common use.

2. The American Bible Society, and the British and Foreign Bible Society forbid the translation of the Greek word *baptizo*, by their foreign missionaries, and require that it be transferred into the foreign tongues; and even reject good translations where this rule is not obeyed, as may be seen by the preface to Dr. Conant's work *on baptism*.

3. Every Pedo-baptist commentator of note has said that immersion was the ancient mode of baptism, when commenting on such passages as Rom. vi. 4 and Col. ii. 12.

4. All Greek lexicons give *immerse* as the primary meaning of baptize.

5. Even learned Roman Catholics say that *baptizo* means immerse, and was changed by the authority of the Roman Catholic Church.

6. The Greek language contains words which mean sprinkle and pour, yet *they are never used by Christ or his apostles as equivalents of baptize*.

7. Dr. Conant has shown from Greek literature both sacred and profane that baptizo always means immerse and *nothing else*.

8. If the word *baptizo* had several meanings some passages in the New Testament would suggest the idea of *modes* of baptism, but this is not the case, the word like triangle *suggests* its own meaning."

But no matter whether people are sprinkled or immersed if they do not believe the gospel of the kingdom of God. What we mean is, that immersion is of no account unless preceded by faith in the gospel Jesus and the apostles preached,—the goodness of a kingdom of peace and righteousness under the whole heavens, with eternal life to enjoy it. This faith must be followed by reformation of life—repentance toward God, and then baptism is in order. The belief of heaven for immortal souls is not the subject of promise,—contains, therefore, no good news, and makes no one a fit *subject* for baptism. We regard it as great folly to discuss the mode of baptism with those who believe another gospel. He who believes the gospel of the kingdom knows he has to be buried with Christ—planted in the likeness of his death, an impossibility with pouring or sprinkling.

My Old time Friend, Mrs. S. U. C.

I will write you some of my views on the Sabbath question. You know that I told you once that there was no proof that the Sabbath was kept by the Jews until you found it spoken of in Exodus.

You sent a tract here once, that said it had been kept, but it gave no Bible quotations. I told you when you were here that I could find no proof that the Sabbath was kept until we read of it in Ex. xvi, when the people commenced to murmur. Read the whole chapter.

The 5th verse says, that on the sixth day they shall prepare twice as much as they prepare daily. This is what the Lord told them to do. Notice this. "And it came to pass on the sixth day they gathered twice as much bread, two omers for one man. And all the rulers came and told Moses." These rulers knew that they were only to gather enough for one day, and when they saw that the people had gathered twice as much on the sixth day they thought they had disobeyed Moses.

It looks that way does it not? But hear Moses' reply. "And he (Moses) said unto them, this is that which the Lord hath said, to morrow is the rest of the holy Sabbath unto the Lord, bake that which ye will bake to day, and seethe that which remaineth over, lay up for you to be kept until the morning." Now here is the point. If the rulers had known of a Sabbath day to be kept before this time, would they not have known why they gathered twice as much on the morning of the sixth day as they did on any other day?

In Exodus xx. we have the ten commandments, where it says, remember the Sabbath day to keep it holy.

In the 31st of Exodus we find something like this. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever."

In Deut. we read, "The Lord our God made a covenant in Horeb. The Lord made not this covenant with our fathers, but with us even us who are all of us here alive this day.

You will see that Moses refers back forty years to the time that the ten commandments were given. He called all Israel and reiterated the statutes and judgments that the Lord had given them. What for? That they might learn them and keep them. Read all of Deut. v.

In the 15th verse you will read, "And remember, that thou west a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore, (or for that reason) the Lord thy God commanded thee to keep the Sabbath day.

All this about the Sabbath was thrown in when Moses was repeating over the ten commandments to them to show them why they were to keep it. Do you not see there is nothing of the kind when he repeats the other nine?

Now, dear friend, in all candor I will ask you this:—Where in the Bible do you find a change in the mode of keeping the Sabbath? You know that Israel could not even build a fire and if one was found picking up sticks on the Sabbath day they were put to death.

You will go more than a Sabbath day's journey. You build fires and do a great many things that would have been death to the Israelites.

I asked you that question once, remember your answer. You said that the Lord knew that it could not be kept as straight now as then. Your answer was correct.

We will go to the New Testament and give a few texts concerning the Sabbath, as you say we want the Word of God for it. I have given it so far, have I not?

In the "Sermon on the Mount," we read, "think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, [illegible] shall in no wise pass from the law till all be fulfilled."

Now at that time the law had not been fulfilled, but it cannot be denied but that the Christ did fulfill both the moral and ceremonial law, that is he carried it out or obeyed it. That is what I understand by the word "fulfil" as it is used in that place.

In Matt. xix. 18, 19, Mark x. 19, and Luke xviii. 20, where our Lord enumerates the commandments to the ruler, who wanted to know what he should do to inherit eternal life he did not mention the Sabbath at all.

Now I almost hear you say, "neither did he mention the first or the second commandment." I know at least this is the way you people talk. We know that some of the commandments are transferred into the gospel dispensation in a changed condition.

We do not find the 4th in the New Testament, but we do find the 1st and 2nd in several different places, though worded differently.

In Acts xvii. Paul taught at Mar's Hill that they should not worship any image graven by art and man's device, and the whole of that sermon was to teach that people that God was not like unto gold or silver or stone.

In Matt. iv. 10, we have the word of Jesus for it that we should worship the Lord our God.

In 1 Cor. viii. 5, Paul says, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many) but to us there is one God the Father, ... and one Lord Jesus Christ."

In Mark xii. a scribe came to Jesus and asked him, which is the first commandment of all? And Jesus answered him, the first of all the commandments is, Hear, O Israel! The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy mind and with all thy strength! This is the first commandment. And the second is like unto this, that thou love thy neighbor as thyself. There is none other commandment greater than these."

Now dear friend, the Savior of the world said these words. If he makes a statement we ought to take it and not try to put something else ahead of it. Do not say again that the first and second commandment is not mentioned by Christ or the Apostle Paul.

I have just read this in the "*Signs of the Times*," the July number of 1883. "Paul in Romans says, render therefore to all their dues; tribute to whom tribute is due; custom to whom custom is due; fear to whom fear; honor to whom honor; owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this, thou shalt love thy neighbor as thyself."

Of course Jesus kept the Sabbath day, but not as the Jewish tradition wanted him to keep it, but he kept the whole law as I said before.

"Judge not that ye be not judged. Therefore let no man judge you in respect of an holy day or of the new moon or of the Sabbath days, which are shadows of things to come."

We should accept the advice of the inspired apostle. If one man esteems the seventh day above others, let him practice accordingly.

If another esteems the first day, or Sunday above all others let him be fully persuaded in his own mind.

I for one do not claim it is a command. But we do well if we keep one day in seven unto the Lord, to engage in worship together, and so long as we do not think there is a command for it we would rather keep the day as near as we can that the Christ burst the bonds of death. I think we have ample evidence that the apostles observed it, but we know that they taught on the Jewish Sabbath too, because it was on that day that they found the Jews.

You know that we as a people do not think it a command, neither do we think that the day has been changed. If the Roman Catholics claim to have changed the Sabbath I am not going to quarrel with them about it because it is not the only thing that they claim that is not true, but it is the only thing you people seem to have any trouble about. I do not believe that the United States fits in, or fills out prophecy as nicely as you seem to think it does.

I will add just a few more words, then hasten to a close as I see my letter is going to be too long.

I was reading this morning the 21st of Rev., and when I came to the 8th verse I read, "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire," but it does not say a word about Sabbath breakers.

In another place it speaks of truce breakers, but where in the New Testament does it speak of Sabbath breakers, or of breaking the Sabbath only where it relates to the Jews? The law even the ten commandments was given expressly to Israel as a schoolmaster to bring them to Christ, but after Christ came and fulfilled the law they were no longer under a schoolmaster.

Our Lord and Savior tells us in Luke xvi. 16, that the law and the prophets were until John, since then the kingdom of God is preached.

You will see that Jesus preached the kingdom of God from his baptism. Matt. iv. 17.

I think I have proven to you that the Old Jewish Sabbath was to be kept by the Jews only, because as God said, he had brought them up out of Egypt.

The Gentiles were never in bondage in Egypt, therefore we do not have to keep the Jewish Sabbath. Let us not put a yoke upon ourselves, which we cannot bear. Jesus, Paul, and James enumerated all the commandments that are binding upon us. The Sabbath was left out by all these.

I appreciate your zeal and feel that you are honest in your belief, but my dear friend do not worship the day, which it does seem to me that some of you do.

Read over what I have quoted, carefully. All we want is the truth. If we lack wisdom let us ask of God who giveth to all men liberally, but let us ask in faith nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed.

Your old Friend.

ALMIRA BROOKS.

How Readest Thou?

In THE RESTITUTION March 28, V. E. O. makes a good criticism on the statement that "the word Satan is applied to God." In the same letter, as an example of the blunders of translators, Psa. lxviii. 6 is quoted thus: "And God sitteth the solitary in families;" and it is said: "As the above quotation now stands written in King James' Bible, who among all the children of men can see any sense in it?"

I might not have noticed this through THE RESTITUTION, had that writer been the only one making this mistake in reading that verse. I have heard it so used in public prayer, God himself being told how he "sat" in the midst of the assembly, yet so high and lifted up that he was "solitary" and alone in unapproachable majesty. Something like this is expatiated upon in prayer, at least occasionally; and it shows how few read the Bible carefully for themselves. I suppose some minister blundered sometime, and his hearers followed him ever after, and their hearers again followed them, reading "sitteth," "sitteth;" whereas the word in the Bible is a different word, of a very different meaning: "setteth." To sit is what one does himself on a seat; to set is to place some object. The Psalm says, (no "And"): "God setteth the solitary in families;" or in equivalent words: God places the lonely ones in households. The margin gives, "Hebrew, in a house;" but house here means household or family, not an empty building. "God makes the neighborless dwell at home, or "in a home;" that is the idea. It is in consonance with the preceding verse: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." The Psalm is a grand one. Its (uninspired) heading is, "A prayer at the removing of the ark." It begins: "Let God arise, let his enemies be scattered;" the words which Moses said when the covenant was to move forward to another encampment. Num. x. 35. God, in his manifested presence, called the Shekinah (from dakun, to dwell), was with the ark. The Psalm recounts God's past dealings with Israel; but it also has plain reference to a coming day, when again, "God shall arise, his foes shall be scattered, and his haters before him shall flee." Then, in the full and final sense, shall God cause the solitary, lonely, isolated ones to dwell in a home; no longer strangers and sojourners, "looking for a country," a "fatherland," a "home land," as the word means.

It is a pity to spoil even one sentence of this Psalm by misreading that word setteth. The translators have enough to answer for, but they are not to blame in this.

A. ANSON.

Dear Household of Faith:

We left you at our last visit going from Prairie Grove (Southern Mich.) where several had expressed a desire to live a better life, and three young men had taken the name of Christ in baptism. From there we went north about 60 miles to Byron township where we held meetings two years ago, held 5 meetings there, then back to Vicksburg. Bro. Barney who was converted at the Byron meeting two years ago, had moved to Vicksburg and it was at his earnest solicitation that we visited them there. Many doubted the advisability of renting a hall, thinking they could not possibly pay for it long enough to do any good, but Bro. Barney was determined that his townspeople should hear the gospel, so he payed for the hall several nights in advance. From the first the interest and attendance increased, the brethren gained courage, and came with money to defray expenses for two weeks, by that time it was almost impossible for us to leave, so many anxious ones urging us to stay, so many questions to be answered, texts in subject form to write off for different ones. How could we leave them, and how could we stay, for the money was gone? Take up collections every night was urged on us, so we ventured and every night the needed amount was given. Our Odd Fellow friends here we found to be the same as in other places kind, courteous and obliging, and when the churches refuse to let us in they always come to the rescue. Mr. Barney secured their rooms for one dollar a night ready for use, and the days and nights flew by until we had been there over four weeks. Two were baptized and more almost persuaded. We left them studying their Bibles as they never had before. How strange and new it all seemed to them, they would look in wonder and amazement to hear so much Bible quoted, and such clear points made on questions they had often desired to have answered before. One gentleman, and a Christian when first attending the services, remarked that he was sorry for Elder Woodward, he seemed like such a zealous, earnest, hard worker, but said he had to know so much about the Bible and History to make his points. A little later on he rejoiced that one man in Michigan knew something about the Bible, and was not afraid to tell it; and thanked God before the meetings closed he and his good wife saw a beauty in the gospel they never had before.

When the three churches saw the interest and how many came every evening to hear the Word, they put forth every effort to stop their coming. As a last resort the three churches united their forces, sent for two evangelists and started a union protracted meeting with five ministers to work, but still the crowds came to hear those "despised Advents," still the interest increased. Vicksburg is the headquarters of Spiritualism. They have a camp-ground there where meetings are held every summer. Several of their number attended our meetings and we were never used better by any class of people. Mr. Dent their president was in attendance nearly every evening with a paper and pencil taking texts, and expressed himself as pleased and benefitted by the meetings, and now lest I weary you, I will stop and finish in another number. We are to go to Vicksburg again April 14th. Pray God, dear ones, that others by that time may be ready to accept the gospel. Yours, working earnestly for the upbuilding of truth.

B. W. & M. A. WOODWARD.

Poetry.

A Wasted Day.

The day is gone,
And I, alas! have wrought no good,
Performed no worthy task of thought or deed,
Albeit small my power and great my need;
I have not done the little that I could,
With [illegible] o'er forfeit hours I brood,—
The day is done.

One step behind,
One step through all eternity—
[illegible] what I might have been,
Because the trespass of my life stole in,
And [illegible] this day away from me;
My [illegible] height can never be—
One step behind.

[illegible]
[illegible] day,
[illegible] gone,
[illegible]
[illegible] my way,
[illegible] say,—
[illegible]

[illegible]
[illegible] where,
[illegible]
[illegible]
[illegible] prayer,
[illegible]
Toward life and light

Selected.

Why We Rejoice in Christ Jesus.

It is a pleasure to us to give some of the principal reasons why we rejoice in Christ Jesus. But before proceeding to do this, let it be distinctly understood, that we have no confidence in the flesh. For if Paul, who was by birth a son of Benjamin, the beloved son of Jacob, prince of [illegible] educated under Gamaliel (the most distinguished Pharisee of his day), by which he profited in the Jews' religion above many his equals in his own nation; his character as touching the law blameless, did not trust in the flesh; then we say it is of no use any man, however noble his origin, well brought up or pious he may be, relying upon it. For Jesus said: "The flesh profiteth nothing." Hence Paul's willingness to renounce it, with all its advantages.

The first reason why we rejoice in Christ Jesus, is because this stone is become the Head of the corner; neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 11, 12. Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 38. And to him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. Acts x. 43.

One of the testimonies referred to by Peter is to be found in Joel ii. 32, And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

This is often quoted to prove that it is not necessary to believe the doctrine of the Scriptures, to be saved. But Paul settles the question, for in Rom. x. 13 he quotes the words of Joel, and then says, How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? &c. So then faith cometh by hearing, and hearing by the Word of God.

Paul believed the Gospel of the kingdom of God, and when Jesus had satisfied him that he was the Messiah of that kingdom, Ananias instructed him how to call on the name of the Lord. Acts xxii. 10. Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Peter said to the Jews on the day of Pentecost, in reply to their question, Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins.

This was repeated afterwards to the Gentiles, and since that time, the salvation of God is confined to those only who have put on Christ by burial with him in the water of baptism.

This salvation is deliverance from an eternal grave. It is at present located in Jesus, and the only way in which we are connected with it is by an obedient belief of the truth in him. Hence our rejoicing in Christ Jesus.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not the life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life—as a promise from him who cannot lie; and therefore if we are accepted in the Beloved, will surely receive.

Jesus says: I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me.

No one who understands fruit trees ever expects a branch to thrive and bring forth fruit after it has been severed from the stock. There is no such thing apart from miracle. And yet people talk of men and women being religious apart from Christ! It is a mistake. There can be no such thing. Jesus confirms this. We are wild branches by nature. He says, severed from me ye can do nothing. John xv. 5.

But as all the branches on a vine are not fruit-bearing boughs, so in Christ, you must not be surprised that some even in him are not religious, being only wild branches, which, after they have flourished for a time—using the goodness of the roots—are cut off, being good for nothing but to be burned.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye keep my commandments, ye shall abide in my love.

Paul, like John, declares that the promise of life is in Christ Jesus, 2 Tim. i. 1. And to obtain this prize he ran in the narrow way, throwing aside every weight, counting all things loss for the excellency of the knowledge of Christ Jesus. Phil. iii. 8. For whom I (Paul) have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him. That I may know him, and the power of his resurrection. This one thing I do. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus. The reward is an incorruptible crown—eternal life. 1 Cor. ix. 25. Rom. vi. 23.

So run, that ye may obtain. Imitate Paul. Be temperate in all things. Keep under thy body.

This crown will be received from Christ at his appearing by those who are accepted in him; (1) then the saints are dead, having crucified the flesh, and their life is hid with Christ in God. Phil. iii. 4. When Christ who is our (the saints) life shall appear, then shall ye also appear with him in glory.

When any who are in Christ Jesus even fall asleep and return to dust, we sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, from the grave in the appointed order—Christ the first-fruits; afterward they that are Christ's at his coming. 1 Cor. xv. 23. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. 1 Thess. iv. 11. &c.

And when the dead who have abode in Christ (John xv. 5) are thus raised to life, they will rejoice that they have walked in him. 1 John ii. 6. For John heard a voice from heaven, at this epoch in his vision of the future, saying unto him, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them. Rev. xiv. 13. Jesus will then give them the promised rest for which they have labored—the rest which remaineth for the people of God. Matt. ii. 28. Heb. iv. 9-11.

But Paul speaks of something else in Christ which we have as another reason for rejoicing in him. He says, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 Tim. ii. 10.

This eternal glory is the excellent majesty and power, and unspeakable joy, which will be realized in the fulfilment of the promises, which God has covenanted to us in Christ, in whom they are centered—for all the promises of God in him are yea, and in him amen (faithful and true), unto the glory of God by us. 2 Cor. i. 20.

A glance at these promises will give us an idea of the eternal weight of glory contained in them.

The land of Canaan and possession of the world, to the uttermost parts of the earth—in a state of blessedness—is promised by God to Abraham's seed—Christ. Gen. xii. 7; xxii. 17; Gal. iii. 16; Rom. iv. 13; Psa. ii. 8.

And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

The permanently restored throne of David over Israel—the kingdom of God, and all the kingdoms of this world—when the knowledge and glory of God, and peace and amity among men, will embrace the globe—are promised to David's seed—the Holy One of God—Christ. And of the increase of his government and peace there shall be no end. Luke i. 32; Dan. vii. 14; Rev. ii. 15; Psa. lxxii.; Jer. iii. 17; Micah iv.; Isa. ix. 7.

And if ye become Abraham's seed by faith in these promises and obedience to Christ, then are ye children of God; and if children, then heirs of God, and joint heirs with Christ of this brilliant dominion. For if we suffer with him, we shall also reign with him, and be glorified together. Rom. viii. 16, and ix. 8.

Hence, when we rejoice in Christ Jesus, we rejoice in hope of the glory of God, which will be manifested in the fulfilment of these exceeding great and precious promises, and fill the earth.

A stranger to these two covenants is godless. Eph. ii. 12.

Out of Christ there is no hope.

To be in Christ we must put on Christ. Therefore put ye on the Lord Jesus Christ.

There is only one scriptural course—through the water—preceded by belief of the things of the kingdom and name. Acts viii. 12. For as many of you as have been baptized into Christ have put on Christ, and ye are all one in Christ Jesus. Gal. iii. 27.

In this exalted position of divine favor we have every reason for intelligent rapture; for the Apostle says, All things are yours; the world, life, death, things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. 1 Cor. iii. 22.

Reader, think on these things, and act promptly your part in becoming Christ's. The door is still open. We invite you in the name of Christ to come into his mystical body, and share with us in his self-sacrificing love; and our Father's beneficent provision, for our present and future preservation, and well being.—*T. Howe.*

The Bible.

A nation must be truly blessed, if it were governed by no other laws than those of this blessed Book. It is so complete a system that nothing can be added to it or taken from it. It affords a copy for a king (Deut. xvii. 19) and a rule for a subject.

It gives instruction and counsel to a senate, authority and direction for a magistrate, it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subject to honor, and the servant to obey; and promises the blessing and protection of its Author to all who walk by its rules.

It gives directions for weddings and for burials; regulates feasts and fasts, mournings and rejoicings, and orders labor for the day, and rest for the night. It promises food and raiment, and limits the use of both. [illegible] ful and eternal Guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust. Jer. xlix. 11.

It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first Book, the best Book, and the oldest Book in the world.

It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that was ever revealed. It contains the profoundest mysteries that ever were penned. It brings glad tidings, and affords the best of comfort to the enquiring and disconsolate.

It exhibits life and immortality, and shows the way to eternal glory.

It reveals the only living and true God, and shows the way to him. It is a book of laws, to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies and confutes all errors; a book of life, that gives life and shows a way of escape from everlasting death.

It is the most compendious Book in the world; the most authentic, and the most entertaining history that ever was published.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial and terrestrial worlds, the origin of the angelic myriads.

It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skillful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic.

It corrects the vain philosopher, exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages.

It is the best covenant that was ever agreed on, the best deed that was ever sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed.

To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom.

It is its own interpreter.

It encourages the wise, and promises an eternal reward to the faithful.

It promises freedom to all who embrace the truths it contains,—freedom from sin and death; and except a man accepts these truths, he never will receive the gift of eternal life.

And that which crowns all is, the Author is without partiality, "in whom is no variableness or shadow of turning."

The Spirit of the Bible directs its readers to a "Glorious Kingdom," and to Christ who is the "way" to it.

"To him give all the prophets witness, that through his name, whosoever believeth the gospel (of the kingdom) and is baptized, shall be saved."

The Mysterious Side of the Gospel.

Among the many social and political changes that are taking place in the present day, there is none more noticeable than the decay of the ancient clerical power. Nations have grown weary of authoritative assertions, and of intolerant despotism. They complain that the *ministers of religion* have abused the mysterious element to be *found* in the gospel. Too many errors have indeed been introduced under the cloak of Christian mystery; and the pure gospel shuns that superstitious adoration which only endangers and delays the progress of truth. Blessed be God, our glorious gospel asserts itself before mankind as a supremely rational doctrine, and as the wisdom of God himself. Its only aim is to solve the mystery which, as Paul tells us, "hath been hid from ages and from generations, but now is made manifest to the saints."

Protestantism cannot flourish unless it advances with resolute tread in the path which the reformers marked out. Let us by all means study and revere ecclesiastical tradition, and cultivate Chris[illegible] worthy [illegible] to explore the past; but let us beware of substituting sacramental efficacy, vain formula, magical ceremonies, and the absolute authority of any man, for the moral power of faith and the Word of God. Such a course would bring down upon our Protestant Churches the destruction that threatens more ancient establishments than ours: whose days are numbered, in spite of their grandeur, unless they return to the purity of primitive faith.

If, then, we acknowledge that the evangelical religion does contain some mysteries, we hasten to add that it explains more than it possesses, and that it contains fewer than any other religion, or any system of philosophy. We may go still farther, and add that we expect a new religious era to result from the freedom of thought that was inaugurated by our fathers of the sixteenth century. The same careful and painstaking study of proofs which has regenerated natural and historic science in our day, will also transform our understanding of Christian truth, and will prepare the way for that day when all from the least to the *greatest* shall be able to give a full and most positive proof in support of "the hope that is in them," and when "they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord:" for the law of the Lord shall be written in every heart. In the crisis through which we are passing, imperfect knowledge is shaking the faith of many, but riper knowledge shall change faith into sight.—*E. Petavel.*

Live in To-Day.

There is no illusion so insidious and persistent as that which introduces into the future some element of luck, which stores up for us in the future something which we have not secured for ourselves. We are always dreaming of having more time in the future, and of doing things with a strong hand in consequence; today we have but fifteen minutes, and what can be made of such a fragment of time? Next year we shall have hours, and then we will read the new books, *learn* the languages we need to possess, accomplish the larger tasks of which we dream. But the hours never come, and the achievements are made, if they are made at all, in these odds and ends of time that come to us by the way. The wise man is he who *knows* the value of today: he who can estimate today rightly may leave the future to take care of itself. For the value of the future depends entirely upon the value attached to today; there is no magic in the years to come; nothing can bloom in those fairer fields save that which *is* sown today. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal deity in the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibilities of sainthood in his neighbors. To make the most and the best out of today is to command the highest resources of the future. For there is no future outside of us; it lies within us, and we make *it* ourselves. The heaven of the future, and the hell also, are in the *germ* of every human soul; and no man is appointed to one or the other, for each appoints himself. To value today, to honor this life, to *glorify* humanity, is to prepare *for* eternity, to seek the *eternal* life, and to worship God. The harvest of the future is but the golden ripening of today's sowing.—*The Interior.*

How his Child led Him.

Several years ago my brother was in Springfield one cheerless day, with about half an hour on his hands before train time. Strolling along near the depot, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it, sat down to his lessons, [illegible] with a [illegible] propped up in a chair. When my brother had finished his meal, he approached him, saying:

"You have a bright boy to wait on your customers."

"Yes, indeed," said the man, with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a saloon, which was the way I got my living for some years; and I'll tell you how it was. He came from school one day heavy-hearted, and when I asked him what was the matter, he began to cry, but couldn't speak. After I had urged him, he said that in recess some of the boys asked each other what their fathers did. One said his father was a plumber, another, that his was a carpenter; and when they came to my boy, who said his father kept a saloon, one of them said, 'That's the meanest kind of business.' 'And I could see they all felt the same way. That made me feel awfully ashamed; so, father, if you will only give up the saloon, I'll do anything I can to help you.' With that he threw his arms around my neck, and, sobbing, begged me to give it up. Well, the end of it was, I sold out. I don't make so much money as I did selling liquors, but it goes farther, and we have a happy home; my wife can help along, because decent people come here for their meals, but before, I did not like to have her around, there was so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and after giving his hearty approval, went his way.—*The Little Christian.*

Acquaint Thyself with God.

An Agnostic, being present in a refined circle, was told that a certain noted lady believed firmly in the Sacred Scriptures. He ventured to ask her, "Do you believe in the Bible?" "Most certainly I do," was her reply. "Why do you believe in it?" he queried again. "Because I am acquainted with the author," she answered, confidently. Poor souls, that know not God in Christ as their Savior, think, like Spencer, that he is "unknowable," *and so reject his word.* But true believers have a blessed acquaintance with both.

OBITUARY.

Wallace W. Jameson, was born in Adrian, Mich., Nov. 7, 1848. He lived with his grand-parents until the age of 15, they moving to Grand Rapids in 1851. He then went to Ill. with his father, remaining there two years. Soon after his return to Grand Rapids he went to Cleveland, Ohio. He was married to Maria Antoinette Dixon of La-Grange, Ohio, Dec. 31, 1868. Three years later he returned to Grand Rapids and went into the dairy business on his uncle's farm near that place and remaining there until his death, March 12, 1894. He leaves a widow and one son to mourn his death, also a blind uncle, M. B. Anderson, with his adopted sister, Mrs. Margarette Groynne. The later two being the only ones left of the Anderson family.

Brother Jameson was converted to the gospel by hearing the writer preach fourteen years ago, and through all the discouragements of life was a firm adherent to the faith. At our last visit to him he said, "Brother Woodward if this should prove to be my last sickness I want you to tell the people what my hope was. Leave my faults with God, whatever they may have been, but tell my friends I died in the hope." We laid him to rest in the beautiful cemetery on Fulton St. Grand Rapids to await the Master's coming. Our hearts ached and tears would come as we thought of our warmhearted impulsive brother laid away, and the place he had filled would know him no more forever. We will wait for that morn of bright glory to meet him again. His last words to his stricken wife and son were, "meet me in the kingdom." Rest on, dear brother, and we will all try to meet in that glad gathering. The writer spoke to a large circle of friends from Rom. viii. 22, 28.

B. W. Woodward.

The [illegible]

We frequently hear and see it said that baptism represents the death, burial, and resurrection of our Savior. Some sects even go so far as to claim from this triad or triune statement an obligation to practice a certain peculiar mode in baptism which shall represent the dying of Christ, his descent into the tomb, and his rising from the tomb. They enter the water with bended knee and bowed head "in forward action" because Jesus "bowed his head and expired."

The Apostle Paul says to us in Col. ii. 12—"Having been buried with him in baptism wherein also ye are risen through the faith of the operation of God, who hath raised him from among the dead." In baptism, with respect to Christ, we are buried and we rise. There is but a dual action.

It is from Romans vi. 3, 4 that the deduction referred to above is derived, "know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with (respect to) him through baptism into death; that as Christ was raised from among the dead by the glory of the Father, so also we should walk in newness of life." Here again we see that we are buried into the death, from the which we are raised as Christ rose. Could this be meant to represent the death of Christ on the cross, the act of dying, into which he was not buried? The emblems of his broken body and spilt blood represent his dying for us. In baptism, the old is buried into the death-state, the tomb-state, the hades-state, from which the renewed body rises, with sins forgiven and legally adopted into the household of faith.

If we must include the term "death" in our description of baptism, let us use it in the Bible-given order. We are buried into death and rise in resurrection therefrom. There are but two actions, the burial and the resurrection, and between them is the death-state, limited here to the grave-state.

J. G. Haupt.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Make others to see Christ in you, moving, doing, speaking, and thinking. Your actions will speak of him, if he be in you.—*Samuel Rutherford.*

Has your subscription expired? If so, don't let it remain so.

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[illegible] Chap. 2.

[illegible] brethren, hold not the [illegible] of Jesus Christ our Lord of the glory in acts of partiality (*lit.* face-takings.)

2. For if a man in sumptuous apparel with a gold finger-ring shall have entered into your synagogue, and a begger also in filthy apparel shall come in;

3. And ye look upon the one wearing the sumptuous apparel and shall have said, Sit thou here in an honored way; and to the beggar shall have said, stop there and sit at the foot of my foot-stool.

4. Have ye not indeed shown preferences among yourselves and become judges of wicked discriminations?

5. May ye have heard, my beloved brethren, Hath not God chosen out the beggars of the cosmos, rich in faith and heirs-at-law of the promise, which he hath promised to those who love him?

6. But ye have dishonored the beggar. Are not the rich asserting their ability against you and dragging you to judgment-seats?

7. Are they not blaspheming the noble name that hath been invoked upon you?

8. If ye are carrying out the royal law according to the Scripture, "Thou shalt love thy neighbor as thyself," ye are doing well;

9. But if ye are face-taking (showing partiality) ye are sinners convicted by the law as invaders.

10. For whoever shall watch to keep (exoteric watch) the whole law, but shall fail (stumble) in one particular hath become amenable for all (the particulars.)

11. For the One who said, Thou shalt not commit adultery, said also Thou shalt not commit murder; and if thou do not commit adultery but dost commit murder, thou hast become an evader of law.

12. In this wise talk and in this wise do, as though ye were destined to be judged through (the instrumentality of) a larger liberty.

13. For the judgment-trial without mercy is for the one who hath not been a doer of mercy.

14. What doth it profit, my brethren, if any one saith he hath faith, and have not works (*lit.* deeds.) The faith cannot save him, can *it*?

15. If a brother or a sister be naked and in lack of their daily sustenance,

16. And any one of you say unto them, Go in peace, Be warmed and full-fed, But ye do not give unto them the things requisite for the body, what doth it profit?

17. In this wise also the faith, if it have not works (deeds) is dead by itself.

18. But some will say, Thou hast faith, and I have works (deeds.) Show me thy faith apart from thy works and I will show thee my faith from (source) my works.

19. Thou art showing faith in the fact that there is one God. Thou art doing well; and the demons put faith in the fact and shudder.

20. But wilt thou become aware, O vain man, that the faith apart from works (deeds) is dead?

21. Habraam our father, was he not justified on account of works? after he had offered Isaac his Son upon the alter?

22. Thou seest that the faith worketh along with (co-operateth) his works and that faith was completed from the works.

23. And the Scripture was fulfilled which saith, And Habraam put faith in God and it was accounted to him for righteousness, and he was called God's friend.

24. Ye perceive that a man is being justified on account of works and not on account of faith only.

25. Ask likewise also Hraab the harlot was she not justified on account of works (deeds) after that she had entertained the messengers and sent them out another way.

27. For even as the body without (apart from) breath is dead, so also the faith without the works is dead.

COMMENT.

"Stop thou and sit at the foot of my foot-stool" instead of "Stand thou there, or sit under my footstool" R. V. This would be a queer place to sit anyhow under a footstool would it it?

"Have ye not indeed shown preferences among yourselves, and become judges of wicked discrimina-[illegible] with evil thoughts?" R. V.

"Heirs-at-law of the promise" instead of "heirs of the kingdom." R. V.

"Asserting their ability against you" instead of "oppress you" R. V.

"The noble name that hath been invoked upon you" instead of "the honorable name by which ye are called" R. V.

"Evaders" instead of "transgressors" R. V.

"Shall watch to keep" instead of "keep" R. V.

"Amenable" instead of "guilty" R. V.

"Commit murder" instead of "kill" R. V.

"Mercy boasteth over judging" instead of "mercy glorieth against judgment" R. V.

"Completed" instead of "made perfect" R. V.

"Breath" instead of "Spirit" R. V. This word frequently used in the Old Covenant Scriptures of the breath of life, even of the animal creation.

Chas. Gardner.

Things that "Draw."

Welcoming smiles.

Outstretched hands.

Prayers that are prayers, and not speeches.

Songs that are praises, and not "performances."

Preaching that deals with the love of Christ, rather than with the teachings of modern theology.

A church building where the most comfortable pews are given to the infirm because they need them, rather than to the rich because they can pay well for them.

A church membership made up of persons who are more interested in the souls of men than in their bank accounts, and more devoted to the prayer-meeting than to the card table.

"And I," said Jesus, "if I be lifted up from the earth, will draw all men unto me." The church that will "draw" is not the church that decks and covers Christianity with a variety of tawdry "attractions," but the church that lifts up Christ himself as the greatest of all attractions.—*Young People's Standard.*

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. O. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

The people along the Nickel Plate Road have the advantage of through sleeping car to California points. to n. 25.

Why not renew your subscription to this paper today? Also get a neighbor to try it.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

OBITUARY.

Died March 22nd, 1894, in Oregon, Illinois, Mrs. Elizabeth Middlekauff, aged 71 years, 6 months and 5 days. The deceased was a daughter of John and Elizabeth Ridenour, she was born September 17, 1817, at Hagerstown, Md., and married Elias Middlekauff January 17, 1839. They came to Illinois together in 1840 and settled in Ogle Co. She was the mother of 14 children, of whom but 4 survive. She left to mourn, an aged and afflicted husband, 4 children: Hezekiah, Josiah, Mrs. F. S. Burchell and William; also one sister, Mrs. Michael Lyster. All these have been with her constantly to minister to her wants the last week of her sickness. Sister Middlekauff was baptized into Christ more than thirty years ago and enjoyed the Christian's hope to the day of her death. The funeral services were held in the house of mourning, conducted by the writer. We laid her to rest in the cemetary three miles south of Mt. Morris, there to await the coming of Jesus and the resurrection of the just.

J. August Smith.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $51.00

EXPENDITURE.

Previously used $30.20

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania lines went into effect Sunday, March 11. Under the new schedule the time of trains at Plymouth, Ind., is as follows:

Depart for the west No. 15 at 5:12 a. m. No. 39 at 1:55 p. m. No. 9 at 6:10 p. m.

Depart for the east No. 4 at 2:38 a. m., No. 20 at 10:35 a. m., No. 8 at 7:41 p. m., Local East at 7:30 a. m.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 351, Grand Rapids, Mich.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Patronize the through car service via the Nickel Plate Road to Chicago, New York and Boston. to n. 25.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 283 pages, 4th edition. Cloth, 85 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 35 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

[illegible] Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to send you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

White Bear and Lake Minnetonka.

The beautiful summer resorts of Minnesota, should not be overlooked by those seeking a retreat at which to spend their summer outing. These famous spots are best reached by the Wisconsin Central Lines via St. Paul. Through trains are run via this popular route from Chicago at convenient hours, equipped with Pullman vestibule sleeping cars, day coaches and dining cars serving a cuisine unequalled. Full particulars, maps and guide books, etc., will be mailed free upon application to Jas. C. Pond, Gen'l Passenger Agent, Milwaukee, Wis.

The through sleeping car to California is now running regularly. Talk to agents of the Nickel Plate Road about it. to n. 25.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published, $135.00

Previously used, for S. C. Oliver, to go to Oklahoma, $15.00

Rates to California greatly reduced via Pennsylvania Lines. The Midwinter Fair at San Francisco and the numerous other attractions in the wonderland beyond the Rocky Mountains can be enjoyed by persons of limited means as the round trip rate has again been materially reduced via of Pennsylvania Lines. Passengers can select any of the several routes from Chicago and St. Louis and the return limit is ample for a satisfactory sojourn. For details apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penn.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page [illegible] 5c. each. 12 for 50c. 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicons, and ecclesiastical historians. 44 pages, [illegible].

Christ's Kingdom—When [illegible]. The above is [illegible] of a discourse delivered at Beulah [illegible] Schuyler, [illegible]. Can be had at this office [illegible] each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Tradition of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. Beistle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts, or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and several maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants: including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. J. T. Thomas. 160 pages, price 35 cts., or [illegible] for $1, postpaid. Send to this office.

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an Interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; library binding $5.00.

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The Law, the Covenants, and the Sabbath, By L. C. Thomas, Title page, "The Law, the Covenants, and the Sabbath, Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. This work contains 250 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.60; 50 for $4.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 31 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs C. C. Woodland, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in Restitution of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen, 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 100 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. Bro. M. Joblin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1565 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and [illegible] Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.45 p. m. Visiting brethren always welcome. Pastor's residence 321 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday [illegible] every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall [illegible] Michigan and LaPorte streets, [illegible] every Sunday at 10:30 a. m. Sunday School at 12 m. [illegible] and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brother passing through the city are cordially invited to [illegible].

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in [illegible] Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., [illegible] west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co. Neb., meets in [illegible] Sunday School at school house in District No. [illegible] in Frontier Co. [illegible] prayer meet [illegible] every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alman Adams, comes as often as he can. Wm Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2.30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity church, Scholls Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith, 2nd Sunday, sermon by Bro. Edwin Grant, 3rd Sunday, sermon by Bro. W. S. Skeels. 4th Sunday, Social meeting. Each appointment at 11 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10.30 a. m. in Betmar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., in Blaind & Helfer's Hall, [illegible] and Bolivar St., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $216.78

For first half of 1894,

Mrs. C. W. Russell,	10.00
S. Roxanna Wince,	10.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

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GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. ...... 6:00am For Terre Haute.

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VOL. XLIII. PLYMOUTH, INDIANA, APRIL 18, 1894. NO. 15.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end [illegible] the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortality of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Heart.

[illegible]
A true and [illegible] thing;
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] unfold,
[illegible]
[illegible] the heart [illegible] sincerely blest
[illegible]
[illegible] the breast
[illegible] for self alone.

The heart [illegible]
[illegible] pain,
The heart [illegible] a brother's care
[illegible] in vain,
And the [illegible] of gentlest touch,
[illegible]
[illegible] should ask too much,
[illegible] at all,
[illegible] heart [illegible] sincerely blest
[illegible]
[illegible] the breast
That beats for self alone.

Original.

The Way of Salvation.

"These men are the servants of the most high God, which show unto us the way of salvation." Acts xvi. 17.

These words, though spoken by a woman who was possessed with a spirit of divination, were true. Those men were Paul and Silas, accredited and qualified preachers of the gospel. Paul had been chosen by the Lord Jesus as the apostle to the Gentiles, and Silas accompanied him from Antioch to Philippi, where they spake to the people, and suffered persecution for Christ's sake. They were brought up before the magistrates, charged with troubling the city, and teaching customs not lawful for Romans to receive and observe. Then they were sentenced to be scourged and imprisoned, with a charge to the jailor to keep them safely. He, receiving such instructions, in order to secure his prisoners, put them into the inner prison, and made them fast in the stocks. But behold, the hand of God in the deliverance of his servants,—

"God moves in a mysterious way,
His wonders to perform."

While Paul and Silas were praying and singing, at midnight, an earthquake occurred, the prison shook, the doors opened, and every one's fetters were loosed. The jailor awakening, and perceiving the state of things, was about to commit suicide, supposing the prisoners had escaped, when Paul cried out, "Do thyself no harm, for we are all here." Then calling for a light, he sprang in and trembling fell down before Paul and Silas; and having brought them out, said, "Sirs, what must I *do to be saved?*" Whether this question was asked from fear of temporal punishment from his Roman masters, or from fear of the wrath of God, is uncertain, their answer, however, was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The doctrine of salvation is of the most momentous importance to the sinner. It is felt to be so by many noble and earnest men who are engaged in what is called evangelistic work. In various sections of our great country they are holding revival meetings for the purpose of rousing the church to action, and for the conversion of sinners. They express sanguine hopes of taking the world for Christ. But how I lament and feel pained at heart, when I see the unscriptural means employed to save sinners. I can say truly of such devoted men of the present time, as Moody and Sankey, Fay Mills and Greenwood, Crittenden, Yatman, and many others, adopting the language of the apostle Paul, "For I bear them record that they have a zeal of God, but not according to *knowledge.*" Rom. x. 2.

Let the intelligent reader only carefully compare the methods adopted by these men, and by preachers in general, to convert and save sinners, with God's plan as practiced by the apostles and evangelists as recorded in the Acts of Apostles, and the contrast will show that present methods are only *human*, and therefore are powerless for salvation.

Perhaps it may be interesting to ask, *What is salvation?* and *How to obtain it?* But in order to be correct, I shall ask no man's opinion—the Bible shall be my only guide in such an important matter, remembering what Paul said to Timothy—"from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15. Let us inquire.

1. *What is Salvation?* It may be defined as deliverance from evil—whether temporal or spiritual—present or future. We read that the name of Jesus signifies a Savior in Matt. i. 21; and Paul wrote, that "Christ Jesus came into the world to *save* sinners," 1 Tim. i. 15. And again, "God sent not his Son into the world to condemn the world; but that the world through him might be *saved.*" John iii. 17. Sinners are in a state of danger. They are under condemnation. Read Rom. iii. 9-19 for a statement portraying the character of both the Jewish and Gentile world, and as being subject to the judgment of God. Those who commit sinful acts are worthy of *death*, Rom. i. 32, and the end of those things is *death*, vi. 21, "for the wages of sin is death," vi. 23, "and sin, when it is finished, bringeth forth *death.*" James i. 15. "By *one* man sin entered into the world, and *death* by sin; and so *death* passed upon all men," Rom. v. 12. The reader by these few quotations will see that *death*, not endless misery in an orthodox hell, is the doom of sinners. *To die without hope in Christ* is to *perish.* "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." John iii. 16. Jesus has promised eternal life to those who hear his voice, and follow him, and he adds, "they shall never *perish*, neither shall any one pluck them out of my hand." John x. 27, 28. And in order that he may be able to fulfill his promise to his followers, the Father has given his Son power to raise the dead, and to make alive whom he will, and to execute judgment also. John v. 21, 27-29. Hence he declared to Martha, "I am the *resurrection* and the *life;* he that believeth in me, though he were *dead*, yet shall he *live;* and whosoever *liveth* and believeth in me shall never *die.*" John xi. 25, 26. Jesus said at another time that the Father's will was, "that every one which seeth the Son, and believing on him, may have everlasting *life:* and I will raise *him up* at the last day." John vi. 40. None but the believers have this promise of a resurrection to life. "He that believeth on the Son hath (in promise) everlasting *life;* but he that believeth not the Son *shall not see life;* but the wrath of God abideth on him." John. iii. 36. And the apostle John confirms this testimony when he says,—"And this is the record that God has *given to us* eternal life, and this *life is in his Son.* He that has the Son has *life:* but he that hath not the Son of God has *not life.*" 1 John v. 11, 12. The *life* here spoken of is *not now* in possession,—it is a *future* life—a life beyond death and the grave. The present life is only animal life, and liable to pass away. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Jas. iv. 14. "All flesh (mankind) is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Pet. i. 24, 25; Psa. ciii. 15, 16; Isa. xl. 6-8; li. 12. "But he that doeth the will of God *abideth for ever.*" 1 John ii. 17. Why will he abide? Because he has the promise of being saved from *perishing* as the grass of the field—saved from *death.* "This is the promise that he has promised us, even eternal life." 1 John ii. 25. His future life is in the hands of his Savior. "The gift of God is eternal life." Rom. vi. 23: and this sacred treasure is deposited with Christ who has become *the life* and *the hope* of those who are his. Col. iii. 4; 1 Tim. i. 1; 2 Tim. i. 1; Titus i. 2, 3.

What a deplorable state the world is in because of sin! "The whole world lieth in wickedness." and therefore is under condemnation. The seeds of unbelief sown in Eden have produced an abundant crop. The *lie* that was then told, and the belief of it has been very disastrous to the race. It turned man out of Paradise, and by cutting off access to the tree of life he was deprived of perpetuating his existence; and so when he returned to the ground from whence he was taken, it was a finality to him, and unless another way to life was opened, he became as though he had never been. Obad. 16. And even now, nearly six thousand years after the *lie* was given to God's word—"Ye shall *not* surely die:" and nearly two thousand years after Jesus brought *life* and *incorruptibility* to light through the gospel." 2 Tim. i. 10, that untruth is believed and preached as the truth of God. The doctrine of an immortal soul *in* man is held as common belief by Christians and pagans, Jews and Mahommedans: in fact very few of the human race believe the Bible doctrine of the complete mortality of man, and that immortality can only be obtained conditionally through Christ. Is it not surprising that Protestants who profess to have discarded the traditions of Romanism, and to take the Bible alone as the basis of their faith, should believe and teach such an unscriptural dogma? The phrase "*immortal soul*" or "*never-dying soul*" is foreign to the Bible. The word *immortal* only occurs once in the English version, 1 Tim. i. 17, and there it is applied to God; but even that ought to be translated *incorruptible*, as in Rom. i. 23. *Immortality* is found only *three* times in the Greek Testament 1 Tim. vi. 16; 1 Cor. xv. 53, 54—*once* applied to God; *twice* to those who will be changed from mortality to immortality. In Rom. ii. 7 and 2 Tim. i 10 in common version ought to read *incorruptibility* instead of *immortality.* Thus there is no foundation for this belief in the Bible.

The important question asked by Job, xiv. 14, "If a man die shall he live again?" can only be answered by Christ and his gospel. Christ came to save the lost and the perishing; but only conditionally. Salvation is provided for all. "The Son of Man came to serve, and to give his life for a ransom for many." Matt. xx. 28: 1 Tim. ii. 4. 5. And through his teachings, death, and resurrection, "he has become the author of eternal salvation unto all them that obey him," Heb. v. 9. The Father has given all authority into the hands of his Son, over all flesh, (mankind,) to judge, or to give *life* to those who come unto him for salvation. John v. 22, 27; xvii. 2; Matt. xxviii. 18, 19. As the Father has *inherent life*, and raises up and makes alive the dead, so also has he given the Son to have life in himself, that he may make alive whom he will. And his pleasure is to give eternal life to his sheep—that is those who *hear* him, and follow or obey him. John v. 21, 26; x. 26, 27. Jesus said to his disciples, "because I live, ye shall live also." John xiv. 19. This is no vain promise—he has power to perform his Word; for "the Father loves the Son, and has given *all things* into his hand." John iii. 35. God has manifested his love for his Son, for though he was crucified from weakness, being then in the power of his enemies, yet he raised him from the dead, and he now lives by the power of God. He now is *the living one*, who once was dead, but now is alive for the ages of the ages, and has the keys of hades and of death. Rev. i. 18.

Enough has been produced from the Scriptures to show that salvation is to save sinners from *perishing*, by giving him the hope of eternal life, by a resurrection from the dead, through Christ Jesus our Lord. The hope of escaping *hell* and going to *heaven* at death is a delusion, and not taught either by Jesus or his apostles. To heaven where Jesus now is we cannot go. John vii. 34; viii. 21; xiii. 33. He did not go there until raised from the dead, and has entered heaven for us—his church—as high priest. Gone beyond the veil, where it would be death to follow him, even if we could. The earth is our abode, and given to the righteous forever. Read Psalm xxxvii; Matt. v. 3-10. Let us now learn from the Scriptures *how* to be saved, by learning.

2. *The Way of Salvation.* We cannot obtain *salvation* without Jesus. He said, "I am the *way*, the *truth*, and the *life*," John xiv. 6. Again, "I am the door: by me if any one enter in, he shall be *saved*," etc., John x. 9. In answer to the question, "Lord, are there few that be saved?" he replied, "Strive to enter in at the *strait* gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii. 23, 24; Matt. vii. 13, 14. The strait gate and narrow way lead to life, but few find it; and some seeking to enter are not able. How is this? Probably the reason is, that they follow the teachings of men *instead* of the Word of God. This is a very serious matter. It is a question of *life* or *death*—salvation or destruction; therefore it is important to know the right way. As Paul and Silas were authorized preachers of the gospel, they were able to show unto men the way of salvation. When the jailor asked what he must do to be saved, he was directed to believe on the Lord Jesus Christ. Of course, this is only a general statement. Paul asks in Rom. x. 16—"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "So then faith comes by hearing, and hearing by the Word of God," ver. 17. In order then for the jailor to believe, he had to hear the Word of God. And so of every one else. Paul and Silas "spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized he and all his, immediately." Peter says, "and this is the word which by the gospel is preached unto you," 1 Pet. iii. 25. The apostle James calls this gospel "the word of truth," and "the engrafted word, which is able to save your souls." Jas. i. xviii. 21. It is necessary then to *hear* the gospel, or the word of the Lord, preached, before a person can believe. The gospel is "the power of God unto *salvation* to every one that *believeth.*" Rom. i. 16. "The preaching of the cross is to them that perish foolishness; but unto us who are being saved, it is the power of God." 1 Cor. i. 18. Hence *faith* is essential, and that comes by hearing the gospel. Salvation is thus connected with the gospel. It is called God's power, because by it he saves men. It was sent first to the children of Israel, and was published by Jesus and his disciples, throughout all Judea, beginning from Galilee. Acts x. 36, 37; Matt. iv. 23; Luke iv. 43; viii. 1; ix. 1. 6; x. 1-9. These *references* show that Jesus, his twelve apostles, and seventy disciples, were preaching the gospel, or the glad tidings of the kingdom of God, before the crucifixion. They called upon the people "to repent, and believe the good news." concerning the kingdom of God. Mark i. 14, 15. But when Jesus was *rejected* by *the Jews*, as *their* Messiah, and was crucified, the nation proving themselves unworthy of the *kingdom*, and of *salvation*, the gospel was sent to the Gentiles, Mark xvi. 15, 16; Luke xxiv. 47; Acts i. 6-8; xiii. 44-48. The same *word* that Jesus and the disciples preached—"*the word of the kingdom.*" Matt. xiii. 19—was offered to both Jew and Gentile, after the resurrection, by the apostles, in connection with "those things which concern our Lord Jesus Christ," Acts viii. 12; xxviii. 31. The kingdom spoken of *was* a literal one, and *will* be when re-established on the earth. It was promised to Jesus, the future Son and heir to David's throne, Isa. ix. 6, 7; Luke i. 31-33. The *kingdom* is called the kingdom of heaven or of God. Originally, the Lord was King, and he intended the nation of Israel to be his priests, Exod. xix. 6, but they rejected him when they desired a king like the nations. 1 Sam. viii. 6. 7; Acts xiii. 21-23. When David died, "Solomon sat on the *throne of the Lord* instead of David his father." 1 Chron. xxix. 23. The twelve tribes of Jacob were the *subjects* of the kingdom, and will be again. Hence it was called the kingdom of God—of David—and of Israel.

Without further enlarging on this point, I may say that "*this* gospel of the kingdom," Matt. xxiv. 14, was preached everywhere by the apostles, after the resurrection, but always in connection with the name of Jesus. And why? because "neither is there *salvation* in any *other; for there is none other name* under heaven given among men, whereby we must *be saved,*" Acts iv. 12. These words were spoken by Peter, when filled with the Holy Spirit, therefore they are God's words. To Peter, Jesus gave the keys of the kingdom of heaven, Matt. xvi. 19; and as all must pass through the *door* (Jesus) into the sheep fold in order to be *saved*, and enter in at the *strait* gate, and walk in the *narrow* way, to obtain eternal life in the kingdom of God, the apostle Peter was chosen to use these keys to open the door of salvation to both Jew and Gentile, by directing inquirers what they must do to obtain salvation. Acts ii. 38; x. 43, 48; xv. 7-11. And also to open the inner door into the kingdom, by exhorting those who have been purified from their old sins by obeying the truth, to make their calling and election sure. 2 Pet. i. 5-11. Out of Christ there is no hope of salvation—no hope of life. His precious blood was shed for the remission of our sins, and we must be washed from our sins in his blood, Rev. i. 5. How? Only by the means which he has appointed,—*faith, repentance and baptism. Faith*, or belief of the gospel, which is apostolically defined to be, "the things concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12; xxviii. 31. These things were made known by preaching; and "faith comes by hearing" the Word of God. *Repentance, or* reformation, is a change of conduct; ceasing to do evil, and learning to do well; turning to God, and doing works meet for repentance. Isa. i. 16, 17; Acts xxvi. 20. *Baptism*, or immersion in water in the name of Jesus Christ for the remission of sins, Acts ii. 38. This is the *only* appointed means for becoming connected with the name of Jesus, "justified by his blood," "washed from our sins in his own blood," and thus "we have redemption through his blood, even the forgiveness of sins," Rom. v. 9; Rev. i. 5; Col. i. 14. Thus it is not *by faith alone* that we are justified, have peace with God, are forgiven, have condemnation removed, and become the children or God. How may a sinner know positively *when* he is saved, or pardoned? Does the Savior tell him so with an audible voice? No! No! Jesus never spoke to any sinner—"Thy sins are forgiven thee"—since he left the earth for heaven. Before he ascended on high he gave "the word of reconciliation" into other hands. 2 Cor. v. 18-20. The apostles became ambassadors for Christ; and he speaks now through them to sinners, saying, "Be ye reconciled to God." Jesus said to his disciples, "He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me." John xiii. 20; and the beloved disciple wrote—"We (apostles) are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John iv. 6. And hear this, you despisers of apostolic authority! "As My Father hath sent me, even so send I you. * * * Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained," John xx. 21-23. The Son of Man had power on earth to forgive sins, Luke v. 20-25; vii. 47-50; but he delegated that power to his disciples, and placed it in connection with his all-saving name in the ordinance of baptism. Hence repentant believers of the gospel are immersed into his name for the forgiveness of their sins. It is thus that obedient believers *know* positively that their sins *are* forgiven them for his name's sake. 1 John ii. 12. The knowledge of salvation is not dependent on fancy, or emotional feeling, but on the Word of God. Luke i. 76, 77.

In conclusion, let me say, that the *way of salvation* is only correctly taught by the apostles. Those who teach sinners that they may go direct to Jesus in prayer, and obtain pardon, are only deceiving them. The apostles never directed those inquiring what they must do to be saved, to pray for salvation to Jesus, as modern teachers do. When Peter answered those believing Jews on the day of Pentecost, he said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins;" "and with many other words did he testify and exhort, saying *save yourselves* from this untoward generation." Acts ii. 38-41. Saul of Tarsus, is the only believing repentant sinner that we can read of, who prayed to Jesus, saying, "Lord, what wilt thou have me to do?" The Lord sent him into Damascus, and directed Ananias to go to him, to restore his sight, give him the Holy Spirit, and to baptize him. He was not forgiven only as others were; "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts ix. 1-18; xxii. 6-16. Jesus does not forgive sinners *now* in a direct manner, as he did when on earth. He told his apostles what to do. Preach the gospel "He that believeth and is baptized, shall be saved." Mark xvi. 15, 16. This is the *only way* of salvation. It has not been abrogated. This is God's "way of righteousness," but both priests and people *reject* it; and like the Pharisees of old, they will not submit themselves to the righteousness of God. They have taken away the key of knowledge—the Bible—by perverting the right ways of the Lord. Acts xiii. 6-12; Luke xi. 52; Matt. xxi. 32.

B. Wilson.

The tower which is being erected by the Russians on the highest point of the Mount of Olives, at Jerusalem, is already several stories high, and but one more is to be added. It is to be so high that both the Mediterranean and Dead seas can be seen from the top.

Why not *renew your* subscription to this paper today? Also get a neighbor to try it.

Shake Hands.

I have often gone to church in strange places and gone away without a single person having come to speak to me. It makes one feel that they are not wanted, or at least the space which one occupies would be more acceptable than one's presence. Dear brethren and sisters, it should not be thus among the children of God. Christ's people of all others should *set* the example, and be friendly and sociable to all. Let us not be so cold and indifferent, but speak words of comfort and cheer to the stranger who comes into our midst. Give him a cordial shake of the hand, make him feel you are interested in his welfare, and invite him back again. He may stare at you in some surprise, but it is simply because you are so different from the rest of the world, who have either forgotten or neglected the duty of handshaking where he is concerned. You may be sure that in spite of the stare, he will be grateful to you for the handshake. A kind word and a hearty shake of the hand *may* be the means of bringing many a weary, sin-sick soul to find refuge in the blood of Jesus. Let us work in earnest and scatter seeds of kindness all along our pathway. Now is the time to shake hands and do all the good we can, for tomorrow may not be ours. A kind word spoken in season is as balm to the weary heart. Let us strive to live so that the world may be made brighter and better by us having lived in it. Shake hands with the aged. There is danger that in the present enthusiasm over young people and their work, the old will feel themselves forgotten. There is the gray-haired man *in the corner* who seems to be unnoticed. Now did you ever realize, earnest, glad-hearted young people, that one of the saddest things of growing old is being left out of the life and stir of the day? The aged like the touch of a warm, young hand and the interest of a warm young heart. No matter whether they remember you or not, shake hands any how. Shake hands with the children. Nothing dignifies a child more in his own estimation than to be remembered and treated with consideration by persons older than himself. Such attentions will never be forgotten. By all means shake hands with the children.

Shake hands with the pastor. There are times when he needs the sympathy and encouragement of his congregation. Stand by him and give him a helping hand in times of discouragement. You need not chose the moment when he is hastening to the door to greet a stranger, or at the close of a brilliant sermon, his hand has been all but shaken off at such times by the admiring members of his congregation. But you can watch for the time when he is burdened with care and anxiety, such as come to every pastor's heart, and then slip your hand into his, tell him what he has done for you, ask God's blessing *to rest* upon him, and hasten away while he is breathing an inward blessing upon you.

Shake hands with the janitor. Please remember he has more than his share of the snubs and corrections of those about him. Remember that a courteous Christian greeting would look a great deal better on your part, and may dispose him to think more kindly of refined Christian people.

Let us write our names in kindness, love and mercy, on the hearts of the thousands with whom we come *in contact year* by year.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Every body shake hands. Hope cannot scatter shadows. When this brief life is past. Speak now your words of comfort. The end is coming fast.

HATTIE FRAN[illegible]

[illegible]stitution.

Editorial Staff:
Directors of the C. P. Association.
[illegible] JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, APR. 18, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

The Spirit seems to have indited this prayer for the aged saints of *every age*: "Oh God, thou hast taught me from my youth: and hitherto have I declared thy works: cast me not off in the time of old age; forsake me not when my strength faileth." Psa. lxxi. 9, 17.

"In the 45th Psalm we read: my heart is (margin) bubbling up or overflowing with a go[illegible] [illegible]ter." That good matter is the things concerning the King. In the 3rd verse the Psalmist says to the [illegible] sword upon thy thigh, O, Most Mighty, with thy glory and thy majesty; and in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, the people fall under thee." Read Rev. xix. 15, 16 as a parallel passage.

"Life only in Christ" is a grand and glorious truth, and [illegible] conspicuously set forth in the Bible. But what benefit is to accrue to the human family from the preaching of it unless the way to obtain it is demonstrated? It is necessary for men to know *how* to obtain life in Christ; in other words, what they shall do to be saved. One ignorant of the gospel of the Kingdom cannot tell men what they must do to be saved. The great covenants of promise under which that kingdom will be establish are the gospel. It is because Jesus the Anointed to be King of that kingdom preached its coming that the Gospel of the Kingdom is called the gospel of Christ: and when it is also called preaching Christ. [illegible] Christ is to preach [illegible] has been anointed to be King of [illegible]. He who secures the kingdom [illegible] complying with the God-exact[illegible] conditions is sure of the life. Fa[illegible] in the covenanted kingdom. Reformation of life obedience from the heart to the faith [illegible] make one an heir [illegible] ensures the life Jesus procured for him, providing he observes the commandments of Jesus to the end of the journey of life. It is useless to tell of the riches of God's grace unless the way to [illegible] is made plain.

At the Ministers' Meeting at the First Methodist Episcopal Church in Cleveland on Monday, Prof. Conklin of the Ohio Wesleyan Ministry at Delaware, Ohio, delivered an address on "The Relation of Biology to Christian thought." He [illegible] the theory of evolution to be the grandest generalization of biology that had been made, and gave the arguments for evolution in detail,—declared that it was not atheistical, but on the contrary, it lent a dignity and grandeur to God and his works. With regard to the human race as to its physical features he said "man undoubtedly came from the lower animals," and he even thought the higher faculties might have come from the development of a soul germ in the lower form because some of the domestic animals, as the horse and dog posses intellectual traits." "Soul germ," is the latest; we see from this that the first murderous lie is vigorously working. Moses will have to go, if the Lord does *not soon* come,—and the prophet like unto Moses will soon be a useless appendage. What need will there be for him if of itself, the soul can, does, and will eternally progress? Progress is all an immortal germ *needs*; no need of a Christ to give life.

We are shocked every day with some new gospel nullifier; and we earnestly exhort those who have named the name of Christ, to be ever on the watch-tower, ever prayerful, ever studious of the Word, ever occupying,—redeeming the time, or else they will drift into the rushing current of popular opinion that will hurl them over a precipice ten thousands worse than Niagara, and their life go out in the blackness of darkness forever. "*To him that overcometh*," says Jesus, "will I grant to sit with me in my throne."

"Hagenbach's History of Doctrines" says, that the Socinians denied that immortality belonged to the original endowment of man. This is doubtless why they have always been held in supreme contempt by the populars.

Would it not be good for adopted ones to sometimes do what we [illegible] in Mark v. He told the dispossessed one to do instead of constantly arguing with their associates and friends?—"Go home," said he, "to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Life, death, resurrection, all center in the redemptive work of Christ. He was delivered for our offences, and raised again for our justification. If Christ be not raised our faith in him is vain. If we ever live beyond the grave it will be because *he* lives—he says [illegible] [illegible] of these plainly revealed truths [illegible] resurrection [illegible] little room in the theology of the day. Th[illegible] [illegible] the death of Christ as if his resurrection was not necessary for our justification. But [illegible] these poor deluded leaders and [illegible] will soon be discovered that their Christ never died at all. Nothing but the body the Christ lived in. [illegible]

As there is but one true Gospel there can be but one true hope: hence it is called "the hope of the Gospel" because contained *in* and declared *by* the Gospel. The hope of the Gospel is the hope of wh[illegible] the Gospel invites men to posses[illegible] and we learn what this is from what Paul said to the Thessalonians,—"God hath called you to his kingdom and glory." What an invitation! A[illegible] this kingdom only exists in promise[illegible] the offer is still good. The Message [illegible] this kingdom and glory [illegible] to Israel as a nation by[illegible] through Jesus was rejected, although it had been their hope for ages. Why was this? Because the message bearer [illegible] heir to the [illegible] Man of Sor[illegible] [illegible] by his [illegible] [illegible]stone which [illegible] [illegible] [illegible] Gentiles now [illegible] Messenger [illegible] his message [illegible] was "If ye [illegible] on He ye shall die in your [illegible]." The test to the Gentiles is, "This Gospel of the kingdom shall be preached in all the world for a witness." It will [illegible] all who believe it witness [illegible] all who disbelieve.

The Gift of God.

"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Here is a picture with two sides—death and life are *set* before us. If we serve sin, death is the wages; and most people seem to think they can receive eternal life as wages if they serve another master, or become servants of righteousness. This is a mistake. Our obedience is *due to God*, so that it cannot be credited as part pay for eternal life. The Scripture commencing this paragraph tells the whole truth in a nutshell, and there would be no need to write a word of explanation if people would, "read, mark, learn, and inwardly digest it. 1. Eternal life is a gift. 2. The Giver is the eternal Father. 3. The Medium is his Son Jesus Christ. 4. The happy recipients of the gift are the faithful in Christ Jesus the beloved, and elect of God. Jesus is the Great Shepherd of the sheep; and he said, "My sheep hear his voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish." They cannot possess it before he bestows it. In the mean time they are recipients in hope. On its reception they are made partakers of the Divine nature, whereby they become equal to the angels, and can die no more."

Blessedness of Death.

The latest up to date is from the Rev. Chancey [illegible] on Rev. xiv. 13. "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He says, "In these words our Lord reveals to us a truth which we are slow to learn, and still slower to familiarize to our thought, and assimilate to our feelings as a blessed reality. He presents death as something to hope for, as a new step in life, as an attainment surpassing all that is possible to us while we remain in this world......Death is a blessing, therefore, because it is a [illegible] of the Divine love and wisdom; because it is carrying out the purposes of the Divine love.

How we should rejoice and magnify the name of God for the light of the glorious gospel of the [illegible] of God that is [illegible] when we see the midnight darkness of the religious world! So far as God's redemptive scheme is concerned they are none the better for the Bible. They turn it [illegible] down and outside in—every way but the right way—every way but [illegible] plain and natural ways. Their [illegible] time seems to be occupied in seeking out inventions of their own and trying to find plausible support for them in the Word of [illegible]. Reverend [illegible] revered and honored in proportion to their skill in nullifying the gospel of the grace of God. [illegible] wages of [illegible] blessing world [illegible] the very climax of [illegible]

One Gospel.

"[illegible] is one God, one Lord, one [illegible] one baptism; and there is one hope." Says Paul, "ye are called in one hope of your calling." [illegible] hope of the [illegible] the one Gospel here for which he was bound with a chain also called [illegible] of Israel and was where [illegible] good things which Jehovah [illegible] promised unto the house of Judah." The fact that Paul would suffer bonds and imprisonment rather than give up [illegible] strong evidence that he expected [illegible] promised would become a glorious *reality* through Jesus, in whom all the promises centered. We labored for hours a few days ago to convince a "Minister" [illegible] wished to [illegible] the gospel [illegible] preached to [illegible]

Original.

Do They Differ?

I would like to ask Bro. Wilson to reconcile [illegible] how why there seems to be a difference between Matthew's account of the time that the women went to the sepulchre and the account of Mark, Luke, and John. I ask because I can't understand how it was. Yours for the truth.

J. R. Lent.

The above is a very proper question, and one that has troubled many minds. I contribute the result of my own study with pleasure.

These four gospels contain sublime strains of heavenly music which fire the heart of God's children with rapturous joy. At the introduction of the grand Hero of their marvelous story, the old hills of Judea resounded with the melody of the heavenly choristers, as they sang "Glory to God in the highest, and on earth peace, good will toward men."

The above is too grand, and too lofty for any but the children of his love to grasp. As has been well said: "The shafts of the conceited sceptic, aimed at these impregnable bulwarks of our faith fall at his own feet, harmless as the school-boy's arrows aimed at the extinction of the sun."

For centuries able scholars have searched old libraries, and ancient monasteries, for manuscripts musty and faded with age, and have found only trifles by way of variations and discrepancies. It is also well said: "No book on earth has ever stood the test of such searching criticism as the New Testament; and after all that has been said and done, this book has emerged from the flames of historic criticism, scathless as the Hebrews from the burning fiery furnace."

"Although all the libraries in which ancient copies of the sacred books may be found have been called upon to give testimony—although the Arabic, Syriac, Latin, Armenian, and Ethiopian versions have been colated—although all the manuscripts of all the countries and ages, from the third to the sixteenth century, have been collected and [illegible] by countless critics, [illegible] eagerly sought out some [illegible] text as the [illegible] of their [illegible] although learned men [illegible] [illegible] of [illegible] researches into [illegible] of Mont Athos, [illegible] Asia, and Egypt, they [illegible] new instruments of [illegible] a learned [illegible] been discovered [illegible] a single reading that could throw doubt on any one of the passages before considered certain."

"Consider the thirty years' labors of John H. Michaelis, [illegible] the great Critical Bible and the ten years' study of the famous Kennicott, who consulted 581 Hebrew manuscripts, [illegible] Professor Rossi's collection of [illegible] [illegible] [illegible] the New Testament [illegible] [illegible] Mill, [illegible] Wetstein, and Griesbach, who [illegible] 1357 manuscripts for the gospels alone; and, above all, [illegible] Scholz, with his 674 [illegible] 200 for the Acts, 256 for the Epistles of Paul, and 93 for the Apocalypse. All these [illegible] have so convincingly established the astonishing preservation of that text, copied so many thousands of times, that the hopes of the enemies of the Bible in this quarter have been abandoned, and, as Michaelis has said, "They have [illegible] henceforth to look for any thing from those critical researches which they at first so warmly recommended, because they expected discoveries from them that have never been made."

In the study of the gospels we are apt to err in supposing that events following each other took place in the order in which they are written, which is not always the case. Take for example the close of Luke's testimony, if [illegible] [illegible] [illegible] [illegible] written [illegible] after the [illegible] of the Jewish and other ancient histories.

The accounts are very much condensed, and many connecting details are omitted. One gospel mentions details omitted by another. The leading facts are all the same. If we collect all the details and connect them with the facts, we can arrive at a more intelligible conclusion.

THE GOSPELS DO NOT DIFFER as to the time the women visited the sepulchre. The trouble arises from an unfortunate use of the word "*came*," in our Common Version, of Matt. xxviii. 1. The Word does not express to us the idea intended. A translation from the original Greek, by Doctors George Campbell, James Macknight, and Philip Doddridge, reads: "Sabbath being over, and the first day of the week beginning to dawn, Mary Magdalene and the other Mary went to visit the sepulchre." The Diaglott also harmonizes with this in the use of the word "went," in place of the word "came." The word "went" indicates that they started out to go and visit the sepulchre, at the time specified:—"Sabbath being over, and the first day of the week beginning to dawn." To illustrate, we might say, Bro. Lent "went" to Chicago, on the 10:30 train to visit the World's Fair. No one would for a moment suppose that he arrived in Chicago, and was visiting the Fair at 10:30, but that he started at that time.

Hence, Matthew mentions *only* the time they *started* to go to visit the sepulcher.

Now, turn to Mark xvi. 1, and you will find that Mark does not contradict Matthew, but states the time at which they *arrived* at the sepulcher, which Matthew omits. "*And early*, in the morning, the first day of the week, they come to the tomb about sunrise." The Diaglott also harmonizes with this. To illustrate further, we might say: Bro. Lent "went" to Chicago, on the 10:30 train to visit the World's Fair, and "came" to Chicago, "about sunrise" the next day. Here then we have the time Bro. Lent started for, and arrived at Chicago. So by taking Matthew's and Mark's accounts together we have the time the women *started* for, and *arrived* at the tomb.

Now turn to Luke xxiv. 1, and let us see if he harmonizes with Matthew and Mark. "[illegible] on the first day of the week, very early in the morning, they came unto the sepulchre." They started [illegible] "very early in the morning." Matthew says "the first day of the week [illegible] began to dawn," [illegible] [illegible] [illegible] in the morning." We have ascertained that Matthew, Mark, and Luke harmonize exactly.

Now let us try John as to time: John xx. 1: "The first day of the week, Mary Magdalene went early to the tomb, while it was yet dark." If they arrived at the tomb "about sunrise," or "very early in the morning," it is quite likely it would be yet dark" when they started.

We now have examined every one of the Evangelists, and have found no discrepancy as to "the time the women *went* to the sepulchre," which is the question asked by Bro. Lent. Some times the wrong use of a word leads us astray.

I well remember a writer in one of our Chicago daily papers coming out with an article declaring the New Testament unworthy of confidence, because it was contradictory. In proof of his statement he said they disagreed as to the place Christ ascended from. He said Luke affirmed that "he led them out as far as Bethany" and there ascended, and Acts said he ascended from Mt. Olivet, and that a book which made such contradictions as this could not be true. If this wise man had only known that Bethany was situated on the eastern slope of the Mt. of Olives, his supposed contradiction would have vanished like smoke.

Be loyal to the grand Old Book. The fires of direct criticism cannot scathe it; it stands as firm as the everlasting hills, and as true as God [illegible] One who inhabiteth eternity.

[illegible]

W. H. Wilson.

[illegible]

[illegible] saith unto them thy [illegible] rise again. And Martha said unto him I know that he shall rise again in the resurrection at the last day."

"Jesus said, I am the resurrection and the life, he that believeth in me though he were dead yet shall he live."

"And he that liveth and believeth in me shall never die. Believest thou this? For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so (in this way) shall we ever be with the Lord. Wherefore comfort one another with these words."

Whose Son is the Messiah? "They say unto him, David's son, Jesus said how then does David call him Lord."

"The Lord said unto my Lord sit thou at my right hand until I make thine enemies thy footstool."

The Pharisees could not answer Rev. xix. 12, "His eyes were as a flame of fire and on his head were many crowns. And he had a name written that no man knew but he himself, and he was clothed with a vesture dipped in blood, and his name is called the Word of God."

"Now we know in part and prophesy in part, but when that which is perfect is come, that which is in part shall be done away."

C. Boardman.

Editor Restitution:

Say to the brethren that on last Sunday two more were added to the Body by baptism. Thus the Bride is making herself ready.

Our meeting house is being pushed along as rapidly as possible. The frame is up and almost enclosed.

A. J. Eychaner.

Sow seed. Send The Restitution to some one who is a stranger to their truths, and perhaps from this may grow a desire on their part to accept them.

OBITUARY.

Died in Clarksville, Butler Co., Iowa, March 25, 1894, Edward Duncan aged 66 years, 7 months and 8 days. Bro. Duncan was a man well known to the writer [illegible] than twenty years, and [illegible] [illegible] [illegible] [illegible] [illegible] gave [illegible] [illegible] [illegible] He was a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] at the service of the gospel [illegible] whose [illegible] his own [illegible] and [illegible] his own [illegible] Being honest himself he despised deceit and hypocrisy. He loved the gospel that appealed to his judgment and common sense. He heard it, believed and died in hope of living again. He sleeps in [illegible] and quiet rest awaiting the summons of the Lifegiver. He has not long to wait, for the morning light is breaking, the day star will soon appear, death will be vanquished and immortality will be bestowed upon the [illegible] believer. The funeral services were held in the Christian house of worship where a large concourse of citizens assembled to offer a tribute of respect for the dead, and their sympathy for the living. Elder Geo. Meyer spoke words of comfort to the afflicted wife and her four children. May the God of all comfort and consolation bestow the needed grace in this hour of affliction and may they be kept by the power of God unto salvation ready to be revealed in the last time, is the prayer of the writer.

C. C. Ramsay.

David R. Voreis was born in Preble Co., O., July 27, 1812. He removed with his father to Butler Co., O. After residing here for a time he removed to Union Co., Ind., at which place he remained until he came, in 1836, to Marshall Co., Ind., where he continued to reside until his death which occurred April 7, 1894, at the age of 81 yrs., 8 mos., and 14 days. In about [illegible] he was married to Mary A. Logan. She was taken from him by death a few years later, and in [illegible] he was married to Sophia Dixon, with whom he lived until her death, March 2, 1879, from which time he lived with his children at his old home until his death. Of [illegible] immediate family seven children, with a number of grandchildren survive to mourn his loss. Brother Voreis had been a faithful follower of the Master for many years, being an intelligent and obedient believer in "Life only through Christ" and kindred truths. He was one of the pioneers of Marshall County, and was one of its most honest and upright citizens. He died as he had lived—honored and esteemed by those who knew him. His life work is done. Unable to toil and bear the burdens of life longer, he laid his armor by and closed his weary eyes in death to rest from the labors of a well spent life.

Funeral services, conducted by the writer were held at his residence, where a large number of neighbors and friends assembled to pay their respects to a highly esteemed citizen and brother.

L. E. Conner.

At his late home at Thompsonville, Benzie Co., Michigan, March 8, 1894, Brother James H. Winters died of Pneumonia, *aged* 60 years.

Brother Winters was born in the city of Rochester, N. Y., August, 18, 1833. He came with his parents to Michigan in 1854, his father at that time locating in Marengo Township, Calhoun Co., afterward removing to Athens. The family were residents of Calhoun Co., more than twenty years. The deceased was married to Miss Elizabeth Davidson, Feb. 3, 1856. They both heard the gospel of the kingdom, and received the truth, and were baptized into the All-Saving Name June 12, 1859, by Elder G. Chesebrough.

He enlisted as a volunteer on Oct. [illegible], 1861, and received an honorable discharge from the service June 21, 1865, with rank as Sergeant, having served three years and ten months. He then moved to Marcel Township, Manistee Co., being one of the pioneer settlers of that county, where he resided [illegible] 6, Oct. 1880, when he moved to Thompsonville, and took the position of Postmaster, which position he held at the time of his death. He had filled many places of trust with honor to himself and satisfaction to the community. He was [illegible] by his fellow-townsmen [illegible] upright man, strong [illegible] convictions and just to all. He was a great Sunday School [illegible] a good singer which [illegible] a great help to the [illegible]. He was superintendent in [illegible] and would teach singing [illegible]

[illegible] was no Minister of our faith [illegible] part of the country a Congregational minister preached the funeral sermon from Rev. ii. and a part of the 10th verse. "Be thou faithful unto death, and I will give thee a crown of life."

Brother Winters leaves a wife and five children, two sons, and three daughters and 15 grand-children to mourn the loss of a kind husband and father, yet, they sorrow not as those without hope. The deceased was a cousin of the writer and had visited me in January and we talked of our hope, and the prospects for the future and said when we parted "that if we never met again in this life, we would try to meet in the kingdom of God." He was buried by the Mason's Fraternity, of which he has been a member since Sept. 26, 1856. He sleeps in Jesus. Blessed thought. My prayer is "Come, Lord Jesus, and come quickly."

L. H. Chesebrough.

Announcement.

The annual conference of the Churches of God in Iowa will be held at Nevada, Story Co. Nevada is on the C & N. W. R. R. 20 miles west of Marshalltown and 8 miles east of Ames. This meeting will last ten days, commencing June 7, 1894, and will be the most important meeting we ever had. The Young Men's educational work, tent work, new hymn book, and other important matters will be considered. Brethren and sisters, we need your presence and counsel. We are living in a time when the cause of Christ demands that every one do his duty. It is true we have [illegible] year after year and helped to carry the burden of work for our Master, but the burden was light and you found rest and peace in it. But there are some isolated ones to whom this privilege has not come in many years, to you we say come to the meeting. We want to see your faces and hear your voices in our social meetings. As you shall tell us of your faith and hope. Make an extra effort, begin your plans now. It may be the last conference till Jesus comes. Come, spend a week in the tented grove with those of like precious faith. It will rest you, and strengthen you in the Divine life. A full program will be published in due time.

For the Committee.

A. J. Eychaner.

Bro. Underwood:

I am requested by a good old preacher of the Christian church to ask you or some one to give an explanation of Dan. viii. 14. 1st what sanctuary spoken of or means. 2nd, when did the 2300 days or years begin? 3rd, when and what will be the fulfillment of this prophecy, etc. Will you give us through The Restitution an exegesis of this 14th verse, and what sanctuary is here spoken of. Yours for the truth.

I. D. Hatfield.

[We ask W. H. Wilson to give an answer to this.—Ed.]

To all the beloved ones, greeting:

The third Sunday in March, I visited the Big Creek Church in Neosho Co., Kansas, and six put on Christ by baptism, and the good work is still going on, for which give God all the glory. Brethren, hold on to the true gospel of Christ as it is the power of God unto salvation to all them that believe, and it is the only power that draws to Christ. Rom. xv. 16. No man can come to Christ except he be drawn by the gospel of the kingdom of God: Many are giving heed to seducing spirits and doctrines of devils, such as the immortality of the soul, sky kingdom, heart kingdom, church kingdom, going to heaven or hell at death endless suffering, just because they are popular. Brothers and sisters, let us come out from among them and use the Lord's money to send preachers in the field that will preach the truth. Read and meditate on these things.

John Foore.

Poetry.

Forgiveness of Injuries.

[illegible] perfect shall be love thy foe,
[illegible] pearls the hand that [illegible] thee [illegible]

[illegible] from base vindictive pride,
[illegible] the wall that rends thy side:

[illegible] towards the stony shower
[illegible] the balmy flower:

[illegible] shall man do less
[illegible] and the latter bless?

Selected.

Standing Alone.

There is neither virtue nor profit in standing alone, if our isolation is the result of our own disagreeableness, stubbornness, ugliness, or oddity. It is by no means certain that a man is out of bad company because no one else is near him; and his separation from others may be his fault instead of his duty. If his heart be sour and morose; if his hand be against every man in Ishmaelitish rage and controversial impertinence; if he can agree with no one, and would change his own course if he saw any one else agreeing with him; if he is alone as lions and tigers are alone,—because they are too fierce and selfish to have company—then his lonliness is his sin against the common ties of human brotherhood, against the sweet charities of Christian fellowship, against the unity of the "one body," and against the communion of the "one spirit."

But notwithstanding all this, there are times and circumstances which compel the servant of God to stand alone. The grace which has constituted him a son and an heir of God; the Holy Spirit which has renewed his heart and soul; the precious faith by which he has been saved and purified; the blessed hope to which he has fled for refuge from the storms of earth; the heavenly heritage which has weaned him from the world and made him but a pilgrim here; all these and other things which distinguish broadly between what he was and what he is, may prove sources of isolation in a world of sin and among a race of sinful men.

The Christian's isolation is far from being a mere local separation from the presence and occupations of his fellow-men. His is no cloistered virtue, shunning the walks and warfare of an active life; it is no separation from human sympathies and fellowships and tears. It is no going out of the world into trackless deserts or lonely hermitages; nor is it a passing by "upon the other side" when suffering humanity lies stripped and wounded and weltering in its gore. But it is rather a separation from sin, and from sinners in their sinning; a separation from the crafty in their craftiness; a separation from the blinded multitude and from their blind misleaders; a separation foreseen and foreshadowed by him who has chosen us out of the world, who hath said, "Thou shalt not follow the multitude to do evil," and whose message to his people is, "Come out from among them and be separate, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

This is a separation to which any child of God may be called, and for which every one should be prepared. Much as he may love the fellowship of brethren or the friendship of his associates, yet he must be ready to sacrifice all, forsake all, and deny self, if thereby he may stand approved of him who hath bought him with his blood.

For peace's sake he may concede much. For Christ's sake he may endure much. But he must not prove recreant to his trust. He must not see right trodden down and wrong exalted, and countenance the act. He may deny himself, but he must not deny his Lord. He may sacrifice his pleasure, but he must not violate his conscience. He may waive his opinions, but he must not forsake his faith. He may yield his preferences, but he must not abandon his principles. He may love his brethren, but he must follow his Master. He may consent to that which is expedient, but he must be steadfast for that which is right. He may respect man; he must obey God.

Such a man, impelled by such influences, must sometimes stand alone. He knows the right, and he cannot join hands with those who pursue the wrong. He sees the ditch, and cannot follow the blind leaders who grope along its margin. He perceives the guile of crafty men, and he cannot link himself with those who are their dupes and tools. He cannot strike hands with worldly policy; he cannot veer and vacilate with every changing wind; he cannot accommodate his principles to suit the times or to suit the tastes of selfish men; he cannot lend his influence to crooked policy, his sanction to sleek deceptions, nor his countenance to covert iniquity; and so, by every principal of his new nature, and by every impulse which comes to him from above, he is compelled to stand alone. He cannot strive or cry or cause his voice to be heard in the streets amid the brawling clamor of a thousand tongues; he cannot be a man of bitterness and jangling and disputation; he cannot mar the gentle charities of heaven by rude contentions with the crafty, the designing, and the bold;—and hence he finds himself withdrawn from the unquiet clamor to walk in lonliness and obscurity, to strengthen his heart in patience and fidelity, to await the changes which may occur in ways unknown to him, and to abide the call of God and the issues of his providence, whenever or wherever it may designate his labor and appoint his lot.

The man who is thus called of God, who listens to the instructions of the Bible, the teachings of the Holy Ghost, the voice of conscience, and the indications of Divine Providence, need not fear or faint, though he find himself standing alone. The truth which is trampled down and turned out of doors today, will soon be lifted up and welcomed back again. The Christ who was crucified on Calvary amid taunts and scoffs and mockings, will come to reign in Zion, while all the angels worship him. Today's minority is the majority of the future; today's majority will be the shame and stench of days to come. The top of the rolling wheel soon finds its place at the bottom, and the bottom climbs upward from the mire of the streets to the acme of the circle.

He who for company's sake has fellowship with wrong and sin, may find that living in Sodom is vexatious in itself, and may have to change his quarters at last with inconvenient haste; while he who, Abraham-like, consents to be a pilgrim on the earth, shall know the purposes of his heavenly Father, shall find audience with Deity for his intercessory petitions, and shall view in distant safety the smoke of Sodom's overthrow, or the tumult of Babylon's destruction.

He who is called to stand alone, may stand without fear. With truth, he is on the strongest side; with right for his buckler, he shall withstand his foes; with God, he has more than a majority. All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth and the flower fadeth, but the Word of God endureth for ever. What shall he fear who rests upon that Word? All things are working for his good, and all things are his. Tribulation and sorrow, trial or temptation, life or death,—all are his. His are the changes of time; his the compensations of eternity. He need not fret himself because of evil doers, or because of him who prospereth in his way. The momentary vantage is the presage of utter and inglorious overthrow, and temporary defeats culminate in overlasting victories. Let but the humble Simon of Cyrene be forced to bear the Savior's cross, and his patent of nobility is sure, and a fame wider than that of kings and statesmen clings to him throughout the centuries of time and the cycles of eternity.

He who stands alone for God shall never lack for company. Though the thoughtless rabble around him cannot see his sun-crowned head above the fogs and mists that blind their eyes, yet he shall have fellowship with God and with his separated people through all the years of time. He is alone, but God is with him. He is alone, but angels guard him. He is alone, but the Holy Comforter abides within his heart. He is alone, and yet he is a member of that True Vine whose branches overspread the world. He is alone, and yet he is linked by living ties to that One body in which all the saints of God are fitly joined. He is alone, but what cares he for loneliness, so long as he walks with God?

Are you called to stand alone? What then? Did not Noah stand alone, when he foretold the flood, prepared the ark, and escaped destruction? Did not Abraham stand alone, when he forsook his kindred and his country to be a pilgrim and a stranger on the earth? Did not Joseph stand alone, when he was hated, sold, enslaved, and persecuted? Did not Lot stand alone, when he vexed his righteous soul from day to day with the ungodliness of the Cities of the Plain? Did not Moses stand alone, when he renounced the splendors of Egyptian royalty, to share the fortunes of a race of slaves? Did not Caleb and Joshua stand alone, when all the congregation bade to stone them with stones, because they followed the Lord fully, and brought no evil tidings from the goodly land? Did not David stand alone, when all the hosts of Israel quailed before the giant of Gath? Did not Elijah stand alone, when he confronted the prophets of Baal on the summit of Mount Carmel? Did not the Hebrews stand alone, when they braved the terrors of the fiery furnace? Did not Daniel stand alone, when he passed through the lions' den? Did not Paul stand alone, when Demas left him, when all Asia turned away from him, when his own converts denied his apostleship, and when all forsook him, and fled from the presence of his imperial persecutor? Did not John stand alone, an exile on the lonely shores of Patmos? And have not many of God's holiest, mightiest, truest, noblest sons, been called to this same loneliness, from age to age, from the beginning of the world until now?

And what of all this? Noah, though alone, survived a deluged world. Abraham, though alone, had God for his friend, his shield, and his exceeding great reward. Lot, though alone, escaped the fires of Sodom's overthrow. Joseph, though alone, attained to the heights of earthly greatness, and still held fast the hope of Israel as his own. Joshua, though alone, wrought victory for the armies of the living God. Elijah, though alone, prevailed with God in wonder-working prayer, and at last rode heavenward in a car of fire. Daniel, though alone, found an angel present to stop the lions' mouths. The Hebrews, though alone, had with them the form of the Fourth, like unto the Son of God, and escaped the flames unscathed. Paul, though alone, could say, "The Lord stood by me and strengthened me, that by me the preaching might be fully known; and I was delivered out of the mouth of the lion." And John, in exile on the rocky shores of Patmos, beheld the opened heavens, and read the unsealed scroll of destiny, and saw the splendor of the golden city and the glory of the world to come as man had never done before.

Thus places of loneliness have become places of wondrous blessing, and many who have reclined in solitude and darkness on a wayside stone, have arisen to call their resting place a Bethel because the Lord had there revealed himself to them. Within the camp of Israel we are far from the sacred tabernacle. It is only when we are "without the camp" that we can come "within the veil." "Let us then go forth unto him without the camp, bearing his reproach." And in our weariness and solitude and tears, we shall find a preparation for work which God may yet set before us, such as nowhere else is found.

Are you called of God to stand alone? Stand then where God has put you. Your trial shall be brief. Your triumph shall know no end. Held back from the protections of men, you shall be guarded by the angels of the Most High. Restrained by the Word and Spirit of God from fellowship with unrighteousness and friendship with the world, you shall find sweeter fellowship with the Father and with the Son, and the lost friendships of time shall be more than compensated by the sacred bonds that shall unite us for eternity. And when the weary years of toil and conflict shall be done; when the watchmen who so long have stood alone on distant towers and battlements shall gather to the hill of God; when the separated ones shall see each other face to face and eye to eye; when the voices that have chanted the midnight lays of sorrow shall uplift the awakening songs of everlasting joy; when all the loneliness of saints in this poor sinful world is forgotten in the meeting, the re-union, and the triumph of "the general assembly and church of the first-born;" when the hidden mysteries of all our sorrows is revealed, we shall rejoice that it has been given to us to follow in the steps of him whose heart was often lonely in this world, and who once said to his disciples, "Ye shall be scattered, and leave me alone; and yet I am not alone, because the Father is with me."—*H. L. H.*

Letter Drawer.

Dear Restitution:

Inclosed you will find $1.50 to renew our subscription for 94. It ought to have been sent sooner, but it is hard to meet all demands this year, but if the times demand any sacrifices of us, it must not be of our beloved paper, for it is all the preacher we have, and the grand medium of communication with our brethren and sisters. We feel that the Love Feast of letters this winter has been worth more than the price of the paper. How glad we were to hear from so many dear friends, especially some with whom we were acquainted long ago. Our dear old sister Plummer, one of Iowa's pioneers, a very veteran in the cause, and many others. I did not write, circumstances preventing me, but my heart was with you all. Surely ours is a glorious and grand cause, but I am wondering what we are doing here in Iowa for its advancement this year. We read cheering reports from Nebraska and other places, and our hearts are made glad by them, and we are assured that our workers are not idle; but what are we, the scattered members, doing? Error is steadily advancing, while it seems sometimes that the adversary is weaving a barrier of circumstances around us to prevent us from doing what we would for the Master. Oh, may He give us power to break them all, and contend earnestly for the faith once delivered to the saints, and help some one near us to a saving knowledge of the gospel, if we cannot reach out to those farther away. And above all things let us strive both by example and precept to impress the vital thought, "Except ye have the spirit of Christ ye are none of his." Oh let us come close to the Master amid the throng of worldly followers, and humbly stoop down and touch the hem of his garment that we may be perfectly whole.

Libbie Palmer.

Dear Brother Underwood:

I have just read Bro. Wilson's article on Rev. ii. in The Restitution, and am so well pleased with it that I wish to thank him for it. I have long been convinced that his is the only intelligent explanation that can be given; and I do wish he would continue his effort in the same direction. I have given the same book very extensive study myself, and will say frankly that if we ever are to understand John's vision, we must search along the line of what he says, omitting our theories. By what authority should we say that by the expression, 1260 days, John meant so many years? In fact what use have we for the year-day theory at all? For my own part I find the Prophets more easily understood by the ordinary rules of interpretation; and hence, I commend this thought to all truth searchers.

A correct understanding of the prophets I know is difficult even when we go about our search aright. This is especially true of John and Daniel, yet by this common sense rule, we may learn much more than otherwise we could. While I am writing I will make a deduction which shall illustrate the result of adhering to this method: All agree that John's ten horned beast is Rome. It is also clear that the seven heads of this beast were seven kings of Rome. One head was wounded unto death, and the deadly wound was healed. A deadly wound is one that kills—a mortal wound. To heal a mortal wound is to raise the dead, for if the wound did not produce death, it was not mortal. Thus we have it declared that a king of Rome shall rise from the dead. And since he is declared in chapter 17 to be an 8th king, and yet of the seven, we learn he is to reign again after his resurrection—he is a beast that is to ascend out of the abyss—the grave—a beast that was, and is not, and yet shall be—the great Anti-Christ—the little horn of Daniel into whose hands the saints of the Most High shall be delivered for 1260 days—not years.

Thus we see old conditions will be renewed—Rome will be revived; and thus the power that crucified our Lord will again resist him in the great battle of that great day when the beast is to be slain. Amen.

Now, my dear Bro. Underwood, though a lone stranger in this far away Texas, yet may I speak. Let me ask Bro. Wilson to take up the same line and write on. He must understand or he could not have said what he did. I know my deduction will seem strange to many, but—the truth is frequently strange. I am yours in faith.

D. C. Nance.

Dear Restitution:

Brethren, I must make note of a pleasant visit given to us by Bro. D. M. Hudler of which he gave us a good pleasant week of preaching the Gospel to us in such a way that a child could understand. He is a master of his profession. He left us Monday last to go to Dixon, Illinois, where he has his regular circuit for the season. I hope when the good seed is sowed it may take good root and bring forth good fruit. This brother took me from the beggar-elements of sin years ago. I took to reading Bob Ingersol's works, and thought Bob to be the smartest man on earth, and I followed him until I was showed the road to eternal happiness through the gospel. I then burnt up Bob's books, and commenced anew and now owe my life and happiness to my brother. May God bless the brother and The Restitution in its glorious work in my prayer. Yours with respect.

F. M. Hudler.

P. S. Brother D. M. Hudler preached at Yankee Hollow School house, and the people took interest in the sermons preached, and I think there is a chance for a good work here, when Bro D. M. Hudler returns in September next.

Dear Restitution:

As our time expires in April herewith I inclose $1.50 in an express money order to pay for 1894. We like our paper too well to ever let it stop. We love so well to hear from our dear brothers and sisters scattered over the land. We often feel encouraged and built up from those letters. I was thinking today, if the Lord would come tomorrow how many would be ready. Let us ask ourselves the question, Are we trying to get ready? We should live every day as though we expected he would come tomorrow. May our dear Heavenly Father give us strength that we may so live that he may say to us, Well done thou good and faithful servants, enter into the joy of thy Lord. Your sister in the Blessed hope.

Mrs. R. J. Worthington.

Dear Restitution:

I do not care to appear in print by name, but should like a little more light upon some topics. Can Mr. A. J. Eychaner tell your readers why it was that the embalming was not arranged for Friday morning instead of Sunday, if Christ's crucifixion on the day of preparation, occurred on Wednesday, thus making Thursday (Wednesday eve to Thursday eve) the Passover day? Is there any evidence that the Passover did not occur on Saturday, thus making that Sabbath day a high day, John xix. 31? Can an astronomical or chronological calculation positively show on what day the Passover was due in the year of the crucifixion? Further, Can Mr. M. Joblin put in catechism-like, concise and decisive form, his explanation of the many texts which have been supposed to show the pre-existence of Christ. I am greatly interested in his arguments, but I fail to convince anybody else. For instance: Glory I had with thee before the world was—if I say this means the glory which was foreknown and fore-ordained by the Father before the creation, and foretold by the prophets before Christ's existence—no one believes me. Hebrews i. 10, particularly needs an explanation, and the fact that "I am that I am," (Ex. iii. 14) may properly be in the future tense, and is apparently Christ, the coming one. Hebrews x. 5, apparently shows a conversation between the Son and the Father, before Christ's birth, and not before his existence. "Let us make man," shows an apparent consultation. Are we to suppose that God consulted thus the angels? If God consulted with angels or Elohim, how do we learn that elohim were immortal, in view of 1 Tim. vi. 16? What shall we do with this string of verses that Trinitarians like: viz., Isaiah xli. 14; xliii. 3, 14; xlix. 26; lx. 16; lxiii. 16?

I greatly prize Mr. Chas. Gardner's translations, and should like a bound copy containing his notes and interpretations of proper names.

To show that I would like an answer to my quiries, I enclose a dollar—not as additional subscription. Respectfully.

L. H.

Editor Restitution:

I want to tell the dear readers, brothers and sisters in Christ, what a feast we had of good news concerning the kingdom by Bro. D. M. Hudler. Our meetings commenced February 10th and continued to the 18th. There are but a few of us in this place, but we can appreciate the Lord just as much as though there were more of us. Our meetings were held in the school house and we had a very good attendance considering the weather, and I think some have learned the truth and intend to obey. We think brother Hudler a workman not to be ashamed of. There were Winebreners and Seven Day Adventists who pitched battle on him, but he had no trouble in defending his part, and some apologized for their rudeness. Surely it is perilous times, and what a constant watch one must keep to hold themselves in subjection to the Master's will, but by patient continuance in well-doing as long as we live, we shall reap our reward. Knowing this it makes us strong when we are weak. I for one live in hope of obtaining a part in the first resurrection, and pray for the kingdom to come. I am not able to express myself on paper, but have added perhaps the mite which will count in the world to come.

A Sister in Christ.

Dear Restitution:

Enclosed please find money for which send the much esteemed paper another year. I could not think of being without it. I am more than pleased to see Bro. Moyer's name in the paper, and I think he has settled the pre-existence question, or at least he has with me as well as some others that were doubtful on the question. If Christ existed prior to his birth, we must look for another Savior, as the one that Moses spoke about was to be like his brethren, and it was the seed of David that was to sit on his throne, he called himself "Son of Man," and says, "I am the Root and Offspring of David." If he was not, he must have either been an adopted son, and you remember that Abraham taught that Elsizer would be all right for an heir, but God would not have any adoption or substitute. His heir had to come out of his loins. So it is the same language concerning the heir of David. I think The Restitution ought to always, as I think it does contain sound doctrine. Brethren let us all live so that when the time comes we may all be permitted to see the King in his beauty, and ask him if he was not the seed of the woman, and the seed of Abraham, and be sure and have Peter there so that you will have his testimony.

Your brother waiting for that glorious time, and hoping to see you all there.

G. W. Gamble.

Dear Restitution:

Since you were so kind as to publish my pieces, I will venture to send a short letter, hoping it may not find its way into the waste basket, but into some homes where it may show my appreciation of this dear paper. At present it is the only minister we have, at any time in receipt of the Living Word. How grand it is. It should be welcomed in every home.

On account of hard times we have not been able to take it for some time in the past, but am happy to be able to expect it for a year any way, and hope circumstances will be such that we will be permitted to take it next year and the following, or until the Master appears. Such reading is certainly acceptable to all who love the truth as God has revealed it to us. I am happy to state that at the age of 10 I am a baptized believer in all Christ taught. I was instructed and immersed by Elder Ramsay of Philadelphia, a grand and noble man he is. I was taken into the Methodist Church at the age of 18, and followed teaching according to man, fully believing it was right, but thank God at the age of 16 the veil was lifted and I found that Christ preached the gospel of the kingdom, and told his disciples to do the same, and after his death and resurrection they taught glad news of a risen Savior.

On the 21st of November with Mamma, I was buried in baptism and am happy to say I am still trying to learn more and more of the precious Word. Life is short, time is fleeting, and may it be spent in the study of God's Word. May each one in the faith realize the importance of improving time in the present. We are certainly living in perilous times. Watch, for when ye think not the Son of Man cometh. I will close hoping the dear ones may be watching.

Your friend in Christ.

Florence A. Davis.

Editor Restitution:

Enclosed please find my subscription for one year. There are but few here that believe in the restitution of all things, and I am the only one that thinks that the Lord's Supper should be kept once a week, while some think it should be kept once a year, as the Jews kept the Passover. As I am the only one here that takes The Restitution, I would like, if you have time, and space in your column to explain for the benefit of others, this question, so it could be read at our Bible study.

Yours in hope.

Margaret Baxter.

Dear Restitution:

Enclosed find money order for $1.00 for which please send The Restitution for one year and the remainder in tracts to distribute. O, it does me so much good to read the pieces in The Restitution, and especially the words of encouragement from so many dear ones scattered all over land. I too want to take a part in your social meetings, though it may be a very humble part as far as my standing in the body of Christ is concerned, for I have only been trying to serve my Master for less than two years. I rejoice that I have come to a knowledge of the truth and I can say with Paul, "that I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth it." May the God of all mercy forgive me my unfaithfulness, and strengthen me to walk in the light of his Word in all things. Brothers and sisters, pray for me that I may not be found wanting when Christ comes to make up his jewels.

Isabelle Allard.

MARRIED.

Mr. Grant Brookover, of Bracken, Ind., and Miss Lizzie Jenks, of North Manchester, Ind., at the residence of Mr. & Mrs. A. R. Underwood, Plymouth, Ind., Thursday evening April 5, 1894.

The family at whose home the marriage was solemnized, Mr. & Mrs. W. D. Thompson, and their daughter Miss Phebe, were the only witnesses to the marriage ceremony. The evening was spent very pleasantly in social conversation. The newly married couple were entertained by friends in Plymouth until Saturday, at which time they returned to their home in Huntington Co., Ind.

May peace and prosperity go with them through life.

L. E. Conner.

Try and get a new name for our paper for 1894.

[illegible] dreamed, I have dreamed."

"I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. xxiii. 25, 26, 27, 28, 29, 30.

"Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore, they shall not profit this people at all, saith the Lord." Jer. xxiii. 32.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jer. v. 30, 31.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also I set a watchman over you, saying, hearken to the sound of the trumpet. But they said, we will not hearken." Jer. vi. 16, 17. Even so is it now. The people will not inquire for the old paths, they will not ask for the good old way, they will not hearken to the sound of the trumpet, they will run after false dreams.

On my way home from Argos the last time I was there, while waiting for a train at Tipton I saw quite a number of ministers of the Dunkard, or German Baptist faith who were also waiting for the same train. I had nothing to do but to listen and see if I could hear anything of interest, but failed.

One minister told of a dream of one of his sisters in the church. She dreamed of going to heaven and of searching for her two little girls she had lost a short time before, and in the search she met an angel who enquired what she was looking for, and she told him she was looking for her two little girls who were somewhere in heaven, and the angel told her she would have to go over to the east side of heaven, which she did and all at once one of the girls blew up in her face, and said, "Oh here is mamma, here is mamma," and the other girl soon joined them and they had a happy time together. Afterwhile she left them to look for her two sons who were still alive on earth. She came across them and they were in fire (the first time I ever heard that the fire and heaven were in the same country) and she made a terrible effort to get them out but failed, then she awoke, and this was evidence to her that the girls were in heaven, and the boys in hell. I heard the old man through, and then I raised my right hand and gave this quotation. "The prophet that hath a dream let him tell a dream, but he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord. Is not my Word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" They all gave me a glance, but did not say a word to me, and finally they stopped talking. I heard them talk for one hour and this was all there was of a religious turn, and all that are acquainted with the Bible can see how near they came to getting the Bible. What a pity it is the world is so full of such trashy stuff.

I was highly pleased with Bro. [illegible] Hoyt's able article, it was so [illegible]. I believe all our brethren [illegible] speak out and all such false [illegible] that are going the rounds of the papers, let it be Mr. DeWitt Talmage, or whoever it may be.

One man in our town said to Brother Keever that the article [illegible] other, in the same paper, was the ablest he had ever read. So we see the need of speaking out both by word or pen, and let the world know where we stand, and also what the Bible teaches. Yes, let our let lights so shine before men that they may learn the truths of the Bible.

J. S. Hatch.

A Noticeable Baptism

The Rev. John Roberlson of Glasgow, pastor of the largest congregation of the Free Church of Scotland, with 1642 members and about 1000 more attendants not members, was recently baptized privately, at the London Tabernacle where the late Mr. Spurgeon preached. Mr. Robertson preached twice on Sunday at a Presbyterian church in London, and said to a reporter, "My leaving the Free Church of Scotland is a protest against the rationalistic teaching in that church and her subversion of the Word of God in various matters, including sinful complicity with unbelief. I mean to form a congregation in the City Hall of Glasgow, where the wearyings and worry of committees and Presbyteries will have ceased forever for me, and no man or body of men will come between me and the Master." He says he does not mean to join the Baptists; his congregation will be free of all denominational connection. He asked if he could be baptized on Sunday; but it is not the custom of that church to baptize on the Sabbath, so it was done on Monday evening. Mr. Robertson addressed the congregation, explaining his position. Among other things, he said that a few weeks ago, after dealing with students and hearing their sore distress of soul at the doctrines taught in the colleges, and after examining the theology that is being written and inculcated in that denomination, he was led in agony of spirit to withdraw from her communion.

The Free Church used to be about the "straitest" of the Scottish denominations, and next to the largest; but as well, Prof. Drummond, etc., are over there.

A. Ambors.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. O. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross.	5.00

The people along the Nickel Plate Road have the advantage of through sleeping car to California points. to a. 25.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive. One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

A Train of Thought,

Is frequently the result of contemplation of a summer outing and where it should be spent, and if properly followed it will lead to your taking a train of the Wisconsin Central from the Grand Central Passenger Station, Chicago, for Lake Villa, Antioch, Burlington, Mukwonago, Waukesha, Waupaca, Ashland or some other equally popular resort where rest, enjoyment, recreation and sport are to be had in all their plentitude. For descriptive pamphlet, "Along the Line," write to, Jas. C. Pond, General Passenger Agent, Milwaukee, Wis.

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CONTINGENT FUND.

Dear Brethren:

Favorable response having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to the Restitution office, Plymouth, Ind., and receipt will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893 the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

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Written and for sale by Wiley Jones, Manchester, Va.

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Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare [illegible] for it now. [illegible] every family in your [illegible] urge them to try it for [illegible].

To those who [illegible] our list [illegible] we wish to avoid the expense of sending you a statement, [illegible] you are behind [illegible] as well send [illegible] now as wait for us to [illegible]. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same and live at peace with all men.

The poor, those who from age or infirmities are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and [illegible] their means in the Master's service. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

[illegible] It is necessary once more to call attention to the "Important notices" published on page 8 of this paper. Money sent loose in letters is at the risk of the sender. Bank drafts, P. O. Money order, Express Money order, or Registered letter are safe ways to send money, loose in a letter is a very unsafe way to send, as one Brother in Mich. has known to his sorrow. Some will say "I have sent bills loose in [illegible] times, and it always [illegible] through." No one doubts it [illegible] so many [illegible] the very next time [illegible] be the loser. [illegible] that you can fold [illegible] so that no one can feel it, for one who handles [illegible] invariably [illegible] in it. [illegible] safely.

The through [illegible] car to California is now running regularly. Tell, to agents of the Nickel Plate Road about it. to a. 25.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used for S. C. Oliver, to go to Oklahoma,	$15.00

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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Remittance should be sent by bank draft, postoffice money order, express money order or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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The Gospel of Christ Restored by the Truths of the Churches. [illegible] by W. Bartle, of Mahanoy City, Pa., and is a very [illegible]. It also [illegible] the New Heavens and New Earth [illegible] a copy postpaid, or [illegible] $5.00.

The Hope of All Things. Carrie Williams. [illegible] Restitution office, [illegible] Mrs. Carrie Williams [illegible].

Dr. Smith's Bible Dictionary. A true history of [illegible] biography, geography and natural history, with [illegible] illustrations [illegible] of the Holy Land [illegible] of Christ, and [illegible] maps [illegible] price $1.50.

[illegible]

Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the one Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 28 page tract is acknowledged as the most effective missionary that can be handed out. Price 5 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject: "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5 being the article in Restitution of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth [illegible] Bro. M. Joblin, Evangelist.

The Church of God [illegible] for worship [illegible] every Sunday [illegible]. All interested in Bible study are cordially invited to meet with us at 923 [illegible] Avenue, San Diego, California.

Church of The Blessed Hope, Green Street, [illegible]

[illegible]

[illegible] of God at Warsaw [illegible] every first day of the week at [illegible] o'clock, Sunday school at [illegible] o'clock. [illegible] Any brethren passing through the city are cordially invited [illegible] with us.

[illegible] holds services each Sunday at 11 o'clock a. m., in Mills Hall. Andover [illegible] of the [illegible] R. R. going [illegible]

The Church of God in Frontier Co., Nebr., meets in Union Sunday School [illegible] in District No. 23 in Frontier Co. [illegible] prayer meeting every Friday evening, from house to house among the brethren. We have no regular preaching but our beloved [illegible] as often as he can. [illegible] W. A. Moore, Clerk.

"Church of the Blessed Hope" of [illegible] Wash. This church regularly meets for praise and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and [illegible] from Seattle.

The brethren of the Church of God at Beach Creek, Colo., meet every Sunday at 10 a. m. for Bible class and Sunday school, [illegible] where prayers and exhortations are made to our Father, [illegible] All [illegible] address Brother George [illegible]

The Church of God at Plymouth, Ind., meet every Sunday at [illegible] p. m. to break bread and [illegible]. Wm. H. Wilson, Elder; Silas Sigle, Secretary.

Meetings held at Unity Church, [illegible] Oregon, (fifteen miles southeast from Portland) [illegible] 1st Sunday, sermon by Bro. W. W. Joblin. 2nd Sunday, sermon by Bro. Edwin Groat. 3rd Sunday, sermon by Bro. [illegible] 4th Sunday, Social meeting. Each [illegible] at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at [illegible] Hall, [illegible] Avenue, near [illegible].

The Church of God [illegible] every Sunday at [illegible] Hall [illegible]

Services held at the Church of God near [illegible] every Sunday. Sunday [illegible] preaching at 11 o'clock. [illegible] from a distance and all lovers of truth are cordially invited [illegible] Secty.

[illegible] Quarterly [illegible] Nebr. [illegible] and all lovers of truth are [illegible] to meet with us. Bro. A. P. [illegible] Secretary.

[illegible] Church at Dayton, Mich. [illegible] the very first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular [illegible] every first and third Sunday in the month.

[illegible] Church of God near Fisher, Mich., have regular preaching [illegible] second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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VANDALIA TIME TABLE.
In effect Oct. 15, 1893.

[illegible]

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No. 54, [illegible] 10 [illegible] South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. [illegible] For Terre Haute
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Eastward. Chicago, Plymouth, [illegible] Ft Wayne, Van Wert, [illegible] Crestline, Mansfield, Wooster, Massillon, Canton, Alliance, Pittsburgh [illegible]

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[illegible] .... 10 45 am
[illegible] Local .... 11 24 pm

GOING SOUTH.
[illegible] .... 15 25 am
[illegible] .... 5 10 am
[illegible] .... 11 05 pm

[illegible] Bloomington at [illegible] with C. & A. [illegible] for Den[illegible] Tipton and Mis[illegible]

[illegible] 11 and 12 [illegible] at Tipton with [illegible] Bloomington [illegible]

[illegible] General Information [illegible] Agent, L. E. & W. [illegible] Ind., or address
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Persons requesting their address published may have them inserted here.

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J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, APRIL 25, 1894. NO. 16.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"Take My Hand."

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly,
"Oh, mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.

—J. G. Whittier.

Original.

God's Book of Remembrance and the Lamb's Book of Life.

Mal. iii. 16, 17; Rev. xxi. 27.

Perhaps it may be interesting and profitable for us to read and examine what is contained in the Bible about these *books*. Before the art of printing was invented books were written; hence the Bible books were then called *Scriptures* or *writings*. The Old Testament is frequently referred to by Jesus and his apostles, as "*the Scriptures*," the whole of the writings of *Moses*, and of the prophets, and of the Psalms, being collected together into one volume, and called, "the Holy Scriptures." 2 Tim. iii. 15. Then after the Gospels, Acts of Apostles, Epistles, and the Revelation were given to the various congregations, they were gathered also into one volume, and constitute the *New* Testament. The *Old* Testament was written in Hebrew, the *New* in Greek, on parchment, and were called Manuscripts. These being translated into English, and printed, and bound together, now form one book, called by way of eminence—*the Bible*, or THE BOOK.

This volume of inspiration contains the words of God, and will undoubtedly be one of the books opened for judgment, which is mentioned in Rev. xx. 12. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the *word* that I have spoken, the same shall judge him at the last day." John xii. 48.

The laws of kings, governments, legislatures and nations are recorded in *books;* also records of wills, deeds, marriages, deaths, etc., to which appeal is constantly made for the settlement of disputes, adjustment of claims, and for authority to govern. And so for instruction and for our obedience God has caused his will to be recorded—first given to men of God who were moved to speak, and write, by the Holy Spirit. 2 Pet. i. 21; 2 Tim. iii. 15-17; John xx. 31; and now we have the complete record of God's will, which if we submit to, will perfect our characters, and qualify us for every good work. As people who live in the United States are judged by the constitution and laws which govern the country; so if we profess to have become the children of God, by the prescribed law of adoption, (Gal. iii. 26, 27,) we are under law to Christ, and have become the servants of righteousness. And the Apostle Paul wrote to the beloved of God, called saints, at Rome, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. vi. 22. We are not dependent on our emotions or *feelings* to know as to whether we are God's children; the *record* alone is authority, and decides that matter. If we *know* the law of adoption, and are *conscious* we "have obeyed from the heart that form of doctrine," then the Spirit which gave the law testifies for us, that we are the children of God. Rom. viii. 14-16. Nor ought we to be at a loss to *know our* standing in God's sight, if obedient children. A dutiful and obedient child is always in favor with its parents; and so "beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are well pleasing in his sight." 1 John iii. 21, 22. "And now, little children, abide in him; that when he (Christ) shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28.

The "*books*" mentioned in Rev. xx. 12, are not defined as to kind or number. So also in Dan. vii. 10 —"the *books* were opened"—both in the plural number, and connected with the judgment. "And *another book* was opened, which is the *book of life;* and the dead were judged out of those things which were written in the books, according to their works." Whatever the number or kind of books may be contained in the symbol, it appears that the names of the worthy ones, if any were found therein, were all transferred into *the book of life;* because it is said in verse 15—"And whosoever was not found written in the book of life was cast into the lake of fire," or were utterly destroyed.

The mention of books in these and other passages wherein names and deeds are recorded for judgment, are only symbols used in accommodation to human understanding and methods of doing business. Deity, with whom the *past* and the *future* are ever *present*, has no need of records or books to assist his memory; and where we find mention of these in the Bible in connection with himself, it is to give us a better understanding of what he wishes us to know. In order that we may obtain a better knowledge of the subject, I will call the *reader's* attention to what is written in the *Bible* upon it.

The first allusion we have to God's book is in Exod. xxxii. 31-33. Moses pleading with Jehovah for forgiveness for Israel, said, "Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy *book* which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I *blot out* of *my book*." We may learn from this that only sinners will be blotted out of God's book, and have no portion with the righteous. In agreement with this declaration of Jehovah, the Psalmist prays against certain characters —"Let them be blotted out of the book of the living, and not be written with the righteous." Psa. lxix. 28. In like manner the nation of Amalek, on account of their sin, was to be completely extinguished. Deut. xxv. 19. And the exalted Jesus sent a message to some in the congregation of Sardis, who had not defiled their garments, "hating even the garment spotted by the flesh," saying, "He that overcometh, the same shall be clothed in white raiment; and I will not *blot* out his name out of the *book of life*, but I will confess his name before my Father, and before his angels," Rev. iii. 4, 5. Paul believed that some of his fellow-laborers had their *names* in the *book* of life. Phil. iv. 3. And when the seventy disciples returned from their mission with joy, saying, "Lord, even the demons are subject unto us through thy name; he said unto them, * * * * notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, *because your names are written in heaven*," Luke x. 17-20. And what *book* is it wherein these names are enrolled in heaven, if not "the Lamb's book of life?" Rev. xxi 27; and surely the names found there are belonging to "the congregation of the *first-borns*, which are written in heaven," Heb. xii. 23; and these are "the *first-fruits* unto God and the Lamb;" "the one hundred forty and four thousand redeemed from the earth," and "redeemed from among men." Rev. xiv. 3-5.

It is written by Paul, that though some err concerning the truth, and by their pernicious doctrines, may overthrow the faith of some, "Nevertheless the foundation of God standeth sure, having this seal, The Lord *knoweth* them that *are his*. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 18, 19. Jesus said, "I am the good shepherd, and *know* my sheep, and am known of *mine*." "My sheep hear my voice, and *I know them*, and they *follow* me; and I give unto them *eternal life*; and they shall never *perish*, neither shall any one pluck them out of *my hand*." John x. 14, 27, 28. These words of Jesus reveal to us in very plain language the *present* relationship between himself and his disciples. They are his, and he is theirs—he *knows them*, and they know him—he calls them by name, and leads them, and they follow—they *know* his voice, but a stranger they will not follow, but will flee from him; for they know not the voice of strangers. And their *future life* is certain, being guaranteed by *promise*, and by the *power* of both the Father and the Son. The Father has given all believers unto the Son; and as all these are taught of God, they having heard and learned of the Father, come unto the Son, who has promised them eternal life, and a resurrection at the last day. Of course, this promise is on condition of faithfulness—"Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.

My dear brethren, who are called through sanctification of Spirit and belief of the truth, to the obtaining of the glory of our Lord Jesus Christ, is it not a comfort to you to have the assurance that your names are written in the Lamb's book of life, and have the promise that they will not be blotted out, unless you defile your garments, and have only a name to live, while you are dead. This is not a desirable position for a Christian to occupy. Yet is it not a fact, that a majority even of those who "have purified themselves by obeying the truth," have forgotten that they were then "purged from their old sins," and have become lukewarm? Let each one seriously read what "the faithful and true witness" says to the Laodiceans in Rev. iii. 14-22; and it applies to all of the same class even now; and before it be too late, hearken to his counsel, and buy of him the true riches, and the white raiment of righteousness, and the eyesalve of truth.

Whether there are *two* books of life—*one* for those under the law, and *one for* those under Christ—I leave for the reader to decide, after quoting a few more texts bearing upon the subject. I incline to the opinion that there are *two*, though I know of no one who holds that view. The word of God will hold its place, however, in all dispensations, as the basis of all law, and therefore of judgment. "For as many as sinned without law shall also perish without law; and as many as sinned under law shall be judged by law." Rom. ii. 12. There were always some that served God in all dispensations. Even in Israel's darkest days of idolatry, there were found seven thousand men who had not bowed the knee to Baal. And about one hundred years after the return from Babylon, we read that there was a general departure from the law of the Lord, in which both priests and people were involved, yet there were some who feared the Lord. It is written in Mal. iii. 16-18, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a *book of remembrance* was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will *spare them*, as a man spareth his own son that serveth him." Then the line of separation will be plainly marked, so that all may discern between those who serve God and those who serve him not. *That day* here spoken of will be a day of judgment for wicked persons, but of reward for the righteous, or those who fear the Lord. See chap. iii. 5; iv. 1-3. A reference to Dan. xii. 1-3 will confirm this. Daniel was informed that a terrible time of trouble will come upon his nation at "the time of the end;" "but at *that* time thy people (Israel) shall be *delivered*, every one that shall be found written in the *book*." "Alas! for that day is *great*, so that none is like it; it is even the time of Jacob's trouble; but he shall be *saved* out of it." Jer. xxx. 7. This deliverance will be for those who fear the Lord—those found in his book of remembrance—"for in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and for the *remnant* whom the Lord shall call." Joel ii. 32. This salvation is for the *living* remnant of Israel, when they are surrounded with armies, and escape seems impossible; then the Lord will fight for them, and conquer all their enemies. Zech. xiv. 1-3. But at that time the *dead* also will be remembered. "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Undoubtedly these will be Daniel's people, among whom he will stand in his lot at the end of the days. This is "the resurrection of the dead, both of the just and unjust;" which the Pharisees believed in, Acts xxiii. 6-8; xxiv. 15; and to which our Savior probably had special reference in John v. 28, 29, when all in the *tombs*—places of *remembrance*—"shall hear his voice and come forth," the doers of good to everlasting life, and the doers of evil to judgment.

The Psalmist says that "the righteous shall be in everlasting remembrance," Psa. cxii. 6; and in view of Jehovah's promises to the fathers, and the time of their fulfilment, he declares that the Lord "has remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God." xcviii. 3. And Mary, the mother of Jesus, rejoicing at the high honor conferred upon her, said, "He helps Israel, his own child, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." Luke i. 54, 55. And in the same connection, and under the influence of the prophetic spirit, the priest Zacharias, blessed the Lord God of Israel, for the prospect of the fulfilment of the mercy promised to the fathers, and for remembering his holy covenant—the oath to Abraham—by raising up "an horn of salvation for us in the house of his servant David," as revealed by his holy prophets during the age. Verses 67-75. Jehovah never forgets his promises to the fathers; and though Israel has sinned grievously in forgetting the Lord their God, yet mercy and forgiveness is promised them, when the Redeemer shall come to Zion. "Blindness in part has happened to Israel, *until* the *fulness* of the Gentiles be come in," but it will be remembered when they recognize Jesus of Nazareth as their Messiah, and their sins are taken away. "They are beloved for the fathers' sakes." Rom. xi. 25-29. Peter offered them salvation in the name of Jesus; even the *blotting out* of their sins, when the *times* of refreshing, and *times* of restitution will be inaugurated by the coming and presence of the Lord. Acts ii. 38; iii. 19-21. Only a small portion of the nation, however, accepted the proffered mercy; but to as many as received Jesus as their Messiah, the privilege was given to become sons of God, by being baptized into his name. John i. 12; Gal. iii. 26-29. Those being called *first* by the gospel, with those from among the Gentiles, constitutes "the *first-fruits* unto God and the Lamb." *Then after* the return of the Lord to Zion with mercies, the residue or remnant of Israel who seek him, shall find him: Jer. xxix. 13, 14; Isa. lv. 6, 7; and the Lord will forgive them. "I, even I, am he that *blotteth out* thy transgressions for mine own sake, and will not remember thy sins," Isa. xliv. 25; xliv. 22; Ezek. xxxvi. 21. 22, 31-38. Then Jehovah says of them, "they shall be my people, and I will be their God; for they shall return unto me with their whole heart;" and "I will forgive their iniquity, and I will remember their sins no more." Jer. xxiv. 7; xxi. 34. This is the *time* foretold by Moses when the Lord "will be merciful to his land, and to his people," Deut. xxxii. 43; and also spoken of by the Psalmist, when the Lord "shall arise, and have mercy upon Zion; for the time to favor her, yea, *the set time* is come." "Lord, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob. Thou hast *forgiven* the iniquity of thy people, thou hast *covered* all their sin," Psa. cii. 13-16; lxxxv. 1, 2. "Speak comfortably to Jerusalem, and cry unto her, that her warfare (*appointed time*) is accomplished, that her iniquity is pardoned; for she has received of the Lord's hand double for all her sins." Isa. xl. 2.

The aforesaid testimonies positively refer to the natural posterity of the fathers, Abraham, Isaac, and Jacob, and to a time "when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the land excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and remaineth in Jerusalem, shall be called holy, even every one that is *written* among the living in Jerusalem," Isa. iv. 4, 2, 3; Joel iii. 17, 21. Yes, Zion and Jerusalem will be holy. The Lord will be there—his throne will be there—and the law for the government of the nations will go forth from Zion. The land will be cleansed from its present filthy abominations, and none but the righteous inherit it. There also the literal and symbolic *trees* and *waters* of life will be found, Ezek. xlvii. 1-12; Rev. xxii. 1-3. "For *there* the Lord has commanded his blessing, even *life for evermore*." Psa. cxxxiii. 3. We may rest assured that none will be forgotten whose names are written in God's *book* of remembrance, or in the Lamb's *book* of life; nor even will their names be *blotted out*, if found worthy, for the Lord knoweth his own.

B. WILSON.

Help a Little.

Some people think, that because they cannot give as they would like or, perhaps as much as some one else gives toward helping spread the gospel, they will not give anything. Now, for the benefit of those that feel this way about helping in the Master's cause, I will tell you about a plan that a few faithful ones adopted, and how well they succeeded. They were not blessed with an abundance of this world's goods, in fact, most of them had to work by the day wherever they could find employment, to support their families. Yet, they felt that it was their duty to do what they could for the advancement of the truth, so they concluded to adopt the system that Paul ordered the Corinthian brethren and those of Galatia to follow: "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him." 1 Cor. xv. 1, 2. This system of giving they followed as they met each Sunday for Bible reading. Their offerings were handed in, what ever they could willingly give. Time passed on until six months had elapsed since they had begun this work, and there was $15.00 in the treasury. This had been given little by little, just as they could spare the means, and as one brother has since told me, they always had a few pennies to give. There were only six or seven in this little band, yet by their united effort they could help push the old ship of Zion along.

I have been thinking if every organization of believers, would adopt a similar system, the Lord's *treasury* would not be empty, there would be means on hand to answer every call. Evangelists could be kept busy, and there would be no calls for money to send the news to those *perishing* for the bread of life, that would remain unanswered. An abundance of papers and tracts could be scattered, and oh, so much good could be done if every brother and sister would lend a helping hand. It is not the large amounts given but the united effort that counts. Every one should feel a deep responsibility in this matter, and be the amount given ever so small, send it in, it helps that much, and you will be blessed because you have done what you could, for the Lord loveth a cheerful giver, and he is able to make all grace abound toward you, that ye always having all sufficiency may abound to every good work.

"Brother, for Christ's kingdom sighing;
Help a little, help a little.
Help to save the millions dying,
Help just a little.

Is thy cup made sad by trial,
Help a little, help a little.
Sweeten it with self denial,
Help just a little.

Oh, the wrongs that we may righten!
Oh, the homes that we may brighten!
Oh, the hearts that we may lighten
By helping just a little.

LYDIA CHAPLIN.

JEREMIAH.

Jeremiah was chosen a *prophet* by the Lord prior to his birth. By this choice it is evident that God foreknew the future character, the mental and moral qualification, and fitness every way, required to fill the important and responsible office of prophet to the nations. Heredity, and prenatal influences were, no doubt, taken into God's estimate of this man. The times were evil, and on this account it was necessary that the choice should be of a man possessed of great moral courage and indomnitable energy, one who would deliver the unwelcome message of evil without regard to fear or favor. Jeremiah was the man for the times, to tell to the face of Judah her sins and to pronounce the impending judgments for her transgressions. His rebukes and his prophecies of evil got him into trouble at the hands of his own countrymen. He was accused of lying, was smitten and put in the stocks; and afterward in the dungeon where he sunk in the mire; from this he was delivered, and finally was forced against his own will to accompany the disobedient remnant of Judah into Egypt, (Jer. xliii.) to Tahpanhes where he hid great stones in the clay in the brick kiln, at the entry of Pharaoh's house, which stones were to become, in a short time, the throne seat of the king of Babylon, who as God's servant to punish the fleeing remnant, spread his royal pavilion above them. In the land of the Pharaoh's the persecuted and maligned prophet wrote, as is generally believed that saddest of all books, The Lamentations, bedewed with his tears and inspired by his sorrow. It is also universally believed, that he died here. But of this there is no proof. The threatened punishments of sword and famine was not to overtake him. Pharaoh was his friend. God had also promise to deliver him, and his life should be for a prey unto him because he trusted in the Lord. Jer. xxxix. 18.

THE PROPHET'S COMMISSION.

See I have this day set thee over the nations, and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build and to plant. Jer. i. 10. The nations against whom Jeremiah was to pronounce God's judgments are named in the 25th chap. Judah with her cities was to drink of the cup of the Lord's fury, and become a desolation. The first part of the commission, namely: To root out and to pull down, and to destroy, and to throw down, was accomplished so far as it could be accomplished by the prophet when he delivered his last message to the rebellious remnant who had sought refuge in Egypt from the Babylonian king.

At this point in history, an era of confusion in Egypt by rebellion within, and the conquest of Nebuchadnezzar without, Jeremiah with his royal remnant, and his little retinue of faithful ones under the guardian care and direction of Jehovah disappeared alike from the sacred pages, and from the East. He passed seemingly into silence. He is not mentioned in connection with the last section of captives carried by Nebuchadnezzar back to Babylon. Neither he nor his royal wards Zedekiah's daughters, nor his faithful attendants were to perish by the sword, nor by pestilence. Jeremiah and his wards were preserved in view of fulfilling the divine purpose. Up to the date of their disappearance the second—the better part—of the prophet's commission to plant and to build had not materialized. He must superintend this work or the Word of God will fail. Somewhere he must plant and build.

PETRIE'S DISCOVERY.

There are two termini to the thread of this history of the prophet, an Eastern and a Western one. At the Eastern end Petrie made his important discovery which at the time attracted the attention of the civilized world. This discovery was published in THE RESTITUTION as many of its readers, no doubt, remember. Petrie himself wrote concerning Tahpanhes: "The first evening that I arrived there I heard to my surprise that it was known as the "Kasr el Bint el Yehudi" or the "Palace of the Jew's Daughter." He says he had only the Karian Camp in mind. But he was on the very spot where Jeremiah buried the great stones in the brick kiln which was before Pharaoh's house. These he unearthed and identified. He discovered coins and pottery which has enabled antiquarians to fix the date of the destruction of the palace whose ruins Mr. Petrie discovered, as the time in which the prophet with his royal wards dwelt there under the protection of Haphra's Greek frontier garrison.

Turning to the West our attention is directed to Tara in Ireland as the spot where we may look for future (the near future) discoveries that will arouse the Christian student of prophecy and confirm the faith of the few Saxons who acknowledge their identity with the ten tribes of Israel. Tara is a mound reputed in traditions almost as old as those of Tanis to cover the palace and remains of her who is known in the west as "Pharaoh's daughter." I now ask the question: Was it not here in Ireland that Jeremiah planted and builded? Jeremiah's tomb is on the isle of Davenish. Tara will be opened by the spade of the archeologist in the near future. The Saxons are not quite ready for so important an undertaking and God's time for this not quite here. What a marvelous time are these closing days of this dispensation.

JOHN L. W

[illegible]ORIAL STAFF:
[illegible] of the O. P. Association.
[illegible], Corresponding Editor.
PLYMOUTH, INDIANA, APR. 26, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

BROTHER Joblin's article that is to finish the discussion between him and Brother Jones came too late to be put in type for this issue, but will appear in our next.

THE articles by Brother B. Wilson, that have appeared in late issues of our paper will repay you for a careful reading. Do not think them long, but read the first column, and you will gladly follow on to the end. We hope he will be able to give us others.

IT often happens that a brother in a certain locality thinks he could do much good if only each member of the Household of Faith would contribute a very small amount. The many littles would aggregate much. He feels after having made the appeal and receiving little or no reply, that therefore all are cold and indifferent, doing nothing, are slothful servants, caring nothing for the work of spreading the truth: are wholly selfish. This may be, and in many cases is, a wrong conclusion. The very brethren who are condemned may be doing in secret the very work they should do with their means. Because they do not see best to devote money to the scheme outlined may be for reason that in their judgment it better be used elsewhere, and where they can handle it themselves. Just because some use tobacco and drink whiskey instead of spending that money in the Lord's cause, is no good reason for condemning the whole body of believers.

THE late daily papers seem to think a very great change has taken place in the European situation. About the beginning of the year Russia appeared to have practically united with France as against the Triple Alliance, and there was great rejoicing at the French capital. Later comes the commercial treaty between Russia and Germany and now the announcement of the betrothal of the Grand Duke Nicholas, Czarowitz of Russia, to the Princess Alix of Hesse, which is looked upon as cementing the union of interest between Russia and Germany. The cry of European peace and disarmament is loud, but the student of prophecy will not be disturbed by this, for he knows that when "Peace and safety" is on the lips of all, then sudden destruction comes upon them. The following extracts from the Chicago *Tribune* of April 22, will give an idea of the new outlook.

LONDON, April 21.—For weeks it has been apparent that something was maturing itself beneath the surface commotion of hurried royal visits and an exceptional activity of royal letter carriers. This something stands open to view, and admittedly it is very big indeed. What has happened is nothing more or less than a complete change in the European situation.

France has been beaten as thoroughly and mercilessly in the diplomatic campaign of 1894 as it was routed on the martial field of 1870. Of all it seemed last January to have gained not a vestige remains of it. When the Russian Ambassador appears in state at Notre Dame tomorrow to assist at the great celebration in honor of Joan of Arc his presence must appear to intelligent Parisians in the light of grim, sardonic irony. His master, the Czar, has sold the republic out.

Germany's initial victory in securing a broad commercial treaty with Russia just at the time when the egregious demagogues of the French Chamber were raising the duty on Russian wheat to the point of prohibition has been fully discussed in these columns. If that may be likened to the battle of Worth, this new thing is a veritable Sedan. It is easy, usually, to exaggerate the importance of royal matrimonial alliances; not so in the present case, because in the final gathering-in of the Czarowitz by the Coburg connubial octopus comes a crushing defeat of the whole Franco-Panslavic combination.

The deadly isolation which this involves for France is nothing short of *tragic*. It climbs laboriously, tirelessly up, time after time, toward the position of power in the European councils, only, like Bruce's spider, to tumble just before the goal is attained. This latest disappointment is by far the worst it has yet had, if only because a few months ago it was rapturously celebrating what it believed to be its ultimate success. What it will do next its wisest sons do not pretend to say.

The coming three weeks of Joan of Arc, which the government is spurring [illegible] others to attend in uniform, has been looked forward to for a great popular impetus, half religious, half patriotic, which would set France on a new footing generally. How much dampening effect Russia's cool desertion and the discovery that the Vatican characteristically is frightened at finding itself in the wrong boat and is also backing out of its flirtation with the republic may exert on this movement remains to be seen.

There are those who believe that during the year France will find itself confronted by a practically unanimous suggestion of the European powers that the time has come for a gradual general disarmament. This has been often alluded to in these dispatches as the thing William is dreaming of. It is clear enough that recent events have cut down some of the obstacles previously in the way, but it is not so evident that the path is even yet anywhere near open. The published story that the heads of the Triple Alliance have asked the Czar to join such a movement, and met with a refusal has no evidence of genuineness behind it, but undoubtedly it reflects *the general situation*

Earthquakes in Greece

ATHENS, April 22.—The earthquake shocks that began at 7:30 o'clock Friday night continued with more or less frequency until noon today. The deaths reported number 120. All last night the oscillation of the earth was noticeable and the people of this city were in a state of semi-panic.

In three villages, in the province of Locris, 120 persons were killed. The Mayor of Larymni telegraphs that a heavy shock occurred at Proskina while vesper services were held in the parish church. The walls of the church fell, burying all the worshippers in the ruins. Hardly a person in the church escaped without injury. Thirty were taken out dead. Houses were thrown down in other parts of the village, and the money loss is great. At Malesina houses tottered and fell as though built of cardboard. In this little village sixty persons were killed. At Martino thirty-nine persons were killed. Here, as at Proskina, the parish church was the scene of the greatest number of fatalities.

In the city of Athens the fatalities were less numerous, but the damage to property is immense. [illegible] of the Austrian Lloyd [illegible] steamship companies [illegible] partly destroyed. The church [illegible] St. Elias on Castella Hill between the Piræus and Phalerum has been racked beyond repair and is tottering to its fall. The domes, walls, and mosaics of the famous Byzantine Church of Daphne are very seriously injured.

The total number of deaths thus far reported is 160, but there is scarcely any question that this number will be augmented when the more remote villages are heard from.

As this dispatch was being sent from Athens a sharp shock was felt that for a time caused consternation in the telegraph office.

At Thebes about fifty houses fell during one of the shocks. The city is in a state of panic and destitution. The terrified people have rushed in crowds away from Thebes, believing that the end of the world had come.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Has your subscription expired? If so, don't let it remain so.

Letter Drawer.

Editor Restitution:

It is with much pleasure that I write these few lines. It has been about thirty-five years since I first saw the light of the Gospel in its purity, unalloyed with creeds and dogmas, and today the blessed hope and promises come up before me, and with faith in God's blessed Word that he will reward each and every one that strives to do his will. Surely the Lord will soon come. Then as Peter says, What manner of persons ought we to be in all holy conversation and godliness. We are still waiting and striving to enter that rest. Husband and I started in the race. What our life has been God only knows, but as we near the end our faith grows brighter and brighter and by the help of God we determined to strive on to the end, and we can say with Paul we reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

I send $1.50 for THE RESTITUTION for 1894. We cannot do without the paper, for it's all the preacher we have. These love feast letters are both meat and drink for us. My daily prayer is that I may be trusting and waiting with my lamp trimmed and burning when Jesus comes. Yours waiting for the kingdom.

MRS. MARTHA HOUSE.

Dear Restitution:

Yesterday, the question was asked in my Bible Class: Why did God so love the world, (John iii. 16.) of sinful humanity? The answer given was, because he saw clearly the possibility hidden in *humanity* that he had himself placed there--(To be developed in due time.)

H. SHOEMAKER.

Dear Brothers and Sisters of the Restitution:

I like THE RESTITUTION very much. Many good things are published every week. I have been thinking very much lately of the importance of reading God's Word, not only reading but obeying. The doers of the work are the ones that gain the crown. I am in my sixty-first year, and have a great deal of trouble and affliction. I am a *cripple in my right arm*. I am not prepared at present to renew, but as soon as possible I will send you your money. Thanking you very much for sending me and my daughter Jane Nutter the grand and good paper. It has been my preacher for over twenty years, and I would hate to do without it, and will not if I can help it. My dear sister Margaret Haynes always gave me her paper, and I have always distributed them to my friends and neighbors. It does me good to give them to the needy for truth. She was buried yesterday. My heart aches to have to part with such a dear lovely sister, but still *I do not mourn without hope*. Blessed are they that die in the Lord. Death, the last enemy, will soon be destroyed, and the Sun of righteousness will arise with healing in his wings, and the glory and the knowledge of God shall spread over the earth, and the kingdom and dominion under the whole heavens shall be given to the saints and people of the Most High, whose dominion is from the rivers to the end of the earth. The government shall be upon his shoulder, and of the peace and increase of his kingdom there shall be no end. I feel to pray and look for the near coming Bridegroom. Then his *bride*, the church, the Lamb's wife, will go out to meet him whose maker is her husband. Greet him with joy, and they sang as it were a new song before the throne, and before the four beasts and the elders, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth, having the harp of God, and all that dwell upon the earth shall worship him, whose names are written in the book of life. Make note of this, remembering time and place.

LUCINDA VIERS.

Editor Restitution:

If it will meet with acceptance, I would like to say a few words through THE RESTITUTION, in answer to some inquiries from Sister Wines, and Sister Nancy Barber, and others.

1. We are doing all we can to spread the truth in Florida. The opposition is great, and travel is expensive, but, notwithstanding the disadvantages, 25 have embraced the truth since we began preaching the last of November.

Relative to the brethren responding to a letter written in THE RESTITUTION, I can say that one from Mass., enclosed $1.00, with no name attached. Sister Wines sent $2.50, and Sister Nancy Barber, $1.50, making in all, $8.00. We have used these to the best of our ability in buying things for wife and little ones, and used our time all we could to tell the news of the kingdom. I now realize something of pioneer life, although we have the R. R. advantages and it is good we have for I could not go any distance in Florida for I am lost most of the time in these wonderful pine forests. I have gone many a day without my meals, hotel fare is so high here, and Bro. Wagoner could tell you how the denominations hate the truth. O, it is so discouraging to see an open door, and no means to tell the truth with! I sometimes do not wonder that people who had a missionary spirit speak against us. "We know not what we do." There are thousands of dollars wasted in extravagant living. Tobacco and whiskey are used by people who pretend to believe the truth, that ought to be spent in sending the truth to some poor wanderer searching for the light. I know whereof I speak. If I had the money expended for tobacco, I could sow the seeds of truth broadcast, and in the harvest we could "rejoice together bringing the sheaves with us." But no, men will consume these means with their own lusts, and you talk with them and they are bound to be kings and priests unto God, and of Christ, and to reign with him a thousand years. I read in my Bible "That God is not mocked. Whatever a man soweth, that shall he reap. He that soweth to the flesh shall of the flesh reap corruption." That individual who thinks he shall have a great reward for not doing the will of our Father which is in heaven will be deceived.

I will say in conclusion, that I am grateful for the amount acknowledged in this article. I received it as from the Lord, believing that thus it was given, and pray that our dear Lord who is good to us may abundantly bless them, and keep them ever in the love of the truth.

I have just received a call to come to Manistee. There are two or three who believe the truth, and readers of THE RESTITUTION. I expect to go as soon as I can arrange. Manatee is nearly 300 miles south of here.

Your brother in the work.

N. H. GEISELMAN.

Dear brothers and sisters:

Brother Geiselman in Florida, some time ago wrote the dear RESTITUTION of the great need of spreading the good news of the soon coming King in Florida, and asking the brethren to help. In a letter bearing date April 12, he says:—"If the brethren could see what I have seen, and know how the truth is abused here they would help spread the truth in Florida. 25 have embraced the truth since Nov. 30. I fear at this writing that I will have to stop the work for want of support. It is sad when we *know* the kingdom is so near. My prayer to our Heavenly Father is, that the love of the truth may prompt some who have an abundance, to give something for the truth in Florida.'

I have taken the liberty to quote from Bro. Geiselman's private letter. $8.00 is all he received, and that from a few sisters.

Dear brothers and sisters can we not make one more effort to help where help is needed. Let us all just make some little sacrifice for the good news of the kingdom. If all who have written such comforting letters for the paper will begin at once to make some little sacrifice for this call (only a little luxury now and then, soon amounts to dollars, and a little denial saves the same) many more may be led to rejoice in the soon coming King. Dear brothers and sisters are you thankful that that glorious gospel reached your ears, are we rejoicing in the hope of the soon coming King? Then let us proclaim the good news. Yes, we love the truth, we long for strength and courage to endure to the end. Then what joy will be ours. When all the sorrow will be gone, all tears will be wiped from our eyes when the King of kings will own and crown us. May it be ours to help others to rejoice in this blessed hope. Let all that look for, hasten that coming day by earnest consecration to walk the narrow way by gathering in the lost ones for whom our Lord died. For the crowning day that's coming bye and bye.

How the time flies from us. Many of us mean to heed calls, but being occupied, before we are aware of it the golden opportunity slips from us. May we strive to be diligent and finally be crowned in that glorious kingdom so soon to come.

If any wish to help Brother Geiselman in his work in Florida, send money to Thomas Dowling, Live Oak, Florida.

Your sister in hope of eternal life when Jesus comes.

NANCY BARBER.

Dear ones in Christ:

THE RESTITUTION is like the ark of Noah. It takes along in one grand family the desires, the faith, the hope of the Covenant God gave to Abraham, which we can become heir to by obeying. When I read the names in the paper I feel like shouting "Glory to God" for the same hope expressed by all, and I feel like reaching out to shake hands with them, being strangers in the flesh, but acquainted in the Spirit.

Your brother, looking for the soon coming of the King.

AMOS EATON.

Dear Restitution:

Your weekly visits are appreciated more and more. Yes, more than we can express. We have greatly enjoyed the numerous testimonials in the "Love Feast." Such open confessions always bring a blessing, not only to you, but to us also. The truth, faith and doctrine embraced is no less than that of the Bible, which is the Word of our Father in heaven to a world of dying mankind—yes, dying for the decree went forth in the beginning as the curse of disobedience: Dying thou shalt die. Dust thou art, and unto dust shalt thou return. The wages of sin is death, and the soul that sinneth it shall die, etc., etc. With such plain Bible statements as these, is it not very strange that the people, both professors of Christianity and heathendom should hold to the belief of the immortality of the soul. Gen. ii. 17 is too plain to be misunderstood and it seems to us that Gen. iii. 4 is also just as plain as can be, but right here there must be a decision as to the truth. Now, if we will read the 24th verse we will find that God would *not* allow, and did prevent man from becoming an immortal being, for he was deprived of the tree of life, is yet and will be until the times of the restitution of all things spoken by the mouth of all his holy prophets since the world began. So says Peter in Acts iii. 19-21. Oh no! we have no immortality of soul, *no more* than we have immortality of body. We are poor dying mortals, totally dependent upon our Lord and Savior Jesus Christ for life and immortality. 'Tis true that Jesus brought life and immortality to light, but did he bestow it? Oh no! but he will when he comes again, for it is then that he will raise the dead, and change his living saints to immortal life. Oh yes, he has opened up the way and made it possible for us by faith and obedience to obtain future life, but we can not expect it and the crown under any more favorable circumstances than Paul did. We must be at heart just what he was, and under the same circumstances we must endure the same. Oh yes, life and death, to live or not to live in the future is an awful reality with all who have had the light. It is through faith in the promises of God, and obedience to his will that we may become his sons and daughters in this life. That is we have the *right* in anticipation to the things promised. To such our Lord has sent the Holy Ghost to bear witness with our spirits that we please him, and to lead us into all truth as we journey on day by day. Though the present life is nothing more or less than a wilderness of sin and sorrow, trials and temptations, beset on all sides by pit falls, snares and wilds of the devil—Oh yes, the promise of eternal life is to the overcomers only—the wicked shall be utterly destroyed. So we read Mal. 4th chapter, etc. We love to read, write and meditate on our new home, the renewed earth, the new heaven, the new Kingdom of God prophesied by all the prophets, and Jesus, and the apostles all tell us of this kingdom of righteousness to come, and also tells us to watch and rejoice at his appearing. Oh yes, this is the old, old story that has gladdened the hearts of all God's sons and daughters from faithful Abraham until now and will do so. Since 17th last June when Bro. Joblin came down and immersed us into the all-saving name, we have had a claim to be of the household of faith, waiting and watching for the return of our Lord, and he has promised that that day, his 2nd coming, shall not come upon us unawares as it will come upon the world. For as it was in the days of Noah, so shall it be at his coming. Now Paul tells us that in these last days perilous times shall come. Read 2 Timothy 3 and 4 chapters. What means all this world wide confusion today? Such gigantic standing armies with the most formidable weapons of war the world has ever known. What do the nations want with so many war ships? What is meant by our country being full to *overflowing* with grain and provisions, and thousands and thousands of our own people without food and running to and fro begging for work? What means the persecution of the Jews and their flocking back to Palestine, and the rebuilding of Jerusalem on its former site? What means all this trouble between capital and labor? etc., etc. These things must be the signs of his coming, the end of this Gentile age, when the kingdoms of this world or age shall become the kingdoms of our Lord and Jesus Christ. When ye see these things come to pass, know ye the end is nigh. Rejoice and be exceeding glad for your redemption draweth nigh. Oh yes, if we could fully appreciate it; we are living in a grand and awful time. A time that has been looked forward to for ages past, the second advent, the hope of the world, both of the living and of the dead. Now, dear RESTITUTION, we will not only be patrons in the future, but we will also contribute to the support and spread of the truth as we find we are able.

You may book us for ten dollars for this year, possibly more, to be used as you may think best, and may the Lord bless you in your efforts in turning the people from their foolishness into the glorious light of the gospel—the gospel that Jesus and the apostles preached and believed, for there is but one Bible gospel, and the belief of this gospel places our feet firmly on the promises made to Abraham, Isaac, Jacob and David, and they cannot fail or be broken. They are the river of life whose fountain head is the garden of Eden, and on and on will it flow until at last it empties itself in the promised land, its destination—the great ocean of eternity, eternal life. Oh yes, this the faith and hope of the Bible, which Paul exhorts us to earnestly contend for, and he knew what it was to contend for it. Yet he had peace and joy in believing and teaching it, for he knew in whom he trusted and therefore he was bold and courageous, knowing that he would receive a crown of righteousness at that day, and also all others who love Jesus' approaching and kingdom. Oh yes, hope looks out through the eyes of faith and grasps and clings to the promises and in this present life is continually rejoicing in hope of the high calling in Christ Jesus at his coming. Oh yes, it is a high calling to be a joint heir with Christ in reigning and ruling over the nations and filling the earth with the knowledge of God and his glory. Oh, glorious hope of immortality, eternal life in the kingdom of heaven, the kingdom of God, Christ's everlasting kingdom, where peace and harmony shall have no end. Oh yes, old things will soon pass away. Behold, says the Lord God, I create a new heaven and a new earth wherein dwelleth righteousness. Then the Lion and the Lamb shall lie down together, they shall not hurt nor destroy in all my holy mountain, saith the Lord. There will be no more sickness, sorrow, hunger, and nakedness; no more oppression of the poor, no more tears, pain or death. Truth shall spring out of the earth, and righteousness shall look down from heaven. The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads. They shall obtain gladness and joy; and sorrow and mourning shall flee away. Isaiah li. 11. Bless the Lord, oh my soul, and all that is in me bless his holy name.

R. Y. and M. A. FRETWELL.

Dear Brother Underwood,

Please say through the paper, that I will visit Argos, Ind., again the third Sunday in May, meeting to begin on Saturday night before.

J. S. HATCH.

Dear Restitution:

We could not think of doing without our paper as there are so many good letters from brothers and sisters to cheer and comfort us. The letters from the Sisters Cummins in Minnesota, how they cheered my heart to hear from them, and to hear that they are still striving for the kingdom. I read and re-read them. I wish they could share with us in our preaching, as Bro. A. J. Eychaner preaches to us part of the time, which we appreciate very much. We have a good little Sunday-school, and are trying to work for the Master as best we can, so we may be ready when he comes.

Yours looking for the Master.

SARAH CLARK.

Bro. Underwood:

I have deferred sending my subscription in the hope that it might seem reasonable to send more than the mere charge for the paper, but the outlook financially is no more encouraging and I will leave further contributions for the future.

This county and the remuneration for my work are small, and the latter slow to come in unless we sell orders at a discount, which I mean to avoid. There is considerable time for outside work, but little such is to be found.

I am satisfied that Bro. H. T. Baker is right, as expressed in a late issue of THE RESTITUTION, that there is most urgent need for continuous work and liberal giving for the same. We are alone here in the faith, though several others accept the truth theoretically. Our work for the cause is mostly private, though the Bible Class in the Union Sunday School, of which I am teacher, studies faithfully and gathers here and there a little.

It might sometime be possible that I could be of use to brethren and sisters, and possibly inquirers, not too distant, and if the occasion should offer I should be pleased to do all in my power. If you wish you may give my address in your list.

Yours fraternally.

J. G. HAUPT.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

Republican State Convention of Indiana, Indianapolis, April 23, 24 and 25, 1894, on account of which the L. E. W. R. R. will sell excursion tickets at one fare for the round trip. Tickets good to return up to and including April 27, 1894.

The Vale of Minnekahta. Is the title of a beautifully illustrated booklet recently issued, descriptive of the Hot Springs, South Dakota, and the efficacy of their waters for the cure of rheumatism, neuralgia and kindred diseases. Copy of this pamphlet will be mailed free by W. A. Thrall, Gen'l Passenger Agent Chicago & North-Western Railway, Chicago, Ill., upon receipt of request, enclosing two-cent stamp.

Meeting of Grand Lodge F. and A. M., Indianapolis, May 22-23, 1894, for which occasion the L. E. W. R. R. will sell tickets at one fare for the round trip. Tickets good to return May 24, 1894.

Poet

The Eterna

No hidden grief.

Let us depart.

Sele

The Flesh a
the Son

"Then Jesus said [illegible]
say unto you, except [illegible]
Son of Man, and drink [illegible]
in you." John vi. 5[illegible]

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a voice from
the Scriptur
tures; for in
eternal life,

Poetry.

The Eternal Home.

No [illegible] there—
No [illegible] wasting of the frame away;
No fearful shrinking from the midnight [illegible]—
No dread of summer's bright and fervent ray;

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief;
No [illegible] tears, no broken hearts are there.

[illegible] the home
Within the realm of ceaseless joy and song;
[illegible] break away, and there we [illegible],
[illegible] the fountains of the holy throng.

The storm's [illegible]
[illegible] are spread afar in [illegible] skies!
[illegible] Cheer me with the voice of spring.
[illegible] tender flow [illegible] and [illegible]

No night is there
[illegible]
Nor needs it [illegible]! The [illegible] which fills
[illegible] from the Maker came!

No parted friends
[illegible] mournful [illegible] have to weep!
No [illegible] of death [illegible]
[illegible] of a pulseless sleep!

No blasted [illegible]
[illegible] and [illegible] garden [illegible]
[illegible] hang [illegible] descending shower
[illegible]

No [illegible]
[illegible] with fear and dread?
The song of peace, creation's morning [illegible],
[illegible]

[illegible] no defeat,
If [illegible] like this await the weary soul!
[illegible]
[illegible] control,

With Faith our guide,
White-robed and heavenly, to lead the way,
Why [illegible] and [illegible] life's
tide
Seek for the home of joy and endless day?
—[illegible] T. Taylor

Selected.

The Flesh and Blood of the Son of Man.

"Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John vi. 53.

The record of the controversy between our Lord and the Jews, which culminated in this declaration, begins in the fifth chapter and sixteenth verse. It was purely a contest waged by truth and righteousness against ignorance, the true parent of unbelief and sturdy religious zeal. Darkness and light can mingle and produce twilight; but this is not pure true light, and there are no means of expelling even such darkness as this but by the great luminary of day. Religious zeal spreads a pavilion of darkness over men's minds that acts like a thick cloud which hides the sun. Righteousness and truth always invade the domain of religious zeal and darkness. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." Verse eighteen. Ignorance and religious zeal here assumed that Jesus had outraged the sanctity of Divine authority, and set up a claim which was monstrous for its impiety; and the forfeit of his life was the only adequate measure of justice. Alas, how exorbitant, how swift to shed blood, how hard to pacify is "a zeal of God, but not according to knowledge." This has been the world's incarnate fiend, the world's devil, embodied in human form and flesh and blood, killing the good and the true, setting on high the false and wicked, for God and religion. In vain is the plea of innocence united to truth and reason. Religious zeal has a reprobate mind, and has no reason and no judgment concerning the truth. The crucifixion of Christ, the sufferings of the Apostles and their violent death at last, the cruel mockings and tortures and death of an immense host of martyrs for the same cause, the scorn and contempt of religious arrogance of our own times, shown toward any suggested possibility of errors in the faith and religious opinions of any of the great denominations on the part of their members, are the works of this evil agent in the flesh.

But the truth must war, must reason, must assert; must point to evidence. It never was commissioned to lie inert and dormant. Jesus stated his connection with the Father, and also that he was empowered to work by the Father, and to do greater works than these, even to the extent of raising the dead and giving them life out of their graves. Next he appeals to the testimony of John who had borne witness to him; then to the works he did; then also to the witness that the Father had borne by a voice from heaven; and lastly to the Scriptures; "search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Religious zeal combined with ignorance, thinks, nay, is sure that its subject has a title, an indisputable warrantee of heaven, and consequently of eternal life laid down in the Scriptures. The Scriptures contained the record of God's promise to Abraham and his seed. "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, etc. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 7, 8. Such a promise founded in the truth of God, to Abraham and his seed, implied as strongly as language could make an implication, the eternal life of Abraham and his seed. For how could Abraham and his seed, all of whom were merely mortal and doomed to die, receive at any future time all the land of Canaan whereon he dwelt a stranger, for an everlasting possession, unless at some future time he and his seed were made to live again eternally, and be put into possession, according to the true import of the promise, of the pledged inheritance? It was therefore correctly settled, that as God had promised to give Abraham and his seed *after* him, the land where the stranger in his lifetime dwelt, but gave him no inheritance in it, not even so much as to set his foot on, (Acts vii. 2), a time must come when Abraham and his seed would live again, and on the land where he had formerly dwelt, and receive the promised possession everlastingly. This was the idea of eternal life, as taught by the Scriptures. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." The raising up the dead and quickening them, is the eternal life of the Bible.

The Jews claimed their descent from Abraham, and therefore claimed also that eternal life was theirs by God's promise to Abraham and to his seed, of the land of Canaan for an everlasting possession. But there was a fatal defect in their title Not because they interpreted the promise erroneously; but their error was in regard to the seed of Abraham specified in the promise. There *is* no true hope or expectation of eternal life for any man living, or any of the dead, except in the fulfilment of the promise to Abraham and his seed of the everlasting possession of the land of Canaan. "And now I stand and am judged," said Paul, "for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts xxvi. 6, 7. Here is the whole matter of the hope of the eternal life, clearly expressed by one authorized to speak with certainty. Here were two parties hoping in the promise of God to Abraham and his seed of the land for an everlasting possession. One party interpreting the promise correctly, and understanding equally correct who were the seed to whom the great and glorious promise was made. The other party also understanding the promise correctly, and hoping to come to its fulfilment. For in this promise recorded in their Scriptures they thought they had eternal life. Wherein then was the difference between the Christians represented by Paul, and the Jews of the twelve tribes, since both parties hoped in the same promise for eternal life at its fulfillment? It was in this, that Paul and his fellow Christians had searched the Scriptures to a far better purpose, and attained a correct knowledge of the import of the word "seed" in the promise. Paul expressed the result of his search thus: "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but of one; and to thy seed, which is Christ." Gal. iii. 16. Here then, were the Scriptures in which the Jews thought they had eternal life, and they were they which testified of Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. Heirs both of the inheritance and eternal life. Believers, who are constituted the seed by being in Christ, are the only heirs to the promised inheritance of the land, whereon Abraham dwelt, for an everlasting possession with eternal life. The Jews' hope of coming to the promise because they were Abraham's natural seed or descendants, was a false and preposterous hope, founded on the promise which testified of Christ, ignorantly applied to themselves. "Neither, because they are the seed of Abraham, are they all children.... That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix. 7, 8. Children by adoption through Christ the one seed to whom the promise was made, are counted for the seed who will inherit the land, and these only. This is the only possible way to eternal life for men. How futile was the hope of the Jews in the promise for life? How mistaken their interested and selfish interpretation and application of the promise to the seed of Abraham to the exclusion of Christ, to whom with Abraham the promise was made? All their searchings of the Scriptures had failed to discover to them the testimony which the promise bore to Christ. They thought that in the promise they held a charter of eternal life. Total mistake—serving God day and night in hope of coming to the promise without him to whom the promise testified. But equally fatal is the mistake of those who hope, not like Paul, in the same promise, but exclude the promise entirely from their faith and hope. The Jews ruled Christ out of the promise, and did not receive its testimony to him. And these as effectually rule him out of the promise in their professed faith and hope, by denying the true import of the promise, or wholly overlooking the promise as a matter of no consequence. The Jew held the promise firmly, but saw no testimony of Christ in it. The modern Protestant professes to hold Christ firmly in his faith, and deduces no hope in him from the promise made to the fathers of the Jews—to Abraham and his seed, of the heirship of the land whereon he dwelt as a stranger. Was Paul laboring under a hallucination when he declared it was for the hope of the promise to the Jewish fathers, that the Jews were holding to and hoping to come to, that he stood to be judged before a court of civil authority, and bore the accusations of the Jews?

We do not know what Christ would say to the modern Protestant were he here to speak; but he sent the Jews to search more thoroughly the Scriptures where they thought they had eternal life, in which a testimony was to be found of him; and we think he would send the moderns to the Scriptures where they think they have eternal life, to learn what they testify of the promises to Abraham and his seed, in which is the true charter and correct hope only of eternal life. To the Jews who grasped and held fast the promise but excluded him and his agency in its administration at the future fulfilment, he set himself forth thus: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "For I came down from heaven not to do mine own will, but the will of him that sent me,....and this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have eternal life, and I will raise him up at the last day." But the idea that he was bread which came down from heaven was too distasteful. "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" That he was a man and had a mother and belonged to a family they knew. It was not necessary that they should believe that he had descended bodily from heaven. But if people are determined to construe the sayings of Jesus literally, they can believe on him no better than the Jews could, and not better than they did. The idea of his literal body must be excluded; for it was not the bread that came down from heaven. One might as well assert that Mary came down from heaven. "There was a man sent from God, whose name was John." John i. 6. "The baptism of John, whence was it? from heaven, or from men? and they reasoned, "if we shall say, from heaven, he will say unto us, why did ye not then believe on him." Matt. xxi. 25. These passages show that John was sent from God, or from heaven, and that his work and office were from heaven, not from man. And so also, all that made Jesus the Son of God, the bread of God, the bread of life which came down from heaven; all that constituted him the Savior of men came from God, came down from heaven. He that denies this, and asserts that the body of Jesus came down from heaven, "denies that Jesus Christ has come in the flesh," as some did in the Apostles' days, and all such are false prophets. 1 John iv. 1-3.

The Word, the holy intelligence and Divine power, which was in the beginning with God, and was God—this Word had life, and the light capable of illuminating men, and which shone in the darkness of Judea, but was not comprehended or understood. The Word having begotten the flesh of Jesus by its divine agency, assumed to dwell in that form of flesh of the man Christ Jesus, and in this sense was made flesh and dwelt among the Jews, and some were permitted to behold his glory—the glory that clothed the man, the only begotten of God, who was filled with grace and truth. John i. 1-5, 14. Such was he, who it must be remembered "was of the seed of David according to the flesh." 2 Tim. ii. 8.

Our Lord continuing in the same style of speaking suggested by the mention of their fathers having eaten manna, called bread from heaven; says, "I am the living bread which came down from heaven;....and the bread that I will give is my flesh, which I will give for the life of the world." This produced the excited inquiry: "How can this man give us his flesh to eat?" He then added, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Now if "he said just what he meant, and meant just what he said," in so many literally meaning words, as some contend, there was reason for perplexity and confusion. It cannot be doubted that these words were prophetic of his death, in which his flesh and blood must be devoted for an atonement for life. If his flesh and blood were not devoted, there would be no life for any. Such was the Father's arrangement, which became as necessary to the giving of life, and on the part of men to the receiving of life eternal, as natural food is indispensable to the giving and sustaining of natural life from the embryotic inception to the last stage of mortal existence. The intellect, the affections, and sympathies must approve and accept the gift of his flesh and blood, in which "He poured out his soul unto death," his "soul" having been "made an offering" "according to the Scriptures." Isa. liii. 10, 12; 1 Cor. xv. 2.

This is not, it is true, literally eating the flesh, and drinking the blood of Jesus, which cannot be separated into parts, and taken into the stomach for digestion and assimulation; but it fills the declaration; "I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst." What Jesus meant in this, he meant also in the declaration concerning the eating of his flesh and blood. Not natural hunger and thirst, and not natural eating and drinking of his flesh and blood.

The disciples understood these words no better than the Jews. The words presupposed his death, whether taken literally or otherwise; a fact to be accomplished, which at that time they had not anticipated or understood. To their minds, if his flesh was to be literally eaten, he must be dead, nothing was ever eaten alive. Jesus dead and his flesh eaten, his body thus consumed! This indeed was "a hard saying." But an explanation follows: "doth this offend you? What if ye shall see the Son of Man ascend up where he was before?" Or having given his flesh and blood, and entered among the dead; what if you shall see him ascend up again in life where he was before his death? Which did actually happen before they became witnesses of his resurrection. If it was to be so, there could and should be no possibility of his flesh being consumed. Neither would it avail anything towards giving life, if his flesh were to be consumed—eaten. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Not the flesh which profiteth nothing; but in the words, and through the divine Spirit is life. The words of Jesus concerning his flesh and blood, are not to be quoted, as we have heard them, to sustain any theory concerning the Lord's supper: unless we are willing to pervert his words by an egregious misapplication.—*Asa W. Bellows, in Herald of the Coming Kingdom, 1870.*

Haifa-Damascus Railway.

Soon after the completion of the Jaffa-Jerusalem railroad a regular Kansas real estate boom started in Jerusalem and it is still on. When the Haifa-Damascus railway is completed Damascus will no doubt have its boom, and those who want to get gilt-edge property cheap had better at once open negotiations with Syrian real estate agents. Railroads and real estate booms seem to go hand-in-hand in the Far East as well as in Kansas and the Dakotas.

The Damascus boom will have something of a Chicago tinge to it, as Chicago skill is constructing the new road which, when completed, will reach from Haifa and Akka on the Mediterranean Sea east to Damascus. The English capitalists who are responsible for this stroke of enterprise and conceived the idea of furnishing Damascus a better commercial carrier than the Oriental camel, decided to follow the American idea in construction and gave the contract for building the road to a Chicago firm, Huss, Townsend & Co. Thirty miles of the new line are now constructed and it will not be long until the American iron horse is rushing through the Jordan Valley with trains loaded with Syrian wheat for the seaboard. This railroad, while it seems a great many miles away, will indirectly bring new competitors to American farmers. With the exception, perhaps, of thirty miles the road passes through what might be termed one continuous wheat field. The railroad will no doubt carry modern machinery into this great cereal country and American harvesters and thrashers will take the place of the sickle and the ancient method of thrashing wheat by the tramping process still used in that country.

Damascus is a great commercial center with 275,000 population, and the only vehicle for transportation now is the camel. The great quantities of grain now carried to the seaboard for shipment are handled in this way. At present the annual shipment of wheat from Haifa is about 6,000,000 bushels. Nearly all of this is taken to Austria and France, and while 6,000,000 bushels is small compared with the production in America the railroad will eventually be extended from Damascus to India, which is a real competitor of America in the wheat business.

The road will have a terminus at Akka and one at Haifa. These double termini were one of the stipulations of the Sultan when he granted the concession. Akka is to be used for military purposes and Haifa will be the trading terminus. Construction was commenced at the latter port. Both ports will require improved harbor accommodations as a consequence of the influx of vessels of great tonnage that may reasonably be expected when the railway is in operation. From Haifa, at the foot of Mount Carmel, the road will run through Belled-Es Sheikh, and then on through the plain of Esdrallon. Nazareth being in a pocket up in the hills was too inaccessible to be reached and the survey leaves it out on the north. There will be a station just below called Nazareth, and if the American idea prevails it will probably go down on the time card as South Nazareth. The line will proceed onward through Jezreel, pass the Well of Garod, where Saul fell, and through the Jordan valley. "Over Jordan" will be done on a regular American iron bridge. The track will swing around the shores of the Sea of Galilee and then shoot off into the plain of Hauran, the ancient Bashan. The next town the trainmen will call will be Gamala, then Nishfin, and then Nawa, and then "All out at Damascus." A connecting line is already being talked of from Damascus to India. It will probably run from Damascus to Bagdad, then down the Euphrates Valley, skirt the Persian Gulf and reach India. The completion of such a line will make England and India only eight and a half days apart. It now takes a traveler thirty-eight days to make the journey.

The contracting firm of Huss, Townsend and company is composed of George M. Huss and George Townsend. They have been in business here for years. Mr. Townsend is at present in Syria looking after the work and Mr. Huss left Chicago last evening for Haifa. Mr. Huss is enthusiastic over the project and says the road will be first class in every respect. He thinks it will be a great success from a financial standpoint and will lead to a wonderful development of the country. He said yesterday in speaking of the work that the natives take little interest in the construction and have no conception of the size of the undertaking. Many of them are employed on the work. The women earn 14 cents a day and the men 30 cents and regard their wages as high. Mr. Huss said the equipment of the road would be entirely American, the locomotives are now being constructed in Philadelphia.

The enterprise is backed by English capital, and only last week $3,375,000 of bonds were issued in London. These were under-written by the banks, but the entire issue was taken by the public. This, it is said, shows the faith of the public in the enterprise, as well as improvement in the financial situation. Mr. Pilling, a London capitalist, is the projector of the scheme, and Sir Douglas Fox the chief engineer.

The profits of the line will be obtained through the transportation of the cereals. The Plains of Bashan produce annually, it is stated, over 200,000 tons of cereals, and it is expected the production will be greatly increased by the road. The population of the district through which the road will pass is in the neighborhood of 1,000,000. The company expects to handle between 10,000 and 12,000 carloads of freight a year.

In connection with the road, it is contemplated to arrange a fast steamship line between England and Haifa. This will make Damascus and New York nearly equal distance from London, so far as time of travel is concerned. The distance from Haifa to Damascus by the proposed route is 140 miles. —*Chicago Tribune.*

Jacob's Epistle. Chap. 3.

1. Become not many teachers, my brothers, knowing that ye will receive a greater verdict;

2. For we all stumble many times. If any one stumble not in word, he is a perfect or (adult) man able to bridle also the whole body.

3. And do we not put the bits in the horses' mouths to make them obey us and lead their whole body subject?

4. Lo, also the ships however large they be, and though driven by hard winds are led subject wherever the impulse of the director willeth by a least rudder.

5. Likewise the tongue is a little member and talketh great things.

6. Lo, the tongue, the Cosmos of the iniquity, a fire that kindleth as much fire as there is fuel. In this wise the tongue is set among our members, that defileth the whole body and setteth on fire the circuit of our generation and is itself set on fire by the geena:

7. For every nature of wild beasts and flying things, of creeping things and things in the sea is accustomed to be tamed and hath been tamed by the human nature,

8. But the tongue no man can tame. It is an unstable evil thing full of death-bearing poison.

9. With it we commend the Lord and Father, and with it we curse men who have come to pass according to God's likening process.

10. From out the same mouth cometh forth commendation and cursing. It is not befitting, my brethren, that these things should occur in this wise.

11. Doth the fountain from the same opening well out the sweet and the bitter?

12. Can a fig-tree, my [illegible] produce olives? or a vine figs? [illegible] neither can a salt-source produce sweet water.

13. Who among you is wise and hath exact knowledge? Let him show forth from his conduct his works (deeds) in meekness of wisdom.

14. But if ye have bitter jealousy and strife in your heart, boast not and lie not against the truth.

15. This is not the wisdom that cometh down from above, but is earthly, natural (of the soul) demonish.

16. For where jealousy and strife are, there also is instability and every faulty thing.

17. But the wisdom that is from above is first pure, then peaceable, gentle, easily persuaded, full of mercy and good fruits, non-partizan, without hypocrisy.

18. And the fruit of righteousness is sown in peace by those who make peace.

COMMENT.

"Become" instead of "be" R. V.

"Are led subject" instead of "turned about" R. V.

"Talketh great things" instead of "boasteth great things" R. V.

Compare the whole of the 6th verse with *Com. Ver.* and the R. V.

"By the geena" instead of "by hell" R. V. Hell does not translate the idea contained in the Greek word "Geena."

"Nature" instead of "kind" and "generation" instead of "nature" R. V.

"An unstable evil thing" instead of "A restless evil" R. V.

"Commend" instead of "bless" R. V.

"Who have come to pass according to God's likening process" instead of "Which are made after the likeness of God" R. V. Neither true nor literal as a translation.

"Occur" instead of "be" R. V.

"A salt-source" instead of "salt-water" R. V. That is a salt-well or fountain meant.

"Hath exact-knowledge" instead of "is understanding" R. V. which is neither good English nor does it express the idea in this Greek word. It is their word for our idea of "positive science."

CHAS. GARDNER.

Ashamed of Jesus.

"Be not thou, therefore, ashamed of the testimony of the Lord." 2 Tim. i. 8.

It certainly is a very serious thing to be ashamed of the testimony of the Savior, for he tells us that, "Whosoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of Man be ashamed, when he comes in the glory of the Father, with the holy angels.

In these days of lukewarmness, and unfaithfulness, it is no uncommon sight to see those that once held the truth dear, heaping to themselves teachers having itching ears, turning their ears from the truth unto fables. Popularity has considerable to do with people. Many will go against their better judgment simply for the sake of being on the popular side, but what does the Scripture say concerning those that sin willfully after they have received a knowledge of the truth. "There remaineth therefore no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 26, 27.

"For if after they have escaped the pollutions, of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning, for it had been better for them not to have known the way than after they have known it to turn from the Holy Commandment delivered them." 2 Peter ii. 20, 21.

Let us therefore hold fast the profession of our faith without wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. Neither let us be carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace. If we are reproached, and our names cast out as evil, for believing the testimony of the Lord, let us go forth bearing his reproach, and count it a privilege that we may be partakers of his sufferings, that when his glory shall be revealed we may be glad with exceeding joy.

LYDIA OBA

SIGNS.

Christ's disciples asked him, "What shall be the sign of thy coming and of the end of the world?" and his answer was, "Take heed that no man deceive you, for many shall come in my name saying, 'I am Christ,' and shall deceive many, and ye shall hear of wars and rumors of wars, nation shall rise against nation, and kingdom against kingdom, and there shall be famine and pestilence, and earthquakes in divers places. They shall deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for my name's sake, and many false prophets shall rise and shall deceive many and because of iniquity the love of many shall wax cold; for then shall be great tribulation, such as was not since the beginning of the world, to this time, no nor never shall be. There shall arise false Christs and false prophets and shall show signs and wonders, if it were possible they shall deceive the very elect. Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." A great many of these signs Christ foretold are passing now before our very eyes. Have not false prophets and false Christs arisen? Do we hear of wars, and nation rising against nation? I say most certainly we do hear of wars and great preparation for war, millions of of armed soldiers throughout the world kept in a drilled condition so that at a moment's warning they are prepared to enter into the most deadly conflict this world has ever known. The whole world is in a great commotion, fearful destruction of life and property by hurricanes, tornadoes and earthquakes, millions of dollars worth of property destroyed and thousands of lives lost, accidents, disasters by land and sea, wholesale murders of a most diabolical kind, famines and pestilences all over the world, and all evils that the human mind can conceive of. We look around us and we see false teachers. Form and superstition fill the earth, and skepticism the fruit of these is every where. "As in the days of Noah were, so shall also the coming of the Son of Man be." How was it in the days of Noah? "They were eating and drinking, marrying and giving in marriage." They were thinking of nothing but the enjoyment of their own present time; although Noah warned them, they heeded it not; so is it now; how true a fulfilment. Terrible things are coming upon the earth, yet the majority of mankind heed it not; still words of warning are being sounded out to a perishing world, but as in the days of Noah, men heed it not; the world did not know when God shut the door of the ark; nor did the Jews know when the Lord left the last time saying, "behold your house is left unto you desolate." Peter says, "There shall come in the last days scoffers walking after their own lusts, and saying. Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning." And Paul speaking of the last days says, "Perilous times shall come, for men shall be lovers of themselves more than lovers of God, etc., and having a form of godliness, but denying the power thereof." "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Thousands of the Jews are wending their way back to the land of their forefathers. The Gentile times are waning, and there shall be signs in the sun and in the moon, and upon the earth distress of nations with perplexity,—the sea and waves roaring, men's hearts failing them for fear of the things that are coming upon the earth, for the powers of heaven shall be shaken, all the tribes of the earth shall mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory." Why will the tribes of the earth mourn? Because they will not be ready to receive him when he comes, but those who are looking and praying for his coming their hearts will rejoice with gladness, when we see all these signs coming to pass they bring no terror to the faithful hope, for Christ says, "lift up your head and rejoice for your redemption draweth nigh." When the Son of Man cometh will he find faith on the earth?" Now the spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils. This is surely being fulfilled, many are departing from the faith, going back to the world and to their former course of living, they have not root enough in themselves, while others are listening and giving heed to the doctrines of the devil. Surely we are in the last days. As one writer has said, "the inhabitants of the earth must awake some day to find that the day of the Lord is here, and a state will come upon all those who have not understood the warning of Revelation." There will be two classes summoned at that last great day "he will separate them one from another, and he will set the sheep on his right hand and the goats on his left hand. Then shall he say to them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: and to those on his left hand shall he say "depart from me ye cursed into everlasting fire prepared for the devil and his angels."

O, may you and I, dear reader, be among that blood-washed throng, that shall stand and see the sign of the Son of Man in heaven, and hear his welcome voice, "well done thou good and faithful servant, enter into the joys of thy Lord."

MRS. C. H. BROOKS.

AMUSEMENTS.

How often we hear this question asked. Is it wrong for Christians to attend dances, theatres and places of amusement? Why is the question so often asked? Let us turn to the Bible for an answer. Let us study the life of Christ. We find it was not self or amusement; his time and thought was all for others. How he could relieve sickness and suffering, how he could save some one, teach the gospel, tell the glad tidings of the kingdom, teach men to understand the Word of God. We see him toiling from city to city, from village to village teaching the humble poor, teaching all who will listen to his blessed words, Come unto me all ye that labor and are heavy laden, and I will give you rest. Teaching day after day and far into the night, healing the sick, giving sight to the blind and ever doing something for mankind. This is the life he lived. Ought not Christians to follow so near the blessed Master. Let their life be so near like his life, that there would be no need to ask the question, Is it right to attend amusements? Let each one study to be more like Christ, and do his will that men seeing their good works may glorify God.

So let our lives and lips express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine.

E. T. KNOWLES.

Announcement.

The annual conference of the Churches of God in Iowa will be held at Nevada, Story Co. Nevada is on the C & N. W. R. R. 29 miles west of Marshaltown and 8 miles east of Ames. This meeting will last ten days, commencing June 7, 1894, and will be the most important meeting we ever had. The Young Men's educational work, tent work, new hymn book, and other important matters will be considered. Brethren and sisters, we need your presence and counsel. We are living in a time when the cause of Christ demands that every one do his duty. It is true we have attended year after year and helped to carry the burden of work for our Master, but the burden was light and you found rest and peace in toil. But there are some isolated ones to whom this privilege has not come in many years, to you we say come to the meeting. We want to see your faces and hear your voices in our social meetings. As you shall tell us of your faith and hope. Make an extra effort, begin your plans now. It may be the last conference till Jesus comes. Come, spend a week in the tented grove with those of like precious faith. It will rest you, and strengthen you in the Divine life. A full program will be published in due time.

For the Committee,

A. J. EYCHANER.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.00
EXPENDITURES.	
Previously used	$39 29

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross,	5.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract: and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

The people along the Nickel Plate Road have the advantage of through sleeping car to California points. to n. 25.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Those Who are Posted

Will tell you that the finest and healthiest summer resorts in the northwest are located along the Wisconsin Central Lines, among which are Lake Villa, Fox Lake, Antioch, Burlington, Mukwonago, Waukesha, Neenah, Waupaca, Fifield, Ashland and Duluth. Tourists and pleasure-seekers figuring on their next summer's vacation should bear this in mind and before selecting a route drop a line to Jas. C. Pond, Genl. Passenger Agent of the Wisconsin Central Lines at Milwaukee, Wis., and he will send you maps, time tables and guide books containing valuable information, which are mailed free upon application.

Patronize the through car service via the Nickel Plate Road to Chicago, New York and Boston. to n. 26.

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Written and for sale by Wiley Jones, Manchester, Va.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like THE RESTITUTION and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say, we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master's vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

☞ It is necessary once more to call attention to the "important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

The through sleeping car to California is now running regularly. Talk to agents of the Nickel Plate Road about it. to n. 25.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$185.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Rates to California greatly reduced via Pennsylvania Lines. The Midwinter Fair at San Francisco and the numerous other attractions in the wonderland beyond the Rocky Mountains can be enjoyed by persons of limited means as the round trip rate has again been materially reduced via of Pennsylvania Lines. Passengers can select any of the several routes from Chicago and St. Louis and the return limit is ample for a satisfactory sojourn. For details apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent. Pittsburgh, Penn.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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When desiring your address changed, give both your old and new address.

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The Gospel of Christ Misled by the ?? ?? sion of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. Gillis, of Mahoney City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 130 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with ?? ?? page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, ?? ?? best maps of the countries mentioned in the ?? ?? ?? in cloth, 772 pages, price $1.50.

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Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 50 cents; 12 for $1.90; 30 for $4.60. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 136 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodroff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received 25 invoice of the new book of 1?? pages, written by William Glen Moncrieff, subject, "Future Probation; Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is pay ???? and sells for 25 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 636 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. Bro. M. Joblin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1945 Logan Avenue, San Diego, California.

Church of The Blessed Hope. Green St. and ?? Avenue, Philadelphia. ?? ?? ?? ?? Pastor. Services every Sunday at 10:45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastor's residence 401 Hazel ?? Street.

The Chicago church has changed the place of meeting. They now meet at the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every 2 ?? Sunday in the month, and Sunday school every Sunday, and social meeting every Thursday evening.

Church of ?? ?? Plymouth, Ind. meet in their ?? south ?? ?? Michigan and LaPorte streets, service every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. H. Thompson, Elder.

Church of God of Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles west thereof.

The Church of God in Frontier Co., Neb., meets to Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Moses Adams, comes as often as he can. Wm. ?? ?? ?? W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, then prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knitts, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Eliza Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month, 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin ?? at. 3rd Sunday, sermon by Bro. W. S. Skeels. 4th Sunday, social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 3:30 p. m. in Benner Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., in Gabel & Heller's Hall, Ontario and Bolivar sts., Cleveland, Ohio, where all of like precious faith are welcome, seats free.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Truax, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. Z. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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Massillon	"	[illegible]
Wooster	"	[illegible]
Mansfield	"	[illegible]
Crestline	ar	[illegible]
Bucyrus	"	[illegible]
Lima	"	[illegible]
Van Wert	"	[illegible]
Ft Wayne	ar	[illegible]
Arcola	"	[illegible]
Columbia City	"	[illegible]
Larwill	"	[illegible]
Pierceton	"	[illegible]
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Warsaw	"	5 35 [illegible]
Etna Green	"	[illegible]
Bourbon	"	5 55 [illegible]
Inwood	"	[illegible]
Plymouth	"	6 10 [illegible]
Grovertown	"	[illegible]
Hamlet	"	[illegible]
Davis	"	[illegible]
Hanna	"	[illegible]
Wanatah	"	[illegible]
Valparaiso	"	7 22 [illegible]
Wheeler	"	[illegible]
Hobart	"	[illegible]
Liverpool	"	[illegible]
Clarke	"	[illegible]
Chicago	ar	9 00 [illegible]

Eastward.		Times
Chicago	lv	[illegible]
Clarke	"	[illegible]
Liverpool	"	[illegible]
Hobart	"	[illegible]
Wheeler	"	[illegible]
Valparaiso	"	[illegible]
Wanatah	"	[illegible]
Hanna	"	[illegible]
Davis	"	[illegible]
Hamlet	"	[illegible]
Grovertown	"	[illegible]
Plymouth	"	[illegible]
Inwood	"	[illegible]
Bourbon	"	[illegible]
Etna Green	"	[illegible]
Warsaw	"	[illegible] 8 21 [illegible]
Eagle Lake	"	[illegible]
Pierceton	"	[illegible]
Larwill	"	[illegible]
Columbia City	"	[illegible] 8 57 [illegible]
Arcola	"	[illegible]
Ft Wayne	ar	[illegible]
Van Wert	"	[illegible]
Lima	"	[illegible]
Bucyrus	"	[illegible]
Crestline	ar	[illegible]
Mansfield	lv	[illegible]
Wooster	"	[illegible]
Massillon	"	[illegible]
Canton	"	[illegible]
Alliance	ar	[illegible]
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VOL. XLIII. PLYMOUTH, INDIANA, MAY 2, 1894. NO. 17.

The Restitution.

Issued Weekly by
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The Restitution advocates the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Coming Home.*

Coming home! Coming home!
We are almost over the salt sea's foam,
[illegible] in the distance my own sweet land
With its hazy cliffs and its shining strand;
And my heart is bounding with hope and fear,
As the haven of rest and the loved we near.
I have gazed on the treasures of regal Rome,
And on many an ancient palace dome;
I have watched the brilliant sunsets die
From the towering mountains of Italy;
I have been where the deep-veined violets shines
From the frowning steeps of the Appenines;
And the beautiful valleys of Switzerland,
'Neath the glad free glance of my eye hath been.

Oh land of the Jews, fair Palestine!
I have looked on each varied picturesque scene,
And have marked the charm of thy soft blue skies
From the heights where the storied cedars rise;
I have longed to be where the Jordan is,
And Sharon's rose, to the light unfolds,
Where glorious lilies [illegible],
The voice of a king [illegible] ago gone by;
The graves of the Sage and the Prophets are there,
Mid mountains and vales and balmiest air,
But the greatest charm o'er that land is thrown
By the wonderful changes its vales have known,
For there the blest Savior,—the Crucified
On Calvary's cross, bowed his head and died!

I have crossed Sahara's lonely waste,
I have gathered dates with a dusky race;
From the banks of the Nile, I have looked afar
On the wonder of worlds—the Pyramids are;
I have stood by the rivers of Sunny Spain
Where banners have floated above the slain,
Where hills are dark with the shading pine
And myrtle grew, and the clinging vine,
And Citron groves with their perfumed breath
Seem too bright and fair for the touch of death.

I have stood in the shadows of old Auvergne,
I have sailed on the waves of the dark Garonne,
I have roamed o'er Britannia's sea-girt isle
Where tales of Druids and Knights beguile:
I have been where the flowers of the Tropics gleam
On the spreading Llanos and forest streams;
But a charm was missing from sea and zone
And I longed for my own loved land once more.

For its babbling fountains and "beechen shades,"
For its orchard blooms and its shadowy glades,
For the lonely paths that my child feet trod,
For the long green lanes with their grassy sod,
For my olden home with its ivied walls,
For the loves that smiled in my father's halls,
For the waving elms and the wild grape bowers,
For the winding streams and the jasmine flowers;
For the purple mountains and pine clad hills
For the fields of grain and the dancing rills,
For the long sleigh-rides o'er the trodden snow,
And the murmur of voices soft and low.

Oh shrouding mists! Ye must clear away,
From the beautiful sights of the harbor bay!
Glide on, proud bark, for I long to stand,
Once more on my own green sunny land!
I am coming home! Coming home!
And never again shall my footsteps roam.

S. ROXANA WINCE.

* Written on seeing the picture of a vessel nearing the land—entitled "Coming Home."

Original.

Jacob's Epistle. Chap. 4.

1. Whence are wars and whence are fightings among you? Are they not from your pleasures of sense that war in your members?

2. Ye desire in an inordinate way and have not; ye murder and get jealous and are not able to attain; ye fight and war; ye have not because ye do not ask;

3. Ye ask and do not receive because ye ask in a bad way, that ye may squander on your pleasures of sense.

4. Ye adulteresses, know ye not that the friendship of the cosmos is enmity toward God? Whoever then hath purposed to be a friend of the cosmos (the order of things, the natural order of things in which you live as opposed to the spiritual or heavenly order of things) hath constituted himself an enemy of God.

5. Or think ye that in vain the Scripture saith Longeth the Spirit unto envy that dwelleth in us?

6. But he giveth a greater grace? Therefore it saith God arrayeth himself against the haughty, but to lowly ones he giveth grace.

7. May ye have subjected yourselves then to God; but withstand the Diabolos (Devil) and he will flee from you.

8. May ye have drawn nigh unto God and he will draw nigh unto you. May ye have cleansed hands ye obdurate sinners, and may ye have purified hearts ye double-minded.

9. May ye have become wretched and may ye have sorrowed, yea lamented; may your laughter have been turned into sorrow and your joy into dejection.

10. May ye have become humble in the sight of the Lord and he will exalt you.

11. Talk not against one another, brethren. The one who talketh against a brother or judgeth his brother is talking against law and judging law. And if thou art judging law thou art not a doer of law, but a judge.

12. There is One law-disposer and judge, who is able to save and destroy. And who art thou to be judging thy neighbor?

13. Go to now ye who are saying. Today or tomorrow we will go our way to such a city and operate there for a year and do business and get gain.

14. Ye who have no absolute knowledge of the morrow,—Of what sort is your life? A breath will it be that appeareth for a little, and then vanisheth away.

15. Instead of your saying, If the Lord will and we live, will we also do this or that.

16. Moreover now ye are boasting in your swaggering ways: all such boasting is wicked.

17. Then to him who knoweth how to do good, and doeth it not, it is a sin.

CHAPTER 5.

1. Go to now ye rich, may ye have lamented as ye raise the ololu over your condition of wretchedness that is coming upon you.

2. Your riches have decayed and your outer-garments become motheaten;

3. Your gold and your silver have become corroded and their rust will be for testimony against you, and it will eat your flesh like fire as it were. Ye have treasured it up unto last days.

4. Lo the wages of the hirelings who have reaped the early harvests of your fields, the wages that come too late from you cry out; and cries for help of those who have reaped the summer fields have come up to the ears of the Lord of Sabaoth.

5. Ye have delighted yourselves upon earth and lived effeminately; ye have nourished your hearts unto a day of slaughter.

6. Ye have passed civil-judgment upon, ye have murdered the justified one; He doth not resist you.

7. May ye have continued to show forbearance then, brethren, unto the coming of the Lord. Lo the husbandman looketh expectantly for the precious fruit of the earth showing forbearance toward it until it shall have received the early and latter rain.

8. May ye also have shown forbearance, may ye have stayed your hearts, because the coming of the Lord hath drawn nigh.

9. Sigh not brethren against one another, that ye be not judged. Lo the Judge standeth before the doors.

10. Take as an example, my brethren, of noble and good conduct and forbearance, the prophets who talked in the name of the Lord.

11. Lo we account happy those who patiently endured. Ye have heard of the patient-endurance of Job and seen the outcome of the Lord, that the Lord is compassionate and pitiful.

12. And above all things my brethren swear not, neither by the heavens nor by the earth nor by any other oath; but let your yea be yea and your nay be nay, that ye may not fall under judicial trial.

13. Is any one among you suffering evil, let him offer votive-prayer. Is any one jubilant, let him exalt the strain.

14. Is any one among you weak, let him have called the elders of the church unto him and let them have offered votive-prayer over him anointed him in the name with olive-oil.

15. And the vow of the faith will save the one lying sick and the Lord will arouse him, (derived meaning "raise up") and if he hath committed sins, they will have been remitted unto him.

16. Confess your sins, then to one another and offer vows for one another that ye may be healed. A justified man's supplication working within (or energizing) availeth much.

17. Helias was a man of like feelings to ours, and he offered votive-prayer that it rain not; and it did not rain upon the land for three years and six months.

18. And again he offered votive-prayer and the heavens gave the shower and the earth budded with her fruit.

19. My brethren, if any one among you shall have gone astray from the truth and any one shall return him.

20. Let him know that the one who hath returned an obdurate sinner from the error of his way, will save his soul and cover a multitude of sins.

COMMENT.

"Pleasures of sense" instead of "pleasures" merely R. V. Have we no pleasures except pleasures of sense? Are there no strictly speaking spiritual pleasures? There is no person entitled to more real pleasure and enjoyment than the Christian. The whole difference between a false asceticism and true Christianity turns on this pivotal interpretation. There is also a polar difference between a desire and an inordinate desire.

"Enmity toward God" instead of "Enmity with God" R. V.

"Law-disposer" instead of "lawgiver" R. V.

"Have no absolute knowledge" instead of "know" merely R. V.

"Boasting" instead of "glorying" R. V.

"Unto last days" instead of "in last days" R. V.

"Reaped" instead of "mowed" R. V. The idea of the "early and later" or "Summer" harvest not brought out by the R. V.

"Have come too late from you" instead of "which is kept back by fraud" R. V.

"Unto a day of slaughter" instead of "in a day of slaughter" R. V.

The 6th verse is not only history but a Messianic passage.

"Hath drawn nigh" instead of "is at hand" R. V. A very different thought.

"Sigh" instead of "murmur" R. V. There is another word in the Greek for "murmur."

"Patient-endurance" instead of "patience" merely R. V.

"Suffering evil" instead or "suffering" R. V.

"Offer votive prayer" instead of "pray" merely R. V.

"Exalt the strain" instead of "sing praise" R. V.

"The vow of the faith" instead of "The prayer of faith" R. V.

"Offer vows for one another" instead of "pray for one another" R. V.

"Working within" or "energizing" instead of "in its working" R. V. gives the rationale of this power and how it works.

"Helias" instead of "Elijah" R. V. There never was any person of that name mentioned in the Old Covenant Scriptures and the spelling of the name is the same in the text of both the Old and the New. How did the translators get "Elijah" out of it? Or how did they get "James" out of "Jacobos"?

"Offered votive-prayer" instead of "prayed fervently" R. V. There is no word in the text that can by any stretch of the imagination be translated "fervently." I fear Methodism biased this translation. Sincerity I imagine has more to do with effectual prayer than fervor. If anything is being emphasized here it is the vow of good purpose energized with God's responsive-help invoked through the instrumentality of the sincere prayer of faith. With this "Key of David" to lock or unlock there is no need of getting fervidly excited and storming at the battlements of heaven.

"Return him" instead of "convert him" R. V. Especially if the term is used in the usual perfunctory sense. We are all sinners; but an *unsparing* the word used here, is an obdurate-sinner against light and his own convictions.

CHAS. GARDNER.

The Little Housekeepers

Mamma had gone visiting. She left her two little daughters at home to keep house. She had charged Odessa to be sure and cook the potatoes and have them all ready for the bread, and Della was to help get the supper ready, so that papa and the hired man would not have to wait, when they came in from their work. Then, they must keep the house clean and tidy, and watch the little ones, and see that they didn't get into mischief. Hal and Will were to get in the wood, and fetch the water from the barn. But when mamma got home, it looked as if Miss Carelessness had paid the house a visit. It was all upside down. Odessa had rung the bell for supper, her eggs were broken in the skillet, but the fire had all gone out. The potatoes for the yeast had been forgotten. Della was out of doors playing with a crab that a playmate had caught and tied in a can. Hal and Will had neglected to bring the wood and water. One of the little boys had slipped to the cupboard and had eaten so much that he was sick. Mamma scolded a little bit, for she felt that her daughters ought to learn to be faithful and obedient, just the same when she was away as when she was at home.

All little housekeepers ought to feel proud of a mother's dependence on and confidence in them, and never invite the presence of such an unworthy visitor as Miss Carelessness. If they would pay attention to the lessons they learn in God's Book, they would never be heedless or disobedient. That is what we must all do. God wants children to honor their parents, and they can honor them only by obeying them. Every body loves a respectful, obedient child.

CARRIE GLADYS CRAIG.

Dear Household of Faith:

I regret that my letter is late for the "Love Feast." I tell you that I highly appreciated it. It refreshed me, and increased my love for every body, and especially for the household of faith. I am trying and striving to live a Christian life so that when Jesus comes I may be among his loved ones, never more to part. It is in the time of affliction that we prove how good our hope in the Lord is. How sweetly his words come to us, "Blessed are ye when men shall revile you, and persecute you, and cast out your name as evil, and separate you from their company, and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, and leap for joy. Great is your reward in heaven." Oh, how those blessed words of the Master come to our hearts in power and healing. How he suffered. He went through it all, but he conquered, and he is the Captain of our salvation. "Be thou faithful unto death and I will give thee a crown of life" What a promise. May we ever keep the eye of faith and hope on him. We shall overcome by his grace, which is sufficient and free to all who seek it. Dear brothers and sisters the time has come for earnest work. We all feel our weakness and inability to do much, but we may be strengthened by leaning on the Lord, and putting our trust in him. I am glad we have such a precious loving Savior, and I feel to trust him more and more as I see the fulfilling of his gracious promises.

I earnestly request an interest in your prayers that I may continue to abide in Christ. The days are fast numbering when Jesus will come, it wont be long.

May we meet and greet each other in the kingdom of God.

SARAH E. OVERMAN.

Selected.

Your Work.

"All things are full of labor" and the Great Master has given "to every man his work." We are often tempted to compare our work with the work of others. Individual work is disparaged by associated work; the work of solitary and unaided workers is compared with the work of organized and well-trained men. "What do these feeble Jews," said the men who opposed the rebuilding of Jerusalem; but in spite of all the caviling and hindering, the feeble Jews went on with their work, the walls of Jerusalem were built, even in troublous times, and the names of the feeble Jews have come down to us clothed with honor.

The Christian worker needs to know his own work. It may not be a great work, it may be a very small work, but it is the work which has been given him to do; a necessary work, an important work, a work which might not be done unless he did it. It is not for him to take work out of the hands of others, or seek to compete with others who are doing work which God has appointed them. It is not for him to do a work simply because he thinks he can do it, or because he can do it better than some one else. His proper work is the work which God has given him to do, and if he will do this he will be blessed in the deed. Whether the work be great or small, whether it be attended by prosperity or adversity; whether he be called to lead a forlorn hope in the battle's front, or to shout victory over the retreating foe; whatever his work may be, he is simply to do it. His eyes must be on the Lord, the Great Master who has called him and prepared him for his especial service.

Much work is done by lonely, single-handed, unassisted workers, which never could be accomplished if it depended upon organizations, associations, and combinations. Multitudes of men could never see, and never be convinced of the importance of the work. The Lord does not find it needful to instruct every onlooker in the details of the work he desires to have done, it is enough to show the man who is concerned his duty, and bid him to do it.

Dear friend, have you work from the Lord? Has he given you something to do? Are you doing it? or have you refused to do that which he required, and settled down in disobedience, wondering why the Lord does not find something else for you to do? Have you estimated your powers, and decided that you are not fit for the work that the Lord has given you? Have you undertaken to show yourself wiser than he is? No wonder then that your life is a weariness, a disappointment, and a failure. You think that you can judge better than the Creator of your power, your ability, and your duty. Doubtless others have made the same mistake. One man whom the Savior called to sell all and follow him, went away sorrowful, for he had great possessions. His name is forgotten, his possessions have passed away, and he who might have stood in companionship with prophets and apostles, has sunk to such oblivion that even his name is forgotten among men.

Do you say, I have but one talent? So the man said who hid his talent in the earth and lost everything. Do you say, I am slow of speech? So Moses said, yet he found before he was through, that he spoke quite fast enough, and that for a hasty speech he was debarred from entering Canaan. What would have been the history of men whom God has called and honored with his blessing, had they refused to obey his bidding? What if Elisha had refused to leave his twelve yoke of oxen at the prophet's call? What if Amos had stuck to his herds and his sycamore trees? What if David had lingered among the sheepfolds? What if Matthew had tarried at the receipt of custom? What if Peter and John had refused to forsake their fishing nets? What if Paul had been disobedient to the heavenly vision? What if Luther had failed to believe that the just shall live by faith? What if John Bunyan had consented to stop preaching, and go out of Bedford jail and live respectably? What if the Pilgrim fathers had feared to breast the stormy waters of the deep? Who can tell what might have been had these men proved unequal to their great occasion, and heedless of the divine call? And there are others in whose ears the call of God is sounding today? Will they hear it? Will they heed it? Will they obey it? Will they go forth and follow him who leads the host of God to victory, or will they refuse that call, and sink ingloriously into oblivion?

"Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win;
No pillared fire; no magic rod;
No wonders in the land of Zin;
No smiting of the sea; no tears
Ecstatic shed on Sinai's steep;
No Nebo, with a God to keep
His burial; only forty years
Of desert, watching with his sheep."

—*The Armory.*

A Cry of Despair from Siberia.

A Russian political prisoner in exile in Siberia wrote to a friend in European Russia depicting the miseries of his life in "this forgotten and God-forsaken Arctic den, beyond the boundaries of civilization." The letter, which is published in the current number of *Free Russia* (American edition), took six months in running the gauntlet of the Czar's argus-eyed officials. It is dated *June*, 1893, at Kolymsk, a Siberian town of 800 inhabitants located far to the north.

"During the first period of my life here," writes the exile, "I thought it would be an interesting work to send my friends more or less detailed accounts of the peculiar conditions of life into which we, a handful of Europeans, have suddenly been thrown—conditions to which we are as unfit to adapt ourselves as a little body of civilized travelers, shipwrecked on the coast of Greenland, would be to arrange their lives in accordance with the habits and circumstances of the native Esquimaux. But most of my manuscripts never reached the persons to whom they were sent, and now even the desire to write is gone. My own amazement at the extraordinary surroundings here has grown fainter and fainter.

"Life in Kolmysk sucks every one down into itself. It seems to me now like a far-off dream that somewhere in the world there are big towns filled with people, with shops, with houses in several stories, with pavements on which great crowds of people go to and fro; that there are lands where the rivers begin to flow in February and do not freeze till November; where, instead of snow-covered swamps there are fields with thick, standing corn and grass; lands where there are woods and gardens, with green leaves on the trees, where the people live on bread and varied vegetable food.

"For us reality consists of a perpetually frozen desert covered with little hillocks and overgrown with stunted larches, which can hardly force their roots through the eternally frozen soil; a cold and filthy yurta, hardly fit to be called a human habitation, even by people accustomed to the poverty-stricken cabins of the Russian peasantry; for food, rotting fish; for clothing, such rags as are left of our European dress and rough native garments of half-cured skins; for the rest, solitude, silence, and lifelessness. I think the ghosts that wandered mournfully along the banks of Acheron, lamenting aloud for their lost earthly life, must have felt what we feel, dragging out our lives alone on the banks of the River Kolyma. The utter lack of all aim or interest, forgetfulness of the past and indifference to the present are steadily taking hold upon us all.

France's Army of Good-Looking Men.

It is stated that every year the *Conceils de Revision* examine from 350,000 to 370,000 young men. Of these 32,000 are exempted as unfit for any kind of duty, 38,000 are classed in the auxilliary departments owing to defects which render them unable to serve in the different regiments, while upward of 65,000 are sent home to await a fresh examination. The men who are accepted for regimental duty, and those who contract voluntary engagements in France, amounts to from 210,000 to 220,000 per annum. It may be quoted, by the way, that "extreme ugliness" is on the list of the various defects and infirmities disqualifying men for military service, among which also figure short sight, stammering, slight lameness, and an excess or the reverse of the regulation number of fingers and toes.

Great Britain's Big Army.

The physique of the British army may not perhaps be all that ought to be, but so far as numbers are concerned our military forces are in a satisfactory condition. In case of need we could put into the field for service at home a force of 332,000 men, exclusive of the militia reserve. We have 94,000 militia, 10,000 yeomanry, and nearly 228,000 volunteers. The regular army numbers close upon 220,000 of all ranks, and these could, on an emergency, be supplemented by 80,000 reserve men and 30,000 militia reservists, making in all a total of 330,000 men for service abroad. We have thus a grand total of 662,000 men available for service at home and abroad. At no time was there so large a force of enrolled men ready to be called upon for service should occasion arise.—*London Court Journal.*

By Rail to the Great Wall of China.

The completion of a railway to the foot of the Great Wall of China is a remarkable incident in the progress of the world and a striking example of the irony of history. The wall, which has been always a world's wonder, and which had its origin far back in the centuries, was built to resist the onward march of the "uncivilized" hordes from the northwest. Now, not only have the barbarians gone from the four winds and made their influence felt in China, but bit by bit the country is being won over to the greatest triumphs of the modern world. The railway which connects Tientsin with Shan-hai-Kwan is not only completed, but, as we learn from a *Standard* telegram, the new Chinese Minister to London was able to travel by it to the sea in a short time and get a steamer to Shanghai, "instead of having to remain the winter in Tientsin, or be carried down by chair nearly a thousand miles overland." The "iron horse" has had many triumphs, but few have been more marvelous than this.—*Westminster Gazette.*

Queen Victoria's descendants either occupy now or in the natural course of events bid fair to sit upon seven thrones, those of the British Empire, the Russian Empire, the Kingdom of Greece, the Grand Duchy of Hesse, the Duchy of Saxe-Coburg and Gotha, and the Duchy of Saxe-Meiningen.

[illegible] Editor;
[illegible] the O. P. Association.
[illegible], Corresponding Editor.
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The address of any correspondent of this paper will be sent to any one wishing it, on application.

The Reviewer Reviewed.
No. 8.

Reviewer has glanced at many Scriptures but his defence of pre-existence centres around the "*Word*," of John i. The Oneness of Father and Son, John x. 30; Before Abraham, of John viii. 58; and equality with God, Phil. ii. 6. To these we now give attention.

He says: "It was the Logos or Word that dwelt among us, and we beheld *his*, not *its* glory." True, but *it* was first made flesh, then *his* was proper. It begs the whole question to say that "The world he came into was the world that he made."

Reviewer *knew* we referred to "the *only begotten* Son" when we said he had *no* Son. *This is trifling* with a great subject. He next says, "I and the Father are One, sufficiently explains themselves." Then why did he have to *think* it meant oneness of nature? Why?

Reviewer thinks we made a blunder in not quoting a little more from Liddle and Scott about Logos. We expect it would have been better to have quoted more while about it, for what follows helps the cause greatly. The essential, philological meaning of logos is, "The word, or outward *form*, by which the inward thought is expressed and made known; also the inward thought or reason itself, so that logos comprehends both the Latin ratio, and oratio; unlike epos, means both the word and the inward thought expressed *by* the word,—the thing referred to, the material, not the formal part. As plain *as* words can make it, it is not merely what is composed of letters and written or spoken, but the thought or reason back of the word expressed *by* the word; not a mere utterance. It comprehends both *ratio* and *oratio* in Latin. "Ratio is from reor, a reckoning, account, calculation, computation," all mental operations. *Oratio* is from *oro*, a speaking, language, set-speech, oratorical talent, eloquence." This helps us.

The question now is, what *was* the inward thought of God in the Beginning? We answer, that which was expressed? What was that? Ans. "Let there be light," and we are told that light was, and the inward thought was that the light was "good," and should be divided from the darkness, and it was; that the light should be called day and the darkness night, and they were; and let there be a firmament in the midst of the waters, and the firmament was; and that firmament should be called heaven, and it was; and that the waters be gathered into one place and the dry land appear, and it was so; and that the dry land should be called earth and the waters seas, and this being done, his inward thought was that it was good; and then his inward thought was that the earth should bring forth grass and herbs and fruit trees, and it was so; and *again* his inward thought was that it was good and said so. Then his inward thought was to cause two great lights to rule night and day, and stars also. Then his inward thought was that the waters should swarm with fish and great whales, and the air with fowls, and his command having gone forth and executed, his inward thought was that they should multiply. Then his inward thought was that it was good and said so. Again his inward thought was that they should *all* multiply; and then his inward thought was that the earth should bring forth living creatures, and it was so, having given the command. In surveying the whole his inward thought was that it was good and said so, and we may now intelligently read Hebrews iii. 11. "Through faith [in the Word of God given by Moses] we understand that the worlds were framed by the Word of God."

But Reviewer says that Protogoras was called logos. This was not an unique animal named Protogoras; he was a man, not a logos; it was not his name either. His name was Mr. Protogaros, not Mr. Logos. [illegible] of the Sophists, or wise men, who were ridiculed by Socrates and Plato, and Aristotle, and lampooned by the comic poets, and the very name of Sophiste would imply they were conceited and wordy, and nicknamed logos, appropriately.

Then follows what in regard to the lexicons, we consider an aggravation of the first wrong. What we want is, not what theologians say logos means, but the essential meaning of it—philological meaning. To quote from lexicons that have been confessedly gotten up as New Testament lexicons by theologians, such definitions of logos as, "*The divine Word by Whom God created all things*," and "*The Son of God;*" "*The Divine word Christ;*" "*Jesus Christ the God-Man,*" is like asking for bread and receiving a stone. If this is the truth of God why was it not brought out a year ago? Why rack his brain all these months. Reviewer should not presume so much on the ignorance of his readers after educating them for years, that the lexicons are all astray as to the meaning of the words upon which the apostate system of these last days is built, such as *Nephesh Psuchee*, pneuma, heaven, hell, paradise, etc. He might have known they would quiz the witnesses he produced to prove the nature of *Christ*, after showing them to be ignorant or false in regard to their *own* nature. Take two of his witnesses as a sample; Greenfield says, "heaven is the abode of God, angels, and of glorified spirits." Is this true or false? of *pneuma*, as "the human soul after its departure from the body;" and of *psuchee* as the rational soul, mind, that in us which thinks, feels, wills, and renders us immortal. Is this true or false?

Parkhurst says of *pneuma* "It is the immaterial spirit...... The human soul or spirit breathed into man immediately by God himself, Gen. ii. 7, and the Third person of the Blessed Trinity; and of hades, that it is the invisible place or state of separate souls whether of torment, Luke xvi. 23, or general. Is this true? If not Parkhurst is a false witness.

Liddle and Scott's lexicon contains *less* theology than any we are acquainted with, and in regard to logos they took good care to credit the GOD THE WORD definition where it belonged, viz: *Ecclesiastical authority*, and we ask if the suppression of this fact is not a great wrong to those who cannot test such statements? We suppose most of these lexicons give the *real*, as well as the *theological* meanings.

If, as Reviewer says, our cause is "forever lost," it is on the testimony of those who testify falsely about *soul*, spirit, heaven, hell, etc.

The word logos was in use for ages before John used it, and it is its uses as a word to his hand that is valuable to us. We know to our sorrow what theological usage has done, and reject their definitions with scorn; and moreover would feel guilty before God to give them out to anybody without explanation.

The Spirit's use of the word logos is most abundantly settled by about 214 passages besides those two or three in dispute; and what can we think of a theory that compels men to set aside that powerful evidence for the theological definitions added to the philological? We would kindly and earnestly plead with Reviewer not to keep sipping at that theological cup, and offering it to others. And to *all* we say, read about the befogging influence of that cup and promptly say, no, thank you, when it is presented to you. In concluding this part of our subject we may say we do not see "*the overwhelming decision against us.*"

At last we have a reason given for rejecting what we consider Jesus' explanation of the Oneness between himself and the Father; viz:—that the *tenses* are different. That this is a mistake see v. 11. He prays they may be kept in the Father's name, by which they had been given to him, that they may be one as he and the Father were. They *were* one at that time, but to *so continue*, they must be *kept* in the name after he is gone, as *he* kept them while present with them, see v. 12. And v. 22 shows that, being so far kept in the Father's name, he has given them the glory the Father had given him, that they may be one as we are one; I in them, and thou in me, that they may be perfect in one, and that the WORLD may know that thou didst send me,—and to show how mistaken Reviewer is, that this oneness is to be when the Sons of God are manifested, the 20th verse includes those all down the times of the Gentiles who should believe through the Word preached by the disciples; and v. 23 shows that faith in them would be induced by their oneness. It is *sight, not faith*, that influences the world after the Sons of God are manifested, and his judgments are abroad. Remember Jesus' words, "I in them, and they in me," and recall the fact that the Thessalonians were *in God* the Father and in the Lord Jesus Christ. And then see by 2 Cor. v. 18, 19 infallible testimony that Christ the Son was not in the Godhead while on the earth. It says, "All things are of GOD who hath reconciled us to HIMSELF BY Jesus Christ,"—the Agent. "And hath given us the ministry of reconciliation; viz. that God was in Christ reconciling the world to HIMSELF." "The oneness is set forth clearly in 1 Cor. x. 16, 17. "The bread which we break, is it not the participation of the Body of Christ, for we being many are one bread and one body," etc. In chap. xii. 13 it says, "For by one spirit are we baptized into one body." v. 18. "But now hath God set the members every one of them in the Body (of Christ) as it hath pleased him." v. 26, "And whether one suffer all the members suffer with it." See also Eph. iv. "For there is one Body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of ALL," including the head of the Body,—and through all, and in you all—how could they help being at-one with God?

Reviewer is mistaken again when he thinks we have contradicted ourself by saying, Jehovah excludes every one from the Godhead, and then saying there are hosts of personalities possessing divine nature. It is his notion that divine nature implies Godhead that causes him to confound things that differ. Does he expect to be in the Godhead in the sense he claims it for Jesus when he possesses divine nature? If not there is no point to his argument, in our opinion.

Speaking of how Christ died he should have said, how the Christ of promise died, and how the supposed pre-existent Christ did not die; then it would have been profitable for him to have shown that the "doctrine of the two wills, and two energies in the person of Christ was adopted at the first synod of the Lateran in 649, and that Monothelism (one will in two natures) was finally condemned at the 6th General Council of Constantinople, in 680, where it was declared that there are in Christ two natural wills, and two natural operations, without division, conversion or change, with nothing like antagonism or confusion." What folly it is to try to sustain a doctrine from the New Testament that came into existence between 600 and 700 years later; and by *such* authority.

In coming to his answer Six we think Reviewer would have had no time nor space for witticisms or amusing anecdote if he had faithfully tried to reconcile his view with the fact that it was *because* the Son of God, made of a woman loved righteousness and hated iniquity that he was exalted with the oil of gladness above his fellows; Heb. i. 9, and the fact that it was because he became obedient unto death, even the death of the cross, that God highly exalted him and gave him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. We think it would have kept him busy a long time, especially if he take into account the fact that his supposed pre-existent Christ was not eligible to these honors, because incapable of the discipline. It is for himself to justify his cause in avoiding the most powerful objections to his doctrine, after becoming its champion.

In regard to Phil. ii. 6 an attempt is made to show our points ill taken, and find flaws in our reasoning, which would not be difficult. But there were no flaws in the Scriptures that squarely contradicted him, why are they passed by? It was plainly his duty to have shown his theory to be in harmony with them if he could, and if he could not, yielded the point. But we see something of a change has taken place, in reference to equality with God as we shall see later.

In No. 7 he says our definition of a *mere* man is illogical and unsound, and we had a right to expect a logical and sound definition after about a score of allusions to it in this discussion, and using it for thirty years as an argument, but he is getting to be very conservative of late, unless he intends the term "*truly man*" a *real* man to be it; that is, physically, morally, and intellectually a responsible creature; this is what he styles the human nature of Christ. As the pre-existent Son did *not* die, but survived, and raised the other that did, we see that he has adopted the decree of the Council of Constantinople entire, to all intents and purposes two complete persons in one, but so far he has found no use for one of them to raise the dead Christ; but as God raised him this is another mistake.

Reviewer still holds that Everlasting in Micah v. 2 means what Jamieson, Fausset and Brown say it means, *from eternity*, and rejects Young's rendering, *days of antiquity*, and margin of Revised Version *from ancient days*. Reviewer's favorite authors are very emphatic and say "the plain antithesis of this clause to come forth out of thee Bethlehem) sows the *eternal generation* of the Son. In the first series of articles we showed that the person here predicted to come out of Bethlehem some hundreds of years in the future was not something just decided upon, but had for ages been a settled purpose with Jehovah, and the first declaration of that purpose was made in Eden, and can be traced on slightly to Abraham, and Isaac, and Jacob, and David, the stream of promise ever-flowing and ever-widening, and at last the fulness of time came and the promised one appeared. When we read of his being slain from the foundation of the world no one stumbles at it, and why should any one stumble when told that in God's purpose Christ had from the beginning existed, and his coming forth had been from the days of antiquity?

What follows is a surprise. Reviewer says we "seem anxious to make it appear that he believes the Son to be *personally*, and *absolutely co-equal*, and *co-eternal* with the Father, after he has so plainly said that the head of Christ is God." And why should we not, when he has plainly stated that he *was* equal without qualification, and from eternity without qualification? He says "Common sense ought to teach that the correlative terms of Father and Son imply *first*, personal priority, *second*, duality of persons, *third*, similarity of nature." Common sense will certainly teach priority and duality always, and similarity of nature, generally; not always. There is one notable exception. The overshadowing power of the Highest once came upon a virgin, and caused her to conceive. This was predicted more than seven hundred years before, see Is. vii. 14, and was the literal fulfillment of the literal promise, that the literal seed of a woman should bruise the serpent's head. How much faith in that promise do those exercise who claim that the Woman's Seed possessed divine nature. It is necessary to say here that the virgin was a virgin still after conception, because those who ought to know better write "Seed or Son," as if Christ were the *Seed of God*, when *not once* in all the Book of God is the word *spermatos* used in that sense. A most unjustifiable thing to do to support the two nature theory.

We must however say to Reviewer, that common sense is overtaxed when *it* has to teach what he means by an *impersonal* equality with God, or a *limited* co-equality with God, or what a limited co-eternity with the Father means. We do not think he has improved matters by partly shaking off Jamieson, Fausset and Brown, because in explaining this *himself* he must remember that on August 23, 1893 there *was* personal equality with God, and absolute co-eternity with the Father, as his article there proves.

Yes; thousands can testify that we too call Jesus Christ our Great God and Savior, but it is the Christ that gave HIMSELF for us, not an imaginary one.

We took Reviewer's advice and ascertained the Spirit's use of the verb *genathai* in 23 or 24 instances; but as Reviewer has found two instances that *seem* to point the other way, he decides that the two or three have it as against the 23 or 24. As the two grammars quoted from agree with our position the matter is practically settled so far as the disputants are concerned, in our favor. And as a new argument is introduced, it looks as if the old one has been found wanting. *I am* is taken to mean the name of Jesus in a *pre-existent* state. But unfortunately for the new argument it is now agreed by *all* eminent Hebrew scholars including Gesenius, the Father of Hebrew criticism, that the common translation of Ex. iii. 14 is, in the words of Prof. MacWorten, "an entirely anomalous rendering devised to meet a difficulty existing in the mind of the translators, who were ignorant of the origin and meaning of the work Yahveh," and then goes on to say that its root is Neveh *Be*, — "*Be* lord over thy brethren," and found its equivalent in the Hebrew verb "*to be*," and it is in the third person, singular, FUTURE of the later verb *Nayah (to be)*. So that the new argument on *I am*, is without foundation. This is MacWorten's translation: "*I will be who I will be*." This was also Mark Allen's rendering years ago, and also Dr. Thomas'.

Reviewer's attention is called to what Jamieson, Fausett and Brown say about this:—"Before Abraham was *I am*. The words rendered *was* and *am* are quite different. The one clause means Abraham was brought into being, the other, *I exist*. The statement, therefore, is not that Christ came into existence before Abraham did, (as the arians affirm is the meaning) but that he never came into being at all, but before Abraham had a being; in other words existed before creation, or eternity, as chap. i. 1. If words have any meaning this teaches God had *no* pre-existent son—both being from eternity. Is it wise to follow these blind guides?

Reviewer says it is very tedious to have to tell us that "by infinite *merit* he does not mean infinite sacrifice, nor infinite victim;" but we think he would find it much more tedious if he were obliged to tell us how there could be *infinite merit* in a *finite* sacrifice.

Reviewer declined to analyze John viii. 58, he thinks it would not convince us. But what of the cause of truth, and thousands of readers?

Reviewer asks when he brought Prov. viii. 23 into this discussion? He first brought it into the discussion of this *subject* in *Gospel Banner* Sept. 1, 1864, and into the present discussion No. 28, Vol. 42 of RESTITUTION.

It is thought inconsistent to quote from the all-round infidel Gibbon after finding fault with Reviewer for quoting from Clark and other commentators. The difference is this: We quoted them as authority for the truth of God when they are strangers to it, and we quoted Gibbon as authority on secular history, that he was familiar with. Does not Jesus intimate this course when he says, the children of this world are wiser in their generation than the children of light?

From the frequency of its mention, one would think it was anything but right to be terribly in earnest. But right or wrong, those who have summered and wintered us more than 30 years will testify that that is characteristic of us every time and in every pursuit. And when we see those we love holding to a theory which seems to nullify the gospel, and rob God to enrich the Son it is calculated to make us *terribly* in earnest to show them a more excellent way. We are more and more convinced that a two-natured Christ belongs to, and can only be harmonized with the system of theology that has two meanings of God's Word, two natures in man, two or more hopes and faiths, two and three Gods, two or three baptisms, two rewards, two judgments, two comings of Christ for everybody and two kingdoms.

It next says that "Reviewer with a strange confusion of terms and ideas says, 'The Divine root already lives; the branch does not yet live.' What a shocking statement! And what a shocking theory that requires it! Does he mean that the man whose name is BRANCH has never yet been born!!! See Zech. vi. 12; Jer. xxiii. 5." Bless the man we never thought such a thing! He talks about confusion of ideas in us; then shouts "shocking statement," and "shocking theory," before he knows what we mean! This shows where the confusion was. Says he, "What does he mean, by saying the Branch does not yet live?"

Well, then, we *meant* what Reviewer *said* in RESTITUTION 32, viz: "That Christ in his divine nature is the root of David." We leave it to Reviewer if that would not make David the Branch. Let him take time to consider before answering. We think he will agree to that. He next says, "That Christ in his human nature is the offspring of David." His mind was *clear* when he wrote that; and it makes us hopeful of arriving at the truth presently. Is. xi. 1, 2 says, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." This is in harmony with Reviewer in RESTITUTION No. 32, when he says, "In his human nature he is the offspring of David. Here Christ is the Branch,—offspring of David, because he sprung out of David's roots. And we leave it to Reviewer if David will not be the *Branch* of Christ, when, as he says, "Christ in his divine nature is the root of David and the offspring of David? How could it be otherwise? We hope he can now see what we meant where we said "the Branch does not yet live;" we meant that Christ had not yet become the Father of David. We meant that the divine root that the Branch David is to spring from already lives at the right hand of the Majesty in the heavens; but that David's *grave* is with us today as it was in apostolic times. We meant that as Christ derived *human* nature from the *human* David, so the human David would obtain *divine* life from the *divine* Christ. And we took for granted that Reviewer knew that David would have to be born *again* before he could be divine in *nature*, although with the exception of some sad lapses he possessed a divine disposition. We took it for granted he knew David would have to be born from the dead as Christ was, before death would have no more dominion over him, and that he as well as all the faithful would hear the voice of the Son of God and come forth to the life of the divine root. We had no idea Reviewer thought Christ—the supposed pre-existent Christ—was the root of David because he supposed Christ had created him. If he created David he created every son and daughter of Adam, and was the root of all by virtue of his divine nature; and why is this only said of David if that be so? We trust Reviewer will see the folly of this when he reflects on the fact that that was not what satisfied David,—he will not be satisfied till he awakens in the likeness of Christ; it is then he becomes the offspring of Christ; and therefore Reviewer has grossly misapplied this Scripture.

For some reason Reviewer has clung tenaciously to the common translation of the New Testament, and we have waited in vain for a careful and exhaustive examination of texts supposed to teach pre-existence. This is to be regretted, but cannot be helped now. But our readers may be assured that the passages relied upon to teach pre-existence are misapplied because it is not found in the prophets or Moses; and Paul taught only what they said SHOULD COME. See Acts xxvi. 22, 23.

Every facility has been offered him for nearly a year. One-fourth of his first series of articles was devoted to modern writers nearly all of whom were ignorant of their own natures, and very many trivial matters have occupied his attention; while, if we remember rightly, no notice was taken of the twelve serious charges against his theory in our No. 8. Under these circumstances it is wisely stopped.

We have aimed at truth and perspicuity. Have pointed out what we believe to be error without fear and favor, although the Searcher of all hearts knows it has cost us many bitter tears to do it, when we knew it would be painful to others. If zeal without knowledge or an ardent temperament has allowed improprieties to have escaped from our pen, of which, however we are not conscious, we pray God to forgive us for Jesus' sake, for to that extent, truth will suffer from its advocate.

In conclusion we say, our faith in the Christ of God is capable of a full, and explicit expression in the words of the Spirit.

1. "Who VERILY WAS ORDAINED before the foundation of the world, but was *manifested* in these last times for you, who do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God." 1 Pet. i. 20, 21.

2. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15.

3. "In thee (Abraham) shall all families of the earth be blessed." Gen. xii. 3. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ." Gal. iii. 16.

4. "I will raise them up a prophet from among their brethren, *like unto thee*, and I will put my words into his mouth, and he shall speak unto them *all* that I shall command him." Deut. xviii.

5. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up *thy* seed after thee which shall proceed out of thy bowels, and I will establish his kingdom."

6. "And behold, thou (Mary) shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.... The Holy Spirit shall come upon thee, and the power of the highest shall over-shadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke i. 31-35.

7. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful, and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17.

8. "Thou hast loved righteousness and hated iniquity, THEREFORE God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. i. 9.

9. "That Christ died for our sins according to the Scriptures, and that he was buried, and he rose again the third day, according to the Scriptures. 1 Cor. xv. 3, 4.

10. "That if Christ be not raised your faith is vain." 1 Cor. xv. 17.

11. "I am he that liveth and was dead, and, behold, I am alive forevermore, and have the keys of hades and of death." Rev. i. 18.

12. "And that repentance and remission of sins should be preached in his name among all nations." Luke xxiv. 47.

13. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

14. "If I go and prepare a place for you, I will come again and receive you unto myself." John xiv. 3, etc.

Not one of these refer to a pre-existent Christ. In the promised and partly fulfilled scheme contained in the above Scriptures we have unbounded faith. God has laid help upon one Mighty to save to the uttermost all who come to God by him. He is the arm of Jehovah revealed, and able to execute his eternal purpose and fill the earth with the glory of God. And it is the joy of our life to proclaim the exceeding riches of God's grace stored up in Christ for all who accept him as the way, the truth and the life. And if (as we joyfully hope, and for which we labor night and day,) we have hundreds of crowns of rejoicings in the day of God, we say to Reviewer and all our readers, we think it will be due to exhibiting the love of God and of Christ as the motive power of the gospel.

Conclusion.

Try and get a new name for our paper for 1894.

Poetry.

Habit.

"Habit at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of a summer's day;
A shallow streamlet, rippling o'er its bed;
A tiny sapling, ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that hath not scented prey;
A little smiling child obedient led;
Beware! the thread may bind thee as a chain.
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel."

Original.

Obeying the Form of Doctrine.

If neither sprinkling nor pouring is Christian baptism then those who are sprinkled and poured do not obey the form of doctrine which was delivered to the church (Rom. vi. 17) and those who so teach and practice "reject or frustrate the commandment of God that they may keep their own traditions," Mark vii. 9, and those who submit to these traditions under the impression that they are obeying the Lord, are simply obeying man, and disobeying God who only has the right to dictate the conditions of pardon. Will he pardon the disobedient? Faith, repentance, and baptism in the name of Jesus Christ brings the person to the point where God's Word is pledged to grant him pardon. The man who refuses to meet the Lord at the point designated by divine love and mercy need not, can not, hope for pardon. So there are thousands upon thousands of professed Christians unpardoned—if we take God's Word in proof. At this point it may be objected that I am uncharitable in drawing the lines so close as to exclude from the true church all who cannot answer in the affirmative the question, Were you immersed? The Bible law of pardon does this, and not I who do it. In the light of this, what other conclusion can I come to? My position is a Scriptural one that immersion, and not only immersion is what God commanded by the Greek Word, which has been transferred—not translated—in the common version. The English reader is quite sure to think that baptize is an English word and includes in its meaning sprinkling and pouring as well as immersion, just as many uninspired writers and speakers define it, and with which the practice of many churches agree. It is a Greek word with the last syllable changed, or Anglicized as scholars say.

Inspiration in the use of this word commanded one thing or action and not three. While there is no specific and direct definition of the word in the New Testament it is so used in connection with other words that the common reader readily infers its meaning. "Baptized into Christ's death;" "Buried with him by baptism into death;" "Planted together in the likeness of his death, we shall be also in the likeness of his resurrection;" (Rom. vi. 3, 4, 5.) "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Col. ii. 12. The believer can not be literally buried with Christ in the tomb, but can be typically by baptism and likewise can be planted in the likeness of his death. Neither sprinkling nor pouring a little water on the candidate pictures to the eyes of witnesses a burial and resurrection in any sense. There is no resemblance between "modes" of baptism (?) and the facts of burial and resurrection. They are not the form or mold of the doctrine. Paul having in view Christian baptism says—"Our bodies washed with pure water." Heb. x. 22. Jesus uses the word as a figure of speech to set forth in the most forcible and vivid manner before the minds of the two sons of Zebedee the sufferings through which he would shortly pass, said he, "Are ye able * * * to be baptized with the baptism that I am baptized with? To be overwhelmed in suffering and sorrow, to pass into these is the only thought adequate to the case. If the word in its literal use means no more than the application of a little water to the forehead of a person then was the suffering through which our Savior passed, as expressed by the words baptized and baptism, but a trifling matter.

In the New Testament history of baptism we find circumstantial proof of immersion. John baptized in Aenon near to Salim because there was much water there. John iii. 23. He baptized in Jordan, (Matt. iii. 6) and in water (11 v.) as rendered in the Diaglott; and, as far as I have examined, all late translations agree with this. Modern commentators like Owen who say on this latter passage that "the water is instrumental and not local and that the best critics so regard it, say what they ought to know is false. The water is not instrumental, but local and the best critics of the Christian world and of every century of this dispensation regard the element of water as local, that instead of the water being taken up by the hand and applied to the person as in sprinkling, the person is applied or put into the water. These commentators are unreliable. They are on the popular side and write to gain patronage. The statement that "the water is instrumental" is very rash. John Wesley, Luther and McKnight although they practiced sprinkling would if living say to Mr. Owen: "You are wrong, John's baptism and that of the apostles was immersion." The AnaBaptists were a sect that practiced immersion exclusively. They vehemently opposed the practice of Luther. In view of this Melancthon said to Luther: "Now the devil has attacked us in our weakest point," meaning the practice of sprinkling. This is an honest confession. This point is still weak, it matters not how many hold to it, nor how much of scholarship may be arrayed on its side. Mr. Owen would have put himself on record as a consistent writer, if he had said "sprinkled with water" and why did he not say this? For this is what he believed, and this is what he intended to make out by retaining the preposition "with" and by the statement "The water is instrumental." He laid himself fairly open to criticism when he took sides with the Church of England as represented by the translators employed by King James. "Baptized with water" being in the A. V. is let pass with but little criticism from Greek scholarship, and its design as favoring sprinkling scarcely ever suspected by the common reader though an immersionist. Mr. Owen felt that he was running no great risk in saying what he did and in the way he said it, but if he had said, in his note on the text "Sprinkled with water" he would have learned to his sorrow that an overwhelming majority of the "best critics" were on the other side affirming that John baptized in water and in the Jordan: even the voice of dead Pedo-Baptists echoing from many a printed page would rebuke his presumptuous handling of the word of the Lord. No translator or body of translators have ever rendered the original into English by the words "Sprinkled with water"—not to my knowledge at least. I challenged a learned preacher, a college professor to name one such translation. His only answer was that he and I had not seen all the translations.

How often do those who practice sprinkling resort to rivers and other bodies of water to sprinkle their converts? How often do they like Philip with the Ethiopian eunuch "go down into the water" and "come up out of the water." To do this is unnecessary on their part. A sufficient quantity of water is always at hand. What a man might quaff at one swallow will do. Mr. Talmage when in Palestine immersed a man in Jordan at the place as near as could be determined, where John baptized our Lord. Why did he not in that sacred place sprinkle him? He had sprinkled many a one. Was there a conviction of mind deeper and stronger than creed or popular practice that Jesus was immersed? and that to sprinkle a man in this hallowed place would have been but solemn mockery?

John L. Wince.

When God would educate a man he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that, by knowing all suffering, he may know also the eternal consolation.

Letter Drawer.

Dear ones in Christ:

I love to read your many letters in The Restitution, and will add my mite. I deem it a great privilege to work and live for the Lord, for "In his presence is fulness of joy; and at his right hand there are pleasures forever more." Psa. xvi. 11. It has been five years last Christmas since I put on Christ by baptism, and began working for the prize. I do love to hear the gospel proclaimed by our many brothers and sisters who are striving to reach the goal. May we ever walk in the light of truth and life, and study the Scriptures whereby we may know the way wherein we should go. "For the word of the Lord is right; and all his works are done in truth." Psa. xxxiii. 4. Let us therefore "Worship him in the beauty of holiness. Giving unto him the glory due unto his name;" that by so doing we may gain an entrance into the "Everlasting kingdom of our Lord." "For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psa. xcvi. 13. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. ix. 7. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6; xxi. 23-27. Those of the human race who are worthy, will then be restored to that glorious perfection; it is this portion that God has promised to give all who are worthy of eternal life. And Oh, what a glorious portion! Close your eyes for a few moments to the scenes of sorrow, misery and woe that now prevail on account of sin, and picture before your mind's eye the glory of the earth made new, perfect in every respect, Rev. xxi. 3, 4. What harmony there! What melodious strains of "Peace on earth, good will to men!" Not a stain of sin to mar the harmony and peace which there exists. Not a bitter thought nor an unkind look or word; but Christian love springing forth from every heart, prompts every action; which, blending with all that is good and pure and beautiful, portrays a picture fair—to heirs of that kingdom—which cannot be erased. "Some of these days in the deserts, upspringing fountains shall flash, while the joy-bells are ringing, and the world with its sweetest of birds saying—Some of these days!" By faith in God and in hope of eternal life through Christ, we will be led on by the inviting scenes spoken of in his Word, to, like our Lord bear the cross, despising the shame, that we may gain an inheritance incorruptible, undefiled and that fadeth not away." 1 Pet. i. 4, 5.

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer home today, today,
Than I have been before."

Waiting ones, why longer delay with such a prize in view?

"Come to Jesus! Are you lonely?
Solace sweet he will afford;
Lean on Jesus, Jesus only,
Come and find a loving Lord."

Miss Clementine Overman.

Dear brothers and sisters in Christ:

I have read so many letters in The Restitution that I thought I would try and write. I lived in the sectarian church for 20 years, but about nine months ago I heard my first gospel sermon by Brother Kidwell. I listened to him for three months, read my Bible, became convinced that it was the true gospel, and as soon as I was convinced I was baptized into Christ, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son in whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, that are on earth visible, and invisible, whether they be thrones, or dominions, or powers, all things were created by him, and for him, and he is before all things and by him all things consist, and he is the head of the Church, who is the beginning, the first-born from the dead that in all things he might have the pre-eminence, for it pleased the Father that in him all fulness should dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself.

Brothers and sisters, pray for me that I may be ready when Christ who is our life shall appear, then shall we also appear with him in glory.

Mary E. Howard.

Editor Restitution:

"The Lord is good and gracious." Therefore I continue to the present time under circumstances of so much mercy; and can still enjoy reading his "Holy Book" and The Restitution.

I was much pleased with Bro. W. H. Wilson's exposition of Rev. xi. He presented in a workmanlike manner, the views I have held so many years. But I would suggest that the treading under foot of the "Holy City" will not occur at the same time that the two witnesses prophesy. My view of that part of the subject has been that the events to transpire at that time will occupy the whole seven years of the last week of Gentile supremacy. The two prophets appear on the scene at the right time to encourage the Jews in the work of rebuilding the temple. With ample means in their hands and present appliances it will not require as much time to erect the present (or coming) structure, as the first temple. But it will require some time to erect the one that John saw, and measured.

From the record it appears the two prophets are to be endowed with divine power sufficient to put down all opposition. (See v.s 5-7). Unless such help should come to them they would never undertake the work; so it appears to me.

When their testimony is finished they are to be killed and lie unburied three and one half days; after that they revive and ascend to heaven. See vs. 7-12.

May not this be the time for a certain class to enter with them the chambers of safety and escape the troublous times that are to follow? This chapter contains much food for serious and comforting thought. Serious because the world will not be prepared for the events to transpire at that time; comforting to those who are ready, watching and waiting to see the transfer of all human governments into the hands of David's Son and David's Lord. See vs. 15.

The above is submitted in love to all.

J. D. Sheridan.

Dear Restitution:

Lord, will you at this restore the kingdom to Israel? This is a question that Peter asked Jesus just before he went away. He did not say the church, as some would like to have it, as they say that all the promises that relate to Israel are the church, but the church never had a kingdom and therefore it would not be restored to them, but to the literal Israel, not spiritual Israel. Question, Can a man preach the gospel and leave out the restoration of the twelve tribes, or in other words, can a man believe the gospel and not believe in the twelve tribes being restored to their original places? It does seem to me that they cannot. I should like for some brother that is posted, to write on this, as I think it is very important. There are a great many that do not believe that the Jews will ever have any more chance; that they are and always will be cast off. But from what I find in the prophecy, it seems that they must be brought back. The 37th of Ezekiel, speaking of the two houses, that they should be one nation and one king should rule them both. Then in Romans where he says that blindness in part happened to them until the fulness of the Gentiles become in, then all Israel shall be saved as it is written. Then shall come forth the deliverer, and shall turn away ungodliness from Jacob, and they shall not teach every man his neighbors, saying, know ye the Lord, for they shall all know him from the least to the greatest. This certainly does not apply to the church. If worth publishing all right, if not consign it to the waste basket.

J. W. Booth.

Selected.

YOUR LIFE.

Is life worth living? asks your modern philosopher. In reply we would ask, "What life?" Whose life? A distinguished citizen of Boston recently read a paper before a philosophic club on the subject, "Is Life Worth Living?" He was a man who possessed millions of dollars. He lived in a luxurious palace on a magnificent avenue. He was a man of culture, of thorough education. He was a writer of brilliant power, and in his essay he sought with determination and with some degree of logical power from his point of view to show that human life was not worth living.

While he was reading this essay before this assemblage of club-men and philosophic students, a simple pioneer teacher was addressing a great assembly in Tremont Temple on the subject of Western missions. These two men had been schoolmates in boyhood. They were both men of culture. The one had given his life to making money, and made it. The other had given his life to men, in sacrifice. He was a poor man—this missionary. The great crowd listened with breathless attention to his account of his work in the western world. They hung thrilled upon every period. He was a man of masterful physique, of magnetic face, behind which beat a great, loving heart.

He told of the wonders that God had wrought among the people in the far West. His face flushed with power divine as he told of the needs of the great commonwealths that were growing on the border land of the nation. He swept the souls of all who heard him with divinest enthusiasm, that dominated and lifted them up with the highest faith in God. He refused invitations to attend dinners in his honor, and when he closed his address was seen hurrying across Boston Common on his way to catch a train to return to his duties in the West. To him life was full of meaning; he was eager to return to the fight. Life was a glorious opportunity in which to bless his fellow-men, and he was as impatient as a child to return to the task that God had given him. Is life worth living? What life?—*Rev. T. Dixon.*

Evil Speaking.

Do you govern your tongue? Do you really make it a point of conscience to speak evil of no man? The Word of God commands this just as plainly as it says, "Thou shalt not steal." What would you think of a man's religion whom you caught stealing? To rob one of his good name is often a far greater injury than to steal his money. Be careful what you say of an absent person. Weigh your words before you put them in circulation.

James makes the proof of Christian perfection to consist in the government of the tongue. "If any man offend not in word, the same is a perfect man, and be able also to govern the whole body." Jas. iii. 2.

Observe carefully, and you will find this statement true. Sinful tempers may be smothered by a determined effort. But let them, through the medium of the tongue, come out into daylight where they are fanned and fed, and they will rage with fury, "You may as well say it as think it," is one of the most pernicious maxims that the devil ever set afloat.

"Speak not evil one of another, brethren." Jas. iv. 11. "If thy brother trespass against thee, go and tell him his fault, between thee and him alone."—*Earnest Christian.*

The conquered child is very apt to become the conquered man, and conquered men are of very little use in this world. We have none of us any too much will power, and the little we have, was not given us to be broken and dissipated, but to make us masters of the things which ought for our good to be subject to us. When human wills are yielded to God, they are not weakened; for they become allied with the divine will; but only harm, and great harm, can come to the individual who yields his will without the consciousness that he is yielding to justice, truth and right.—*Advent Review and Herald.*

Expressions not in the Bible.

Although the following expressions abound in sermons and obituaries, they are not to be found once in any part of the Bible:—

Immortal soul.
Never-dying soul.
Undying spirit.
Deathless spirit.
Spark of Deity.
Last moments on earth.
Gone into eternity.
Gone to another world.
The world of spirits.
Gone to heaven.
Gone home to God.
Gone to be an angel.
First moments in heaven.
Looking over the battlements of heaven.
The mortal remains.
Here lies all that was mortal.
Eternal happiness (in the sense of making it main and primary.)
A miserable eternity.
A deathless miserable existence.
Eternity of woe.
Everlasting woe.
Everlasting pain.
Eternal torture.
Endless agony.

"Torturing despair
[illegible] in the air."

All these expressions are "foreign" to inspiration; and we believe the sentiments they express are as false to fact as the terms are unknown to Scripture.

The Bible does say that:—

Man is mortal.

"That which is born of the flesh is flesh."

Instead of "gone to heaven," gone to dust; "returned to his earth."

Will be raised up (not brought down) at the last day.

Will then, if holy, live with Jesus under the whole heavens.

If unholy, will be miserably destroyed.

Will lose the gift of eternity,—eternal life, and consequent existence.

Will never be recovered again to life by a resurrection from the second death, but will suffer the eternal punishment of destruction.

All the latter are stated either in substance or in so many words; but the former do not occur either in the language we have quoted, or equivalent terms.

Will New Zealand Sink?

It was formerly, say fifty years ago, not at all uncommon for a new island to appear above, or an old one to disappear beneath, the waves of the Pacific Ocean. Such occurrences were sometimes noted as often as two or three times a year, and were so common as to hardly excite comment among navigators and scientists. Of late, however, the Pacific has been "pacific" indeed. It will be thirty years this coming summer since the last island disappeared, and twenty-seven since the last one popped up its head in the "greatest oceans." But geologists argue that this is a suspicious silence, an omen of some monstrous catastrophe; that Dame Nature is simply resting for a mighty effort. Sir Sydney Bell even goes so far as to predict that the whole of New Zealand and the greater part of Australia will be ingulfed before the end of the year 1925.—*Pittsburg Dispatch.*

As to War in Europe.

Archibald Forbes, a writer with few if any superiors in his special field, is of the opinion that the war in Europe, which so many believe to be impending, will not occur until 1896. France and Russia have a united army of more than 1,500,000 men, but Russia is not well supplied with modern weapons. Germany, Austria, and Italy have a force of about 1,200,000 men, well equipped. When Russia has issued the new weapons to her army Mr. Forbes believes the long-expected and oft-predicted conflict will begin.

"And the kings of the earth and the great men, and the rich men, and the chief captains and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. vi. 15-18.

To Excavate at Old Jerusalem.

Excavations certain to add to the knowledge of the old City of Jerusalem are soon to be made. The Sultan has granted a firman to the Palestine Exploration Society of London, giving a long-sought privilege. The permission to dig includes a generous strip of land all around the walls on the outside, excluding only Moslem burying grounds and holy places. The work is to be done under the direction of Frederick Bliss, a young American of considerable reputation as an archæological explorer. Shafts are to be sunk on the hill of Ophel, where were the royal gardens and the tombs of the Kings. It is hardly possible that this ground can be turned up without valuable discoveries being made. One thing hoped for is that the old wall that swept around the southern brow of Zion may be found. The imperial firman grants a two years privilege, time enough to make the old city of Solomon and the Jebusites tell some of its long hidden secrets.

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Farms for the Million.

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Saratoga and return very cheap on occasion of the Presbyterian General Assembly, May 17th, rates always the lowest, via the Nickel Plate Road.

Cheap Excursions to the West.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the Home-Seekers' low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on May 8th and 19th, to points in northwestern Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within thirty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago. m2-9-16-23.

Cheap excursion Saratoga and return on occasion of the Presbyterian General Assembly Meeting, May 17th to 20th inclusive. Take one of the fast through trains on the Nickel Plate Road.

[illegible] Byrne, aged 69 years, [illegible] months and 28 days, died at his residence in Kellogg, Jasper Co., Iowa, at 5 o'clock A. M., April 1, 1894, of pneumonia, preceded by la grippe.

Harrison Byrne, son of John and Catharine Byrne, was born in Randolph County, North Carolina, May, 1824. He with his parents moved to Indiana at the age of 19 years, in 1843. He was married to Miss E. C. Norton, May 9th, 1851, who now survives him. He with his companion shortly after marriage became interested in Christianity, and began reading the Bible, and in 1850 embraced the doctrine of "life only in Christ," when they were immersed into the Christ body at Old Union, Marion County, Indiana by Elder E. Hoyt, then of New York, but now of Grand Rapids, Michigan; and has ever after, wherever his lot has been cast, lived faithful to his convictions of truth. He has ever been investigative in his turn of mind, and persistent in his nature, ever ready to present the truth as he comprehended it to his associates and neighbors. Our acquaintance with him extending over fifteen years has often led us to think of him as a type of the intrepid Peter, and of Paul in his visit to Athens when he declared the truth upon Mars Hill. He leaves a companion, and an adopted daughter, and thus a grand daughter, who mourn their loss of a loving husband and father.

His funeral took place Tuesday afternoon April 3rd, and the discourse was made by the writer in the Christian Church in Kellogg, attended by a large concourse of people—friends and neighbors. The Scripture read was 1 Cor. xv., and the subject was that of the resurrection—How are the dead raised up? And with what body do they come?

After the discourse we laid Bro. Byrne to rest in the beautiful cemetery a half mile northeast of Kellogg, to await the final call of him who is the life and the resurrection.

G. M. Myers.

William W. Jaeger died at the home of Mrs. Fuller, 1113 Huron St., Berlin, Wis., Mar. 27, 1894, of cancer. He was born in Milwaukee, March 29, 1851. He was immersed some 22 years ago by Bro. A. Allerton, into the all-saving name of Jesus, in whom he put all his hope and trust, and was unwavering in his confidence in God, and looked forward to the first resurrection, when there would be no more suffering and death, and no more parting. He was married by J. E. Wilcox, Nov. 7, 1875, to Miss. Sarah J. Fuller, who preceded him. She died Nov. 3, 1892. They leave three children, one son and two daughters, the oldest being 17 and the youngest 5 years old. He also leaves a father and mother, seven brothers and one sister, and many relatives and friends to mourn. He was loved, honored and respected by all who knew him, and though a great sufferer was never heard to murmur or complain, and by his death those dear little ones are bereft of a kind and loving father, and the writer an affectionate brother. Words of comfort were spoken and read from the Holy Book by Elder Lugg, after which he was tenderly placed in the silent tomb, to rest from the toils and cares to await the return of our blessed Lord and Master, who alone can break the bars asunder and set the captives free; and say, O death, where is thy sting? O grave, where is thy victory? Dear is the spot where Will and Sadie lie. O, come Lord Jesus, quickly come, and to immortal life bid them arise.

Louisa Bradley.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$186.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Announcement.

The annual conference of the Churches of God in Iowa will be held at Nevada, Story Co. Nevada is on the C & N. W. R. R. 20 miles west of Marshalltown and 8 miles east of Ames. This meeting will last ten days, commencing June 7, 1894, and will be the most important meeting we ever had. The Young Men's educational work, tent work, new hymn book, and other important matters will be considered. Brethren and sisters, we need your presence and counsel. We are living in a time when the cause of Christ demands that every one do his duty. It is true we have attended year after year and helped to carry the burden of work for our Master, but the burden was light and you found rest and peace in toil. But there are some isolated ones to whom this privilege has not come in many years, to you we say come to the meeting. We want to see your faces and hear your voices in our social meetings. As you shall tell us of your faith and hope. Make an extra effort, begin your plans now, it may be the last conference till Jesus comes. Come, spend a week in the tented grove with those of like precious faith. It will rest you, and strengthen you in the Divine life. A full program will be published in due time.

For the Committee.

A. J. Eychaner.

Iowa State Conference Program. Nevada, June, 7-17.

Thurs. June 7, 8:00 P. M. Song Service and address by the Chairman.

Friday June 8. 10 A. M. Bible Reading conducted by A. J. Eychaner. 2:00 P. M. The Bible.—G. M. Myers, followed by a discussion of the subject. 8:00 P. M. The Gospel as revealed in the Old Testament.—J. A. Eychaner.

Sat. June 9, 10:00 A. M. Sabbath School and Bible Readings, by Sabbath Keepers. 2:00 P. M. Christian Purity.—Libbie Palmer. 8:00 P. M. The Covenants.—G. M. Myers.

Sun. June 10. 9:30 A. M. Bible Reading led by G. M. Myers. 10:30 A. M. The Christ, as he was, as he is, and as he will be.—Geo. Moyer. 2:00 P. M. Song Service. 2:30 The Gospel as taught in the New Testament.—A. J. Eychaner. 7:30 Song Service. 8:00. P. M. The inheritance. G. M. Myers.

Mon. June 11. 10:00 A. M. The Ordinances to be kept.—A. Hipsher. 2:00 P. M. Immortality of Man.—F. Wilson. 8:00 P. M. The Resurrection.—J. M. Primmer.

Tues. June 12, 10:00 A. M. Our Papers.—A. J. Eychaner. 2:00 P. M. The Christian character.—Edith Anderson. Our Needs.—G. M. Myers. Bible Questions and answers.

Wed. June 13. 10:00 A. M. The Coming Age —Ida Marsh. Church Organization and work.—G. R. Chown, followed by five minute speeches. 2:00 P. M. Oration.—Karie Tillman. Essay.—God's Everlasting Kingdom.—Mrs. Adda Binkard. 8:00 P. M. Are we Israelites? or where are the ten lost tribes? —A. J. Eychaner.

Thurs. June 14. 10:00 A. M. Essay, Miss Etta Appleyard. Lecture, The hour of success. 2:00 P. M. Essay, Miss Hattie White. 8: P. M. The Covenants of Promise.

Friday June 15, 10:00 A. M. What must I do to be saved?—J. M. Primmer. Evangelistic Work. 2: P. M. Essay.—Miss Minnie Myers. Educational Work. Hymn Book. Letter Reading. Resolutions. 8:00 P. M. The Millennium and eternal Age.

Sat. June, 16, 10:00 A. M. Faith and Prayer.—Nellie Hill. What I believe.—Five minutes speeches. 2:00 P. M. The Kingdom of God. Edith Anderson. Recitation.—Minnie Myers. 8:00 P. M. Christian Charity.—Libbie Palmer.

Sun. June, 17, 10:30 A. M. Baptism. 2:30 P. M. The Mission of Jesus. 8:00 P. M. The Duty of the hour. Exhortations.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 827 of January 20th, 1894.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$30.20

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 13, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross,	5.00

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 334, Grand Rapids, Mich.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Has your subscription expired? If so, don't let it remain so.

Midwinter Fair Excursion Tickets.

The special low rate excursion tickets to San Francisco, San Diego, Los Angeles, San Bernardino, and other California points, now for sale via Pennsylvania Lines will be good returning until July 15th, 1894. Excursionists can select any route from Chicago or St. Louis. For particulars please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Ashland, Wis.,

The famous retreat in northern Wisconsin located on the Wisconsin Central Lines at the head of the Chequamegon Bay is a most desirable spot for one to spend a summer outing, surrounded as it is by the beautiful Apostle Islands. Little need be said of its scenic beauty and health giving qualities. The place should not be overlooked by those figuring on a resort for their next summer's vacation. The tourists will find excellent fishing and boating at this point, and good hotel accommodations at very reasonable rates. For further particulars, maps, time tables, and guide books, apply to Jas. C. Pond, Gen'l Passr. Agent, Milwaukee, Wis.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 245 pages, 4th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 ages, 10 cts. a copy.

"The Gospel of the Kingdom." An 4 page, double column tract, 15 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Please Read and Heed.

Brethren, If each one now taking our paper will induce one more to subscribe,—and at the low price it seems as if this might be done—our list would be doubled at once. Please try and do this. If you like The Restitution and are interested in its welfare, work a little for it now. If it does not go to every family in your church, urge them to try it for 1894.

To those who are delinquent on our list we will say we wish to avoid the expense of sending you a statement. You know whether you are behind or not, and can just as well send your dues now as wait for us to notify you separately. We need every penny due just now, so send at once what you owe.

Do not ask us to keep open accounts. If you pay promptly we can do the same, and live at peace with all men.

The poor, those who from age or infirmities, are totally unable to pay for their paper, we will still do as we have always done, send it free. To enable us to do this we depend largely on the voluntary donations of our kind friends, those who are interested, and fully alive, working all the time and with their means in the Master' vineyard. Their reward is sure, and the blessings of the aged and infirm, to whom they have sent papers and tracts, will be no mean recommendation in the last day.

☞"It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

The Vale of Minnekahta.

Is the title of a beautifully illustrated booklet recently issued, descriptive of the Hot Springs, South Dakota, and the efficacy of their waters for the cure of rheumatism, neuralgia and kindred diseases. Copy of this pamphlet will be mailed free by W. A. Thrall, Gen'l Passenger Agent Chicago & North-Western Railway, Chicago, Ill., upon receipt of request, enclosing two-cent stamp.

Meeting of Grand Lodge F. and A. M., Indianapolis, May 22-23, 1894, for which occasion the L. E. W. R. R. will sell tickets at one fare for the round trip. Tickets good to return May 24, 1894.

Rates to California greatly reduced via Pennsylvania Lines. The Midwinter Fair at San Francisco and the numerous other attractions in the wonderland beyond the Rocky Mountains can be enjoyed by persons of limited means as the round trip rate has again been materially reduced via of Pennsylvania Lines. Passengers can select any of the several routes from Chicago and St. Louis and the return limit is ample for a satisfactory sojourn. For details apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penn.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Tracts, suitable for wide distribution. 1. The [illegible]. 2. The Coming and Kingdom of Christ, by Scott Baptists in 1609. 3. [illegible] 4. The Kingdom of God. 5. [illegible] 6. [illegible] for Thinkers. [illegible] 8. What is Hell? [illegible] Age. [illegible]

[illegible]

[illegible]

The Doctrine of [illegible] as taught in the Holy Scriptures, [illegible]

Christ's Kingdom [illegible] What is it? The above is the title of a [illegible] of Berwick, [illegible]. Can be had at this office at 5cts., each, 3 for 10c, or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 32 pages, by W. Biddle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or [illegible] for $1.00.

The Rule of All Things, Carrie Williams. This little book of 110 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for [illegible] or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with fifteen full page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 192 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

The Unspeakable Gift. J. H. Pettingell. With an introduction, by Mr. Edward White, of London, England. This is a book of 360 pages, neatly printed and bound in cloth. This work conclusively proves the doctrine of life only in Christ, and we most heartily commend it. Price 50cts.

Cruden's Concordance Unabridged. This work is too well known to need commendation. [illegible] in cloth, price $1.50.

[illegible]

The Law, the Gospel [illegible] Sabbath. By [illegible]

Catechism of the Bible. For the use of our children at home or in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 12 for $2.50; 50 for $5.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 176 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodend, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrief. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in Restitution of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 125 Woodland Ave., Cleveland, Ohio every Sunday at 10:30 a. m. and 7:30 p. m. [illegible] from a distance and all lovers of [illegible] are cordially invited. Seats free. Bro. M. Joblin, Evangelist.

The Church of God meet for worship and preaching the scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 1315 Logan Ave., San Diego, California.

Church of The Blessed Hope, [illegible] Philadelphia, [illegible]

The Calvary Church [illegible] corner of Madison street and [illegible] Avenue. They meet at [illegible] a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings [illegible]

Church of God, Plymouth, Ind., meet in [illegible] corner Michigan and [illegible] streets. Services every Sunday at [illegible] Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. B. Thompson, Elder.

Church of God at [illegible], meet every first day of the week at [illegible] for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the [illegible] line of the Chicago, Milwaukee & St. Paul, R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house, District No. 35 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almon Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of Westminster, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school room on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Keefe, Kerrier, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 3:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles south west from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith, 2nd Sunday, sermon by Bro. Edwin Groat, 3rd Sunday, sermon by Bro. W. S. Shields, 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonwar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m. in [illegible] Hall, [illegible] Cleveland, Ohio, where all of like precious faith are welcome. Seats free.

Services held at the church of God near Scholls Ferry, [illegible] every Sunday. Sunday school at 10 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Marx E. [illegible] Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Bolton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00
Mrs. Amy S. Miller,	5.00

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"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun. ....12:35pm For St. Joseph.
No. 54, " ....10:45pm " South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. .... 6:08am For Terre Haute.
No. 53, " .... 1:42pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. Dale, Agt., Plymouth, Indiana, or

J. M. Chesbrough,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

Pittsburgh, Ft. Wayne & Chicago Ry.
Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward. Pittsburgh, Alliance, Canton, Massillon, Wooster, Mansfield, Crestline, Bucyrus, Lima, Van Wert, Ft Wayne, Arcola, Columbia City, Larwill, Pierceton, Eagle Lake, Warsaw, Etna Green, Bourbon, Inwood, Plymouth, Grovertown, Hamlet, Davis, Hanna, Wanatah, Valparaiso, Wheeler, Hobart, Liverpool, Clarke, Chicago. [illegible]

Eastward. Chicago, Clarke, Liverpool, Hobart, Wheeler, Valparaiso, Wanatah, Hanna, Davis, Hamlet, Grovertown, Plymouth, Inwood, Bourbon, Etna Green, Warsaw, Eagle Lake, Pierceton, Larwill, Columbia City, Arcola, Ft Wayne, Van Wert, Lima, Bucyrus, Crestline, Mansfield, Wooster, Massillon, Canton, Alliance, Pittsburgh. [illegible]

Pullman Sleeping Cars on No. 15, Pullman Vestibule Dining and Sleeping Cars [illegible]. Dark Faced type denotes time from 12 00 noon to 12 00 midnight; Light faced from 12 01 midnight to 12 00 noon. †Except Sundays. ‡Meals. §Flag Stop. [illegible]

JOSEPH WOOD, E. A. FORD,
General Manager, General Passenger Agent,
PITTSBURGH, PENN'A.

For time cards, rates of fare, through tickets, baggage checks, and further information, regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. Hanes, Agent,
Plymouth, Ind.

LAKE ERIE & WESTERN RAILROAD

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City

Direct Connections to and from all points in the U. S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 20, Passenger Leaves 11:01pm
No. 22, " 10:49am
No. 150, Local, " (No passenger) 12:45pm

GOING SOUTH.

No. 21, Passenger, Leaves........5:45am
No. 23, " 6:49pm
No. 151, Local, " 12:05pm

Daily except Sunday. Daily.

No. 21, via Tipton, arrives Bloomington at [illegible] making direct connection with C. & A. [illegible] Kansas City [illegible] next morning, connecting direct at Kansas City for Denver, San Francisco and all points west. Free [illegible] chair cars between Tipton and Missouri River for all passengers.

Nos. 9, 10, 11 and 15 connect at Tipton with [illegible] trains for Sandusky, Bloomington [illegible] east and west.

For Tickets, Rates and General Information call on C. H. HUGHES, Ticket Agent, L. E. & W. Ry., Plymouth, Ind., or address

C. F. PARKER, CHAS. F. DALY,
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